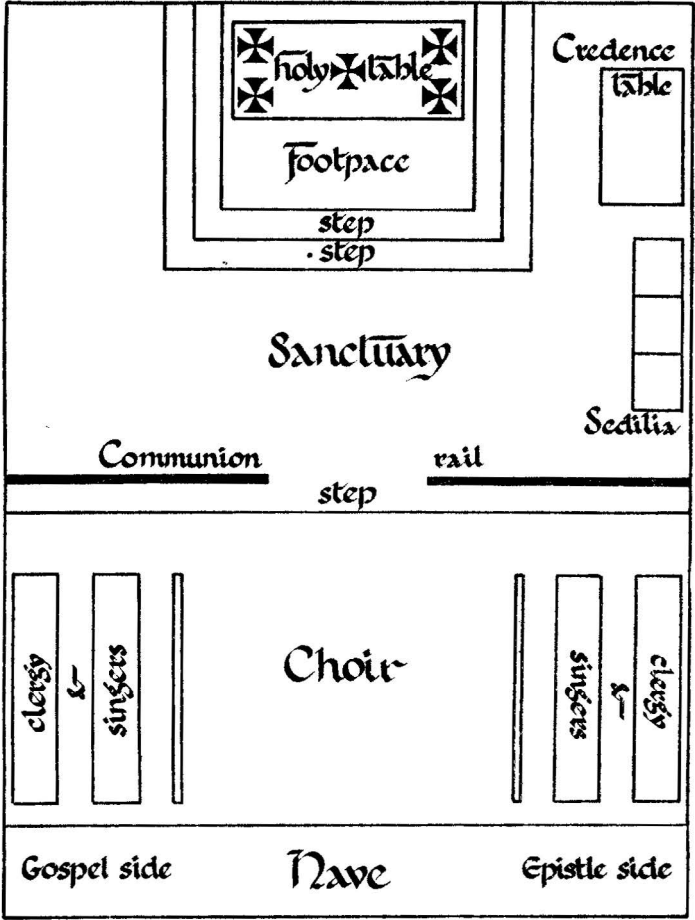


READINESS AND DECENCY



Plan of the Chancel

READINESS AND DECENCY

A SIMPLE METHOD OF CELEBRATING
THE HOLY EUCHARIST
AND OTHER SERVICES

REVISED AND ENLARGED EDITION

ROLAND F. PALMER S.S.J.E.

JOHN W. HAWKES S.S.J.E.

DRAWINGS BY

ST GEORGE M. BOYD S.S.J.E.

THE SOCIETY OF ST JOHN THE EVANGELIST
BRACEBRIDGE, ONTARIO

First published	1946
Reprinted	1953
Enlarged Edition	1961

Printed in Canada
at the Cowley-Bracebridge Press

Foreword

The aim has been to set forth an order which the people may use with understanding and which is agreeable with Holy Scripture and with the usage of the primitive Church.

— *Preface to the Book of Common Prayer, Canada 1959.*

EVERY craftsman has a well thought-out and orderly way of doing his work. Former generations of craftsmen have contributed their accumulated experience to make up this method of procedure which ensures accuracy, safety, and neatness.

To have such a method relieves the mind and reduces nervous strain.

In celebrating the Holy Communion the priest should have his mind freed from anxiety about details so that he may lift it up to God.

If he has an orderly method of procedure which he always follows he will instinctively perform the right actions. The people will benefit. They will not be distracted by constant changes, nervous actions, awkward movements, or stumbling words.

The accumulated experience of past generations will help in forming an orderly method.

This book proposes such a method, adapted to the Canadian Liturgy of 1959.

This book has in mind the majority of ordinary parishes. There are plenty of other books for those who wish directions for a more elaborate ceremonial.

No matter how little ceremonial is used, it may as well be done in the traditional way. Square brackets enclose directions that may be ignored where a simpler ceremonial is required.

The authors wish to thank Father Frith S.S.J.E. for his help both in the printing and in making the index etc. of this book.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands; he shall say the Prayer of Consecration, as followeth.
—rubric, 1662 and 1918.

Table of Contents

The Liturgical Movement	1
The Preparation and Last Gospel 2, Note on Conformity 3.	
General Principles	4
The Hands in Prayer, Symbols used in this book 5.	
The Holy Eucharist.	7
The Preparation 8, The Holy Gospel 9, Creed, Offertory 10, Intercession 13, Invita- tion, Thanksgiving, Consecration 14, Silence and Peace 15, Communion of the People 16, Ablutions 17, End of the Service 19.	
A Method of Celebrating the Eucharist based on some principles of the Liturgical Movement	20
Preparation, Lord's Prayer 20, Collects, Epistle, Gospel 21, Creed, Offertory 22, Invitation, Confession, Thanksgiving, Con- secration 23, Silence, Agnus Dei 24, Humble Access, Communion 25, Lord's Prayer, Thanksgiving, Gloria, Blessing 26, Footnotes 27, Fraction and Commixture 28.	
Note on Incense	28
Another Method of Censing Altar 29, Censing Oblations 30.	
The Assistant Ministers at the Eucharist.	30
Psalms at the Eucharist	33
The Introit, Psalm between Lections 33, Introits, Graduals, Alleluias, Tracts 35.	
On Celebrating Facing the Congregation.	39
The Arrangement of the Church	42
The Service 42.	
Of the Crosses in the Canadian Canon	43
Morning and Evening Prayer	46
The Litany and Intercessions	49
Office Hymns	50
Hymns at Mattins and Compline 51.	

Processions	52
Before a Solemn Eucharist 53, Greater Feast Days 55.	
Holy Baptism	56
The Thanksgiving after Childbirth	58
The Catechism	59
Confirmation	60
The Solemnization of Matrimony	63
The Ministry to the Sick	67
Penance or Absolution 68, Communion 69, with Reserved Sacrament 70, Anointing 72.	
The Burial of the Dead	74
The Burial Office 75, Service at the Grave 76.	
The Ordinal	77
The Consecration of Churches	78
Reservation of the Blessed Sacrament	79
Places of Reservation 79, Methods 81.	
The Christian Year	85
Advent 85, Christmas Eve, Christmas 86, Christmas Octave, Epiphany, Epiphanytide 88, Purification 89, Form, Blessing of Candles 90, Septuagesima 91, Lent 92, Ash Wednesday 93, Penitential Service, Ashes 94, Blessing of Ashes 95, Passiontide 96, Lenten Propers 97, Holy Week, Palms 98, Wednesday 99, Thursday 100, Good Friday 101, Veneration of the Cross, Evensong, Holy Saturday, Easter Day 102, Paschal Candle, Octave of Easter 104, Eastertide 105, Rogation Days 106, Ascensiontide 107, Pentecost 108, Pentecost Season 109, Autumn Ember Days, Dedication Festival 110, Feast of Patron or Title 111, Services of Dedication, Patronal, Titular Festivals, Feasts of Saints 112.	
The Church and its Furniture	115
Altar 115, Frontals, Linens 116. Altar Ornaments 118.	

The Sacred Vessels	118
Preparation of the Sacred Vessels	119.
Sacristy Hints	120
Folding the Corporal, Lavabo	121.
The Place of the Choir	122
The Eucharistic Vestments.	122
The Liturgical Colours	123
Meaning 123, Sequence, Votive Eucharists	124.
The Office of Server	126
Server at a said Service 128, at a Solemn	
Eucharist 132, Thurifer 133, Master of	
Ceremonies 135, Sung Eucharist 136.	
Note on the use of the Thurible or Censer	136
Burial when the Prayer Book Office	
is not permitted	138
Prayers for an unbaptized infant, a stillborn	
child 139.	
Index of Subjects	140
Appendix on the Calendar	142
Index of Feasts	149

The Liturgical Movement

DURING the past half century there has been a growing interest throughout Christendom in Liturgy. This has led to a wide and deep study by great scholars of different communions. A great deal of new light has been thrown upon the Services of the Church. A school of devotion has grown up which has based the prayer life of the Christian upon the Liturgy of the worshipping Church, and has also led to a clearer insight into what Liturgy really is. It is no longer thought of as an interest in rites and ceremonies, responses and forms of prayer only, but is seen to involve the whole of life and particularly of that new Life which we share in the Body of Christ our Saviour. Corporate worship and the daily life of Christians are two sides of the same coin, which must both be offered to God through and in our Saviour Christ. This offering finds its chief expression in the Eucharist. We offer through Jesus Christ our Lord 'by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end. Amen.'

For a thousand years from the sixth to the sixteenth century the Churches of England, Scotland, Ireland and Wales worshipped with the use of a version of the old Latin Rite. This rite in slightly differing versions came into use over most of Western Europe. The differences were in points of ceremonial, and in the *private* prayers of the priest before the Service, at the Offertory, the Communion, and at the end, and also in the calendar of holy Days celebrated. Our Prayer Book rite is a translation and adaptation of that old Latin rite, which at the time of the sixteenth century had become too complicated for use as a vernacular rite if the people were to take their part, and which had also had exaggerated meanings put upon some of its details. Our Reformers, considering the paucity of liturgical knowledge and books, made a very creditable revision of the old Rite in very fine English. It is interesting to observe that the very great liturgical scholars of the Roman Communion who are now at work on the revision of the Roman Rite appear to be adopting some of the very solutions arrived at by our Reformers. Meanwhile our liturgical scholars such as Wheatley, Brightman Frere, Srawley, Dix and others have led us in recent revisions of Anglican Prayer Books to a better appreciation of the real meaning and purpose of some features of the old Latin rite which had suffered from false or exaggerated interpretations, and so had been laid aside for a time. Liturgical scholars, Roman, Anglican, and Protestant, have found their way back behind the sterile controversies of the mediaeval and reformation periods, to the clearer air of the primitive Church, where what is true in the mediaeval teaching and in the reformation teaching is all to be found in synthesis. We are therefore better able to

frame our liturgies to express these truths in a worship of Almighty God which is a living expression of our bounden duty and service both before the altar and in daily life.

Our Reformers for the most part dropped out those private prayers of the ministers in which the various versions of the Latin Rite differed, leaving such prayers to the private devotion of each priest, and providing in the printed Liturgy for only those devotions which are Common Prayer of both Priest and People. In the Eucharist the greater part of the so-called Preparation, the private prayers at the preparation of the elements, the private communion devotions, and anything following the Blessing, were left out. It is interesting to note that some such plan as this seems to be the first step in the revision of the modern Roman Rite. Some of this has already come into actual use in the Roman revised Holy Week services. Another Roman revision along Prayer Book lines is the simplification of the rubrics and of the Calendar so that there is usually only one Collect before the Epistle. There are signs that the Priest will no longer read all the parts belonging to other ministers as well as his own, but will listen while others read or sing them, and that lessons addressed to the people will be read facing them. More and more of their services are being used in the language of the people. It was natural for us to frame our ceremonial along the lines of the old Latin rite from which ours derives, but we ought now to take a fresh look at our ceremonial in the light of the new liturgical knowledge. 'Bringing the Mass to the People,' by Fr Reinhold, is an excellent summary and explanation of the proposed changes in the Roman Rite. Helicon Press. Baltimore, Md.

Note on the Preparation and the Last Gospel

There can be no valid objection to reciting parts of Scripture such as Psalm 43 and St John 1:1-14 before and after the service so far as doctrine is concerned, and there may be places where this has been done for a long time and where it would cause complaint if the custom ceased. But in view of new liturgical knowledge and of the obvious intention of the Roman Communion (from whom we copied these customs) to drop these devotions, or to use them in the sacristy, it would be best not to introduce them where they are not already in use.

The old English rites recited most of the preparation in the vestry and the Last Gospel on the way back to the vestry. Whether a confession and absolution is needed when there will be one later in the service is questionable. The Last Gospel is the last remnant of a votive Mass of the Incarnation which was supposed to have great influence with God. Mediæval priests on days when they were not free to say it because there were other "propers" which had to be used, said the Ante Communion of the

Incarnation after the other Mass was over. By degrees the other parts were dropped until only the Gospel remained. It would be more suitable before the Eucharist since it is the Prologue to the Gospel. It is edifying and could be said by the priest as he returns to the sacristy. The Preparation, Psalm 43 with its antiphon, and the concluding versicles and responses (omitting the confession and absolution) make excellent prayers in the sacristy.

Note on Conformity

Every Priest is ordained to a certain rite and, unless he is in another part of the Church having a different rite where he has permission to minister, he ought to conform to the rite for which he was ordained. Before receiving ordination he made a promise to minister according to that rite and none other 'except in so far as may be prescribed by lawful authority.' Without such a promise he would not have obtained holy orders. The Liturgy is a living thing and a certain elasticity is provided in the rite itself. When revision of the rite is in progress, some experiments have been permitted in our Communion. When revision has been completed and has received the canonical authority of the proper Church Courts, then experimenting ought to cease, and all should comply with the provisions of the official Church Liturgy. To fail or refuse to do so is for a priest to put himself in the position of a non-conforming minister who conducts the service to suit himself or his congregation. There is plenty of freedom allowed in the rite itself for more or less ceremonial, decoration, and music. Every churchman has a right to be able to follow the Service in his own Prayer Book, no matter what Church he may attend. As a layman on the Prayer Book Revision Committee said, 'When I go to Church I want to pray the Church's prayers, not the Rector's prayers.' He made a like observation about psalms, canticles and lessons. As Father McCausland says in 'A Plain Guide to the Revised Prayer Book' (Cowley-Bracebridge Press), 'The rubrics throughout the Service are plain, sensible, and are a healthy mixture of tradition and contemporary practice. There will be little excuse for not obeying them.' While revision was still in hand it was the duty of a priest to express his criticisms of what was being done. Once the Church has put her seal of authority upon the revised rite, it is our duty to obey it, and also to interpret it according to the express teaching of the Church, as the Preface to the Prayer Book (1959) makes clear. It is in the faith expressed in the Solemn Declaration 'that this Book is offered to the Church,' no change was made with heretical intent, so there should be no hesitation in conforming.

The permission of the Ordinary should be obtained for the use of

any material not found in the Book of Common Prayer, as also for Proper Psalms and Lessons for special occasions.

General Principles

‘I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.’ *1 Tim. 2:8.*

Standing and Moving About

THE Priest stands at the Holy Table unless ordered by the rubric to kneel.

Keep the heels together. Avoid nervous tricks such as shifting the weight from one foot to the other, or rising up and down on the toes. Stand still.

In moving from place to place never side-step. No matter how short the distance is which you have to go, turn around and walk there. This applies to moving from one end of the Altar to the other. The foot-pace should be wide enough to enable you to turn around and walk along it.

Avoid all unnecessary movements which may distract the people from worship.

When moving about, unless carrying something, keep the hands together in front of your breast. Do not swing them at the sides or hold them behind your back.

Do everything naturally and easily; avoid stiffness or formality.

1. When standing at the Holy Table the priest prays with his hands held slightly parted, on a level with his breast (i.e., the width of the shoulders apart). Do not spread them out or lift them up in an ostentatious or noticeable fashion.

2. At the end of the prayer he brings the hands together and bows the head at the Name of Jesus and the ascription of praise to the Trinity. Do not bow over low, or in a stiff or noticeable way.

3. When kneeling at the Holy Table the priest prays with his hands joined before his breast (i.e., for the Confession, Prayer of Humble Access). This also applies to his private devotions, whether said standing or kneeling, and to the first Lord’s Prayer.

4. When the people join with the priest in saying or singing any devotion the priest keeps his hands joined (i.e., the Creed, Sanctus, Gloria in Excelsis). The priest leads the people in these devotions, and he says or sings the first words, after which the people join in. He says ‘I believe in One God’ and the people come in at ‘the Father Almighty’ etc. He says

'It is very meet, right... evermore praising thee and saying' and the people come in at 'Holy, holy, holy.' He says 'Glory be to God on high' and the people come in at 'and in earth peace.' Accordingly, when he says the opening words alone he parts his hands to invite the people to join with him, and as soon as they join in he brings his hands together again.

It is a mistake for the Priest to say 'I believe,' and the people to repeat it after him. It should be said only once.

5. The momentary parting of the hands is an invitation to the people to join in worship. The priest parts his hands for a moment as he says 'Let us pray,' 'The Lord be with you,' 'Lift up your hearts.'

6. When the priest has occasion to use one hand (e.g., in giving the Absolution or Blessing) he holds the other against his breast. Priests should memorize the Absolution, Comfortable Words, etc., so that they need not hold a book.

When the priest is facing the Altar and using one hand (e.g., to turn the pages of the book) he lays the other on the Altar.

When taking off or replacing the pall on the Chalice, he should steady the Chalice by placing the fingers of the left hand on the base. This avoids the danger of upsetting it.

The Hands in Prayer



Ordinary Position



Solemn Prayer



Absolution and Blessing

The following symbols are used throughout this book:



Pall



Paten



Chalice covered



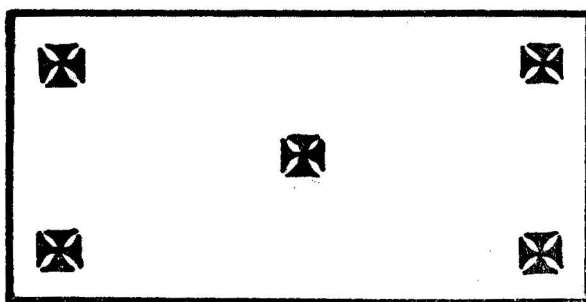
Water Cruet



Chalice uncovered



Wine Cruet



The Holy Table or Altar, the Mensa



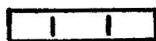
Bread Box



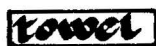
Book



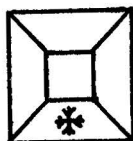
Lavabo
Basin



Purificator



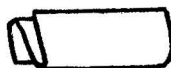
Lavabo
Towel



Vessels
covered



Priest



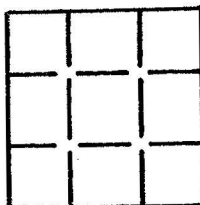
Veil folded



Burse



Server



Corporal
spread

The Holy Eucharist

THE Prayer Book orders the Priest to turn to the people for the Commandments. He will therefore do so. He also turns for the Absolution, and faces the people until the words 'It is meet and right.' He turns for the latter part of the Blessing— 'The blessing of God,' etc.

The Priest reads the Epistle and the Gospel either turning to people or from the Book resting on the desk.

At the time of the reading of the Gospel the Book is the focus of devotion. It is a mistake to turn towards the Holy Table or Cross for 'Glory be to thee, O Lord.' All should face towards the reader and the Book for this and the whole Gospel.

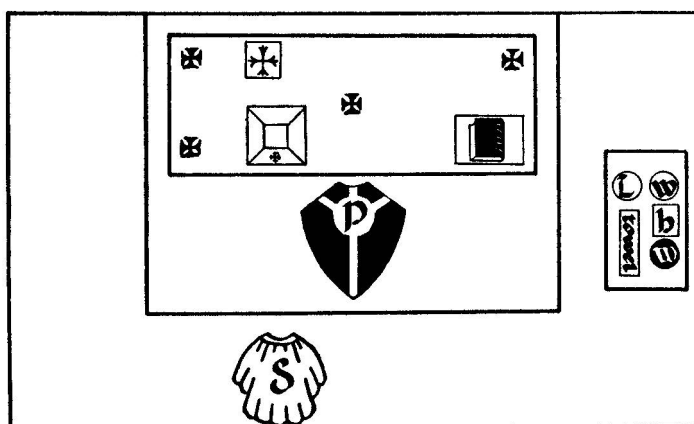
There is a custom that all turn towards the Altar for the Creed and Gloria in Excelsis as a sign of our unity in the Faith.

There is a custom that all kneel for the words in the Creed that speak of our Lord humbling Himself to be born for us. It would seem better not to do this unless all are prepared to do so. It is not edifying to see some doing one thing and some another at a point in the service that should speak of our agreement in the Faith.

The server always kneels or stands at the side of the Altar opposite to the priest or the Book in order to avoid coming between the people and the priest.

See pages 113 and following for the preparation of the Elements, etc.; and for the preparation of the vessels.

The First Part of the Service



Arrival at the Altar

(a) Go to the Altar [preceded by server]. At a said-service you may

carry in the vessels. Hold the Chalice by the knop with the left hand. Place the right hand on top of the burse to steady all.

(b) Pause a moment with bowed head before going up to the Altar, in order to recollect what you are about.

(c) Go up to the foot-pace at the centre of the Altar.

(d) Set Chalice etc. over to one side at left of centre.

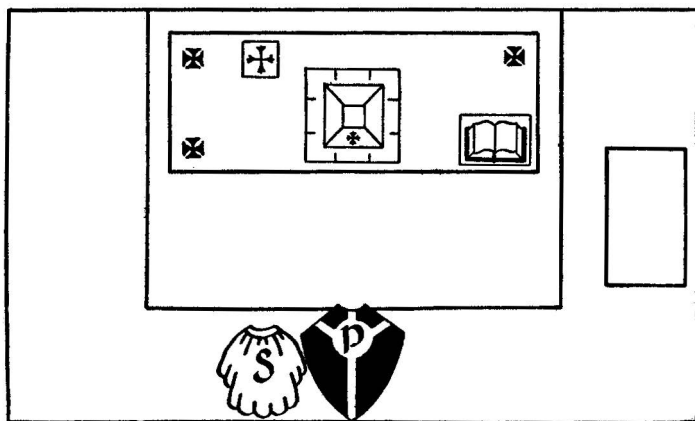
(e) Take the burse in left hand and take out the corporal with the right. Lay burse out of the way to left of centre at back of Altar.

(f) Spread the corporal carefully on centre of Altar. Do not shake it out but lay it flat on Altar and unfold carefully. (See page 121 on folding linen.) It should not hang over the front of the Altar.

(g) Lift the holy vessels on to centre of corporal, spreading out the veil tidily.

(h) Go over to the Book, open it at the right place. Do not sidestep, but turn and walk over. (It is best to find the places in the Book before the service.)

(i) Return to the centre, bow, turn and go down to the foot of the altar steps for private prayer and the reading of the Introit. At the end of this go up to the Altar, and standing at the centre say the Lord's Prayer. If the Introit is read at the Epistle corner, the Lord's Prayer will also be said there.

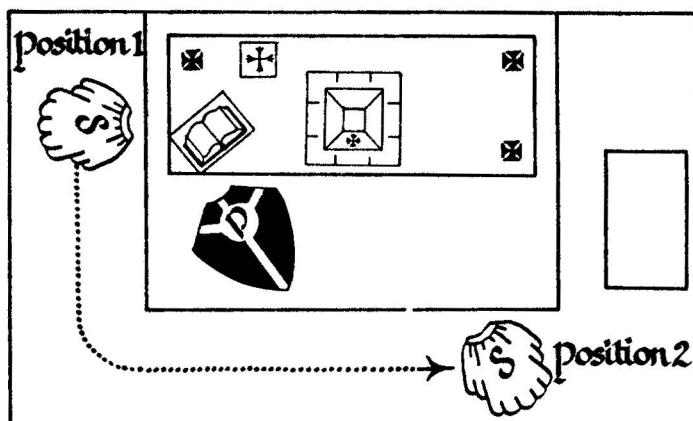


The Preparation

(j) Go to the Epistle corner for the Collect for Purity, the Ten Commandments or the Two Great Commandments. For the Commandments or Summary turn around by the right and face the people. Go to the centre for the Kyrie (three or nine fold). Say these facing the Altar. Then turn

by the right to the people and parting the hands a little say ‘The Lord be with you’ and ‘Let us pray.’ After this go to the south side for the Collect or Collects.

(k) Read the Epistle or the Lesson. Turn by the right to the people for this or else read it from the desk on the Altar. Then read the Psalm between the Lections. See Note on page 33.



The Holy Gospel

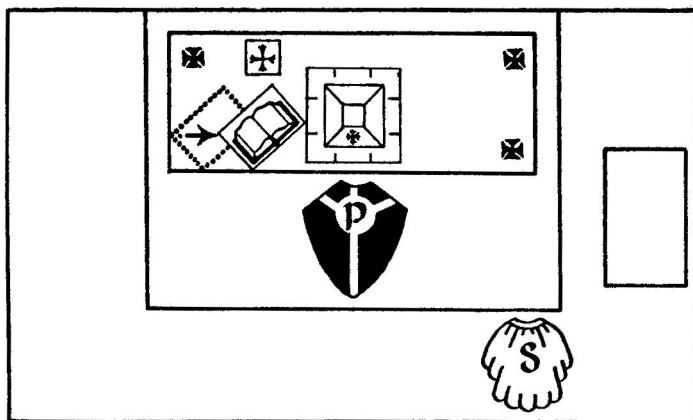
(1) The Gospel. If there is a server he comes up to the foot-face, takes the desk and Book, goes to the bottom of the Altar steps at centre, bows, goes up to the north corner of the Altar and sets the Book down there. The priest turns and walks across the Altar on the foot-face to the north corner. He may pause at the centre, face the Altar, and bow for a moment in prayer, asking for a blessing on the reading of the Gospel. If there is no server, the priest carries the Book with him as he goes along the foot-face to the north corner.

The desk and the Book stand slightly cornerwise. The priest faces the Book (i.e., N.E.). The server stands at the North End facing the Book until the priest has announced the Gospel. He then says “Glory be to thee, O Lord” and goes at once to his place on the opposite side of the Altar, facing the priest.

The same remarks about turning to the people apply for the Gospel as for the Epistle.

(m) The Creed. As soon as the Gospel is over (the priest may kiss the Book, bending down to it or lifting it) the priest lifts the desk and Book a little towards the centre of the Altar, setting it where he can best read from it when standing at centre. He comes to the centre and standing facing the Holy Table he parts his hands as he says ‘I believe in One God.’ He brings them together again as the people join him in saying ‘the Father

Almighty' etc. If the priest preaches a sermon he does so after the Creed. If another minister preaches, the priest goes with the server to sit on a seat at the south side of the Sanctuary.



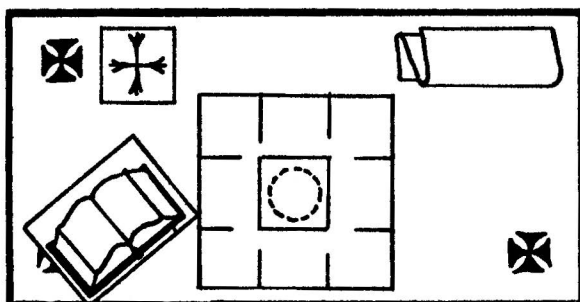
The Creed

The Offertory

After the notices and sermon the priest returns to the Altar. He reads from the Book one or more Offertory sentences. If the Bread and Wine are brought forward by the Wardens or others, they do so as soon as the Priest begins the Offertory Sentences. 'Offer unto' or 'And they came' or 'Give unto' are suitable, together with a seasonal sentence. The Server or Priest receives the Bread and Wine and carries them to the credence. The Wardens pickup the plates and begin the collection.

When the alms are presented set them to the south side of the Altar out of the way of the holy vessels.

The Elements may be prepared during the collection of the Alms, but should not be offered and presented until after the Alms.



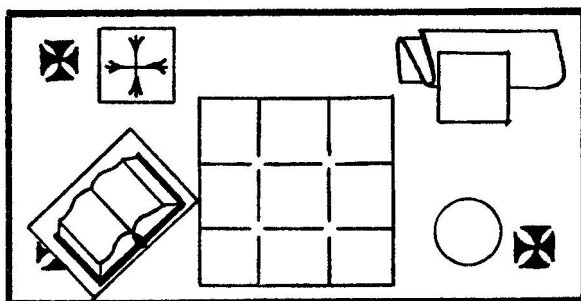
The Offertory (a)

(a) Take the coloured veil off the Chalice and lay it folded lengthwise on the right side at back of Altar.

(b) Lift the Chalice etc. off the corporal and set it on the right side of the Table just beyond the corporal.

(c) Take the pall off the Chalice and set to one side. It is convenient to rest it on the folded veil.

If a linen veil for covering the Elements after the Communion has been placed on the pall, this should now be set on the Altar near the coloured veil.

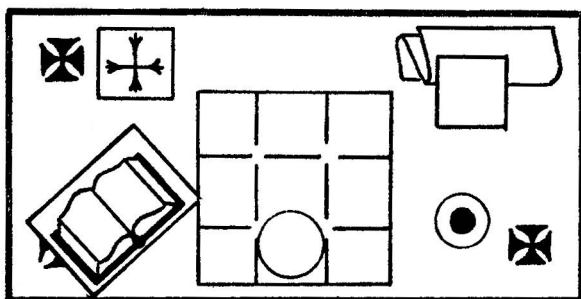


The Offertory (b)

(d) Take the paten off the Chalice and go with it to the south corner of the Altar facing the credence. Let the clerk bring you the bread box and uncover it. Take as many breads as you need. If there is no server go yourself to the credence with the paten to take the breads.

(e) Return to the centre of the Altar by the shortest way. Silently offer the bread to God for His service, and set the paten on the front of the corporal.

(f) Take the Chalice by the knop in the left hand, and the purificator in the right. Wipe out the bowl of the Chalice with the purificator. Then place the purificator between the knop of the Chalice and the fingers of the left hand.

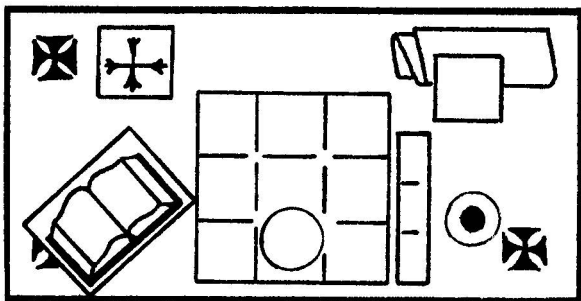


The Offertory (c)

(h) Take the wine cruet from the server with your right hand. Pour in much wine as you need. Take off any drops from the lip of the cruet by touching it on the purificator which you are holding between the knop of the Chalice and your left fingers. Return the cruet.

(j) Wipe off any drops from the side of the Chalice with the purificator. Then set the Chalice on the Altar towards the centre, near the corporal.

(l) Lay the folded purificator beside the corporal.



(m) Standing at the centre, reach over and take the Chalice in the right hand by the knop.

(n) Silently offer the Chalice to God for use in this holy service, and set it on the corporal behind the paten.

(o) Cover the Chalice with the pall.

The Chalice should be kept covered when not in use. The wine attracts insects. Whenever you put on or take off the pall, steady the Chalice by putting the fingers of your left hand on the base.

12

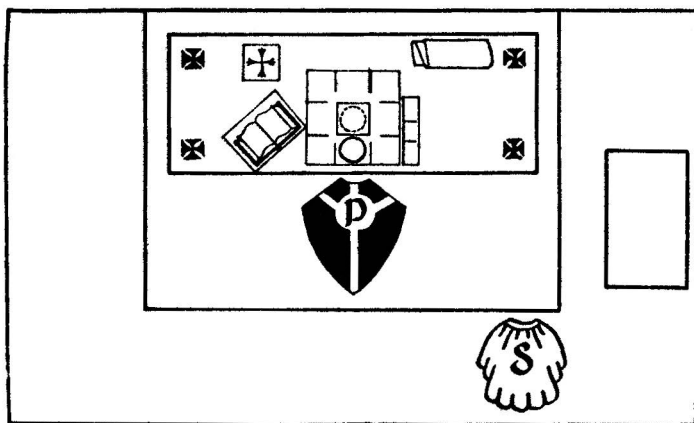
(p) Bow your head, join your hands on the edge of the Altar and say: 'Blessed be thou... is thine.' and 'All things... given thee.'

(q) [Go to the south corner. Let the clerk bring the basin and water cruet. He holds the basin in his left hand with the towel hanging over his arm, and the cruet, unstopped, in his right. He pours a little water over the priest's fingers into the basin. Then the priest dries his fingers on the towel and replaces it on the clerk's arm, and returns to the centre.]

At one time the Priest washed his hands before taking the bread. There was another washing at this point after handling the censer. It may be more practical to wash the hands at the earlier point before preparing the paten.

(r) The priest, standing at the centre and looking up, fixes his attention on what he is about. He then turns by the right to face the people. [He bids any special prayers or thanksgivings.] He parts his hands and says one or more of the Biddings, 'Let us pray for Christ's Holy Catholic Church,' etc. He joins his hands again.

(s) He turns again to the Holy Table, completing the circle, and holding up his hands parted he says The Intercession.



The Intercession

Observe carefully the punctuation. Take breath and pause slightly at the colons, semicolons, and full stops. [A slightly larger pause, with hands joined, may be made after 'And to all thy people give thy heavenly grace,' and 'Departed this life in thy faith and fear,' to remember for a moment any we wish to commemorate.]

At "Jesus Christ" join the hands and bow the head. Keep the hands joined until the end of the Prayer.

The Invitation, Confession, Absolution and Comfortable Words

(a) The priest gives the invitation with hands joined.

(b) The priest goes to the bottom step and kneels there to say the Confession. Note carefully that the phrases of the Confession are marked by capitals. Pause a little before each capital so that the people may be able to keep with you.

(c) For the Absolution the priest stands and turns to the people with hands joined. He raises his right hand at 'Pardon and deliver... sins' holding the left on his breast. If he makes a cross with his right hand he does so with the edge of the hand, fingers held straight and together. He does not make a large cross.

(d) The priest says the Comfortable Words with hands joined before the breast.

The Thanksgiving and Consecration

(a) The Priest parts his hands a little and says, 'The Lord be with you.' At 'Lift up your hearts.' he again parts and lifts up his hands a little, joining them again at once.

(b) Before 'It is very meet, right' etc. he turns to the Altar by the right. He stands with his hands lifted up and parted a little to say or sing 'It is very meet, right... praising thee and saying.'

(c) At 'Holy, holy, holy,' the people join with the priest, and he joins his hands and bows his head, resting his hands on the edge of the Holy Table.

(d) The priest stands erect with hands joined at 'Heaven and Earth... most high.'

If the Benedictus is said here it comes at once at this point.

The Consecration and the Breaking of the Bread

(a) The Prayer of Consecration is a continuation of the Thanksgiving. Recollecting himself, the Priest stands before the Holy Table. He makes sure that the bread and cup are in their proper places. (If there is a second chalice or ciborium he places it where he can easily reach it.)

(b) Standing before the Holy Table and holding up his hands, parted a little, the priest recites the Prayer of Consecration.

Mark the punctuation carefully. Take a breath at each semi-colon, colon, and full stop. Do not hurry.

(c) Join the hands and bow at each mention of the holy Name of Jesus.

(d) At 'Hear us, O merciful' look up for a moment. [Then join the hands. At 'these thy creatures of bread and wine' make a cross over the elements with the edge of the right hand, fingers straight and held together, the left hand resting on the Altar just outside the corporal. At 'Body' make a cross over the bread, at 'Blood' make a cross over the Chalice; or one cross over both.]

(e) At 'took Bread' lift up the paten or ciborium, set it down again and take up the priest's bread in both-hands. [A cross may be made over the bread at 'given thanks.']

(f) At 'brake it' the priest breaks off a small portion from the lower edge of his bread, and lays it on the paten or corporal.

(g) At 'Take, eat; this, is my Body,' etc., still holding his own bread between the first finger and thumb of each hand, the priest also holds his hands over the other bread which is to be consecrated. He rests his forearms on the edge of the Table and bows down, looking at the bread and taking breath, he says the words of Institution, 'Take, eat;... in remembrance of me,' without interruption or pause.

(h) [Then, still holding the Sacrament in both hands he kneels for a moment; rises, lifts up the Sacrament, lays it down, kneels again for a moment, rises.]

From 'this time until the ablutions, the thumb and first finger of each hand are kept joined except when handling the Sacrament. This is to prevent crumbs that might adhere to the fingers from being scattered.

(i) After laying the Sacrament down, the priest takes the pall off the Chalice and lays it to one side, setting it down on the folded veil. (Remember to steady the Chalice with the left hand while you uncover it with the right.) Meanwhile he says 'Likewise after supper.'

(j) At 'took the Cup' the priest lifts up the Chalice by the knop and sets it down again.

(k) [At 'given thanks' he may make a cross over it.]

(l) At 'This is my Blood' the priest holds the Chalice in the left hand by the knop. He bows his head, rests his forearms on the edge of the Altar, lays his right hand on the Chalice, takes a breath, and, looking at the Chalice, says 'This is my Blood... remembrance of me.' This he says without pause or interruption.

(m) [The priest kneels for a moment. Stands. Lifts up the Chalice with both hands to about the level of his eyes. Sets it down again. Kneels for a moment. Stands.]

(n) At 'Wherefore, O Father' the Priest stands with hands parted. He joins his hands and bows at the Name of Jesus. Joins his hands and bows at 'And we pray.' He may also make a Cross over the Sacrament at 'in this Sacrament of the holy Bread... salvation.' At 'this our sacrifice of praise,' at 'this Holy Communion,' and over himself at 'heavenly benediction.' He may uncover the Chalice; and holding the Sacrament over it with his right hand, lift both it and the Cup up a little at 'O Father Almighty.'

The Silence and the Peace

(a) The Priest says silently the Lord's Prayer in preparation for his

Communion, breaking the large bread in half at 'For thine is the Kingdom.' Facing the Altar the Priest says 'The peace of the Lord be always with you.' (See Note on Commixture, page 28.)

If the Agnus Dei is said or sung it may come here or after the Prayer of Humble Access.

The Priest kneels in humble worship and says the Prayer of Humble Access with the people.

(b) The Priest must communicate every time he celebrates. There is no exception to this rule. It is both disobedient to the Prayer Book and contrary to all Catholic precedent for him to fail to do so.

(c) The priest stands and takes the paten in his left hand, holding it over the corporal, and in his right hand he takes his own bread, saying silently the words of Administration, 'The Body of our Lord' etc. [He may make a cross with his own bread over the paten.] Still standing, he now leans his elbows on the Altar, with body slightly inclined, and holding the paten under his chin with his left hand, receives the Sacred Species in silence.

Then, placing the paten on the corporal, he uncovers the Chalice taking the pall in his right hand and placing his left hand on the foot of the Chalice to steady it. Next, he rubs his fingers and thumbs over the bowl of the Chalice to make sure that there are no crumbs adhering to them. This done, he takes the paten in his left hand, resting it on the corporal, and the Chalice in his right, holding it just below the knop, and raising it slightly says silently the words of Administration 'The Blood of our Lord' etc. Then, holding the paten under his chin with the left hand, he lifts the chalice to his lips with the right. He receives the Precious Blood in silence. He should be careful not to leave any drops of the consecrated element upon the rim or upon the outside of the bowl of the Chalice. Having received the Precious Blood he places both paten and Chalice upon the corporal, covering the Chalice with the pall, and then with hands joined before his breast remains a few moments in silent thanksgiving.

The Benedictus may be said or sung before the Communion.

The Communion of the People

The priest turns to the people holding the paten (or ciborium) in his left hand, a portion of the Sacrament in his right hand. He should not gaze about to see who is there, but should keep his eyes lowered. He will go to the communion rail to communicate the people, beginning at the Epistle side of the Sanctuary. Some of the people may be communicated with part of the Priest's bread.

The Priest is ordered to say the words of administration 'as he delivers the Bread he can begin to say the words as he turns to the people

welcoming them to approach ‘The Body of our Lord Jesus Christ...’ He says the whole form as he passes along the rail, communicating three or four at each recitation. The whole form is intended for each and all should hear both sentences. It will make the administration easier for the priest if he instructs his people to kneel upright and place their hands on a level just below their chins. If this is done there is also less danger of dropping the Sacrament, and the priest will not have to stoop, which is very tiring. When all have received the Body of the Lord, the priest returns to the Altar, and placing the paten upon the corporal he uncovers the Chalice and takes it, holding it firmly at the knop with the right hand, and at the back of the base with the left. He then goes to the communion rail to communicate the people. Do not let go of the knop of the Chalice, but allow the communicant to take hold of the base of the Chalice and guide it to his lips. Here again, it will be well to instruct people to kneel upright and to hold their heads up.

When all have communicated the priest proceeds with the ablutions.

The Ablutions

If the Ablutions are made after the Blessing, leave the next section out here.

The priest first consumes any of the consecrated Bread that may remain. He then holds the paten with the left hand over the bowl of the Chalice, and with the forefinger of the right hand brushes any crumbs that may be upon the paten into the Chalice. (If any crumbs have got on to the corporal these should be gathered up first by brushing them on to the paten with the forefinger.) Then he drinks the remains, if any, of the consecrated wine, holding the paten under his chin as before. If there is a server he now comes forward and pours sufficient wine into the Chalice to cleanse it properly. When the priest has drunk this he puts the Paten down upon the back part of the corporal, and, holding the Chalice with both hands, thumbs and forefingers over the cup, carries it to the Epistle corner. The server pours first wine and then water over the priest’s fingers into the cup. The priest then carries the Chalice back to the centre of the Altar, picks up the purificator with the right hand, and dries the fingers and thumbs of both hands, still holding them over the bowl of the Chalice. He then drinks the contents of the Chalice, and wipes first his lips and then the whole inside of the Chalice with the purificator. He now sets down the Chalice just outside the corporal on the Epistle side (i.e., his right), folds the purificator and places it over the bowl of the Chalice. Having done this, he folds the corporal with both hands, beginning with the fold nearest himself, and places it in the burse. Next he covers the vessels with the veil and burse and places them on the centre of the Altar,

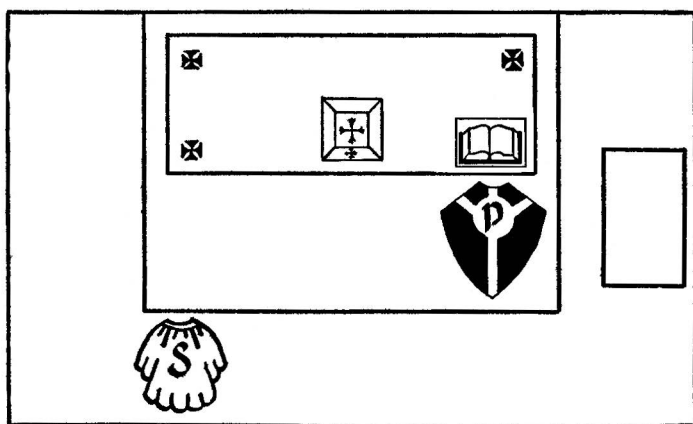
or they may be taken to the Credence. He then goes to the Epistle side of the Altar for the Lord's Prayer, the server having already moved the Book while the priest was finishing the ablutions. (For folding the corporal see page 121.)

But if the ablutions are taken after the Blessing the Priest remains at the centre of the Altar for the final prayers. He also covers the consecrated elements with a fair linen cloth.

Note on the place of the Ablutions

If the Priest cleanses the vessels immediately after communicating the last person, this has advantages; it gives people time to return to their places, and have a short period of silent prayer after receiving. It also makes it possible for the Priest to let the people depart with the Blessing, as ordered by the rubric, instead of keeping them waiting while he fakes the ablutions. It is sometimes said that we ought to keep the Blessed Sacrament on the Altar as long as possible so that we can direct our devotions thither in the Thanksgiving and Gloria. This seems to be a wrong devotional attitude. When we have received the Blessed Sacrament we have our Lord in our hearts, and our thoughts should be on that fact, and also on the fact that by this reception we are one with the other communicants: It is a help to think of a special Presence in the Sacrament on the Altar before Communion, when we are, as it were, holding up the Lamb before the Father's view, and pleading His death. But when we have received the Lamb as the heavenly food our attention will be on Jesus in the heart, and in His children.

If there is no server the Priest will pour the ablutions and move the Book himself. The simplest method is to go to the credence by the shortest way. Take the stoppers out of the cruets and carry the cruets to the Altar. Place the water cruet on the Table or shelf to the left of the corporal



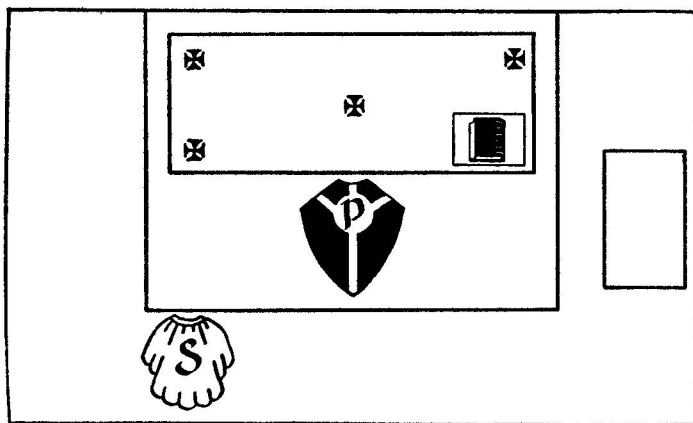
and pour a little wine into the Chalice. Place the wine cruet on the Table or shelf to the right of the corporal. Consume the wine. Next pour in a little wine and water. Take the cruets back to the credence. Return to the Altar. Dip your forefingers and thumbs into the water and wine in the Chalice. Dry them off and proceed as above.

The End of the Service: The Lord's Prayer

The Priest says 'Let us pray' and the Lord's Prayer at the Epistle side, facing the Altar and keeping his hands joined before his breast since the people say this prayer with him.

The Prayer of Thanksgiving

The priest says this with hands slightly parted, joining them and bowing the head at each mention of the holy Name of Jesus, and concludes the prayer with hands joined. He then closes the Book.



The Gloria in Excelsis

The priest goes to the centre for the Gloria in Excelsis. He says 'Glory be to God on high' with hands parted, joining them at 'and in earth,' at which place the people join with him in the recitation of the Gloria. [He may make the sign of the cross at 'with the Holy Ghost.' He bows his head at 'worship,' 'give thanks,' 'Jesus Christ,' and 'receive our prayer.']

According to ancient custom the Gloria in Excelsis was not said on Sundays in Advent and Lent. It could be said and not sung on these Sundays. It may be omitted on week days that are not Festivals. Sundays are of course festivals.

The priest says 'The peace of God' etc. with hands joined, facing the Holy Table. He turns by the right to the people at 'and the blessing' and raises his right hand with fingers extended and joined, at the same time

placing his left hand upon his breast, and so gives the Blessing. He may make the sign of the cross over the people as at the Absolution. (See page 14.)

Note. At a said service he takes up the vessels, turns by the right and descends to the floor of the Sanctuary, turns and bows to the Altar and goes to the Vestry.

A Method of Celebrating the Eucharist based on some principles of the Liturgical Movement

Preparation of the Church

THE Holy Table. The Lord's Table, at the Communion time, shall have a fair white linen cloth upon it. The cushion or desk for the Book is placed at the south end.

The Credence. This should be a good sized table. If it must be small then it should have a shelf beneath it. The credence is covered with a linen cloth. Upon it are set the bread box, the wine cruet, the water cruet (lavabo bowl and towel, if used) and in the centre the Holy Vessels covered with the veil and with the burse containing the corporal above that. Note that if the bread box and wine cruet are to be brought up from the back of the church at the Offertory, they will not be on the credence, but on a covered shelf at the back of the church. If the Book is not to be carried in by an attendant, it will be placed on the desk or cushion on the altar.

The Service from the Lord's Prayer to the Offertory

The Priest, (ministers and servers) having vested and said the prayers of preparation* in the sacristy, enter the church. An Introit may be sung or said as the Priest proceeds to the Holy Table. If it is sung the Priest does not say it. If it is said the Priest reads it with the people (or alone) either at the foot of the Altar (from a small book, or the Altar Book held by a server) or else from the Altar Book resting on the cushion or desk at the south side of the mensa. (See Note on Introits, page 33.)

* The Sarum vesting prayers include *Veni Creator*, linking them with ordination.

The Lord's Prayer

If the Priest has read the Introit at the bottom step of the Altar, or if it has been sung, he goes up to the midst of the mensa and there recites the Lord's Prayer in an audible voice. If he reads the Introit from the Book at the south side of the altar he says the Lord's Prayer there.

The Collect of Purity and Lesson from the Law

The Priest goes to the south side of the altar and reads from the Book the Collect of Purity. He then turns and reads either the Decalogue or else the Two Great Commandments. The people say or sing the response or responses. The Lesson from the Law can be read by one of the other ministers. If so he reads it from the place where the Epistle is read, namely the south side of the sanctuary or chancel.

The Kyrie Eleison

The Priest goes to the centre for the singing or saying of the Kyrie. The Kyrie may be either threefold or ninefold.

The Mutual Salutation and the Collects

The Priest turns to the people for ‘The Lord be with you’ and also for ‘Let us pray.’ He then turns and goes to the south side for the Collect of the Day. Allowing a short space for secret prayer, he then says or sings the Collect of the Day to gather up the common prayers of the people and put them up to God through our Lord. He adds the ascription if the collect lacks it, or at least adds it to the final collect. Our Lord is not only our Mediator: He is the second person of the Holy Trinity.

The Lesson or the Epistle

The Priest turns to the people and reads the lesson or the epistle either from the foot pace or from the floor of the sanctuary. If another person reads it he does so either from the south side of the sanctuary or from the chancel step. In this case the priest turns towards the reader and listens to it being read. Note that the reader, if not a minister, should be a lay-reader or some mature person.

The Psalm between the Lections

The Priest reads this or else the choir sing it with the people. If it is sung, the Book is moved meanwhile to the north side of the altar otherwise it is moved at the conclusion of the reading.

The Gospel

The Priest goes to the north side and announces the Gospel and reads it facing the people. They face towards the Gospel Book for the Gloria and reading of the Gospel. The Book is the focus of devotion at this point, not the altar. At the end the reader may kiss the Book.

If a deacon or an assistant priest reads the Gospel, he may receive the Book from the Celebrant at the centre of the altar. The old custom was for the reader to kneel and ask for a blessing on the reading of the Gospel. The Gospel is read from the north side of the Sanctuary, facing the people, or else from the chancel step or the pulpit. The reader may go alone or

he may be accompanied by the Epistoler who will hold the Book for him while he reads, and by servers who may carry lighted candles in honour of Christ the Light of the World.

The Creed

The Creed is recited all facing in the same direction, the Priest standing at the centre of the Holy Table. He says or sings the first phrase 'I believe in one God,' then the rest join in. If he cannot sing it is best to let one of the other ministers or a cantor start the Creed.

Note the re-punctuation of the Creed: 'And I believe in the Holy Ghost, The Lord, The Giver of Life.' It is desirable to establish the habit of linking the words 'The Lord' with the words 'The Holy Ghost.' It is the declaration of the divinity of the Third Person of the Holy Trinity. A slightly longer pause after 'The Lord' and before 'The Giver of Life' would do this.

At the conclusion of the Creed the Pastor of the Parish gives out the Notices. These should be confined to those mentioned in the Prayer Book. Other notices can be announced at the end of the service or in the bulletin. This is the place for him to call for prayer for those to be baptized, confirmed, married, for the sick, for those departed or those in whose memory flowers have been given. Biddings with a short silence and one of the Super-populum Collects (pages 87, 88) will suffice. The Sermon follows.

Note: After saying the Lord's Prayer (and Collect of Purity) at the Altar, the Priest and attendants may go to the Sedilia for the rest of the service until the Offertory (compare Pontifical Eucharist).

From the Offertory to the Communion

The Offertory

The Priest standing at the Lord's Table reads one or more of the Offertory Sentences. If the Wardens or others bring forward the bread and wine they do so while he is reading. 'Offer unto the Lord,' 'And they came,' 'Give unto the Lord' are specially suitable for use while the elements are being brought forward. There may be seasonal or other sentences as well. The Priest or an assistant minister or server receives the elements at the sanctuary step and carries them to the Credence. The Wardens or others take the alms plates and begin the collection. Meanwhile the Priest or an assistant takes the burse to the Table and spreads the corporal. Then the Priest either at the Credence Table or at the south side of the Altar prepares the paten or ciborium placing therein sufficient bread. He prepares the chalice with sufficient wine and a little water. The purificator is placed over the mouth of the chalice to prevent the paten slipping. On it

is placed the paten with the bread. The folded or stiffened pall is placed over the paten, and the vessels thus prepared are left on the credence or else towards the south side of the Holy Table. If a ciborium is used for the additional bread, then only the large bread used for the fraction is placed on the paten.

A Hymn may be sung during the Preparation of the Elements. The words should have to do with the offering or with the approach to Communion. 'Let all mortal flesh keep silence,' No. 229, is the one used in St James' Liturgy.

The wardens or others bring the money offering forward. This is received by the Priest or by one of the assistants or servers. The Priest presents and places it on the mensa, to the right side of the corporal. The wardens remain at the step until the Priest has also presented and placed the Holy Vessels with the oblations on the corporal. Then the Priest bowing leads the people in humbly offering the gifts, saying 'Blessed be thou, Lord God... is thine.' At 'All things come... given thee' he may indicate the gifts by making a cross over the chalice and paten. Note that this form of presentation should be reserved for the Holy Communion and not be used for presenting the alms at Mattins and Evensong. The wardens return to their places and the Priest places the paten on the corporal and the purificator at the right hand side of the corporal, and covers the chalice with the pall. He then washes his hands if he has not already done so at the older and more rational place before preparing the vessels. Then follow the Biddings and The Intercession.

The Invitation and Confession

The Priest or one of the Ministers turns to the people and gives the Invitation 'Ye that do truly.' Then the Ministers go to the bottom step of the Altar and kneeling there lead the communicants in the Confession. After that the celebrant stands and goes to the top step, and turning to the people gives the Absolution, and recites the Comfortable Words.

The Thanksgiving and Consecration

The celebrant, still facing the people, says or sings 'The Lord be with you,' 'Lift up your hearts' and 'Let us give thanks' etc. Then turning back to the Holy Table he begins the Great Thanksgiving, saying 'It is very meet, right' etc. After the Sanctus and Benedictus he goes on at once with the Consecration, 'Blessing and glory and thanksgiving' etc. At 'and did institute... continue, a perpetual memorial' etc. he stretches his hands over the oblations palms down. At 'Hear us, O merciful Father,' he looks up for a moment remembering that the whole prayer, and especially the words of institution, are addressed to the merciful Father. At 'creatures of bread and wine' he makes a cross over the elements with the edge of the

right hand, fingers straight and held together, the left hand resting on the Altar just outside the corporal; At 'Body and Blood' he makes a cross over the bread and cup. He then proceeds to consecrate the bread and the cup in the manner prescribed by the rubrics.

If the priest elevates the Bread and the Cup he should remember that this is a continuation of the taking of the Bread and the Cup into his hands. In the Sarum rite he did not lay the sacrament down immediately but lifted it up first and then laid it down. He lifts the chalice up during the words 'Do this, etc.' Had those words occurred in connection with the blessing of the bread, he would probably have held the bread up then. If the priest genuflects he should do so not too quickly. Bobbing up and down does not contribute to the reverence due to the sacrament. 'Genuflect' means 'kneel.' The most ancient elevation is the one in the doxology at the end of the prayer. The priest uncovers the Chalice after 'grace and heavenly benediction.' He makes a reverence at 'through Jesus Christ our Lord.' He takes the large Bread in his right hand and steadies the Chalice with his left. At 'in the unity of the Holy Spirit he makes a cross over the Chalice with the Bread. At 'all honour and glory be unto thee. O Father etc.' he lifts the Chalice up with his left hand, holding the Bread over it with his right. He replaces the Chalice and Bread, and covers the Chalice, and concludes the prayer, saying 'world without end.' 'And all the people shall answer: Amen.' Elaborate music for this Amen is wrong. It prevents the people from doing their part.

The Silence

The traditional way to measure a short period of silence is to say the Lord's Prayer silently and carefully. At the conclusion of the silence the celebrant, still facing the altar sings or says 'The peace of the Lord be always with you.'

The Agnus Dei

The rubric governing this hymn is drawn loosely to allow its use at any point in the Communion-time, which stretches from the Prayer of Consecration and silence down to the end of the administration of the Sacrament. It can be said immediately after the Peace, but it will be found to come very suitably after the Prayer of Humble Access. At a sung service it would be better sung after the Prayer of Access, so that the Priest and others in the sanctuary may receive the Holy Communion while it is being sung. The rubric reads 'Hymns or Anthems such as the following.' The exact wording is not required. The Agnus Dei is optional and not integral to the Service; but any hymn or anthem used at this point should be of like nature with the Agnus Dei. Devotional hymns addressed to our Lord

are best. 'Draw nigh,' No. 230, is the oldest hymn for this point which we have. The Agnus Dei was introduced into the service to be said while the Bread was being broken for the Priest's and people's communion.

The Prayer of Humble Access

The Priest kneels in humble reverence and leads the communicants in this prayer. He then stands and makes his own communion from before the altar. Then he communicates any others in the Sanctuary. If there is a deacon or another priest he will help with the chalice. It is best to let him take the Chalice from the mensa himself. This is safer and more convenient than handing it to him.

The Communion of the People

The rubric now reads 'And, as he delivers the Bread, he shall say: The Body...' The intention is that he will say the whole form of words as he passes along the rail, so that all will hear the whole form, which will be in intention said to each one although actually two or three will be communicated at each recital. This is far better than repeating a few words over and over, and only completing the form at the end of the rail when some are already out of ear shot. 'The Body of our Lord' or 'Take and eat this' over and over again is not a good way. After his communion the Priest may turn to the people, hold up the Sacrament in welcome, beginning the words of delivery 'The Body of our Lord...' and go on at once to communicate the people.

When all have received the Sacrament the vessels are placed again on the corporal. If the priest intends to delay the consumption of what remains until after the Blessing, then he places the purificator over the mouth of the chalice, the paten on that and then covers all with the pall and veil. But it is better to consume what remains at once. The people are returning to their places. They need a few moments for silent thanksgiving. The priest consumes what remains of the consecrated Bread, sweeps any crumbs from the paten into the chalice, and consumes what remains in the chalice. The chalice is then rinsed out with a little wine (water if he prefers) which is consumed. Some wine and water (or water only) is poured over his fingers into the chalice. This he consumes. He wipes the vessels dry with the purificator, and then packs the vessels up as at the beginning of the Service, purificator on chalice, paten on that, the whole covered with the pall and veil. He folds the corporal and puts it in the burse which he places on top of the chalice and paten already veiled. The vessels can then be returned to the Credence. If there is a deacon or assistant priest he may pack up the vessels and take them back to the Credence.

From the Communion to the End of the Service

The Lord's Prayer

The Priest standing at the midst of the altar says 'Let us pray.' He then leads the people in saying the Lord's Prayer. This is the corporate act of God's People, assured of their place in the Father's Family by the reception of Communion. That is why the rubric directs the prayer to be said by all and makes no mention of its being sung as in the case of the Creed and the Gloria in Excelsis. If the prayer is sung then those who are unable to sing are deprived of their rightful part in this corporate act of devotion.

The Thanksgiving

This is the Post-Communion Prayer. After the ablutions the Book is moved to the south side of the Altar and the priest goes there to say the prayer. If the Sacrament has not yet been consumed it is better to say the prayer in the midst. It is not desirable that the people say this prayer aloud. They have just had their corporate act of prayer in the Lord's Prayer, and they will again join with the Priest in the Gloria in Excelsis. The people's vocal prayer should alternate with that of the priest for artistic and devotional reasons.

The Gloria in Excelsis

The priest leads the Gloria in Excelsis from the centre of the altar. Very heavy or elaborate music is not suitable for this Hymn when it comes so late in the Service. A simple setting is the best. There is a lovely one which is very simple; it is in the fourth plainsong tone. This hymn is ordered for every Sunday and other feast days. Sunday is always a festival. It may be well to mark Advent and Septuagesima to Easter by saying rather than singing it on Sundays. Then the singing comes out fresh at Christmas and Easter. The use of this hymn has varied greatly from time to time. It is not solely a Hymn of the Nativity. It begins there, but takes in every part of our Lord's life and work. It is a good summary by way of an act of praise of all that we have been commemorating in the Eucharist.

The Blessing

'Then shall the Priest... let them depart with this Blessing.' These words in the rubric remind us of the old dismissal, 'Ite missa est' 'Go you are dismissed,' 'Go you have your mission,' 'Go ye into all the world.' The Priest may turn at 'The peace...' or wait and turn at 'the blessing...' After the Blessing he comes with his attendants and stands for a moment bowing before the altar and then goes out. The lights should be extinguished at once, with as little to attract attention as possible, and with no delay.

Footnotes

(1) The sign of the cross has been the usual way of pointing. It may help the priest to fix his attention on what he is doing to make a cross over the elements at the pointing words. 'These ✠ thy creatures of bread and wine,' 'in this ✠ sacrament of the holy Bread,' 'this ✠ our sacrifice of praise,' 'this ✠ holy Communion.' In making the sign he lays his left hand on the mensa, and makes the cross with his right with the edge of his hand, fingers together. He may make a cross on himself at 'grace ✠ and heavenly benediction.'

(2) The Prayer of Consecration is very carefully punctuated. Each paragraph is all of a piece. The third paragraph has semicolons after the sentences where a full stop would be expected. This shows that its contents are closely connected with what went before; they are not a new and separate idea. 'Drink ye all, of this'. The comma is to prevent reading the words as though our Lord told us to drink all that is in the Chalice. It means 'all of you drink of this.' 'Ye all' is a good old English usage still common in the Southern States.

(3) The second part of the form of delivery is important. By itself it would be an inadequate form, but it gains a deeper meaning when attached to the first half. 'Feed on him in thy heart by faith with thanksgiving' is excellent Catholic teaching. We do not get the whole good of our earthly food the moment it enters our lips. Likewise we feed upon the grace of past sacraments moment by moment until our next sacramental communion. Faith is the hand, thanksgiving is the means. 'Take and eat this.' 'This' refers back to 'The Body of our Lord.' The people should be instructed to start coming up to the rail as soon as they see the priest receiving communion, so that there will be no unnecessary delay or break between the communion of those in the sanctuary and theirs. When there are many communicants the wardens or others should marshall the communicants in such a way that the rail is kept filled but there is no crowding in coming and going. In some churches a communion rail, moveable, at the front of the nave is better than having people push through between over-close choir stalls and have to climb over other people's feet at the rail. Elderly people often dread the steps they have to climb. If the altar is far from the communion rail and the priest has no assistant a table or shelf with a white cloth can be provided near the end of the rail where the paten or chalice can be deposited while he is administering in the other kind.

Note on the Fraction and Commixture

There is a ceremonial breaking of the Bread during the words of institution. It is sufficient to break off a small portion at this point. There is evidence for such a breaking here in the mediaeval missals, a concentrating, as it were, of the holy action within the Dominical Words. It is not primitive, but it is certainly not unsuitable nor contrary to sound doctrine. The fraction in early liturgies came after the Thanksgiving and Consecration. It was, like most ceremonial acts, a practical matter. We have lost something in giving up the one Loaf, the one Bread. The separate Particles for the people may be convenient, but it deprives us of the symbol of unity, just as individual communion cups would do. 'My communion' is not wrong as long as we remember that it is also 'our Communion.' If the breads in squares of nine are used, there is need of a practical fraction as well as a ceremonial one. In any case the large Bread called the Priest's can be broken and some of the faithful communicated from it. This is now recommended by Roman authorities. This fraction will come at the end of the silence 'For thine is the kingdom...' The priest still facing the Holy Table says 'The peace of the Lord...' There was a custom of placing a particle of the consecrated Bread in the chalice at this point. It probably was a substitute for the particle of the Sacrament sent by the Bishop from his Cathedral Eucharist to the suburban churches when presbyters first began to celebrate apart from the Bishop, and as his representatives in places where he could not go. It was to preserve the idea of unity with the one Flock. It came later to be considered a symbol of the reunion of our Lord's Soul and Body at his resurrection.* There is another commixture by the reception of the Holy Sacrament in both kinds, when the union takes place in us, and represents his resurrection and is the promise of ours. This is made vivid to us in the words of delivery, 'The Body of our Lord... The Blood of our Lord... preserve thy body and soul unto everlasting life'.

Note on Incense

INCENSE is mentioned so often as a proper offering to God both in the Old and New Testaments that it is strange that there should be objection to it. Because it largely fell out of use in the Anglican Communion for some hundreds of years is no good reason for making up for it by using too much now. It is to be used for ceremonial purposes, not for

* The traditional words of the Commixture are as follows: 'May this most holy union of the Body and Blood of our Lord Jesus Christ be unto me, and all who partake thereof, unto health of soul and body through the same Christ our Lord. Amen.' It seems likely that the Commixture will disappear from the Roman Rite before long, and the Fraction take place during the Agnus Dei.

fumigation. It is not surprising that people object when the building is filled with clouds of smoke. A little which can be seen around the altar can be a help to devotion. The incense is placed upon the hot ashes in the censer and then the sweet smelling smoke goes up. Prayer must come from the ashes of penitence made glowing hot with love, if it is to ascend to God. Incense is waved towards the altar, which reminds us of the presence of God, and towards the people, who as members of Christ's Body are also a sign of his presence. The places where Incense has been used are at the Procession (Introit), at the announcement of the Gospel, at the Offertory over the oblations, at the Consecration. The use at the Introit is the oldest. It is not necessary to use it at all these places. At first, and in a small church, it is best to use it only where its significance is most obvious, that is at the Offertory. We offer, alms and oblations, prayers and contrition, and the incense represents the prayers. The wise men offered gold, incense and myrrh. There is a very elaborate method of censuring the altar which belonged to the ceremonial of a large Cathedral with a very large altar. It may be used, but it is sufficient to stand at the centre and to wave the censer thrice in the middle and thrice to the right and again to the left. Do not make too much smoke, or let the thurifer do so. At the Offertory the oblations are first censured by swinging the censer over them in the form of a cross and of a circle. The thurifer may cense the celebrant and then the people. The censuring of many individuals so that the service is delayed is wrong. Incense may also be used at the Magnificat and at the Benedictus, and at the Lord's Prayer in the burial Office. It is well to confine the use of incense to special days. The Epiphany is an obvious occasion. Ceremonies defeat their own purpose if they do not increase devotion, but only stir up strife.

Another Method of Censing the Altar

Having put incense into the thurible and blessed it the Celebrant makes the appropriate reverence; if the Blessed Sacrament is reserved on or behind the altar he makes a genuflection; if the Sacrament is not reserved he makes a simple bow. He then censes the Altar Cross with three double swings and after the censuring makes again the appropriate reverence. Next he proceeds to cense the altar with three single swings directing them towards the back of the mensa as he walks towards the Epistle end. At the Epistle corner he swings the censer twice along the end, first low down and then higher up. To do this he will need to hold the chains somewhat further up from the cover of the censer, than when censuring the mensa. Then walking towards the centre of the altar he censes the front of the mensa with three single swings, at the centre he makes again the appropriate reverence and proceeds towards the north corner censing the back of the mensa with three single swings. At the north corner he once again censes the end of the altar with two swings, one

low down and the other higher up. Now without moving from the Gospel corner he censens the front of the mensa with three single swings. Then walking towards the centre he censens the front of the altar with three single swings and making the appropriate reverence again at the centre he continues towards the Epistle corner making once more three single swings at the front of the altar. To make the six swings at the front he lowers the censer in the same manner as he did at the ends of the Altar. When he has arrived at the Epistle corner he gives the thurible to him who is to receive it. This method of censening is used at the Introit and the Offertory in the Eucharist and during the Benedictus at Mattins and the Magnificat at Evensong.

Method of Censing the Oblations at the Eucharist

To cense the Oblations the Celebrant makes the sign of the cross over the bread and wine three times with the censer. This is done by drawing the censer towards himself over the chalice and paten and then drawing the censer across from his left to his right thus making a cross. The three crosses are made parallel with each other beginning with the one at the celebrant's left. Then two circles are made around the oblations from right to left and one circle from left to right. During the censing of the oblations the Gospeller (or deacon) should hold the chalice by the knop to prevent an accident happening. When the censing of the oblations has been completed the altar is censened as at the Introit. It is customary to move the chalice away from the centre of the corporal towards the Celebrant's right (but not off the corporal) while the Cross is being censened. The chalice is then returned to its place in the centre. When there are no assistant ministers the celebrant will need to exercise great care in censening the oblations since there will be no one either to steady the chalice or to move it.

The Assistant Ministers at the Eucharist

WHEN the Eucharist is sung there may be in addition to the Celebrant a Gospeller and Epistoler. In the primitive Church the Gospel was usually sung by a cleric in deacon's orders and the Epistle by a subdeacon. In some books on ceremonial the terms 'deacon' and 'subdeacon' are used. These terms are the equivalents of 'gospeller' and 'epistoler'. To-day often both the Gospel and the Epistle are sung by ministers in priest's orders, although when necessary a lay reader or other devout lay man may sing the Epistle.

When there are assistant ministers at the Eucharist their ceremonial actions are governed by the following principles:

1. Whenever the Celebrant prays alone, as at the Collect or Collects, the Intercession, and the Prayer of Thanksgiving, the Gospeller and Epistoler stand in line behind him; The Celebrant stands on the foot pace, the Gospeller on the step below him, and the Epistoler on the step below the Gospeller. Where there are not two steps in addition to the foot pace it will be necessary for one or both of the assistant ministers to stand on the floor of the sanctuary.

2. Whenever the Celebrant sings or says anything with the Congregation the Gospeller is on his right and the Epistoler is on his left. These occasions are the Creed, the Confession, the Sanctus, the Prayer of Humble Access, and the Gloria in Excelsis. Since the Lord's Prayer after the Communion is said at the Epistle end of the Altar the assistant ministers are in line behind the Celebrant for this prayer.

(a) The Celebrant, assistant ministers and servers vest in the sacristy. They enter the church in the following order: Servers in pairs, Epistoler, Gospeller and Celebrant walking behind each other. The Servers reverence the altar and go to stand by the credence. The Celebrant and ministers also reverence the altar and then the Celebrant ascends to the foot pace and says the Lord's Prayer, the Gospeller and Epistoler being in line behind him.

(b) All turn by the right and walk to the south side of the Altar. The Celebrant says the Collect of Purity facing the Altar, with the Gospeller and Epistoler in line behind him.

(c) For the Decalogue or the Two Great Commandments the Celebrant or reader faces the people. The others face the Altar. (If the Kyrie is sung or said all go to the centre and face the Altar).

(d) For the Mutual Salutation and 'Let us pray' the Celebrant and Ministers go to the centre. The Celebrant turns to the people. The Ministers remain facing the Altar. All return to the south side of the Altar for the Collect or Collects.

(e) The Epistoler sings or reads the Epistle facing the people. The Celebrant and Gospeller also face towards the people (i.e. towards the Epistoler).

(f) During the Gradual the Gospeller goes to the north side of the Sanctuary or Chancel for the singing of the Gospel. He may kneel to receive the Celebrant's blessing first. If the Epistoler is to hold the Gospel Book he goes with the Gospeller', walking before him to the place where the Gospel is to be sung.

(g) For the Creed the Ministers are in line behind the Celebrant while he sings 'I believe in one God.' They then go up to the foot pace, the Gospeller on the Celebrant's right; the Epistoler on his left. At the conclusion of the Creed they go to stand in line behind the Celebrant.

(h) At the Offertory the Ministers may assist the Celebrant in preparing the elements. The Epistoler brings up the Sacred Vessels from the Credence. The Gospeller spreads the corporal while the Epistoler takes the veil off the chalice. He then hands the Bread Box (or Ciborium) to the Gospeller who presents it to the Celebrant. The Gospeller and Epistoler then prepare the Chalice, the former pouring in the wine and the latter the water. When the oblations have been presented and offered they return to stand in line behind the Celebrant for the Intercession. They remain in the same position for the Invitation and kneel on either side of the Celebrant for the Confession. They remain kneeling for the Absolution and rise for the Comfortable Words.

(i) At the Thanksgiving and Consecration the Ministers remain standing in the place where they knelt for the Confession, while the Celebrant sings the Mutual Salutation and the Sursum Corda. When he turns to the Altar they go and stand in line behind him for the Preface. At 'evermore praising thee and saying' the Gospeller goes to the Celebrant's right and the Epistoler to his left. They remain there for the Sanctus and Benedictus. For the Consecration the Gospeller may go to the right of the Celebrant and assist him, uncovering the chalice (and also the ciborium if one is used). He should kneel for the actual words of consecration, 'This is my Body...' 'This is my Blood...' The Epistoler kneels on the bottom step for the Consecration.

(j) Both the Gospeller and the Epistoler kneel on the foot pace with the Celebrant for the Prayer of Humble Access. The Celebrant then stands and receives Holy Communion and communicates the Ministers kneeling on the foot pace. When both have received they rise and the Gospeller assists with the chalice. The Epistoler may go with the Celebrant and the Gospeller when they communicate the people.

(k) The Ministers may assist with the ablutions, ministering the wine and the water. If they do not do so they go and stand in line at the south side of the Altar, where they will remain behind the Celebrant for the Lord's Prayer and the Thanksgiving.

(l) The Ministers go with the Celebrant to the centre for the opening words of the Gloria in Excelsis (Glory be to God on high). When these words have been sung they ascend to the foot pace, the Gospeller being on the Celebrant's right and the Epistoler on his left. They kneel on the foot pace for the Peace and the Blessing, after which they rise and with the Celebrant descend to the floor of the Sanctuary, where all turn and reverence the Altar before leaving the Sanctuary.

The procession leaves the Sanctuary in the same order in which it entered it.

Psalms at the Eucharist

The Introit

The Entrance Rite to the Holy Eucharist

'A Psalm, or a portion of a Psalm, may be said or sung as the Ministers proceed to the holy Table.

'Except in Passiontide the Gloria Patri may follow the Psalm, and one of the verses of the Psalm may be repeated for an Antiphon.

'The portions... may be shortened, or the whole of the Psalm may be used.

'...they may be recited by the Priest and people, or by the Priest alone.'

—Prayer Book, page xlix.

Introit Psalms came into use after the days of persecution were over and the Church could own buildings of a good size. The Introit accompanied the entrance of the sacred Ministers and provided a devotional entrance into the Service. The choir sang a verse called *Antiphon* (Anthem) which was repeated after each verse of the Psalm as a chorus in which the people could join. Later on the *Gloria Patri* was added, (except in Passiontide and at Memorial services, which retained the older form). As the music of the Antiphons became longer and more elaborate the number of psalm verses used was cut down until only one verse remained with the Antiphon sung before (and sometimes after) it, and again after the *Gloria*. Verses very suitable to the Day were often lost. Our Canadian list of Introits etc. has restored a longer passage from the psalm, usually the traditional one, giving devotional expressions to the teaching of the Day. Now that people can read there is no need to sing the Antiphon as a chorus after each verse, but used before and after the Psalm and Gloria, the Antiphon helps to point out the special sense in which the Psalm is used. The pattern of the Introit is as follows.

Antiphon (a verse of the Psalm).

The Psalm portion.

(The Gloria Patri, if to be used.)

The *Antiphon*, repeated.

At Requiems the Gloria is not used. The short prayer 'Rest eternal,' page 601, is the traditional Antiphon.

At a sung Service the choir sing the Introit while the Ministers proceed to the Altar. At a said Service the Introit may be read by another Minister or lay Reader with the people while the Priest proceeds to the Altar, or the Priest and people may recite it, the Priest standing at the foot of the Altar, or at the Epistle corner.

The Psalm between the Lections

There was at one time an Old Testament Lesson before the Epistle. A

Psalm called the Gradual was sung between it and the Epistle. Between the Epistle and the Gospel another Psalm was sung, either the Alleluia Psalm or a Tract. When the Epistle and Lesson became alternatives the Gradual and Alleluia or Tract came together. Alleluia was sung or said twice before a Psalm verse and once after it. From Septuagesima to Holy Saturday, and on Ember Days, Alleluia was not used. It was replaced by a longer Psalm portion called a Tract.

‘A Psalm, or a portion of a Psalm, may be used between the Lections. Except in penitential times *Alleluia* may be added, but it is not customary to add the Gloria Patri.’ Gloria tibi will be sung when the Gospel is announced. Advent is not a penitential season, and so has the *Alleluia*. Septuagesima to Holy Saturday, Ember Days (except those at Pentecost) and Requiems do not have *Alleluia*.

The usual pattern for the Psalm between the Epistle and Gospel will be:

Gradual. The Psalm portion except the last verse.

Alleluia, Alleluia.

The final Psalm verse.

Alleluia.

In Eastertide there is no Gradual, but Alleluia is sung twice before the Psalm passage, and then once after each verse.

In penitential times the Psalm portion is sung straight through without *Alleluia*.

A Sequence Hymn may be sung after the Psalm between the Lections. Examples in the Hymnal are ‘Of the Father’s love begotten,’ 79, at Christmastide (selected verses); at Eastertide, 162 or 163; Pentecost, 481; Requiems, *Dies Irae*, 70; The Cross and Passion, 145. In times past the Psalm between the Lections was sung by the Cantors and Choir. It may now be sung by the choir, or choir and people. If said it is probably best for the Minister to read it and for the people to keep their place in their books for the Gospel. They could join in the *Alleluia*.

The following Tables indicate the Psalm portions and also the verse to be used for the Antiphon, and for the *Alleluia*. The traditional verse has been chosen when available. If the first verse is the Antiphon, the Psalm portion will begin with the second.

A Plainsong Psalter, chiefly the work of Dr Healey Willan, is being published in which the Introits etc. are all marked out. Plainsong might well be used for singing these short Psalm portions. The following Table gives the Introits, with the Antiphon verse after the bar-line (|): also the Gradual between the Lections, with the Alleluia verse after the bar-line; or else the Tract.

Table of Introits, Graduals, Alleluias and Tracts

* *Alleluia twice before Psalm and once after each verse.*

† *One Alleluia before Psalm.*

§ *But if a Sequence Hymn with Alleluia follows, the Alleluia after the Ps. verse is omitted.*

‡ *After Septuagesima, no Alleluia, all psalm verses form Tract. In Eastertide, Alleluia twice before psalm, once after each verse.*

¶ *Last verse of Psalm may be used as Alleluia verse.*

Day	Introit Psalm Ant. v.	Gradual All. v.
Advent 1	25:2-7 1	85:4-6 7
Advent 2	80:2-7 1 or 119 Pt 17 130	50:1-5 6
Advent 3	33:2-6 1	80:1,2 3
Ember Days	119 Pt 19 145	Tract 85:1-3
For Peace	72:1-7 6	85:8-13
Advent 4	19:1-6 5	145:18-21 22
Christmas, First Celeb.	2:8 7	110:1-3 4
Later Celeb.	98:1-3 4	98:5-6 7
St Stephen	119 Pt 3 23	119 Pt 21 168
St John the Evangelist	92:2-4 1	92:12-14 15
The Innocents	8:1 2	Sunday 124:5,6 7 Weekdays Tract 124:1-7
Sundays after Christmas	93 2	110:1-3 4
Octave Day	8:2-9 1	145:18-21 22
Epiphany	72:1-7 6	72:8-10 11
Baptism of our Lord	98:2-4 1	98:8,9 10
Missions Overseas	67:2-7 1	117
(Votives seldom have Alleluia) If in Oct.		117:1 2
Epiphany 1	100:2-4 1	84:1-3 4
Epiphany 2	66:1,2 3	107:8 9
Epiphany 3	148:1-6 2	102:15-17 18
Epiphany 4	98:1-7 3	98:8,9 10
Epiphany 5	97:1-5 6	126:5,6 7
Epiphany 6	99:1-4 5	99:6-8 9
Septuagesima	18:1-7 4	Tract 119 Pt 4
Sexagesima	44:25-27 24	Tract 17:6-9
Quinquagesima	31:1-6 4	Tract 31:22-26
Ash Wednesday	57:1-6 7	Tract 103:8-14
Lent 1	91:1-8 2	Tract 91:9-16
Ember Days	84:8-13 9	Tract 141:1-4
Missionary Work at Home	89:1-3 4	Tract 22:22-26

Day	Introit Psalm Ant. v.	Gradual All. v.
Lent 2	25:1-7 6	Tract 123
Lent 3	25:8-14 15	Tract 25:16-22
Lent 4	122 6	Tract 125
Passion Sunday	43:2-6 1	Tract 143:1-10
Palm Sunday. At distribution of Palms Ps. 118:19-29 can be preceded by Mut. Sal. And Col. of Holy Cross, and followed by reading of Advent Sunday Gospel, and Procession: 'All glory, laud,' etc.		
	Introit 22:1-10 11	Tract 22:12-21
Holy Week: Monday	35:2,3 1	Tract 79:8-10
Tuesday	69:17-22 21	Tract 35:11-16
Wednesday	102:1-11 2	Tract 55:12-15
Maundy Thursday	67 3	Tract 22:22-26
Good Friday	No introit	Tract 54
Holy Saturday	42:1-7 2	Tract 42:8-14
EASTER DAY. If the Litany immediately precedes the first Eucharist, the Kyrie of the Litany becomes that of the Eucharist and is followed by the Mut. Sal. and Collect of the Day, and there is no Introit. Otherwise the Introit is Ps. 139:1-5 17,18. After the Epistle the Celebrant (or a Cantor) intones Alleluia, the choir take it up, singing it three times in all, each time on a higher tone. If the old melody is not known, see Alleluias to Hymn 162 or 163. Then the choir sings Ps. 118:22-25*		
At a later Celebration	30:1-5 3 or Ps. 139 as at first Celeb.	118:22-24 All. All. 25 All. §
Easter Monday	105:1-6 2	Grad. and All. as Easter
Easter Tuesday	106:2-5 1	Grad. and All. as Easter
Octave Day of Easter	81:2-4 1	118:22-25*
Easter 2	33:1-9 6	63:1-4*
Easter 3	66:1-5 6	66:7-8*
Easter 4	98:2-4 1	118:15-18*
Easter 5	107:1-9 8	56:15-19*
Rogation Monday	4 5	23 †
Rogation Tuesday	81:13-15 16	118:1-4 †
Rogation Wednesday	65:10-15 11	23 †
ASCENSION DAY	47:1-7 5	68:7-10 *§
Sunday after Ascension	27: 1-12 8	47: 5-10 *
PENTECOST	68:1-6 4	68:7-10 *§
For Unity	122 6	133 *§
When used at other times as a Votive, omit Alleluia. Ps. 133 only.		
Monday in Octave	81:13-15 16	104:28-31 *§
Tuesday in Octave	78:1-8 5	23:1-4 *§
Ember Days	132:7-10 9	135:19-21 *§
Trinity Sunday	8:2-9 1	136:1,2 3
Commem. of Bles. Sac.	147:2-6 1	147:12-14 15

Day	Introit Psalm Ant. v.	Gradual All. v.
Trinity 1	13 5	41:1-3 4
Sacred Heart	89:2-4 1	69:21-23 24
Trinity 2	18:18-20 21	23:5 6
Trinity 3	25:17-22 16	7:9-11 12
Trinity 4	27:2-7 1	9:9-11 12
Trinity 5	27:8-15 16	84:8-12 13
Trinity 6	28:7-10 9	90:14-17 18
Trinity 7	47:2-4 1	34:11-14 15
Trinity 8	48:1-12 10	48:13,14 15
Trinity 9	54 4	105:39-42 43
Trinity 10	55:1-8 22	137:1-5 6
Trinity 11	111 4	51:15,16 17
Trinity 12	70 1	34:1-4 5
Trinity 13	90:2-13 1	90:14-17 18
Trinity 14	84 9	95:1,2 3
Trinity 15	86:2-7 1	92:1-3 4
Trinity 16	146:2-6 1	146:7-9 10
Trinity 17	119 Pt 18 137	131:1-3 4
Autumn Ember Days	81:2-10 1	105:1-6 (no All.)
For Labour, etc.	113 3	127 (no All.)
Trinity 18	122:1-5 3	122:6-8 9
Trinity 19	138 2	103:1-4 5
Trinity 20	145:1-13 7	145:14-16 17
Trinity 21	119 Pt 1 7	114:1-3 4
Trinity 22	130 3	133:1-3 4
Trinity 23	121 7	24:7-9 10
Trinity 24	147:1-10 11	147:13,14 15
Sun. next before Advent	85:1-6 7	85:8-12 13
St Andrew	92:2-4 1	92:12-14 15
St Thomas	139:1-10 11	30: 1-4 5
Conversion of St. Paul	126:1-6 7	117:1 2 ‡
Purification	48:1-12 10	48:13,14 15 ‡
St Matthias	16:1-7 6	Tract 80:8-11 (no All.)
Annunciation	45:10-15 14	131:1-3 4 If in Lent Tract 131 (no All.)
St Mark	45:2-4 1	119 Pt 2*
St Philip and St James	33:2-6 1	89:5-8*
St Barnabas	112 9	145:8-12 13
Nativity St John Baptist	46:1-8 5	119 Pt 21 168
Octave Day (July 1)	46:1-8 4	72:8-10 11

Day	Introit Psalm Ant. v.	Gradual All. v.
St Peter and St Paul In Octave	87:2-7 1 18:1-7 2	31:1-3 4 80:14 15
St Mary Magdalene	139:1-10 11	30:1-4 5
St James	15:2-7 1	149:1-5 6
Transfiguration	84:1-7 4	84:8-12 13
St Bartholomew	116:11-18 14	97:10,11 12
St Matthew	119 Pt 9 72	119 Pt 12 96
Michaelmas	103:19-22 20	148:1,2 3
St Luke	45:2-4 1	37:31 32
St Simon and St Jude	87:2-7 1	45:16 17
Christ the King	72:2-7 1	72:8-10 11
All Saints	33:2-5 1	34:8,9 10
Commemoration of Faithful Departed	65:1-5, Ant., Rest eternal, p. 601	112:4-7. No All. but Dies Irae, Hymn 70, (or its final verse) may follow
Octave of All Saints	89:2-4 1	126:1-6 7
Founders; Any Saint	145:8-13 10	92:12-14 15
Dedication Festival	84:1-7 4	138:1,2 3 ‡
Thanksgiving Day	111 4	75:1 2
Of Blessed Virgin Mary	85:8-13 10	66:15-18 19 ‡
Of a Martyr	119 Pt 21 161	116:11-13 14 ‡
Of a Bishop	132:11-18 17 or 23:1-5 6	135:1-3 4 ‡
Of Missionaries	96:1-9 3 or 67 3	96:10-12 13 ‡
Of a Virgin or Matron	119:2-8 1	34:7-9 10 ‡
Doctor, Scholar, or Poet	1:1-4 2 or 45:2-4 1	37:31 32 ‡ 98:5,6 7 ‡
For the Sick	6:1-9 2	28:7-10 (No All.)
Conference or Retreat	121 5	123 (No All.)
Synod or Rural Deanery	68:7-10 9	68:29-32 (No All.)
Parochial Mission	51:1-6 7	51:10-13 (No All.)
Wedding	128 6 or 67:2-7 1	127:1-3 (No All.)
Burial of the Dead: See Commemoration of Faithful Departed above.		
National Occasion	46:1-8 4	46:9-12 (No All.) or 72:8-11
Harvest Thanksgiving	34:1-10 8	92:1-3 4
Ordination of Deacons	135:2-4 1	135:19-21 (No All.)
Ordination of Priests	51:7-13 12	132:7-10 (No All.)
Ordinations took place on Ember Saturday. Book of 1959 allows for this. If on a Sunday or Feast Day ¶.		

Day	Introit Psalm Ant. v.	Gradual All. v.
Consecration of Bishops	132:11-18 17	133:1-3 4
Consecration of a Church	147:12-20 14	68:29-32 ¶
On any Occasion	147:2-6 1	147:12-15 ¶

On Celebrating Facing the Congregation

SINCE the advent of the Liturgical Movement it has become the custom in certain places for the priest to celebrate the Eucharist facing the people across the Altar. This is a return in theory to a method of celebrating the Eucharist which seems to have been general in the primitive Church. Scudamore in his *Notitia Eucharistica* says, 'Everywhere in the Primitive Church, as still among the Greeks and Orientals, the seats of the Bishops and Presbyters were against the East wall, and therefore behind the Altar. Hence the Celebrant officiated with his face towards the people.' To this statement he adds a significant footnote: 'This is an inference which no one disputes; but I have in vain tried to find some direct evidence of the fact.' (Page 275, 2nd Ed. 1876.) Others like Scudamore have tried to find direct evidence of the fact that the Celebrant officiated with his face towards the people. They have been no more successful than he was. The truth is that we have no complete description of how the Eucharist was celebrated before the eighth century of the Christian era. This description is given us in the *Ordo Romanus Primus*, which E.G.C.F. Atchley describes as 'this venerable monument of the ceremonial of the mediaeval church in Rome.' Before the eighth century there are certain more or less unconnected facts upon which some liturgical scholars have attempted to reconstruct a picture of the eucharistic worship of the primitive church. It is important for our purpose, which is to work out a method of celebrating the Eucharist of the Canadian Book of 1959 on primitive lines, to realise that the liturgical experts do not always agree in their interpretation of the facts. To take just one example of this: the *Liber Pontificalis* records that Pope Zephyrinus, who was Bishop of Rome, gave 25 glass patens to the church, a number corresponding to the number of presbyters in the Roman Church at that time. The late Dom Gregory Dix, O.S.B., concludes that these patens were used by the concelebrating presbyters, who consecrated not at the altar with the Pope, but on the patens held before them by deacons. (The Apostolic Tradition. Dix. 1937. page 82 The Shape of the Liturgy, Dix. 4th Imp. 1949, page 34.) The Rev'd Basil Minchin on the other hand considers that these patens were used for communion. The deacons held the patens, from which the Presbyters took pieces of the consecrated Bread and delivered them to the communicants. (Every Man in His Ministry. Minchin. 1960. pages 207-208.)

Any method of celebrating the Eucharist to-day which aims at following the primitive model must of necessity be based on suggestions that are somewhat tentative, depending a good deal upon what liturgical scholars are able to find out. As their knowledge increases we may have to change our methods from time to time.

Before making definite suggestions we must note certain facts which can help us in determining a satisfactory method of celebrating. We go on now to note these facts.

It is known that in the 4th Century, when the persecution of the Church was a thing of the past, certain old Christian families gave their mansions for the purpose of the new Christian public worship. They did so because the church had worshipped in their homes during the ages of persecution. In the Primitive Church the Eucharist was essentially a private act of worship in a domestic setting (Acts 2:46, 20:7-12)—a corporate domestic act, set within the context of a meal and performed at a table. The large Roman house was admirably fitted for this. The entrance hall led to a large pillared hall, the atrium or general hall, at the far end of which was another room, the tablinum, which was raised one or two steps above the main hall. The tablinum was the old family shrine, the place where in pagan times the household gods were kept. Here also the family assembled for the family rites, and when important matters were to be decided. The head of the family sat in the centre, the elders being on either side of him and facing the junior members who stood in the atrium. The Eucharist being a corporate domestic act, it is inferred that the Church took over the pagan setting of worship. The pagan altar became a Christian Altar and the great chair of the Paterfamilias became the Bishop's throne or teaching chair. The Bishop sat in his chair behind the Altar with his Presbyters on either side of him facing the congregation who were assembled in the main hall, and the whole of the Eucharist was celebrated facing the people. There is not sufficient evidence, however, that the house-church existed throughout the early Church, or that the Eucharist was generally celebrated in such a setting.

Under Constantine the building of churches was undertaken on a considerable scale. Many of these churches were in the basilican style. The basilica was a type of building much in use throughout the Roman Empire. Law Courts were often built in the form of a basilica. Churches in this style consisted of a long hall, with a semi-circular apse at the end opposite to the entrance. The altar stood on the chord of the apse, and behind it against the wall of the apse was the bishop's cathedra, with the seats for the presbyters on either side around the wall. In front of the altar was a space for the choir, generally enclosed by a low screen: There were usually one or more pulpits or ambones from which the scripture lessons were sung. These were on either side of the church near the enclosed space for the choir. If there were two ambones, the gospel ambo

would be on the north side of the church and the epistle ambo on the south side. Archaeological evidence indicates that, in general, churches were orientated, with the apse and the altar at the east end. Notice must be taken of the fact that underneath the altar was a recess, or a small chamber in which lay the body of the saint in whose honour the basilica was dedicated. This was called the *confessio*. Sometimes there were steps leading down to the door of this chamber from the floor of the Church. If these steps were in front of the altar it would necessitate the celebrant standing behind it. But if the steps were behind the altar as at Philippi the celebrant would stand before the altar with his back to the people.

Another fact must be noted, and it is a very important one. There is abundant evidence that it was customary for Christians to face east when engaged both in public and in private prayer. This evidence begins with Tertullian (A.D. 192) and includes such authorities as Clement of Alexandria, Justin Martyr, Origen. Saint Athanasius, St Basil, St Gregory Nazianzus, St Augustine, St Hilary and St John Damascene. This should warn us from concluding that because the celebrant stood behind the altar, he faced the people for the whole of the Eucharist. In fact when we come to the *Ordo Romanus Primus*, most of whose contents date from the seventh century, we find that the celebrant did face east for certain parts of the rite. A brief description of the rite taken from the *Ordo* shows this. During the Introit the procession enters the church, and the pontiff having prayed before the altar goes to his throne, which is in the apse to the east of the altar. He faces east during the remainder of the Introit and for the Kyries. He turns to the people for the opening words of the Gloria in Excelsis and at once turns back again to the east until it is finished. He faces the people for the Mutual Salutation and turns east for Let us pray and the Collect. He sits while others sing the Epistle and Gospel and then goes down to the people to receive the loaves and flasks of wine for the offertory. He goes to his throne for the lavabo and returns to the altar after the offertory. For the Thanksgiving and Consecration he stands before the altar facing east with the bishops and other ministers behind him except that the subdeacons go behind the altar and face him. He receives Holy Communion at his throne and after assisting in the communion of the faithful returns to the altar for the post-communion collect, which he sings facing eastwards.

It may be worth while to mention that the eastward position of the celebrant at the Eucharist became general in the East towards the end of the fourth century and has remained so to this day. In the West it is during the eighth – ninth century that, particularly in Gaul and the Rhineland, the altar was placed against the east wall. The bishop's throne, the symbol of his teaching office, was now placed on the gospel side of the altar, making it still possible for him to see and address his people from his throne. He still continued to celebrate all of the liturgy preceding the

offertory from the throne, but the presbyters having as such no teaching office began to conduct the whole of the Eucharist from the altar itself.

Before making concrete suggestions for celebrating the Eucharist we may note briefly two points. First, that taking into considerations all that has been said it is not the Mediaeval Low Mass, the said service, that should be our model, but the Solemn Eucharist as it was celebrated in the Early Church by the Bishop assisted by his presbyters, deacons and other ministers. Second, that there are certain elements in the Anglican liturgies which find no counterpart in the Primitive Eucharist. These may be summed up conveniently in the term 'Communion devotions.' In regard to them we have to decide for ourselves what is seemly and practical, since we have no primitive information to draw from.

The Arrangement of the Church

The sanctuary if possible should be spacious. The altar should stand in the midst of the sanctuary well away from the east wall. If there is a throne for the Bishop it should stand against the east wall in the centre. The credence table should be on the south side of the sanctuary in line with the altar. The best place for the choir is either in the front of the nave or to the front of a transept. If the choir must be in the chancel the stalls should be far enough back on each side so as to give the congregation a clear view of the altar and sanctuary. If possible there should be a pulpit on each side of the church outside the sanctuary. The pulpit on the south side would be for singing the Epistle from at a Solemn Eucharist and also for reading the Lessons at Evensong; that on the north side would be the place from which the Gospel is sung and sermons preached. The altar itself should be of simple design. It might well be covered by a frontal* of Caroline design completely covering the four sides of the altar and falling gracefully to the floor at the four corners. The only ornaments on the altar should be two candles and these should stand near the ends and half way between the front and the back of the altar. The book desk or cushion should be on the mensa at the south end and front of the altar. The corporal should be large enough to reach right across the centre of the mensa to the back of the altar.

The Service

The celebrant says the first part of the Service at the front of the altar. He faces east for the Lord's Prayer, Collect of Purity and the Collect of the

* This type of frontal is usually called a pall. It is oblong in shape, and when placed over the altar completely covers it.

day. He faces the people for the reading of the Epistle and Gospel. If the Service is sung he would go to the pulpits outside the choir for the Epistle and Gospel unless there were assistant ministers to do this. The Creed should be said by the celebrant facing east, as he leads the people in this act of worship.

The offerings of the people should be made and are much more readily presented from the people's side of the altar. The Intercession belongs with that offering, for its first sentence is the prayer for the acceptance of the offerings. The Priest therefore says the Intercession still standing before the altar facing eastwards. He turns towards the people for the Invitation and turns back for the Confession. It looks very unedifying when the Priest kneels behind the Table for the Confession. It has been likened to St John Baptist's head on a charger. The priest should avoid anything that could appear ludicrous to the Congregation and become the cause of unseemly mirth on the part of some. It is more suitable for the priest to kneel on the lowest step of the altar, if it is raised above the floor of the sanctuary, and in the same direction as other poor sinners for the Confession. There should be a real pause after the Comfortable Words during which the Server moves the altar book on its stand or cushion and the Priest goes behind the Altar for the Thanksgiving and Consecration. Before doing so he lifts the chalice and paten over to the east side of the Altar as he is going to consecrate them there. He makes the Fraction and Commixture and observes the silence there and then comes around to the west side of the Altar to kneel for the Prayer of Humble Access. He receives holy Communion at the same place and then communicates the people at the altar rails before the Altar. He takes the ablutions at the south end of the Altar and says the Lord's Prayer, Prayer of Thanksgiving and Gloria in Excelsis facing east. He turns to the people for the Blessing. From this it will be seen that the celebrant goes behind the Table only for the Thanksgiving and Consecration, the Silence and the Fraction.

Of the Crosses in the Canadian Canon

Crosses first appear in copies of the Latin Canon in the eighth century. They grow more frequent as the language of the Canon became less and less that of the people and the Canon became more and more silent. Perhaps the purpose was to help the people keep in touch with the action. But more likely they are the gestures which at that time always accompanied public orations. St Thomas Aquinas gives the vague explanation that they are commemorations of the passion. As signs of the cross had come to be used in blessing objects there was felt a difficulty when the moment of consecration was set at the Dominical Words, for we cannot bless any

further what has been consecrated in so solemn a manner by our Lord and his words. Thanksgiving over a thing was thought of in early Christian times as the way to bless it. But perhaps these crosses were not blessings, but indicative gestures pointing to the oblations to which reference was being made. This is the meaning favoured by many Roman scholars. They are a way of pointing. 'This' and 'These' are pointing words and naturally accompanied by a pointing gesture, e.g. 'these gifts.' The Council of Trent appointed a commission to consider abuses in celebrating the Eucharist. Their first decision was to eliminate all these crosses, but later they decided to keep them because they had been in use a long time. A more definite gesture of blessing and an older one is the laying on of hands or the spreading out of the hands over what is to be blessed or consecrated. This gesture is the 'matter' of confirmation and holy orders. It is also the gesture of blessing used in our Canon, 'And here to lay his hand upon all the Bread.' This is important as bearing witness that the Prayer of Consecration is indeed a prayer of consecration of the elements and not just a prayer for a good communion. [Note also the form for a second consecration when needed 'For the blessing of the Bread.' 'For the blessing of the Cup.'] This gesture is used in the Latin Canon at the prayer, '*Hanc igitur*,' etc., which is the prayer inserted into the Canon to express the intention.

Roman liturgists consider that there are far too many crosses in the Canon, Fr. J.B. O'Connell in 'Worship' Jan. 1960 expresses this opinion well: 'The inflated number of crosses is disturbing especially when badly made, with the movement of the entire arm giving a pumphandle effect... It seems desirable and not unlikely, that in the reform of the Roman rite of the Mass now in preparation, many of them will be eliminated.'

It would seem best to use fewer crosses in our Canadian Canon and to make them more carefully. One large and devoutly made cross at each point would seem better than a rapid and fussy making of several. The natural points for such a cross would seem to be at the places where the indicative words 'this' or 'these' point to the oblations or to the consecrated Sacrament. The purpose will be more to help the priest to keep his attention on what he is doing and saying than for the people, who in a vernacular rite can follow by hearing. But if the priest consecrates across the mensa then the crosses may also help the people to pay attention. The Prayer of Consecration is an oration and is accompanied by suitable gestures. The Roman Canon has had the Memento of the Living and the Memento of the Departed with their conclusions '*Communicantes*' and '*Nobis quoque*' intruded into it. These Mementos with us are found in the Intercession at the Offertory; probably their original place. The Latin Canon begins *Vere Dignum*, 'It is very meet' etc. 'that we should give thanks' etc. This is picked up again after the Sanctus by *Te igitur*. (Because it is meet that we should give thanks, etc.) 'Therefore we humbly pray and

beseech thee... to accept and bless these ✠ gifts, these ✠ oblations, these holy unspotted ✠ sacrifices which we offer... on behalf of thy holy Catholic Church,' etc. Before *Memento* etc. was intruded this led on at once to *Quam oblationem* 'Which oblation do thou render... blessed, approved, ratified etc. that it may be unto us the Body and Blood... of Christ, who in the day before he suffered took bread' etc. and the rest of the account of the institution, with a cross made at 'blessed and brake' and at 'blessed and gave.' This led on to *Unde et memores*, the presenting of the memorial, the anamnesis, before God. 'Wherefore remembering the blessed passion... we offer to thy divine majesty of thy gifts and bounties, a pure ✠ offering, a holy ✠ offering, a spotless ✠ offering, the holy ✠ Bread of eternal life, and Cup of ✠ everlasting salvation.' Then comes *Supra quae propitio*, a prayer that this offering may be accepted of God. Then *Supplices te rogamus*, a prayer of epiklesis asking that all who partake of this holy Sacrament may have the benefits of a good communion. Crosses are made at *Corpus* and at *Sancti guinem* and the Priest signs himself at 'heavenly benediction and grace.' Then the *Memento* and *Nobis quoque* are intruded, and after that *Per quem*, a prayer for the blessing of gifts in kind, such as oil etc., and finally the Doxology *Per ipsum*. Three crosses are made over the chalice with the Priest's Bread, and then two between the chalice and the priest. At 'all honour and glory' the chalice with the host held above it are both elevated.

What can we learn from this as to suitable gestures during our Canadian Canon? We shall first of all see that we perform carefully the gestures ordered in our own rubrics. There are precedents for taking the paten and taking the chalice into the hands at the points named. There is precedent for breaking the Bread at the words 'he brake.' A small portion from the edge of the Bread representing the portion our Lord broke for himself. This is a ceremonial fraction. The practical fraction for communicating the people can come later. Some Roman liturgists speak almost as though they hoped such a fraction at the words of institution would be adopted in the revision of their rite. It is quite wrong to think of this as solely a reformed ceremony. The laying of the hand upon all the Bread is a most suitable sign of consecration and is a sacrificial act. The offerer laid his hands on the head of the animal he was offering. Our sins have been laid upon the Lamb of God. In addition to these mandatory gestures the priest may find it a help to devotion to make one fairly large cross slowly and carefully over the oblations after 'Blessing and glory and thanksgiving.' This is the thanksgiving for the incarnation, when our Lord took flesh and blood for us; and for the atonement. That Body was offered and that Blood shed. All ancient liturgies except the Roman have such a thanksgiving at this point. At 'And did institute ... command us to continue a perpetual memorial (anamnesis)' etc. the priest might well stretch his hands out

over the oblations, for this is the expression of our great primary intention in what we are doing. At the end of the paragraph he might pause a moment to recollect briefly the general intention for the whole Church, and any special intention. He might join his hands and look upwards as he says 'Hear us, O merciful Father.' At 'these thy creatures ' he can make a cross over the Bread and the Chalice, and again at 'Body and Blood. He lays his left hand on the mensa and makes the cross with his right hand. Surprising as it may be, there is serious suggestion by Roman Liturgists that bell ringing, genuflection, and even the elevation itself at the Words of Institution be dropped, and only the Great Elevation at the end of the Canon be retained. The laying on of hands and the sign of the cross are alternatives, so there would seem to be no need of crosses in addition to the prescribed laying on of the hand at the words of institution. In the third paragraph of the Prayer, 'Wherefore,' etc., one fairly large cross could be made at 'this sacrament of the holy Bread' etc. and again at 'this our sacrifice of praise,' and again at 'this holy Communion,' and the priest might make the sign upon himself at 'thy grace and heavenly benediction.' He may uncover the chalice and make his act of reverence at 'through Jesus Christ.' Then taking the large Bread in his right hand and steadying the cup by holding it by the knop with his left hand, he can make one large cross over the chalice with the host at 'in the unity of the Holy Spirit.' At 'all honour and glory be unto thee, O Father Almighty, he can lift up the chalice with his left hand and the large Bread held over it with his right, and then replace both and conclude the Prayer, 'world without end.' This is the ancient elevation, much older than that at the words of institution.

Morning and Evening Prayer

THESE Offices are commonly said by the priest from his stall in the Chancel. Many chancels are too full of furniture. If all the choir stalls are not in actual use, the front ones on either side can sometimes be removed to the great improvement of the appearance of the Church, and to the greater convenience of the Communicants going to and from the Altar rails. Sometimes the stalls can be shortened to give more room at the Altar rails.

The back row is the more honourable. Normally the priest's stall will be the one nearest the nave on the south side. For the sake of better audibility, a prayer desk or reading pew is often provided nearer the centre and separate from the choir stalls.

The lectern should be made for use rather than for ornament. The desk should be large enough to support a big Bible conveniently. There should also be a shelf, or other provision, for a lectionary or calendar of lessons. The Bible should be closed when not in use, or else covered with a suitable cloth to keep the dust off.

The custom of the choir's coming in singing should be discouraged. Where this bad custom has become entrenched, it is possible to abandon it during Advent and Lent, looking to the day when it can be given up entirely. It is more in keeping with the construction of the Prayer Book Office for the choir and clergy to come in quietly. If there is to be an opening hymn, it should be a quiet Prayer of Approach sung after the choir reach their places. There are many such hymns in the Hymn Book under the heading of The Holy Spirit, Prayer, The House of Prayer, and Love. Everything before "O Lord, open thou our lips" would be said in the speaking voice. The ferial responses are to be preferred to the festal. The air or tune of the festal responses is in the tenor, and unless there is a good tenor section to the choir the tune is lost.

The Prayer Book now provides Invitatories which may be said or sung in full before and after the Venite (Prayer Bk., p. 25). The use of these helps to set the tone of the feast or season. Each of the Invitatories has its own particular musical setting, but if these are unobtainable or are considered too difficult the Invitatory may be sung to a Psalm Tone. The Proper Psalms for Sundays and Holydays must be used in full. They are about 20 to 25 verses in length. It is better to read them, if there is not time to practise the pointing. If the Psalm is said, the Gloria after it should be said also. It is permissible to sit for the Psalms. If this is done, sit for the Gloria also. In some places they sit on week-days when people have been at work, and stand on Sundays. The psalms are intended to be used in the manner of meditation.

The reader should look up the Lessons ahead of time, and go to the lectern without delay. Nothing spoils a service more than awkward pauses and slowness in passing from one part to another. The Lessons should be announced 'The First Lesson is written,' etc., see Prayer Book, page 7.

The nineteen verse arrangement of the Te Deum in the new Hymn Book is a great improvement. It avoids singing so many notes to a syllable in the short verses. The Te Deum is not to be used in Advent or from Septuagesima to Easter. If another alternative canticle is wanted other than the Benedicite, see those on pages 28 and 29.

The Benedictus is to be preferred to the Jubilate, as the latter is almost identical in thought with the first part of the Venite, and would be

more suitable at the beginning of the Office. In any case a New Testament Canticle is needed after the New Testament Lesson, not a return to the Old Testament at that point.

At Evensong, at least one Gospel Canticle, either Magnificat or Nunc Dimittis, should always be used. Here again it is less suitable to go back to Old Testament Psalms after a New Testament Lesson. The alternative Canticles of Evensong are not specially suitable to Lent, being more festive, if anything, than the Magnificat and Nunc Dimittis.

The Rationale of Mattins and Evensong is as follows

The Opening Sentence and penitential Introduction provide the Approach to Worship.

Psalms and Canticles, interspersed with Lessons, provide the body of the Worship. The Canticles express our gratitude for what we have heard in the Lessons.

The Old Testament Lesson tells us of God's old offer of friendship to man, which was rejected.

The Magnificat is the Song of the Virgin Mary, and carries our thoughts to the Coming of Christ. The Te Deum, after expressing creation's worship of God, passes on to the same thought of Christ's Coming.

The second Lesson is part of Christ's message in the New Testament, or new friendship.

The Nunc Dimittis—'For mine eyes have seen thy salvation'—comes suitably after the Second Lesson. The Benedictus—'visited and redeemed his people'—is also suitable.

The Creed is the climax of the Prayer Book Offices, as the Magnificat and Benedictus were of the Latin Offices. It is a great expression of Faith, based on the truths revealed in the Scriptures just read. Turning to the East is a purely Anglican custom. Roman Catholics say this Creed silently on their knees. Turning to the Altar has the advantage of pointing up this climax of the Service. We all turn in the same direction, because we are all agreed on these great truths of our religion. There was an old custom of turning at the Glorias, but it is not to be encouraged as it tends to distraction and fussiness. It is not easily justified on any obvious ground.

The Prayers after the Creed are our petitions that we may carry out in our daily life what we have learned. The Prayers after the Third Collect are intercessions for others. When a priest is present he should always take these versicles and collects.

Sunday Mattins and Evensong have acquired an illogical ending. After the Grace a hymn follows and the preacher goes to the pulpit for

the Sermon. After that comes a hymn or anthem, the collection, and the priest goes to the Holy Table to present the Alms. Then follow more Intercessions and Collects and a second Blessing. The Grace is the real Blessing, and with it the Service should end. According to the Prayer Book of 1959 the Sermon may come after the third Collect. Then can be sung the anthem or hymn during which the Collection is received. The Priest can go to the altar to present the Alms, and finish the Service there with the Prayers after the Third Collect and the Grace. In this case the notices of Services and church work, and the Collection form an act of self-dedication leading to the final Intercessions for others and the Grace.

Some priests are over fond of Collects and special prayers. Special requests for prayers can better come in biddings before the regular prayers. For example, 'Let us pray for the Bishops and Clergy, and especially for *N*, to be ordained priest next Sunday,' and then the regular prayer for Clergy and People. 'Let us pray for *N*. and *N*., who are seriously ill,' and then the prayer for All Sorts and Conditions of Men. Long strings of prayers can be very wearisome to the people.

The vestments for Mattins and Evensong are the Surplice and, if desired, the Scarf. The Hood is really a preaching vestment. The Stole should be kept for Sacraments and sacramental rites.

Singing of the prayers should cease after the Third Collect. The other prayers should be said in the speaking voice. Unless the Church is very large, the speaking voice is best for all. When a prayer is said, the Amen must be said, not sung. It is in poor taste to sing an Amen after a said prayer, or to sing a Gloria after a said psalm. Sung Amens have destroyed hearty responses. Even where the responses are sung, the Lord's Prayer and the Creed should be said in the speaking voice rather than on a note, then all can join, whether musical or not, in these devotions which are especially the people's own.

A short prayer, such as 'May the words of my mouth' etc., is a suitable prelude to the Sermon. 'In the Name of the Father, and of the Son, and of the Holy Ghost,' should not become a mere form.

The Litany and Intercessions

The Litany is said either from a Litany Desk at the head of the middle alley of the nave, or from the Parson's Stall. This beautiful Service is sometimes unpopular because of its length, when it comes too soon after other prayers. It has been made shorter and more direct in the Revised Prayer Book and it may be said after the Creed at Morning and Evening Prayer, the rest of these offices being omitted.

The Litany Consists of two Services—the Litany and the Supplication. Either of these can be used separately, and either would be a suitable prelude to the Holy Communion. In the Revised Book, permission has been given to go from the Kyrie—‘Lord have mercy upon us’—and Lord’s Prayer of the Litany straight to the Mutual Salutation and the Collect of the Day, the Priest going to the Holy Table while the Kyrie is said or sung.

The Litany was originally used in procession. If it is to be so used, the people should stand, not kneel. Standing would make it more popular. The choir should time the Litany as follows: Sing the opening Invocations in the Chancel. Begin to move down the Church at ‘Remember not, Lord, our offences.’ Go down the North aisle and come back up the centre. Stop before the Chancel step until ‘O Lamb of God’ has been sung. Then return to places in Chancel. [See page 52 for a longer route.]

When the priest speaks to the people, he faces them. When he speaks to God on their behalf he commonly turns the other way. This applies only to the regular prayers of the Church, which are so well known that they are easily heard. If there are to be special intercessions, the Litany Desk is the poorest place from which to conduct them, as people will find it hard to hear. It is much better to take such prayers standing and facing the people. The pulpit is the best place. Avoid sentimental prayers. Generally speaking, the longer a prayer is, the worse it is. The Pharisees made long prayers. It is a mistake to act as though we had to tell God exactly whom to bless, and exactly what to do in each case. The more general language of the Collects shows a more real faith in His over-ruling providence. If extempore prayer is used, be sure that it is addressed to God not only in words, but also in thought and intention. It is a terrible thing to preach oblique sermons to the people, under the guise of prayer to God. We do not have to impress our heavenly Father, nor strive for an emotional appeal with Him. His merciful ear is always open. Faith, not emotion, is what He asks of us. The good selection of Occasional Prayers makes resort to other sources unnecessary. “Let us pray for...” can express the intention and after a brief silence one of the general occasional prayers can put it up to God. See also the Super Populum Collects pages 87, 88.

Office Hymns

THE use of Hymns at the Divine Office is of considerable antiquity. These Hymns are part of the Proper of the Office, and are according to the Season being observed or the Festival being commemorated. The place of the Office Hymn at Mattins is between the Venite and the Psalms,

and it has neither versicle and response nor antiphon. This is the ancient arrangement. However, since the Prayer Book Office of Mattins is drawn from the ancient offices of Mattins and Lauds, the Office Hymn could be sung at the place of the Lauds Office Hymn, which is before the Benedictus. In that case there would be versicle and response and antiphon. Or if it was desired Office Hymns could be sung both after the Venite and before the Benedictus. In that case the Hymn before the Benedictus would be that appointed for the Season or Festival in the Ancient Office Hymn Section in the Hymn Book, and another suitable hymn according to the Season or Festival could be chosen from the Hymn Book; The place of the Office Hymn at Evensong is before the Magnificat, and versicle, response and antiphon are used. It is customary to repeat the Antiphon before the beginning of the Canticle and again after the Gloria. In the reading of their daily Office, the clergy may find devotional variety by the use of Office Hymns. The Antiphons should be said or sung in full both before and after the Canticle.

Hymns which can be used between the Venite and the Psalms at Mattins

For Advent. A.O.H. 1, 67, and after Dec. 15th, 62.
 Christmastide. 80, 75.
 Epiphany. 13, 11.
 Septuagesima to Ash Wednesday. 101.
 Lent. 115.
 Passiontide. A.O.H. 18 pt 1 & pt 2. Eastertide. 159 pt 1.
 Ascensiontide. A.O.H. 28.
 Pentecost. A.O.H. 40.
 Trinitytide. A.O.H. 1, 2, 4, and No. 4.
 Commemoration of the Blessed Sacrament. 237.
 Dedication Festival. 348.
 Saints' Days. 12, 628.
 Apostles in Eastertide. 159 pt 3.

The following Hymns may be used at Compline

In Advent. 70 (or verses 17-19).
 Christmastide. 79 (selected verses).
 Passiontide. 145.
 Eastertide. 162 or 163.
 Pentecost. 481.
 Saints' Days. 813.

Processions

THE Procession is a distinct, significant act of worship; it is not an aimless walk around the church; but it has a definite object as its terminus, such as the Rood, the Altar, or the Font.

The quite common practice of the choir entering the church singing a hymn and leaving the church in the same manner is not what the Church means by a procession. Such a practice was unknown to both the ancient and the mediaeval church. Chancel choirs came in during the Oxford Movement, when cathedrals were copied as having a better standard of worship than parish churches. Strictly speaking the choir should enter the church and leave it in silence.

The common lack of knowledge as to the real meaning of a Procession is much to be regretted. A study of the Bible and of Christian usages would correct this defect. For in the Bible there are three great processions mentioned—the encircling of Jericho, the bringing of the Ark into Jerusalem by David, and the Procession of Palms in which our Lord Himself was the chief figure.

In the Christian Church the earliest form of Procession was the singing of Litanies like those instituted by Bishop Mamertus on the Rogation Days. This feature is preserved in our Litany, the first edition of which appeared in 1544 and was intended to be sung in procession as a supplication, since England was at war with both Scotland and France at the time. Other processions are those which form part of the services of the day on the Feast of the Purification, Palm Sunday and Holy Saturday. In England there was often a Procession before the Eucharist on Great Festivals and also on Sundays. Two ancient processions in the Eucharist itself are the procession to the lectern or pulpit for the gospel and the offertory procession when the sacred vessels containing the elements of bread and wine were carried to the altar. By common custom there is often a procession at the conclusion of Evensong on great feasts.

The Canadian Prayer Book of 1959 following previous editions of the English Prayer Book orders three special Processions. These are (1) The Procession to the Altar in the Marriage Service; (2) The procession at a funeral; (3) The procession to the font in the Baptismal Office. These are true processions and they are full of significance: the first is the solemn conducting of the newly married pair to the Altar, that there they may be blessed and receive the Holy Communion; the second is the solemn carrying in of the body to receive the last rites of the Church; the third is the going forth of the Priest and his assistants to meet the infant at the font, there to baptize it and receive it into the Church. Processions of

lesser importance are not mentioned in the Prayer Book, but omission does not mean prohibition. There is no direction in the Prayer Book as to what posture is to be assumed for the Litany, and it is known that the Litany was sung in procession during the reign of Elizabeth I and the two following reigns. During the work of Prayer Book revision in 1661 a direction to kneel for the Litany was inserted, but this was struck out when the Book reached its final form.

Processions are of two kinds, festal and penitential. A procession always starts from before the Altar, except when the bishop of the diocese is presiding. In that case the procession forms up before his throne. A festal procession starts from the altar, goes through the chancel and down the south aisle and back up the centre aisle to the chancel and altar. If a longer route is desired the procession goes down the centre aisle, up the north aisle and across the Church (outside the chancel), down the south side and up the centre aisle.

In the case of a penitential procession the route is the opposite. Starting from the Altar it goes through the chancel and down the north aisle and back up the centre, with a corresponding longer route if desired. When the procession crosses the church, as it does in the longer route, no notice is taken of the Altar when passing it. It is customary to make two stations during the procession, the first before the Rood screen or entrance to the Chancel and the second before the high altar. At each station a versicle and response should be sung and a collect. On Easter Day a third station is sometimes made at the font.

When a Procession precedes the Eucharist, the Celebrant of the Eucharist presides at the Procession. The same rule applies to a procession immediately following Evensong. When the bishop of the diocese is present he may preside, even though he is not the Celebrant of the Eucharist. The same will hold good at Evensong. The priest who presides at the Procession wears a cope of the colour of the day: if he is the Celebrant of the Eucharist he wears the cope over the alb, etc. (but no maniple), but if the Procession follows Evensong then he wears a surplice under the cope. At a Solemn Eucharist the Epistoler and Gospeller wear the appropriate Vestments but not the maniple, or surplices alone may be used.

Order of the Procession before a Solemn Eucharist

The Crucifer

Two Servers carrying lighted candles walking side by side.

The Thurifer.

The Epistoler.

The Gospeller.

The Celebrant.

Two Cantors walking side by side.
Choir Boys walking in pairs.
Choir Men walking in pairs.
Other Clergy, if any.
The Bishop, if present, with his attendants.

This order is very convenient when the prayers are said at the proper stations since the Sacred Ministers are able to be at the appointed places. By giving this full order it is not meant to imply that a procession cannot be made if the full complement of persons are not available. In many places it may not be possible to have an Epistoler and Gospeller. Other places may not have cantors, and there will be places where incense is not used. But all these places can have processions, so long as there is a celebrant, servers and choir. This order of procession which is given for use before the Eucharist may also be used for the processions on the Purification and Palm Sunday. The same order may be used for the procession following Evensong except that of course there will be no Epistoler and Gospeller. The order given above is based on that of the Sarum Processional.

Banners may be carried in processions if the church possesses them. When a church has a considerable number of banners it is not necessary to carry all of them upon every occasion. Their choice and their position in the procession is generally left to the discretion of the Master of Ceremonies.

Notice may be taken of another form of procession which is used in some parishes. In this the thurifer leads the procession and after him comes the Crucifer walking between two servers carrying lighted candles. Then follow the choir walking in pairs and after them any clergy who may be present, then the Master of Ceremonies and finally the Celebrant with the Deacon on his right and the Sub Deacon on his left, both holding the Celebrant's cope. This is the order used in the Western Church for the processions of Candlemas and Palm Sunday. Some among us while using it for these occasions also use it for processions before the Eucharist and after Evensong.

When the Bishop of the diocese presides at a Procession he is vested in cope and mitre and carries his pastoral staff in his left hand. He is usually attended by two "Assistant Deacons" who hold the borders of his cope. These ministers wear amice, surplice and dalmatic. His chaplains walk behind him. When a bishop other than the diocesan presides he does not use a pastoral staff unless the diocesan gives his consent. Also his attendants do not wear dalmatics, but are vested in surplices only. If the Bishop who presides at the Procession is also the Celebrant of the Eucharist he will be in the Celebrant's place in the fore front of the

Procession. But if he is not the Celebrant then he will come last in the Procession. If he is not in cope and mitre then his attendants walk in front of him and he walks alone.

Incense is not used when a Procession is penitential in character such as the Rogation Processions or when the Litany is sung in Procession before the Eucharist on the Sundays in Lent.

When a church has only a centre aisle it may be possible to have a procession from the Altar down the central aisle to the Font, around the Font, and up the central aisle to the Altar. Where the chancel is shallow, and in churches where there is no chancel at all, only the station before the Altar should be made.

Processions for the Greater Feast Days

Christmas Day Procession

Hymn 79. Of the Father's love begotten.

At the Chancel step.

℣. As a Bridegroom;

℟. The Lord cometh forth out of his chamber.

Let us pray.

Collect of the Blessed Virgin Mary, page 309.

On entering into the Choir.

Hymn 77. Hark! the herald angels sing.

Before the Altar.

℣. Blessed is he that cometh in the Name of the Lord;

℟. God is the Lord who hath shewed us light.

Let us pray.

The Additional Collect for Christmas, page 107.

A Second Christmas Procession

Hymn 75. O come, all ye faithful, verses 1, 2, 3, 4, 6.

At the entrance into the Choir, verse five.

The same versicles, responses and collects as above.

Easter Day Procession

Hymn 156. Hail! Festal Day.*

Station at the Font.

℣. The Lord is risen from the sepulchre;

℟. Who for our sakes did hang upon the Tree, Alleluia.

Let us pray.

* Alternative Hymns.

165. Come, ye faithful, raise the strain.
168. Welcome, happy morning!

Collect for Easter Even, page 180.

At the Chancel Step.

℣. Tell it out among the heathen;

℟. That the Lord hath reigned from the Tree, Alleluia.

Let us pray.

Collect of Holy Cross Day, page 321.

On entering into the Choir.

Hymn 153. Jesus Christ is risen today, Alleluia!†

Before the Altar.

℣. In thy resurrection, O Christ;

℟. Let heaven and earth rejoice, Alleluia!

Let us pray.

The Additional Collect for Easter, page 184.

Whitsunday Procession

Hymn 481. Come, thou Holy Spirit, come.‡

At the Chancel step.

℣. The Spirit of the Lord filleth the word;

℟. And that which containeth all things hath knowledge of the voice,
Alleluia.

Let us pray.

Collect: 'O God of unchangeable power and eternal light,' page 39.

On entering into the Choir.

Hymn 181. Spirit of mercy, truth, and love.

Before the Altar.

℣. The Apostles did speak with other tongues;

℟. The wonderful works of God, Alleluia.

Let us pray.

The Additional Collect for Pentecost, page 205.

One of the Acts of Praise, p. 62, may be used after the final Collect.

Holy Baptism

THE Font should have equal honour with the Altar, and should not be pushed into a corner, or used as a place to leave things. It ought to have plenty of space around it. There should either be a wide rim to the bowl, on which a book and towel can be placed, or there should be a shelf or table near-by for this purpose. The Font should have a drain running down into clean earth, so that the water may be allowed to run off after

† Or 157. He is risen, he is risen, 160. Christ the Lord is risen today.

‡ Hymn 477, Come, Holy Ghost, Creator blest, may be sung with Alleluias to the *Lasst uns erfreuen* tune, see Hymns 398, 399, 352.

use. A decent ewer or pitcher is needed for the water.

Holy Baptism should take place after the Second Lesson at Morning or Evening Prayer. If this is done, a hymn or a few verses of a psalm (such as the 23rd or the 42nd) may be sung after the Lesson while the priest goes to the Font. The Sponsors and Candidates are called to the Font. The priest may find a server or choirboy useful to hold the book and hand him the towel. The Font is filled immediately before the Office begins, in the presence of the people.

The people should be told to turn towards the Font. It is better for them to remain standing, as it causes confusion if they turn around again to kneel.

Ask whether the child has been baptized, and whether it is a boy or a girl, before beginning. Sometimes it is found that a child has been baptized by a doctor in the hospital, or that a member of another Communion has intervened to have him baptized privately. In this case the child cannot be baptized again, but must be received into the Church. (See Office for Private Baptism.)

The Priest wears the Surplice, and he may wear a violet or white Stole. If a violet one is used he changes it to a white one after the Renunciations. [He may lay his hand upon each candidate during or after the opening Prayers to claim them for God.]

[A cross may be made over the Font at ‘Sanctify this water.’ On Easter Eve this may be done with the foot of the lighted Paschal Candle.]

The baby is taken into the priest’s arms, and should rest on his left arm. Have the bonnet removed. If the priest is pouring the water then it is best to use a shell. (There are plenty of fresh or salt-water shells to be picked up that are suitable.) Pour the water so that it runs over the child’s forehead, and do this thrice, saying ‘N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.’ Sprinkling or wetting only the hair is not sufficient. If the priest is dipping the child, it may be either totally immersed, in which case it must be undressed, and the priest hold his hand over the child’s nose and mouth: (a woollen garment must be provided to put on the child afterwards;) or, the head only may be dipped into the water three times. The old way was to dip the right side, then the left, and then the forehead into the Font. The priest must take care not to immerse the mouth or nose, unless he is holding his hand over them to prevent water from entering. He continues to hold the child while he signs him with the cross, which is done either with the thumb dry, or the thumb is first dipped into the Baptismal Oil. If Oil is used, wipe it off with a piece of cotton wool. [A small white cloth may be placed on the child’s shoulder to signify the putting on of Christ’s righteousness,

and a lighted candle given to the Sponsors to represent the light of Christ, in which the child is to walk, and which he is to show forth to the world.]

Children past the baby stage should be held by a Sponsor or parent, the priest taking the child's hand as he baptizes him.

It is a good thing to allow the parents and Sponsors to return to their seats and sit down for the Exhortation at the end. It may then be given from the Chancel or other convenient place.

The Benedictus (sung by Zacharias at the Naming of his child John Baptist), or the Nunc Dimittis (the Song of Simeon at our Lord's Presentation in the Temple), can be said or sung as the priest returns to the Chancel.

If the Font has no drain it must be emptied after the Service and the water poured out on clean ground. A sponge is a help.

The Thanksgiving after Childbirth

THE Canadian Prayer Book of 1959 changes the nature of this Office somewhat. Note the omission of the words 'of women' in the title to the Office. These words had appeared in all previous editions of the Prayer Book. The first rubric now directs that the woman should be accompanied by her husband. Previously the woman had come by herself, or accompanied by other women of the parish. The direction that the woman should be 'decently apparelled' is now omitted. This was inserted in 1661, and is meant to refer to the wearing of a veil of white linen, which was according to the ancient usage of the Church of England.

The woman is directed by the rubric to 'kneel in some convenient place.' In the Prayer Book of 1549 it is 'nigh unto the quire door' and in 1552 it is 'nigh unto the place where the table standeth.' So it would seem that the woman should kneel either at a desk placed just outside the chancel or at the altar rail. Either place would be suitable and convenient.

The Priest vested in surplice and white stole stands facing the woman. Her husband if present should kneel near the woman. The Priest says the Introduction and the Psalm in the Office. Psalm 127 is given as an alternative though it is no longer printed in the office.

The Prayer with which the office originally ended and which was a thanksgiving for preservation 'in the great pain and peril of childbirth' has been omitted. There are now two prayers; the first is a thanksgiving for the gift of a child, while the second is suitable only when the child has died. The rubrics indicate that both these prayers are permissive. The Prayer for the Home on page 570 of the Prayer Book and the General Thanksgiving may be said. It would seem best to omit both these if the

child has died. Unless the Holy Communion is to follow, the office ends with the Blessing.

The final rubric says that it is fitting that the woman and her husband should receive the Holy Communion. Until 1918 the Office ended abruptly without a blessing, indicating that it was the intention of the Church that the Holy Communion normally should follow at the conclusion of the office. When this is the case, if the priest wears the Eucharistic Vestments, the chasuble and maniple will be placed either on the sedilia or the altar, ready to be put on as soon as the Churching is over. For the Eucharist the woman and her husband retire to a place among the other members of the congregation.

The final rubric seems to imply that the Office is not to be used in the case of an unmarried woman. Archbishop Grindal in 1571 required such a person to do penance first. The bishops at the Savoy Conference in 1661 declared that 'she is to do her penance before she is church'd.' At the present day it would seem sufficient that the woman should make sacramental confession. A good time for this Thanksgiving is immediately after the Baptism of the child.

The Catechism

The Catechism is a devotion, a service, and not just a set of questions and answers to be memorized. It is to be used after the Second Lesson at Morning or Evening Prayer, or by analogy after the Gospel and before the Creed at the Eucharist. A good method is for the Catechist to give out the page, and for all, old and young to find it. The Catechist then reads one of the questions and the People read back the answer. The Catechist then explains one point about the answer, for instance, the meaning of 'a member of Christ.' He then asks the question again and the people read back the answer. The service then goes on with the Canticle, Creed, etc. The catechizing takes two or three minutes. Next Sunday the same question and answer are used and another point explained. By the time each answer is thus explained all know the words by heart. Every few weeks there can be a review, by all reading together one complete section of the Catechism, for instance 'The Baptismal Covenant,' everyone standing up for the final devotional renewal of vows, 'Do you not think' etc.

A two-part book is in preparation, to be published by the Cowley-Bracebridge Press, on the Revised Catechism, Supplementary Instruction and Rule of Life (pages 544-555). Part One, called 'The Catechist's Handbook,' is by Fr R. F. Palmer, S.S.J.E.: this section will be a commentary at the children's level upon the Catechism. Part Two, by Fr J. G. McCausland, S.S.J.E., makes a commentary on the same section of the Prayer Book,

under the title 'The Church's Guide.' The commentary in Part Two is designed for Church School Teachers, adult converts and students.

Confirmation

THE first rubric directs that the arrangements for the Service, including the place of the Sermon, and the place and choice of Hymns, are subject to the direction of the Bishop. This does not however remove all responsibility for the conduct of the Service from the pastor of the church where the Confirmation takes place. He is still responsible for seeing that everything goes smoothly, and that a quiet and reverent atmosphere is maintained during the Service. In view of these facts it would seem best that every diocesan bishop should issue a set of directions for the use of the clergy, so that nothing need be left to the last moment. Everyone connected with the Service should know what is expected of him a reasonable time before the Bishop arrives. This is possible if the clergy have the Bishop's directions in printed or typed form to hand some time before the Confirmation is to be held. When a satisfactory method of procedure has been arrived at, there seems to be no reason why it should not be followed from year to year. It is with this in view that the following considerations are offered.

The candidates should be in church not more than a quarter of an hour before the Service begins. If there is a parish house or some other suitable place where they can assemble they may all go into the church together. The candidates will sit in the front seats on either side of the central aisle. It is customary for the men and boys to sit on the Epistle side and women and girls on the Gospel side. The Prayer Book says that it is desirable that everyone shall have a Godfather or Godmother as witness at the Confirmation. Places should be reserved for these Godparents immediately behind the candidates. The Godparents are witnesses that the candidates are suitable persons to receive Confirmation. They may be one of those who were Godparents at the Candidate's baptism or they may be chosen specially for the occasion.

A room should be prepared either in the parish house or in some house near the church where the women and girls can put on the Veils. Unmarried women and girls should be in white; married women in any other colour, but one of a subdued nature is preferable. The veils should be of plain material (from 3 to 3½ feet square), as anything approaching a bridal veil may prevent the proper imposition of hands. It is best if the church possesses a sufficient number of veils to be lent to all the female candidates.

The altar should be vested in white and the altar candles lit. A chair for the Bishop should be placed, facing west, at the chancel step, or if there is no chancel then at the sanctuary step. This chair should not be the so-called Bishop's Chair, but either a faldstool or chair that can be easily moved, as it may be necessary to place the chair there after the Bishop and clergy have made their entrance into the church. Some chancels unfortunately are so narrow and so full of choir stalls that to put a large chair at the chancel step would make it almost impossible for anyone to get past it except in a somewhat undignified manner. It is also rather unedifying to see a couple of servers or members of the congregation shifting a big heavy chair into place at the chancel step during the service.

The large chair on the north side of the Sanctuary is used by the Bishop when present at a service. At other times the priest-in-charge, who represents the Bishop, may use it, or he can assign it to another priest. The Bishop's only official 'chair' is in his Cathedral.

The act of Confirmation takes some time, and the authors of the First Prayer Book of 1549 wisely provided a short office. To this office in 1661 the revisers prefixed a renewal of the Baptismal Vows, prefaced by an exhortation which speaks of 'confirming' the baptismal promises. This has tended to detract from the importance which should be given to the action of the Holy Spirit in Confirmation, and to mislead the uninstructed to imagine that the primary purpose is to provide the candidates with an opportunity of confirming publicly the promises made by their godparents. In order to remedy these defects, recent revisions of the Prayer Book have made considerable additions of an explanatory character to that part of the Service which precedes the original 1549 Order of Confirmation. The Order for Confirmation in the Canadian Book of 1959 has prefatory material that is half as long again as the original Order of 1549, and is even longer if the three-fold form of the Renewal of Vows is used. In addition to this it is allowable to recite the Apostles' Creed, which is not in the Order itself, and to use 'Collects and other devotions' from the Prayer Book. In view of these facts it seems all the more necessary to state that the Service should not be made unduly long by the addition of a number of hymns, sometimes sung in unsuitable places in the service. The opening rubric mentions 'the Sermon,' and it is hoped that this will be adhered to, for the writer of these notes has been present at Confirmation services where there was not only an address to the Candidates, but also a sermon delivered to the congregation in general at a later point in the service. If the sermon is addressed to the Candidates and is not too long, what is said may be of very great benefit to them.

The Service in our revised Prayer Book consists of two distinct parts: the first part ends with 'The Renewal of Baptismal Vows'; the second part begins with 'The Confirmation.' Neither of these parts should be broken up by the introduction of a hymn or hymns. If it is desired to sing a hymn invoking the Holy Spirit it should be sung immediately before the versicle 'Our help is in the Name of the Lord.' The South African Book permits 'Veni Creator Spiritus, or some other hymn to the Holy Spirit' to be sung at this point in the Service. The English 1928 and the Scottish 1929 books definitely forbid the introduction of a hymn between this point and the Act of Confirmation.

The usual vestments of the Bishop at a Confirmation are rochet, stole, cope and mitre, and for the diocesan the pastoral staff; or if he wishes to confirm with simple rite he wears only a stole over his rochet and the mitre. For the presentation of the Candidates he sits in his chair wearing the Mitre and holding the Staff in his left hand, and continues thus until after the Question (or Questions) to the Candidates. The Mitre and Staff are then given up, and the Bishop standing, says the Versicles and the prayer 'Almighty and everliving God...' facing the congregation. Since the prayer is the ancient form of Invocation of the Holy Spirit, it is fitting that he should stretch out his hands over the Candidates.

After the prayer, the Bishop sits, receives the Mitre, and proceeds with the Act of Confirmation. The rubric directs him to lay his hand upon the head of each person who is to be confirmed. He may if he wishes hold his Pastoral Staff in his left hand. It is a mistake to lay both hands on the head of the Candidate, as this is reserved for the Sacrament of Holy Orders. The Candidates come to the Bishop one by one, men and boys first and then the women and girls. If the Bishop uses the Holy Chrism he will sign the Candidates on the forehead, using his right thumb to make the sign of the Cross. Since 'Defend, O Lord...' is a prayer in the form of a blessing, he may sign them at the opening words of the prayer. In this case a chaplain or server holds the vessel containing the Chrism at the Bishop's left. As each Candidate rises after receiving the Act of Confirmation he passes to his left and stands before the priest on the Bishop's right, who wipes the Chrism from his forehead with a piece of cotton wool. When the Chrism has been wiped off he returns to his place in the church and kneels for a few minutes in silent prayer.

When all have been confirmed the Bishop gives up the Staff, if he has held it during the Act of Confirmation. If he has used Chrism he then washes his hands, first cleansing his right thumb with a piece of lemon and bread. He next gives up the Mitre, and then rising he says the Mutual Salutation facing the congregation, after which he turns to the Altar for the remaining prayers. After the last prayer he takes the Staff (but not the

Mitre) and blesses the Candidates. The congregation should be instructed to rise after the last prayer since they do not participate in the blessing.

After the blessing of the Candidates a hymn may be sung during which the Bishop proceeds to the Altar. Here he offers prayers, and then, receiving his Staff and Mitre he blesses the congregation. The Bishop and his attendants should then leave the sanctuary. During their egress the organ may play.

The Solemnization of Matrimony

BEFORE any marriage can be solemnized, the Banns must be called, or in lieu of such publication, a licence must be obtained from the proper authority. The priest must assure himself in the case of Banns that they have been published on three separate Sundays, according to the rubric, even though civil law may require their publication on one Sunday only. The Church makes the priest responsible for seeing that there is no impediment of consanguinity, affinity or status in regard to any marriage he solemnizes. Regarding this he is required to consult the Canons of General Synod, and the Table of Kindred and Affinity set forth on page 562 of the Prayer Book. Furthermore he must be certain that neither party to an intended marriage has been divorced from one who is living at the time. Since Holy Matrimony is a Christian Sacrament and can therefore only be properly received by Christians he must make certain that both parties to a marriage have been baptized. If neither of the parties has been baptized they should be married by civil authority. If only one of the parties has been baptized, the priest should do all that can reasonably be done to help the unbaptized person to realise the necessity for Christian baptism. Furthermore in accordance with the rubrics the priest must be careful to comply with whatever civil regulations and obligations are imposed upon him by the marriage laws of the Province in which his cure is situated. It is not the intention of the Prayer Book that Deacons should solemnize marriages, even though the state issue a licence to them for the performance of marriages. A marriage solemnized by a Deacon is a valid marriage, however, since the blessing is not an essential part of the rite. Yet it is very undesirable, as well as irregular, that any marriage should be solemnized without the nuptial benedictions, which a Bishop or Priest alone has the sacramental power to give. When a Deacon is in charge of a parish or mission, he should always obtain the services of a Priest to solemnize any marriages that occur during his diaconate. In case of emergency, the Deacon will omit the blessings on page 567, and that on page 571.

The Prayer Book makes the Pastor of the Parish responsible for the conduct of the wedding service. The Prayer Book also requires those who are intending marriage to give timely notice to the Priest. This is necessary not only that the priest may be assured that there is nothing contrary to ecclesiastical and civil law, but also that he be able to give instruction on marriage, and make all necessary arrangements for the conduct of the service. It might be well for the priest to acquaint himself with the social ideas connected with the conduct of the marriage service, as some of these may not be in accordance with what the Church deems fitting in regard to the Solemnization of Matrimony. 'The Threshold of Marriage,' and other pamphlets on Baptism, Marriage and Burial, may be obtained from the Huron Church Book Room, London, Ont.

The Solemnization should, if possible, be immediately followed by a celebration of the Holy Eucharist, at which the newly-married pair receive Holy Communion. 'It is fitting that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.' This would fix the service early in the day, whence the use of the term 'Wedding Breakfast,' the fast remaining unbroken until after the reception of Holy Communion. Church people should be encouraged to have their marriages performed in the morning, so that a nuptial Eucharist may be celebrated for them. They should further be encouraged to avoid having their marriage solemnised at the great festivals and during the seasons of preparation for them. Holy Matrimony may be lawfully contracted at any season. If a marriage must be celebrated during one of the preparatory seasons it should be as simple as possible, and the social festivities which normally accompany marriage should be omitted or at least curtailed.

The Service

Before the service, the candles are lit, and two kneeling desks may be placed before the altar, where the newly married couple will come to receive the nuptial blessing. The altar may be covered with a white frontal. If the register is to be signed before the couple go to the altar a table with the register open upon it and a chair should be placed just outside the chancel.

The officiant at Holy Matrimony is the priest who takes that part of the service usually known as the betrothal or espousal—the part beginning 'Dearly beloved, we are gathered together,' etc., and ending with the blessing 'God the Father, God the Son, God the Holy Ghost,' etc. It is the officiant who signs the register. Other priests may assist in the service by taking the part of the service at the altar known as the Nuptial Blessing, and by celebrating the Nuptial Eucharist. The officiant wears a surplice and white stole, and if the service is choral he may wear a cope.

The assistant ministers, if there are any, wear surplices and white stoles. If the officiant is also the celebrant of the Eucharist, he may wear amice, alb, girdle and stole for all that precedes the Eucharist. The chasuble and maniple will be at a convenient place within the sanctuary, so that he may assume them immediately before the Eucharist.

The first part of the service—the betrothal—takes place by universal custom before the chancel step. As the bride and her attendants come up the aisle the officiating priest and any assistants go to the chancel step. The bridegroom and ‘best man’ should take up their position just previous to this. The priest stands with his back to the altar. The bridal couple stand facing him, the bridegroom on the right of the bride, who is on his left. The ‘best man’ usually stands on the right of the bridegroom, the father or friend who will give away the bride being on her left. The bridesmaids stand behind the group. The bride at once gives up her bouquet and removes her gloves: but a widow retains them until the ring is to be put on. (Man. Sarum, p. 56.)

The congregation should be seated for the first part of the service. The officiant reads the address. The charge ‘I require...’ is said in a somewhat lower voice, as it is directed to ‘the persons that shall be married.’ The officiant then asks the questions, ‘N. wilt thou have,’ etc., after which he puts the question ‘Who giveth this woman,’ etc. Note the 1959 Prayer Book has the answer ‘I do’ to this question. Then the priest dictates the formulas of betrothal. He is instructed by the rubric to receive ‘the woman at her father’s or friend’s hand’ and then to ‘cause the man with his right hand to take the woman by her right hand.’ This may best be done if he takes her hand from that of her father and places it in that of the bridegroom. Still holding her hand, the bridegroom says the formula of betrothal after the priest, who should divide it into very short phrases. The priest may have to tell the couple quietly to loose hands and to see that the woman takes the man’s right hand in her right hand. When she has repeated the formula of betrothal he may have to tell them again to loose hands.

The ring is now placed upon the priest’s book by the bridegroom, who has received it from the ‘best man.’ The rubric also directs that ‘the accustomed dues to the Priest and the Clerk’ are to be placed on the book together with the ring. Dr W. K. Lowther Clarke in ‘Liturgy and Worship’ notes that this provision has become obsolete. There is a difference of opinion as to whether this rubrical direction should be insisted on or not. Some hold that it is a ceremonial act which it is unlawful to omit; others consider that the giving of a fee in the vestry after the service fulfils the intention of the rubric. It is difficult to see how the present rubric in any way fulfils the ancient custom of giving tokens of spousage to the bride.

In the 1549 rite, the man gives ‘a ring, and other tokens of spousage, as gold or silver.’ Actually the ring sufficiently represents the ancient bride-price. Originally it belonged to the espousals, which seem to have been a separate ceremony, but it has become attached to the wedding as obligatory, though the engagement-ring persists as a social custom. The ring is placed on the priest’s book as an acknowledgement that all our earthly possessions belong to God and are entrusted to us by Him.

The priest then blesses the ring. He turns towards the altar to do this. He now gives the ring to the bridegroom, who places it on the fourth finger of the bride’s left hand, and holds it there while he says after the priest. ‘With this ring,’ etc. If it is the custom for the bride to give a ring to the bridegroom she does so at this point. She places the ring upon the fourth finger of the bridegroom’s left hand, and holding it there repeats after the priest the words ‘This ring I give thee in token and pledge of our constant faith and abiding love’ (Prayer Book, page 571). The congregation stand and the bride and bridegroom having loosed hands kneel down. The priest says the prayer ‘O Eternal God,’ and then joining the man’s and the woman’s right hands he says the formula ‘Those whom God...’ He then pronounces them to ‘be man and wife,’ and gives the Blessing with hands outstretched over the couple at the words ‘bless, preserve and keep you.’

Note: ‘Those whom God hath joined’ down to ‘I pronounce...’ were introduced into the service in 1549 from Hermann’s ‘Consultation.’ ‘Giving and receiving’ renders a phrase which implies the German custom by which both bride and groom received a ring. This is also the Eastern Orthodox custom, except that rings are put on the right hands and exchanged.

The rubric provides that the register shall be signed either after the first Blessing of the newly married couple, or at the end of the service. The signing of the register in the presence of the people is recommended as emphasizing the sanctity of every detail of the marriage ceremony. It also conduces to reverent behaviour on the part of the congregation, especially if a suitable hymn is sung meanwhile. Another advantage is that the bride and groom can leave the church immediately after the final Blessing.

After the first Blessing, or after the signing of the register if it be done at this point in the service, the priest and his assistants and the bridal pair proceed to the altar for the Nuptial Blessing. The rest of the bridal party remain at the chancel step. During the procession Psalm 128 or one of the alternative psalms is sung by the choir or recited by the priest. The priest goes up to the altar, where he remains facing east until the Gloria of the psalm is ended. He then turns to face the bridal pair,

who kneel at the desks provided. The priest says the Mutual Salutation and all make the response and join in the Lord's Prayer and the versicles and responses. The priest then says the prayers following. He omits the third prayer 'where the woman is past child-bearing.' At the conclusion of the prayers he gives the final Blessing. But if the Holy Eucharist is to follow, the prayer 'O God, who hast consecrated' and the Blessing are not said here, but immediately before the Blessing of the congregation at the Eucharist.

During the Nuptial Blessing the congregation remain standing. If the Eucharist is to follow, the bride and groom remain at the kneeling desks before the altar, while the rest of the bridal party go to seats provided for them in the nave. The Nuptial Mass can begin with the Mutual Salutation and Collect, and proceed as usual, except that if it be a weekday the Creed and Gloria in Excelsis may be omitted. After himself receiving the holy Communion the priest communicates the bridal pair and then any of their relations and friends who desire to receive holy Communion. The service then concludes in the usual manner, except that the prayer and blessing mentioned above will come between the Thanksgiving and the blessing of the people.

If the register has not been signed already this must be done now. It may be signed either at a convenient place in the church or in the vestry. When the register has been signed the bridal party leave the church, going down the centre aisle to the church porch. The bride and bridegroom go first and are followed by the rest of the bridal party. If the register has been signed during the service they will join the bride and bridegroom after they have left the chancel. If the signing of the register has been left till the end of the service they will be with the bridal pair for the signing, and will follow them out of church from the place where the register was signed.

The Ministry to the Sick

THIS Office has been thoroughly revised in the Canadian Prayer Book, and now consists of six parts, namely: I. On Visiting a Sick Person, II. An Act of Faith and Prayer, III. A Form of Confession and Absolution, IV. The Communion of the Sick. V. Forms for the Laying on of Hands and Anointing of the Sick, VI. A Supplication for the Dying. Parts three, four and five taken together provide for the traditional way of ministering to the sick, by means of the sacraments of Penance (or Absolution) the Eucharist and Unction. When these sacraments are used together they

are used in the order in which they are set forth in the Prayer Book, which is the traditional one. They may be preceded by the first or the first and second parts of the Office at the discretion of the priest. In that case he should wear a surplice for the parts preceding the administration of the sacraments.

The Sacrament of Penance or Absolution

For this the priest wears a surplice and purple or violet stole. He seats himself near the head of the sick person, preferably facing towards the foot of the bed. If the sick person is in the habit of using the sacrament he may ask the priest for a blessing. Whether he does so or not, the priest should begin with the Blessing, 'The Lord be in thy heart...' on page 581 of the Prayer Book. The sick person then makes his confession, using the formula on the same page. When the penitent has finished his confession the priest may give such counsel as he deems necessary. If the penitent is very sick it may be advisable to say only a few words of counsel or to omit them altogether. A penance should always be imposed, but it should be such as the sick person can accomplish without difficulty. The main purpose of the penance is that by accepting and performing it the penitent gives an assurance of his intention to amend his life. Suitable penances are well known prayers, collects, psalms and hymns. When the penance has been given the priest says the prayer on page 582 of the Prayer Book and the absolution following. He may if he desires to do so conclude the administration of the sacrament with the words 'Abide in peace, for the Lord hath put away all thy sins.'

It may sometimes happen that the priest is called to hear the confession of a sick person who is too weak to talk without great strain. In such a case the priest can take the person's hand saying that he will question him and that he can acknowledge the commission of any particular sin by pressing his hand. When he has finished his examination the priest can ask if there is anything further that the penitent wishes to acknowledge, thus giving him the opportunity to speak if necessary. When the confession in this manner is finished the priest pronounces the Absolution.

All sinners are sick people. They are sick in mind and spirit. Sometimes physical or mental sickness may be the result of some sin upon the part of the sufferer. Even when this is not so, the fact remains that, as St Paul said, 'All have sinned, and come short of the glory of God' (Rom. 3:23). Therefore it follows that every sick person is also a sinner, and that any Ministry to the Sick which desires to bring about the healing of the whole person must provide for the forgiveness of sins. A consideration of the Offices comprising 'The Ministry to the Sick' in the Canadian Prayer Book of 1959 shews that they are concerned with the healing of the whole

personality. They are concerned with body, mind and spirit. There can be no doubt that the most favourable conditions for the healing of the body are those in which mind and spirit are at rest. A troubled conscience hinders God's healing work, whether the sickness be in the body or in the mind. The normal remedy for a troubled conscience is a special confession of his sins to God upon the part of the sick person in the presence of God's priest. The absolution pronounced by the priest brings the assurance of God's forgiveness, and with it comes peace of mind and spirit. For those who find themselves unable to make a special confession of their sins there is provided a general confession of a more personal nature than the general confession in Morning and Evening Prayer and in the Communion Service. The form of absolution is also more personal. Before using the general confession the priest can help the sick person to examine his conscience by suggesting certain ways in which we sin against the love of God and of our neighbour. In some cases this might produce in the patient a desire to make a special confession, either at the time or on some future occasion.

When either of the forms of confession on page 581 of the Prayer Book has been used immediately before the Communion of the Sick there will be no need to use the Confession and Absolution in the Communion Service, unless there are other persons besides the Celebrant to communicate with the sick person. The same provision will apply to Communion from the Reserved Sacrament.

The Communion of the Sick

The Prayer Book provides that the priest 'may celebrate the holy Communion in the sick person's house.' For the Communion a table should be prepared in the house. This need not be in the sickroom. The first rubric in the 1918 Prayer Book reads 'and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion.' The table should be covered with a clean white cloth, and should have on it a cross and two lighted candles. The bread box and cruets should be on or near the table.

It is best if possible for someone who knows the sick person to go to the house a reasonable time before with all things necessary for the celebration of the Holy Communion and to have everything ready for the priest when he arrives. The reason for this is that it can be very distressing to the sick person if there is a scramble to get things in order after the priest has arrived. If this cannot be done then the priest must do what he can beforehand to see that those who are caring for the sick person have a suitable table prepared. This can be done at a previous visit

when he makes arrangements for celebrating Holy Communion for the sick person. If the priest himself has to make the necessary preparations for the service he should do so as quietly and expeditiously as possible. Some liturgiologists maintain that if the priest is in the habit of wearing the Eucharistic Vestments in Church, he should also wear them when celebrating in the houses of the sick. If he does so it would be better to vest in some other room than the sick-room. White linen vestments are best, as they can be washed after use. If the Eucharistic Vestments are not worn then surplice and stole are used. The colour of the latter should be white.

The celebrant should observe the directions of the rubric that the priest is to receive the Communion first, then any other persons who desire to communicate with the sick, and last of all the sick person. The priest should be careful to consecrate only as much as is necessary and the sick person should if at all possible, in accordance with ancient practice, consume the ablutions. The rubric assumes that the sick person will be communicated in the same manner as the priest and other communicants. It is therefore necessary that the Sacred Vessels should be of a moderate size. The chalice should be about six inches in height. So-called clinical communion sets are impractical. It is difficult to communicate anyone from a chalice that is about the size of an egg-cup, and with a sick person there might be distressing results. When the patient cannot sit up in bed it is best to place the consecrated bread in the person's mouth and to administer the consecrated wine by means of a spoon.

Communion with the Reserved Sacrament

There are times when it is better to give Communion with the Reserved Sacrament rather than to celebrate the Holy Communion. Such times are when the priest has to communicate several sick persons on the same day, such as at the Greater Feasts, and when because of extreme weakness the patient cannot bear the time needed for a Celebration. Often three minutes is as long as a sick person can endure, while the office appointed for the Communion of the Sick takes about fifteen minutes. Other times are in cases of infection, when the sick person is in extremis, and where the difficulties of celebrating with reverence are great.

Communion with the Reserved Sacrament will often be found more convenient in hospitals, particularly in public wards. The priest should do all that he can reasonably do to co-operate with the hospital authorities and those concerned with the care of the sick. A private celebration taking roughly twenty-five minutes including preparing for the service and packing up afterwards could be an inconvenience in a public ward,

when the patients are being tidied up and got ready for breakfast. Also patients are often embarrassed by the fact that they have to be screened off from the rest of the Ward for such a length of time. Communion with the Reserved Sacrament, taking about three or four minutes, is likely to be less disturbing both to the sick person and also to the hospital routine.

One method of communicating the sick is that which is known as 'Extended Communion.' The priest, at the time of Communion in the church, sets aside sufficient of the consecrated bread and wine to communicate the sick, and at a convenient time carries It to their homes. This implies that the priest who is to give Communion to the sick person will have been notified, or have made arrangements himself, before he celebrates. This method therefore makes no provision for communicating those who are suddenly taken seriously ill or who meet with a serious accident. To celebrate Holy Communion for such persons will often be found impossible owing to their condition. Also it is not desirable that a priest should be called upon to celebrate at a moment's notice without any preparation. The need is met however if the Blessed Sacrament is reserved permanently in the church.

In giving communion with the Reserved Sacrament a table should be prepared in the sick-room. There should be a clean white cloth on the table and a cross and two lighted candles. On the table also or near at hand should be the cruets containing wine and water, or at least a vessel of water, so that the priest may cleanse his fingers and also the pyx after he has communicated the sick person. There is needed also a small corporal and a purificator, which the priest can bring with him in a burse.

The priest should go to the sick person vested in surplice and white stole, with the pyx in a bag fastened by a cord round his neck and covered by a humeral veil. This is however only possible within the confines of religious houses, or in a hospital where there is a chapel where Holy Communion can be celebrated, or with perpetual reservation. In such cases the priest should be preceded by a server carrying a lighted candle (or lantern) and a small hand bell which he rings to warn the faithful. Often it may be necessary for the priest to go to the sick person's house in ordinary outdoor dress, vesting after he reaches the house. When the distance to the house is not excessive he may well go vested in surplice and stole covered by a cloak or overcoat. If possible he should go bare-headed; but if he must have some head-covering it should be either a priest's square cap or else an ordinary outdoor hat.

In the sick-room the priest spreads the corporal, and places the pyx containing the Blessed Sacrament on it. If the sick person wishes to make

a sacramental confession the priest will hear it. For this he will need a purple stole. The most convenient form of stole is one that is white on one side and purple on the other. During the confession it will be necessary for any relatives or friends to leave the room. When the confession is finished they will return, and the priest will communicate the sick person, using the Prayer of Humble Access, Words of Administration, the Lord's Prayer and the Blessing. If the sick person does not make sacramental confession, the service should begin with the Confession and Absolution from the Communion Office, or from page 581 in the Prayer Book. When the sick person is in a very weak condition the priest should say the Confession, the patient simply repeating the Amen. Whenever possible the sick person should consume the Ablutions.

N.B. For methods of reserving the Blessed Sacrament see the section on Reservation of the Blessed Sacrament, page 79.

The Anointing of the Sick

The usual time for administering Holy Unction is after Confession and Communion, and this order should be followed whenever possible. In this case the service of Anointing will begin with one of the Lessons on page 586 of the Prayer Book, unless it is necessary to bless the oil, in which case the service begins with the prayer for blessing the oil. If the Sacrament is to be administered separately, the priest prepares the sick person by using such portions of sections I, II and III of the Ministry to the Sick as he deems advisable. In any case he should use some form of general confession and absolution.

For the administration of the Sacrament the priest is vested in surplice and purple stole, unless he has used Eucharistic Vestments for the Communion of the Sick. In this case he should divest himself of the chasuble, maniple and stole, which would normally be white in colour, and put on a purple stole over the alb.

In the sick-room there should be a table covered with a clean white cloth and having on it a cross and two lighted candles. If Holy Communion has been administered the same table will serve for the administration of Holy Unction. There should be on the table a plate with several small pieces of cotton wool, a small piece of bread, and a vessel of water and a towel for washing the priest's fingers. The oil stock containing the oil for anointing should also be on the table.

When he has said the prayer 'O Almighty God, who art the giver of life...' the priest removes the cover of the oil stock, and taking it in his left hand he dips his right thumb into the oil. He then traces the sign of

the Cross with his thumb on the forehead of the sick person, saying 'N. I anoint thee...' and the formula following:

The service concludes with the prayer 'The Almighty Lord' and the Blessing (Prayer Book, page 585). The priest then takes one of the pieces of cotton wool from the plate and with it removes the oil from the forehead of the sick person. He then cleanses his hands with the bread and the water and dries them with the towel. The pieces of wool together with the bread and the water should be taken back to the church and burned in a fire, and put into the piscina or poured away into clean ground.

'Where possible, it is desirable that more than one Priest should take part in the administration.' The occasions upon which compliance with this rubric are possible would seem to be few, since the majority of parishes in Canada are served by a single priest. Moreover in these modern times the administration of the sacrament will generally take place in a hospital, where the presence of several priests would often be inconvenient if not actually impossible. In the rite the term 'the Priest' occurs three times, implying that there will be one Priest who is the chief minister of the Sacrament, with perhaps one or more priests to assist him. It will be his function to delegate to the assistant(s) certain parts of the rite, always reserving to himself the prayer 'O Almighty God...' and the actual anointing and its accompanying formula (pages 536-7). Where the patient desires to make sacramental confession this should take place privately some time before the administration of the Sacrament of Anointing. Primary consideration should always be given to the condition of the patient; and the temptation to lengthen the service unduly, in order that several priests may each have something to say, should be resisted. If the strength of the sick person is overtaxed, or a nervous condition is created, the grace of the sacrament is hindered.

Note: The consecration of the oil for the Sacrament of Unction is usually performed by a bishop. Traditionally this is done once a year at the Eucharist on Maundy Thursday, when the bishop consecrates sufficient oil for the whole diocese for the year. Each parish priest receives his supply as soon as convenient after the Maundy Thursday Eucharist. Or it may be blessed at a clergy conference or synod. The oil should be kept in an aumbry in the church. This should be of simpler design than that used for the reservation of the Blessed Sacrament. It should be lined with purple silk, and kept locked; a purple veil should cover the door. A suitable place for the aumbry would be in the south wall of the sanctuary. In the aumbry, the oil should be kept in a silver vessel called a Stock, which is kept tightly closed by its lid. If it is not possible to provide a silver vessel, a glass container may be used. In addition to the vessel used in the aumbry,

a small stock will be needed for carrying the oil to the houses of the sick. A small portion of the oil (two or three drops is sufficient) is poured into it as required. In order to avoid spilling on the journey it is best to place some cotton wool in the stock, so that it absorbs the small amount of oil poured on it. This also avoids getting too much oil on one's thumb when administering the Sacrament.

The Burial of the Dead

IN the Middle Ages, the body was brought to the church the evening before the day of burial, and Vespers or Evensong of the Dead was recited. The body remained in the church all night, and sometimes a watch was kept. In the morning Mattins and Lauds of the Dead were recited, followed by the Holy Eucharist, after which the body was taken to the churchyard for burial. Certain elements in this scheme go back to the Primitive Church, namely the bringing of the body to the church, the practice of the recitation of psalms and the reading of the scriptures, and the celebration of the Eucharist, culminating with prayer at the grave. The rubrics of the Burial Office (C.P.B. 1959 page 591) make the pastor of the parish responsible for the conduct of the Service of Burial. This is his prerogative and not that of the undertaker. The rubrics also state that 'Unless there be special cause to the contrary, the first part of the Service shall take place in the Church.' It is the right of every Christian to have his body brought to the heavenly Father's house for the funeral rites of the Church.

In some places it is possible for the body to be brought to the church the evening before. When this is done, the Evensong for Easter Even could be said. The Psalm, Lessons and Collect are suitable for such an occasion.

The body should always be met by the priest at the church door, whether it be on the day of burial, or on the evening before. If the church possesses a processional cross, a server carrying it leads the procession into the church. If there is a choir to sing the sentences they follow the cross, the priest coming immediately before the coffin. The coffin is carried feet first, and the mourners follow behind it. If the church has a funeral pall it should be placed over the coffin. This can be done either at the house of the departed or in the church porch. The coffin should remain covered with the pall until it is placed on the device for lowering it into the grave. The altar frontal should be black or violet, except that for a child under seven years of age white may be used. If there are candles on the altar they should be lighted before the procession goes to the church

door. When there is a celebration of the Holy Eucharist all that is necessary for the celebration should be on the credence; and the Altar Book on its desk should be at the south side of the mensa.

The Burial Office

This begins, like the old offices of Mattins and Evensong for the Dead from which it is derived, with the recitation of psalms. The Prayer Book office provides for three psalms, like the old Mattins for the Dead, although it does not require all the psalms to be said. For the psalms the priest should be in the reading pew. He goes to the lectern for the Lesson. There is no need to announce the Lesson. If the Eucharist is to be used in connection with the Burial Office, the Prayer Book directs it to follow either the Psalm or the Lesson. Since the rubric after the lesson provides for a Hymn or Canticle at this point, it would seem the best place, as the Introit Psalm for the Burial of the Dead could be sung (C.P.B. 1959, page liv: Ps. 65:1-5) with 'Rest eternal' for Antiphon. During the Introit the priest would go to the Lord's Table for the Eucharist. But if the Eucharist has already been celebrated at an earlier hour of the day, then the Benedictus should be sung at this point at a morning funeral, and the Magnificat or Nunc Dimittis at an afternoon funeral. In either case the 'Anthem' should precede and follow the Canticle. The Creed is said by the priest in the reading pew. For the Mutual Salutation and Lesser Litany, the Lord's Prayer and the Versicles and Responses following, he stands before the coffin facing the people. The server with the processional cross stands at the other end of the coffin, some distance from it, facing the altar.

If it is desired to sprinkle and cense the coffin, two servers bring from the sacristy the Holy Water Vat and sprinkler and the thurible and incense boat. They stand near the priest at the foot of the coffin. Before beginning the Mutual Salutation he puts incense into the thurible, blessing it with the usual form. When he begins the Lord's Prayer the priest takes the sprinkler and dips it in the holy water. He goes round the coffin, beginning at the right hand side as one faces it. He sprinkles three times, first towards the feet, next in the middle, and then towards the head. Coming round to the other side of the coffin he sprinkles in the same manner, beginning at the head. The priest then takes the thurible and goes round the coffin as before, censuring it with three single swings on each side.

Still facing the people the priest says the mandatory prayer on page 599 and other prayers according to choice, ending with 'Rest eternal grant unto... *Amen.*'

The body is then taken from the church; the procession going in the same order as it entered the church. It is most appropriate that the egress from the church be in silence.

Note:—If the Holy Eucharist is celebrated, at its conclusion the Celebrant goes to stand before the coffin. He may recite the Apostles' Creed, since the Creed is omitted in the Holy Eucharist. He then continues with the Mutual Salutation, Lesser Litany, Lord's Prayer, the Versicles and Responses and the Mandatory Collect, concluding with 'Rest eternal...'

The Service at the Grave

On reaching the churchyard the priest precedes the coffin to the grave. While the coffin is being made ready to be lowered into the earth the priest says the anthem 'In the midst of life...' The next rubric implies that the coffin is lowered into the grave during this anthem. It has become the custom of late upon the part of many undertakers to lower the coffin until the lid is even with the edge of the grave, leaving the actual lowering until the service is over and the mourners have departed. This presumably is to spare the feelings of the mourners, but where the priest has been careful to teach his people the Christian doctrine of death and the resurrection life, such a practice should not be necessary. In any case it makes it impossible to commit the body to the ground, as the prayer of committal requires us to do.

As soon as the anthem is finished the priest says the commendation or prayer of committal, while some other person casts earth upon the body. In ancient times the priest cast the earth, and it was strewn in the form of a cross. If another priest or a server is present he could cast the earth in the form of a cross; sprinkling it first along the coffin from the head to the midst, then from the foot to the midst, and finally completing the cross by sprinkling earth across the coffin in the midst. If the priest has no assistants it would seem better to get one of the male relations of the deceased to cast the earth rather than to leave it to the undertaker or one of his assistants. The rubric does not say that the earth is to be cast at the words 'earth to earth' etc., but rather implies that it is to be done in a slow and deliberate manner so as to last during the whole commendation. Neither is it necessary to emphasize the words *earth*, *ashes* and *dust*, as is sometimes done. This is not the essential part of the commendation, for its principal thought is that of Resurrection in Christ. The casting of earth in the form of a cross helps to emphasize that thought. When the priest has concluded the Commendation he says the anthem 'I heard a voice...' and the prayer following, and brings the service to a close with either the Grace or one of the Blessings on page 601 of the Prayer Book.

If the Holy Eucharist is celebrated at the Burial of a Child the following propers are suitable: Collect, 'O Lord Jesu Christ...', Prayer Book, page 606; Epistle, the Lesson from Revelation 21, page 609; Gospel, that for St Michael and All Angels, page 294.

Note: When the Prayer Book Office cannot be used, see page 138.

The Ordinal

PAGES 638, 644. Note that the Litany is to be said by the Bishop. He may delegate this duty to a singer, but the rubric implies that he will himself say the proper Suffrage for the ordinands. This is the most definite prayer calling for the pouring out of grace on the candidates, and should be the Bishop's way of making the Litany his special prayer even if he has, for the relief of his voice, delegated the rest of it to others. The Bishop may rise and turn to the candidates to say the special Suffrage. It is better for him to say it in the natural voice rather than sing it. The rubric orders that after the Lord's Prayer of the Litany the Bishop go at once to the Communion Office, beginning with 'The Lord be with you,' etc., and the Collect. This is the Solemn Collect which in former Ordinals (1550-1604) summed up the prayers of the Litany for which the Bishop had called at the beginning of the Service. It has now come once more to serve this purpose. If an introit is needed while the Bishop goes to the Holy Table, it can be sung before the Kyrie of the Litany which becomes that of the Eucharist, and is sung to the musical setting used for the Eucharist. It may be found that the Kyrie provides all that is needed while the Bishop goes to the Altar.

Page 653. Silent Prayer and the *Veni Creator*. The length of the silence should be in the control of the Bishop, not the organist. If the Bishop has knelt for the silent prayer, let him stand up for the *Veni Creator*. This will give the sign that the silence is over. The others stand, and the organist gives the note for the *Veni Creator* which is sung over the Candidates (compare rubric at a Consecration). Note that the candidates are to kneel: 'the persons to be ordained Priests all kneeling.'*

Page 654. The long eucharistic prayer is to be said 'over those who are being ordained to the Priesthood,' not into the chair.

Page 655. 'The Priests present shall lay their hands severally upon the head of every one that receives the Order of Priesthood.' This seems to imply that they come up separately, one by one. The huddle of many trying to do it all at once is not very edifying. The Bishop lays both his hands on the candidate's head, and he alone says the words of ordination slowly, 'Receive the Holy Ghost,' etc. Meanwhile the presbyters come up one by one, lay on hands for a moment, and then make way for the next. If the Bishop has finished saying all the words before all have laid on hands, the rest come up in silence. When all have so welcomed the candidate

* When the hands of the candidates were anointed, it was done during the later verses of the *Veni Creator*, the Bishop sitting and the candidate laying his hands palms up on the Bishop's knees.

into the number of the presbytery, the Bishop goes on with the delivery of the Bible.*

‘The Bishop shall after that go on in the Service of the Communion, which all they that receive orders shall take together.’ What do they take? The Service. ‘And remain in the same place where hands were laid upon them.’ Why? So that they may take the Service with the Bishop. Where? ‘Near to the Holy Table,’ page 638 rubric 2, where the Bishop has been at his chair, ‘until such time at they have received the Communion.’ They ‘take’ the Service. They ‘receive’ the Communion. The Bishop may assign certain parts of the Service to them, but they should also say quietly in unison with the Bishop the Intercession and the Thanksgiving and Consecration, ‘It is very meet,’ etc. A deacon as soon as he is ordained reads the Gospel, a special function of his. A priest as soon as he is ordained celebrates the Eucharist, a special function of his. This is his first celebration, offered along with the chief liturgical officer of the Diocese, who thus teaches him.

At the Consecration of a Bishop the Archbishop says the special Suffrage in the Litany (which comes at a different point in the Service) and also the Collect at the end of the Litany.

If the Bishop uses a mitre he takes it off for all prayers and for the holy Gospel. He wears it for the blessings and the words of ordination and confirmation.

The Consecration of Churches

IF, as the Prayer Book suggests, the Bishop and his attendants go in procession around the outside of the building, they may say the Litany, or some of the Penitential Psalms, 6, 32, 38, 51, 102, 143; or if the cemetery is to be blessed, psalms 23, 39, 90, 103, 130.

When the Bishop goes to hallow the Font Psalm 84, first half, is sung. He should go by way of the south aisle if there is one. He returns by way of the north aisle, while the second half of the Psalm is sung, thus circling the building inside.**

* The chalice etc. was in 1550 delivered at the same time as the Bible, at the words ‘Take thou authority’ etc. It is now an almost invariable custom for the Deacon to be so vested after the laying on of hands and before the delivery of the New Testament, and for the new Priest to be so vested immediately after the laying on of hands. This is done either with the stole, or with the stole and dalmatic or stole and chasuble. Note the rubric on page 655.

** The old custom was for the Bishop to mark with holy oil twelve consecration crosses, usually two on the west wall, two on the east, and four each on the side walls. If this custom is followed, it can be done as the Bishop goes round the Church for the hallowing of the different parts.

When the old heathen buildings were taken over for Christian use, they were cleansed by the sprinkling of water, against their walls outside and in. The custom continued at consecrations when the Bishop circled the building outside and in.***

The cloths and the ornaments should not be placed on the Holy Table until after the hallowing. A single prayer of dedication for them all is sufficient at such a time. The names of those in whose memory they are given can be mentioned. There is a common form of dedication to be found on page 678 which has been worded there for the blessing of a foundation stone. By a change of words it can be adapted for the dedication of ornaments.

‘Bless these... given to the glory of thy Name, and be thou,’ etc.

Reservation of the Blessed Sacrament

THE proper time and place for the giving and receiving of Holy Communion is at a Celebration of the Holy Eucharist in a church or some other building used for public worship. Holy Communion is given at the place indicated in the rubrics of the Liturgy. This is the only normal method of giving and receiving Holy Communion. Reservation of the Blessed Sacrament is therefore necessary to provide for those persons who are unable to receive Holy Communion in the normal way. Such persons fall roughly into two classes; those who because of sickness are unable to come to church and those who, by reason of their daily occupation, cannot come to church at the times when the Holy Communion is being celebrated. There have always been such cases as these and from primitive times the Church has provided for them. Justin Martyr at Rome (c.155 A.D.) tells us that the deacons carry the sacrament to those who are not present at the Eucharist. Tertullian in Africa and Hippolytus at Rome in the early third century both speak of permanent reservation by the faithful in their own homes as something entirely normal and well known. This latter practice which began during the ages of persecution was gradually superseded, once peace had been established throughout Christendom, by reservation in Church.

Places of Reservation

Cathedrals, parish churches, chapels in church hospitals and the chapels of religious communities are the usual places for permanent reservation of the Blessed Sacrament. In a country parish where there are

***The altar table was marked on its top with five small crosses in memory of our Lord's wounds. The Bishop marked these (with holy oil) when he hallowed the Lord's Table.

several churches the Blessed Sacrament should be reserved only in the church near which the residence of the parish priest is situated. Where a priest lives at a great distance from his church the Bishop might give him permission to reserve in his own house. In that case he would need to have a room set apart for the purpose and furnished as an oratory.

Within the church building itself the usual place of reservation is in the sanctuary either on or near the altar. In cathedrals and large parish churches where there are other altars or chapels in addition to the high altar, one of these may be used as the place of reservation. When the Sacrament is reserved on the altar it is kept in a tabernacle which stands on the centre of the altar, towards the back of the altar. In this case the altar cross stands either on the tabernacle or immediately behind it. When the Sacrament is reserved near the altar it is kept in a cupboard inserted into the wall of the sanctuary. This is known as an aumbry. It is usually on the north wall of the sanctuary, though it is sometimes on the east wall just to the north of the altar. This is the position in the Blessed Sacrament Chapels in York Minster and at the Society of the Sacred Mission at Kelham. A tabernacle is more convenient for practical use, as the celebrant does not need to leave the altar when renewing the sacred Species. The tabernacle moreover by its position emphasises the intimate connection between Reservation and Communion.

Since the Blessed Sacrament when reserved must always be kept under conditions where It will be safe from fire, theft, and wanton molestation, the tabernacle or aumbry should always be made of steel. The inside of the tabernacle or aumbry should be lined with cedar wood and this lining itself should be covered with white silk. A curtain to hang inside the door is usual. A small corporal or inverted pall on which the ciborium or pyx stands is placed inside. Outside, the tabernacle is covered by a Veil. This should completely cover the tabernacle on all sides. Where the tabernacle is set in a gradine a veil hanging before the door is sufficient. The same will be true in the case of an aumbry. Where the tabernacle does not form part of a gradine it should be fixed solidly to the altar. The door of the tabernacle usually opens outwardly. It is most convenient when it is divided vertically in the middle so as to form two doors, as sufficient room must be left in front of the tabernacle for the sacred vessels and other things used at any ceremony. A cylindrical tabernacle often has a sliding door which is very convenient. The door of the tabernacle and also of the aumbry must always be locked and the keys kept in a safe place in the sacristy.

Whenever the Blessed Sacrament is reserved the tabernacle or aumbry must be veiled. It is the drawn veil which is the real mark of the Presence. Usually the veil is of the colour of the day though the use of a white

veil at all times, is permissible. On All Souls' Day and at Requiems the veil and the Altar frontal are purple or violet since black is never used in connection with the Reserved Sacrament. The use of the veil is of strict obligation and should never be dispensed with, no matter how beautiful the outside of the tabernacle or aumbry may be.

It is also customary for a light to burn before the Reserved Sacrament. When the Sacrament is removed the light is extinguished. The material used for the light should be pure olive oil, although if this cannot be obtained, any other vegetable oil will do. The oil should be placed in a clear glass container together with a floating wick. In Canada the use of oil in sanctuary lamps has largely been replaced by the seven day candle. These candles come in glass containers which can be placed inside of the globe of the sanctuary lamp. They are more convenient since they need be changed only once in seven days, whereas lamps that use oil generally only contain sufficient for about twenty-four hours. There is no rule as to where the sanctuary lamp should hang. If it hangs before the centre of the altar it will be best to have it equipped with a counterweight so that it may be easily lowered whenever the light is to be renewed. The lamp may however hang from a bracket placed on the wall, or it may be a standing lamp on the floor of the sanctuary. The important thing is that the lamp should be near enough to the tabernacle or aumbry to indicate its whereabouts.

A hanging Pyx is sometimes used for reserving the Blessed Sacrament. The Pyx is suspended over the high altar or some other altar in the church. It should be made of metal and should have a counter-weight so that it may be lowered on to the altar whenever the Sacrament is to be renewed. The Pyx should be fitted with a lock and should be covered with a veil.

A second tabernacle is useful, as the Blessed Sacrament reserved for the sick must be kept in some place other than the church from Maundy Thursday night to Easter Day. A suitable place would be the sacristy or some other room set aside specially for that purpose at the time. A similar arrangement would be necessary if the church were to undergo repairs or a thorough cleaning.

Methods of Reservation

The late Dom Gregory Dix, in his book, *A Detection of Aumbries*, states that there seems to be no doubt that in pre-Nicene times the Blessed Sacrament was reserved under the species of bread only. He further states that this remained the normal practice all over Christendom down to the 9th century. This primitive method of reservation seems therefore

to be the most practical method and that attended by the least danger of irreverence. Those who reserve under the species of bread only have no intention of suggesting that this should be the normal practice of giving and receiving Holy Communion within the Liturgy. It is simply a practical concession to the fact that it is often difficult to reserve the species of wine with reverence. More concerning this will be said later. Since the primitive Church was content that communion outside the Eucharist be in the kind of Bread alone, we can be certain that no blessing is lost through the fact that one Kind only is actually received. The virtue of the Sacrament is complete in either Kind, and there may well be instances in which a sick person could only receive under the species of wine.

The method of reservation is as follows. At a celebration of the Holy Eucharist the priest consecrates a sufficient number of breads to communicate those present and for the purpose of Reservation. These latter are placed in a pyx or ciborium, a vessel resembling a chalice with a cover surmounted by a cross for a handle. The bottom of the ciborium inside is slightly convex to facilitate the handling of the consecrated Breads. The ciborium is covered with a white silk veil when in use. After the priest has communicated himself he places the ciborium in the tabernacle. If the ciborium is to be placed in an aumbry he leaves it on the altar till the conclusion of the Eucharist, since normally he should not leave the altar during a celebration except for the purpose of communicating others, or giving an address before the offertory. The number of Breads to be reserved will depend on circumstances, but should never be less than about half a dozen; in places where communion from the Reserved Sacrament is not very frequent twelve would seem to be a suitable number.

The Reserved Sacrament should be renewed once every seven days. The method of renewal is as follows. At the offertory of the Eucharist at which the renewal is to be made the priest takes sufficient breads for Reservation. It will be convenient if he has a second ciborium to place these in. After receiving communion himself he opens the tabernacle and takes out the ciborium and from the consecrated Breads in that ciborium he communicates the people. If any particles remain he consumes them himself. He then places the second ciborium containing the freshly consecrated Breads in the tabernacle and locks the door. If he is accustomed to take the ablutions immediately after the communion of the people he cleanses the ciborium at this point. If he takes the ablutions after the Blessing he places the ciborium covered with its lid behind the chalice on the corporal, where it remains until the ablutions are taken. Authorities differ as to the means of cleansing the ciborium. Some maintain that wine and water should be used, others that water only is sufficient. Whichever is used it should be poured into the chalice after the second ablution of

the chalice has been performed. When the priest has only one ciborium it will be necessary to cleanse it before placing the freshly consecrated Breads in it. These will have been kept on the paten until the time for transferring them to the ciborium. If the Sacrament is reserved in an aumbry away from the altar it is best to bring the ciborium containing It to the altar before the Eucharist begins and to place it on the corporal, where it will remain until it is returned to the aumbry when the Eucharist is over. If there is a ciborium for the newly consecrated particles the same procedure will be followed regarding the removing and replacing the Sacrament in the aumbry.

The ciborium or pyx for Reservation is not used for taking the Sacrament out of the church. For this another shape is used, somewhat like a double-cased watch into which the consecrated Breads can be more conveniently placed for carrying. The priest places it in a small silk bag or burse which he hangs around his neck with a cord. The cord may be fixed to the pyx itself or to the bag or burse, or there may be two cords, one for each.

Since it is the custom in some places to reserve the Blessed Sacrament under both the species of bread and wine, it is necessary to consider how this can best be done. The usual practice is to use what may be described as a double pyx, in the upper portion of which is reserved the consecrated Bread, while the lower portion holds the consecrated Wine. Incidentally, the double pyx was designed, presumably by ecclesiastical craftsmen, for the purpose of 'Extended Communion' and not for 'Permanent Reservation.' The double-pyx is usually made of silver, gilt-lined, although in some instances there is a glass cruet or bottle enclosed in the lower section of the pyx. In this regard it is important to take note of what the late Dom Gregory Dix has to say in his book 'A Detection of Aumbries' concerning the reservation of the species of wine. He states that he had certain tests made by an analytical chemist, and that a measurable chemical action begins to set in with different kinds of altar wine in contact with silver, within a period of twelve to twenty-six hours according to circumstances. These experiments were presumably made with unconsecrated wine. The writer of these notes on methods of reservation has himself seen a pyx which was used for permanent reservation which bore signs of chemical action. The pyx was one lent by his community to the chapel of another religious house until such time as they were able to obtain a pyx of their own. Since there was only one pyx in use it had to be cleaned at the time of the renewal of the Blessed Sacrament each week. This meant that it was not subject to any vigorous tubbing with silver polish, but simply to the process of ablution, similar to that given to the chalice at any celebration of the Eucharist. Nevertheless after a few months usage the gilt lining

was completely eaten away where the consecrated wine had been. Later the writer had the opportunity of observing another pyx which was in use for permanent reservation. This was one of two, so was used only every other week. The condition was the same, the gilt lining eaten away in the bottom of the pyx where the consecrated wine had been. The sacristan assured the author that no silver polish had been used in cleansing the pyx, only hot water. These facts indicate that a vessel made of silver is not suitable for the purpose of permanent reservation.

The alternative to silver seems to be glass. If we may refer again to the findings of the analytical chemist mentioned above: any small quantity of wine in a glass vessel will within four days, after exposure to air, exhibit thickening and signs and taste of 'mustiness.' Therefore if a glass vessel is used for permanent reservation it seems that the species of wine ought to be renewed every three days. The length of time the wine could be reserved with safety might be extended somewhat if a larger quantity were reserved. This would necessitate reserving the wine in a separate glass vessel, as the double-pyx is usually small enough to carry conveniently. The glass vessel might be a quarter-pint cruet with a ground glass stopper or some kind of a screw-top which would be completely air-tight.

When carrying the Blessed Sacrament in both kinds to the sick, it is best to use another pyx, and not the one in which the Sacrament is reserved in the tabernacle or aumbry. There are various styles of the double-pyx. Some have a lower section which looks somewhat like a tiny chalice. These are the least satisfactory, because the top and the bottom sections do not always fit so tightly as to avoid all danger of the wine leaking out. This has been known to happen when a priest carrying the Blessed Sacrament has to drive himself in his car. He cannot drive the car and at the same time steady the pyx so as to avoid spilling some of the contents. The best kind of pyx is one that has a glass container with an air-tight stopper or cover in the lower section of the pyx. In this case it would be necessary to carry either a small chalice or a spoon in order to communicate the sick person with the species of wine. Whatever kind of pyx is used it should contain only enough wine to communicate the sick person. If this is done there will be less danger of spilling. Some priests may prefer to carry the consecrated Bread in a watch-case type pyx, and the wine in a small cruet or bottle with either a ground-glass stopper or a screw-top, together with a small chalice or spoon for the administration.

Another method of carrying the Sacrament in both Kinds to the sick is by intinction. The best way to do this is to take a piece of the consecrated Bread, square or round according to which is in use, and then place a small portion of Bread that has been dipped in the consecrated Wine in

the centre, so that it will not touch the outer edges, and on top of this place another particle of consecrated Bread similar in size and shape to the lower one. There are two advantages to this way of intincting. One is that the edges of the Breads remain firm for some considerable time, so that the sacrament can be readily handled by the priest who may have to place It in the mouth of the sick person. The other is that two or three of these sandwiches can be placed on top of one another without sticking together, and so carried to two or three sick persons at the same time. Such an arrangement is good for perhaps two or three hours. Where a priest is carrying the Sacrament straight from the altar of a hospital chapel to several sick people it is possible to dispense with the top piece of bread if the Breads are arranged carefully around the side of a ciborium. If he has no ciborium he can cleanse the chalice and use it as a ciborium.

Intinction is only suitable for carrying the Sacrament to the sick within a reasonable time. It is not suitable for permanent Reservation, as eventually the two Breads which enclose the intincted Particle become moistened by the wine-soaked particle, and so a number of them would stick together if kept in a ciborium for several days.

The Christian Year

Advent

THE season of Advent begins with the First Evensong of the Sunday nearest to the feast of St Andrew. The earliest day for Advent Sunday is November 27th and the latest December 3rd. There are always four Sundays in Advent, though the fourth may be on Christmas Eve.

The colour for the season is purple or violet, and this is used both on Sundays and weekdays. (On festivals the colour is red or white, according to the usual rules.) The season, however, is not a sort of second Lent, although there is sometimes a tendency to treat it as such. The ancient Breviary Office did not omit the Alleluias during Advent, but only from Septuagesima Sunday till Easter Day. The great Advent Antiphons, of which *O Sapientia* in our Prayer Book Calendar on December 16th is a reminder, and the use of Sequences at the Eucharist in the old English service books, both show that a spirit of joyful expectation is the liturgical characteristic of the Advent season.

At the Eucharist the Creed and Gloria in Excelsis are said on all Sundays and Festivals. They may both be omitted on all week-days which are of the season. When this is done it would be better to substitute some other canticle for the Te Deum at Mattins; either Benedicite or Surge,

Illuminare would be suitable. After the first week the Collect for Advent Sunday is said after the Collect of the day, or after the commemoration if there be one.

The Sundays in Advent take precedence over all Holy Days. When a Holy Day falls on a Sunday it is transferred therefore to the following Tuesday.

Christmas Eve

Anciently this was a privileged vigil, and had its own proper Office and Eucharist. No festival was to be observed on that day, and if it fell on a Sunday its Office and Eucharist displaced the Advent propers for that Sunday. The Canadian Book of 1959 has however omitted all vigils. Nevertheless it is well to remember that anciently December 24th was a day of solemn preparation for the Feast of Our Lord's Nativity. This is especially necessary since of late years there has grown up a custom in certain places of anticipating Christmas by carol services and Nativity plays on and around the last Sunday in Advent; a custom which is much to be deprecated, since it tends to destroy the meaning of Advent.

Festal Evensong is a fitting preparation for the next day, and a convenient way of imposing a term to the work of decoration. For this service the Advent seasonal colour will be displaced by the festival white or gold. The Prayer Book provides proper psalms and lessons for this service: Only the Collect of Christmas should be used. The Advent Collect is to be used 'until Christmas Eve' — presumably exclusive of that day.

Christmas

It has become customary in a good many places to have the first celebration of the Eucharist at midnight or even somewhat earlier. This is considered to be a revival of an ancient custom. That it is so is doubtful, to say the least, since liturgically this service is not properly a Midnight Mass, for it was a Mass sung between Mattins and Lauds. Mattins normally began about 2 a.m. and lasted at least an hour. It is to be noted also that in the Sarum Missal, which provided for three masses for Christmas Day, the first was to be sung at cock-crow, the second at daybreak and the third later in the day. Moreover it is doubtful whether the revival of the midnight Eucharist is desirable under modern conditions of life. Christmas Eve for many people has become a time of gaiety, and even last minute Christmas shopping. It is perhaps not too much to say that at least some of those who attend the Midnight Eucharist come quite unprepared. It is necessary for the parish priest to take care to ensure reverence at this service, if he decides to have it. It is suggested that

the service should not begin before midnight, and that it be preceded by Mattins. In this case, in accordance with the provisions of the Revised Prayer Book, Mattins would begin with 'O Lord, open thou our lips' and would conclude with Te Deum. If it were customary to have a procession it would best be before Mattins rather than before the Eucharist. This practice would at least ensure the congregation being in church some little time before the Eucharist begins. In some places it has been found possible to restrict attendance at the Eucharist by allowing only those to be present who have made a request to the clergy some days beforehand. This would involve the issuing of tokens or tickets to those who have made the necessary application. Whether there is a Midnight Eucharist or not, care should be taken to provide one very early Celebration for the benefit of those who have to work, and others who desire to receive Holy Communion early on Christmas Day.

The Revised Prayer Book provides a second Epistle and Gospel, which may be used at one of the celebrations of Holy Communion if there are two or more celebrations in any Church on Christmas Day. This Epistle and Gospel are the ones anciently used at the first Mass of Christmas Day. In the old English rite the gospels of the three masses of Christmas give us first the story of the Nativity (St Luke 2:1-14), then the visit of the shepherds (St Luke 2:15-20), and then the deep theology of the Incarnation (St John 1:1-14). Thus we are led up through the Gospel account of the mystery of the Incarnation to the theology of the Incarnation. Where both Epistles and Gospels of the revised Book are used it would therefore seem most suitable to use the second Epistle and Gospel at the first celebration of the Eucharist, whether it be at midnight or early on Christmas day. If Mattins does not precede the Eucharist, the Christmas Anthems, page 104, may be used before the Introit.

Evensong on Christmas Day is of the feast with commemoration of St Stephen. The service should be a festal one. The provision that this Evensong is of Christmas Day holds good even in a church which is dedicated to St Stephen.

In some churches it is the custom to set up the 'Crib' at Christmas, so that the faithful may, by this representation of Jesus' birthplace on earth, visit in spirit this sacred spot. The figure of the Infant Jesus may be placed on the altar towards the gospel side before the first Christmas Eucharist, and then be carried in procession to the 'Crib' at the conclusion of the service. Or alternatively it may be placed in the 'Crib' just before the Eucharist. In some places it is customary to bless the 'Crib,' newly set up each year. The blessing should take place after the figure of the Infant Jesus has been placed in the 'Crib.'

The Christmas Octave

The Prayer Book provides that the Collect of Christmas Day is to be said daily throughout the Octave. On the feasts of St Stephen, St John the Evangelist, and the Innocents the Collect of Christmas Day will be said after that of the feast at Mattins and the Eucharist. On each of these days, contrary to the usual rule for such concurrences, Evensong is of the day itself with commemoration of the next day's festival, followed by commemoration of the Christmas Octave. But if St Thomas of Canterbury is kept as a commemoration only, then at Evensong on the Innocents Day the second collect will be that of Christmas and the third that of a martyr. If the feasts of St Stephen, St John, and the Innocents fall on a Sunday they take precedence over the Sunday, the Sunday being commemorated by its collect being said in the second place at Mattins and the Eucharist and in the second or third place at Evensong in accordance with the directions given above. At the Eucharist the Creed and the Gloria in Excelsis are said daily throughout the Octave and the same applies to the Proper Preface. The Octave Day of Christmas (originally this was a feast of the Blessed Virgin), January 1st is now kept as such with a commemoration of the Circumcision of Christ. The Collect for the circumcision should be said after that of Christmas Day at the First Evensong of the Octave Day, at the Eucharist and at Second Evensong. The Collect, Epistle and Gospel of the Octave Day are to be used until the Epiphany, and a Proper Preface is provided.

The Feast of the Epiphany

This feast like Christmas is also kept with an Octave. The colour for the feast and Octave is white. This includes the Sunday falling within the Octave and when that Sunday concurs with the Octave Day. The Collect, Epistle and Gospel of the feast are to be used on all week-days within the Octave, 'except where other provision has been made.' This 'other provision' includes the observance of any feast days falling within the Octave and also the use of the proper Collect, Epistle and Gospel for 'The Baptism of Our Lord.' Anciently the Baptism of Our Lord was commemorated on the Octave Day of the Epiphany with a proper Office and Eucharist. This may now be done at the Eucharist provided that the Octave Day does not fall on a Sunday, for then the Sunday Proper must be used. Since the commemoration of St Hilary falls on the Octave Day, if it is desired to keep it as a feast, it would be best to transfer its observance to the 14th of January. At the Eucharist the Creed, Proper Preface, and Gloria in Excelsis are said throughout the Octave.

Epiphanytide

From the Octave of the Epiphany until Septuagesima the colour is

green, except on feasts which occur during this period. The Sundays give way to all Holy Days, but are commemorated by their collect being said after that of the day at First Evensong, Mattins, the Eucharist, and Second Evensong.

In the Office at Mattins the *Te Deum* should be said on Sundays and feasts, while the *Benedicite* might be used on ferials.

The Feast of the Purification

The colour of this feast is white. If it falls on a Sunday it takes precedence over the Sunday, which is nevertheless commemorated by its collect being said after that of the feast at Mattins, the Eucharist, and both Evensongs.

Anciently candles were blessed and carried in procession before the principal Eucharist in memory of Simeon's declaration of the Infant Saviour as the Light to lighten the Gentiles; hence the name Candlemas; by which the feast was popularly known; When this ceremony is observed the candles to be blessed are on a tray placed on a table near the epistle corner of the altar. The altar itself is vested in white, over which there should be a violet frontal, easily removable, since the colour for the blessing and procession is violet. The priest, vested in amice, alb, girdle, violet stole and cope, and attended by his assistants, enters the sanctuary and goes directly to the epistle corner of the altar where he blesses the candles. He then goes to the centre of the altar and distributes the candles to the assistant ministers if any, other clergy, servers and choir. These approach the altar in pairs and receive their candles kneeling on the step below the footpace. The priest takes the candles from the tray held by a server. When all in the chancel have received candles, the priest and server go to the chancel steps to distribute candles to the congregation. During the distribution the choir sings the *Nunc Dimittis*, with the antiphon 'A light to lighten the Gentiles, and the glory of thy people Israel' at the beginning and end of the canticle and after each verse. Towards the end of the distribution the candles of those in the chancel are lighted by the servers and then those of the congregation. For this latter it is sufficient to light the candles of those at the end of each pew, since the person next to them can light his candle from theirs and so on. When the celebrant has finished the distribution he goes to the epistle side of the altar where he washes his hands assisted by the servers.

The procession follows. This is made in the usual manner. The celebrant standing at the altar and facing the people sings 'Let us go forth in peace;' All respond, 'In the Name of Christ. Amen.' But if the Eucharist is solemn with Epistoler and Gospeller, the latter sings the versicle.

All hold their lighted candles in their hands during the procession. At its conclusion they are extinguished. They may be lighted again for the Gospel, and from the Preface to the Communion. During the procession the violet frontal is removed from the altar and flowers may be placed thereon. During the procession the traditional Antiphons may be sung, or the Canticle *Surge, Illuminare*, page 28, Psalm 67, and such Hymns as the following: Nos. 189, 807, 284, 287, 396, and if before Septuagesima 398. At the conclusion of the procession the celebrant goes to the sedilia, takes off the violet cope and stole, and puts on the white vestments. If there is an Epistoler and Gospeller, they also change their violet vestments for white ones. The Eucharist then proceeds as usual.

If the blessing and procession are held in the evening, the service may follow the third Collect and end with Missionary Prayers. See second Collect on page 16. The *Deus Misereatur* may replace *Nunc Dimittis* in Evening if *Nunc Dimittis* is used at the distribution of candles. Small candles, which should have a collar of paper to catch wax, are distributed and are held lighted for the procession.

Form for the Blessing of Candles

- ℣. The Lord be with you;
- ℟. And with thy spirit.
- ℣. Lift up your hearts;
- ℟. We lift them up unto the Lord.
- ℣. Let us give thanks unto our Lord God;
- ℟. It is meet and right so to do.

It is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, who being the fount and source of all light, hast enlightened the world with the brightness of thy glory, by sending to us thine only-begotten Son born of a pure Virgin. We therefore pray thee, O Father, that thou wouldest vouchsafe to bless these candles, which we thy servants desire to take and carry in honour of thy Holy Name; Thou who hast translated us from the power of darkness into the bright kingdom of thy dear Son. Grant also, O Holy Father, that as blessed Simeon on this day beheld with his eyes the incarnation of the same Christ thy Son and did depart in peace; so we thy servants may abide in the peace of thy holy Church all our days, and at length may attain with joy unto the vision of him who is the true and never failing light; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end.

Amen.

Or, if a more simple form of blessing is desired:

℣. The Lord be with you;

℟. And with thy spirit.

Let us pray.

O Lord, holy Father, Almighty everlasting God, unfailing light, who art the Creator of all light, and who on this day wast pleased that thy only begotten Son should be presented in thy holy temple: We humbly beseech thee to bless and sanctify these candles, which we thy servants desire to take up and carry in honour of thy holy Name; and grant that as we outwardly bear them lighted in our hands, so we may be illumined in our hearts by the fire of thy Holy Spirit; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever one God; world without end. *Amen.*

or this

O Lord Jesu Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of his person; the one foundation and chief corner-stone: Bless what we now do in dedicating these candles in thy Name, and be thou, we beseech thee, the beginning, the increase, and the consummation of all our work which is undertaken to thy glory; who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

During the Procession, if a station is made at the chancel step:

℣. We have thought on thy loving-kindness, O God;

℟. In the midst of thy temple.

Let us pray.

Almighty and everlasting God, who didst send thine only-begotten Son into the world to be the true and unfailing light; Mercifully grant that he may so illuminate our hearts and minds, that we may be found worthy to be presented in the holy temple of thy glory; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. *Amen.*

Septuagesima

The three Sundays of the pre-Lent period, Septuagesima, Sexagesima and Quinquagesima, have precedence over all Holy-days except the Feast of the Purification. All other Holy-days when falling on any of these Sundays are to be transferred to the Tuesday following. 'If any such Tuesday is not free, the Holy-day shall be transferred to some convenient day

following.' A Tuesday would not be free if it were already occupied by another Holy-day. In that case the transferred feast should be observed on the following Thursday or Friday. The purpose of transferring the Holy-day to the following Tuesday or some other convenient day is to secure the observance of both the First and also the Second Evensong of Sunday and likewise of both the Evensongs of the transferred feast. The weekdays are ordinary ferias and have no special precedence whatsoever. The colour of the season however is violet or purple. While it is not a penitential season, yet the services should be of a more serious character as being a prelude to the observance of Lent.

Anciently the word Alleluia was omitted at all services from the First Evensong of Septuagesima Sunday until Easter Day. This was in keeping particularly with the penitential character of Lent, but it was also suitable to the more sober tone of the services in the pre-Lenten Season. Care should be taken therefore in the choice of hymns to see that all occasions of using the word alleluia, even on festivals, are avoided.

Another ancient custom was the omission of the Gloria in Excelsis in Advent and from Septuagesima to Easter Day on all days that were not festivals. Sundays were not counted as festivals. No Anglican Liturgy except the Ceylon Liturgy enjoins the omission of the Gloria in Excelsis on Sundays in Advent and from Septuagesima until Easter. The First English Prayer Book of 1549 permitted the omission of the Gloria on 'work-days.' Recent revisions have followed this provision, but have restricted the omission of the hymn on week days to those days which are not festivals. The rubric in our Canadian Book runs, 'Then shall be said or sung Gloria in Excelsis. On a weekday which is not a festival it may be omitted.' Since there is not over much in the Prayer Book to emphasize the character of the pre-Lenten and Lenten seasons we should take advantage of this permission and omit the Gloria on ferial days from Septuagesima to Easter Day. On Sundays, it has been suggested that at a Sung Eucharist the Gloria in Excelsis should be said. If this were not done the musical setting should be as simple and restrained as possible.

Lent

The character of this season is penitential. Whatever provisions the Prayer Book makes that tend to emphasize this penitential character should be used. Thus at Mattins the proper Invitatories should be used during Lent and Passiontide whenever the service is of the season. It would be well also to use the Benedicite in place of the Te Deum on all days that are not festivals, since it is less festal than the latter. The Magnificat and Nunc Dimittis however should be used at Evensong, since they are Gospel Canticles, rather than the alternative psalms indicated

in the rubrics. When the Penitential Introduction is said at Mattins and Evensong the Proper sentences for Lent, Passiontide and Good Friday should be used. The colour of the season is violet or purple.

The Sundays in Lent take precedence over all Holy-days. When a Sunday and Holy-day fall on the same day, the latter is to be transferred to the following Tuesday, or some day later in the week if that day is already occupied by another Holy-day. During Lent no feast may be observed with an octave. If an octave is being observed in the days immediately before Lent, it ceases with Evensong on Shrove Tuesday. In the ancient Calendars the week days of Lent were designated as greater ferias. Therefore whenever a festival occurred on a week day it was commemorated at Lauds and Vespers and at the Eucharist. There was also a memorial of penitents said at Lauds and Vespers on all ferias in Lent until Wednesday in Holy Week.* It is these two customs which lie behind the provision in our Prayer Book, that the Ash Wednesday Collect is to be said after the Collect of the day at Mattins, Evensong and the Holy Communion, on every day in Lent until Holy Week. This collect can serve the double purpose as being the memorial of the feria on festivals and as being a memorial of penitents on ferias and Sundays. The rule regarding the omission of the word alleluia from all services in the pre-Lenten season continues throughout Lent. It therefore should not be used between the Epistle and Gospel at the Eucharist at any time, even on festivals. Care should still be taken in the choice of hymns, anthems, and motets to use only those which do not contain the word alleluia.

Ash Wednesday

Ash Wednesday is the first day of Lent. In the Sarum Calendar it was a Principal Feria, and as such it took precedence over all feast days. This is also the rule in our Canadian Prayer Book, as set forth in the General Rubrics on page 94. A Holy-day falling on Ash Wednesday must be transferred. A lesser feast day may be commemorated. In this case such a feast is merely commemorated at Evensong on Shrove Tuesday, even though the office on that day may be that of a feria. The feast has no First Evensong since it cannot be observed on Ash Wednesday. The Ash Wednesday Collect should not be used at Evensong on Shrove Tuesday since like all ferias the office of Ash Wednesday begins with the day itself.

Ash Wednesday gets its name from the Blessing and Imposition of Ashes which anciently took place before the principal Eucharist on that day. The Ashes are made by burning some of the blessed psalms that have been kept from the previous Palm Sunday. They are put through a sieve so as to be in a powdered form, and are placed in a dish of metal or glass

* The Collect of this memorial is the first prayer on page 613 of the Prayer Book.

with a lid which can be removed when the ceremony begins. The dish is set on the altar at the epistle corner between the book and the edge of the altar.

The Celebrant if he wears the Eucharistic Vestments does not put on the chasuble and maniple until the ceremony of Imposition is over. For the ceremony he may wear a cope in place of the chasuble, but if the church does not possess a violet cope, he ministers in amice, alb, girdle and stole. He ascends to the altar and reads the prayer of blessing. He then sprinkles and incenses the ashes, if it be the custom of the place. If there are other priests present, the senior then places the ashes on the Celebrant's head. If the Celebrant is the only priest present he places the ashes on his own head. He then places the ashes on the heads of all who are present in the sanctuary and chancel. They come in pairs to receive the ashes, kneeling on the step below the foot-pace. The Celebrant stands in the middle of the foot-pace. To give the ashes to the people he goes to the communion rail, where the people kneel in the same manner as when receiving holy Communion. When the Imposition is finished the Celebrant returns to the sanctuary, washes his hands, goes to the altar and says the final collect. To impose the ashes the Celebrant takes a small quantity between his thumb and forefinger and places it on the forehead of the person who is to receive it.

The Penitential Service, Imposition of Ashes and Holy Eucharist

The Celebrant and his assistants enter the church in silence and proceed to the seats on the south side of the sanctuary. If Eucharistic Vestments are worn, the chasuble and maniple are not put on until the Eucharist, but the Celebrant may wear a cope for all that precedes the Eucharist. When the Celebrant is assisted by Epistoler and Gospeller they minister in albs until the Eucharist, the Gospeller also wearing the stole. When the Celebrant puts on his chasuble and maniple they will vest in tunicle and dalmatic and maniple.

The Celebrant may take the whole service; or all that comes before the prayer 'Turn thou us' (page 613) and including it may be taken by another minister. If a minister other than the Celebrant does so, he should go to the reading pew for the opening sentences and exhortation. The lesson that follows will ordinarily be read from the lectern.

The rubric directs that Psalm 51 and all that follows down to and inclusive of the prayer 'Turn thou us' shall be said at the place where the Priest is accustomed to say the Litany. If the Celebrant is taking the whole service he will go with his assistants to the Litany Desk, or if there be no desk then to the chancel step. If another priest is taking the first part of the service it would seem suitable that while he kneels at the Litany Desk

or chancel step the Celebrant and his assistants kneel on the lowest Altar step facing the Altar.

At the conclusion of the prayer ‘Turn thou us’ the Celebrant ascends to the footpace and goes to the Epistle corner of the Altar. Here he blesses the ashes according to the form given below. During the blessing of the ashes if there are Epistoler and Gospeller the Epistoler stands at the Celebrant’s left and the Gospeller at the Celebrant’s right. The ashes are then carried to the centre of the Altar by the Celebrant (or the Gospeller) and placed there. Turning to the people the Celebrant begins the Antiphon ‘Lord, for thy tender mercies’ sake’ (page 614). If there are Epistoler and Gospeller they stand one on either side of the Celebrant facing the people. The Antiphon is followed by the versicles and responses and by the Collect ‘Almighty and everlasting God.’ The Celebrant then imposes ashes upon himself and upon all in the sanctuary. The people come and kneel at the communion rail to receive the ashes. The Celebrant may say to each the versicle ‘Remember, O man,’ as he imposes the ashes, or he may impose them in silence.

When all have received the ashes the Celebrant cleanses his hands at the Epistle corner of the Altar, and then goes to the centre of the Altar for the prayer ‘O God our Father’ and the Collect following. Then turning he descends to kneel at the lowest Altar step for the Anthem ‘O King all glorious,’ and still kneeling says ‘The Lord bless us.’ Rising, he goes to the seats on the south side of the sanctuary to exchange the cope for the chasuble, and then proceeds to the Altar for the Eucharist.

Note:—The same procedure may be followed if the Penitential Service is said at some other time than when the Eucharist is celebrated. In this case there will be no Epistoler and Gospeller, but the Celebrant may be attended by servers. A Lesson is read, and an instruction may be given. See rubric, page 614.

Note:—If it is thought desirable the ashes may be blessed privately in the sacristy before the service begins, and placed on the credence until the place in the service where they are imposed.

A Form for the Blessing and Imposition of Ashes

℣. The Lord be with you;

℟. And with thy spirit.

Let us pray.

Almighty and everlasting God, who hatest nothing that thou hast made and hast compassion upon all men, but dost forgive the sins of all who truly repent and turn unto thee; Vouchsafe to bless and sanctify

these ashes, and grant that taking them upon us and calling upon thy holy Name, we may receive the forgiveness of all our sins; and entering to-day upon this most holy Fast, may with pure and clean hearts duly keep the Paschal feast, and have our part in the glory of the life which is to come; through Jesus Christ our Lord. *Amen.*

Then if it be the custom of the place the Priest puts Incense in the censer, then sprinkles the ashes with Holy Water thrice, and censes them thrice.

Then may be said ‘Let us pray,’ and the Collect, ‘Almighty and everlasting God,’ on page 614 of the Prayer Book.

At the Imposition of Ashes the Priest may say to each person receiving them, ‘Remember, O man, that dust thou art, and unto dust shalt thou return.’

When all have received the Ashes the Priest says.

℣. The Lord be with you;

℟. And with thy spirit.

Let us pray.

O God, whose nature and property... page 53 of the Prayer Book.

Note:—This form is given for those who may wish to have the Imposition of Ashes before the Eucharist and then to have the Penitential Service at some other time.

Note:—The form for blessing the ashes (Mutual Salutation and collect ‘Almighty and everlasting God’) is also intended for use when the blessing takes place in the Penitential Service or in the sacristy.

Passiontide

Passiontide begins with the fifth Sunday in Lent, which is known as Passion Sunday. The first week of Passiontide is known as Passion Week: the second week, which begins with Palm Sunday, is called Holy Week. During these two weeks the Passion of our Lord dominates the Church’s thought. For these two weeks the Lenten purple or violet is used until Good Friday, when the colour is black. Or according to old English usage red may be used for this season. At the Eucharist there is a Proper Preface to be said on Passion Sunday, and daily until and including Maundy Thursday. No feast of whatever rank may be observed in Holy Week. Holy days are transferred to a day outside the Octave of Easter. Lesser feasts are omitted.

It is the custom in some places before Evensong on the Saturday before Passion Sunday to veil all crosses, statues and pictures in both the church and the sacristy. The veils are purple or violet in colour and are opaque.

The veils which cover crosses are removed at the Veneration of the Cross on Good Friday; statues and pictures are left veiled until the conclusion of the Easter Vigil rites; the veils are removed before the first Eucharist of Easter Day. On Maundy Thursday at the Celebration of the Holy Communion which commemorates especially the institution of the Eucharist the altar cross is veiled in white. If there are more altars than the one at which the Communion is being celebrated their crosses remain veiled in purple or violet. On Good Friday the Cross on the Altar at which the Veneration takes place is sometimes veiled in black. If the church possesses Stations of the Cross these are not veiled, nor the crucifix in the place where confessions are heard. Crosses and statues which are part of the structure of the church and not erected as aids to devotion are not veiled.

Anciently Lent was the richest season of the year liturgically. There was a proper Collect, Epistle and Gospel for every day in Lent. These were used on all ferial days, unless any such day was occupied by a festival. Since these Lenten Propers do not occur in the Prayer Book we give a table suggesting propers which could be used instead of the Sunday propers on the week-days following each Sunday: when these were used the Collects would be: 1, of the Sunday; 2, of Ash Wednesday; 3, of the Proper of the day. When a Lesser Commemoration fell on any of these days, the Order of Collects would be: 1, Sunday; 2, Saint commemorated; 3, Ash Wednesday; 4, of the Proper. The Introits and Graduals would be those of the Sunday, or of the Proper if these were suitable. It is suggested that the Decalogue be used on Wednesdays.

Suggested Propers for Week-days in Lent

Ash Wednesday, page 138. (Read the Decalogue on Wednesdays.)
 Thursday For the Sick, page 321.
 Friday Of the Passion, p. 174, 1st Col., Gosp. paragraphs 1, 2.
 Saturday For the Faithful Departed, page 301.

Lent I

Monday For Peace, page 100.
 Tuesday For Missionary Work Overseas, page 121.
 Wednesday For those to be Ordained, page 210.
 Thursday Of the Blessed Sacrament, 2nd Col. p. 169, Gosp. p. 621.
 Friday For those to be Ordained, page 210.
 Saturday For those to be Ordained, page 210.

Lent II

Monday For Unity, p. 213.
 Tuesday For Missionary Work at Home, page 142.
 Wednesday For Christian Charity, Quinquagesima propers, p. 136.

Thursday	Of the Holy Spirit, Tuesday after Pentecost, p. 209.
Friday	Of the Holy Cross, Col. p. 321, Epistle & Gosp. p. 148.
Saturday	For Deliverance from Sin, page 326.

Lent III

Monday	For Labour and Industry, page 245.
Tuesday	For Missionary Work Overseas, page 121.
Wednesday	For Penitence, Ash Wednesday propers, page 138.
Thursday	For the Sick, page 321.
Friday	Of the Passion, Tues. in Holy Week, p. 160, Gosp. para. 1.
Saturday	For the Faithful Departed, 2nd Col. & Les., page 608.

Lent IV

Monday	For the Church, Epiphany V, page 129.
Tuesday	For Missionary Work at Home, page 142.
Wednesday	For the Attainment of Salvation, Rogation prop. p. 198.
Thursday	Of the Blessed Sacrament, 2nd Col. p. 169, Gosp. p. 621.
Friday	Of the Holy Cross, Col. p. 321, Epistle & Gosp. p. 148.
Saturday	For the Newly Baptized, propers Bapt. of O.L., p. 119.

Lent V

Monday	For Peace, page 100.
Tuesday	For Unity, page 213.
Wednesday	For Purity of Heart. Epiphany VI, page 131.
Thursday	Of the Holy Spirit, Tuesday after Pentecost, p. 209.
Friday	Of the Holy Cross, Col. p. 321, Epistle & Gosp. p. 148.
Saturday	For the Faithful Departed, 2nd Col. & Les., page 608.

Holy Week Services

Palm Sunday is the second Sunday in Passiontide, and the Palm procession should not push out the solemn reading of the Passion according to St Matthew, but be a preparation for it.

Blessing of Palms and Procession. Colour Red.

The palms (which may be willow or cedar branches or twigs) are laid on trays on a small table in the centre of the chancel or sanctuary. The priest stands behind the table facing the people. *Benedictus qui venit* may be said or sung. The Mutual Salutation and Collect of Holy Cross Day (page 321) are said. The priest may make a cross over the palms in blessing. The palms are distributed to the people in their pews while Psalm 118:19-29 (see Introits on page 1), is sung or said. The Gospel for Advent Sunday may be read from the usual place of the Gospel, the people still holding their palms. 'Let us go forth in peace; In the Name of the Lord' is said

or sung. The procession is formed, and goes round the Church singing 'All glory, laud, and honour,' No. 130, and 'Ride on! ride on,' No. 131. If a procession is not possible, one of the hymns can be sung without any procession. In a small church it is sometimes possible for the priest and servers to go down the centre alley to the font or porch and back to the sanctuary. On returning, to the sanctuary the priest may say the Collect for Pardon (page 730), or 'Visit, we beseech thee, the dwellings to which these palms shall be carried, and drive from them' etc. (page 726). Then follows the Eucharist, beginning with the Introit (Psalm 22:1-11, no Gloria). Colour red or violet. There is a Proper Preface. The Gospel is announced as printed, 'The Passion of our Lord' etc., without *Gloria tibi* or *Laus tibi*. (And so with all the Passion Gospels in Holy Week.)

Wednesday night

Late on Wednesday, Tenebrae, that is, Mattins of Maundy Thursday, may be said, or else it may be said very early Thursday morning. The church is gradually darkened. This was thought to represent darkness closing about our Lord this week. The putting out of the lights, however, may have been due to the light getting brighter on Thursday morning. The service is that of Morning Prayer. There could be opening devotions (the Confession etc., or a Collect, a Hymn, and an Address). A branched candlestick to hold several candles, veiled, unless made of wood, is needed. The top candle is white, those down the sides are dark (unbleached). The number is not important. Seven in all are sufficient, but there can be more. The candlestick is best placed beside the desk of the officiant. A small table may be necessary for this unless the candlestick is on a wooden standard of its own. All the candles are lighted, and a server puts them out one by one as the service progresses, beginning at the bottom. One is put out near the end of the *Venite* and of each Psalm, one at the end of each Lesson and of the Cantic between the lessons, leaving the white one at the top burning, representing our Lord deserted by his friends. During the *Benedictus* any lights on or about the altar are put out. The lights in the church are gradually put out during the service, so that by the end of the *Benedictus* the church is in darkness except for the one white candle.* This will give enough light for the officiant to complete the service. The Creed is said in the darkness and also the closing versicles and collects. After the collects the choir may sing for the anthem the ancient farced Kyrie 'Christ became obedient' etc., but this is not necessary. The server removes the white candle still lighted. If the altar stands free, he can place it out of sight behind the altar. Otherwise he takes it into the vestry. After a period of silence the officiant strikes the desk with a book. This is the signal for the server to bring back the lighted candle. It is supposed to represent the earthquake, and the candle being brought back to show that although our

Lord appeared to be defeated by death, yet he came back victorious from the grave. Actually the light was probably brought back to light people out of the church. In olden days fire was not easily kindled.

Maundy Thursday

The Prayer Book (1959) permits 'Gloria Patri' to be left out on the last three days of Holy Week. The Invitatory to the *Venite* is the Passion-tide one. The Proper Psalms are 40 and 41. The First Lesson is the old Tenebrae Lesson, Lamentations 1:1-14, which can be sung to the simple and beautiful chant which includes the names of the Hebrew letters with which each verse begins. The Canticle between the Lessons is *Benedicite* or *Cantate* (pages 26 or 28). No Glorias. These remind us that for the joy that was set before him our Lord bore the Cross. He was a Man of Sorrows, but glad, not sad, to do the Father's will. The Second Lesson is St John 17, the Lord's High Priestly Prayer.

At one time there was a custom that there should be only one celebration of the Eucharist on Maundy Thursday. It went back to the time when a diocese consisted of one small city, and the Bishop gathered all his clergy and many of the laity for one great corporate communion. Modern conditions make this impossible. The Prayer Book 1959 provides for two or more celebrations. The first will be a continuation of the series at which the Passion Gospels are read. The colour will be red or violet. The Gloria in Excelsis will not be sung. The second will be of a festal character, with white vestments etc. The Gospel will be from St John 6 (see pages 173, 621). It commemorates especially the institution of the Eucharist. The hymns Pange, lingua, 234, and Verbum supernum, 237, are suitable, and also Vexilla regis, 128 or AOH 17.

It was customary for the Bishop to bless the Holy Oils on Maundy Thursday. This can be done. The reason for it was that the clergy of the diocese were present and could carry the oil back to the parishes. Nowadays very few of the clergy can gather at the Cathedral on Maundy Thursday, and the Diocesan Synod or Clergy Conference would seem a better time for blessing the oil. When done, the Archdeacon at the Offertory brings to the Bishop the cruet with the olive oil. It is presented along with the other gifts, and remains on the mensa during the Eucharist. After the Prayer of Consecration or after the silence which follows, the Bishop says over the oil the prayer of consecration (page 585). If the oil is blessed during the Synod or clergy conference the Epistle and Gospel on page 586 can be used, or else the propers For the Sick, page 321. Some of the oil can be

* If the fifteen-candle stand is used, two candles will be put out for each psalm and canticle, and three during each lesson. Two seven-branch candlesticks, with one single candlestick between them, all veiled, would serve.

decanted into small vials which the clergy can take home with them. The main supply is kept in a safe place; preferably in a chapel of the Cathedral.

A day of intercession may be kept on Maundy Thursday in memory of our Lord's watch in the Garden of Gethsemane. Parishioners can undertake to carry on the intercessions, putting their names down for 15 minutes or more. Lists of intercessions and books of prayers should be provided, and the Litany and Supplication, Noon Prayers, Evensong and Compline can be said, with other corporate prayer from time to time. After Evensong the altar is stripped of all its ornaments and cloths, and left completely bare for Good Friday. It may be washed and cleaned while Psalm 22 is said or sung. (No Gloria.)

Good Friday

The proper Services for this day are Mattins, Litany, Ante-Communion (see page 87), and Evensong. We have no right to substitute for the wonderful series of Scripture Lessons appointed by the Church for this great Day another service consisting of Hymns, sometimes rather subjective ones, Addresses and Prayers drawn from unofficial sources. The Three Hour Service can still be held, but its framework should be Mattins and Ante-Communion. Hymns and Addresses can be introduced at suitable points, such as at the beginning, after each of the Lessons, before the Ante-Communion, after the Passion Gospel, at the time of the Sermon, after the Intercession, and at the end. When Mattins and Ante-Communion takes place from 12 to 3 p.m., an earlier morning service can consist of the Litany and Address, and the reading of the Passion Gospel. The Litany can be said or sung in procession, led by a server carrying a plain wooden cross.

Mattins and Ante-Communion. Altar bare. Colour black.

Mattins begins with the proper opening sentence. The Confession etc. is ordered to be said. There are proper Anthems in place of the Venite. No Gloria Patri on this day. The Proper Psalm is 22, the first Lesson is the story of Abraham's sacrifice. Benedicite or Cantate (pages 26, 28). The second Lesson is the first part of the Passion according to St Matthew. It is sometimes read or sung by three readers: one takes all the narrative parts, another all that is said by our Lord, and the third what anyone else says. He or all three read what the crowd says. Benedictus is the Canticle. Then the Ante-Communion follows. No Introit on Good Friday. The Commandments should be read. Before each of the Solemn Collects the priest can bid the prayers of the people. Then silent prayer follows, and the priest sums up the prayers in the Collect.

‘Let us pray, dearly beloved, for God’s holy Church.

Let us pray for the clergy and people.

Let us pray for the Jews and for all who do not know our Saviour.’

The Tract after the Epistle is Psalm 54, said or sung without Gloria or antiphon. The Gospel is announced ‘The Passion of our Lord Jesus Christ according to Saint John.’ No Gloria tibi, or Laus tibi. There can be three readers. The people can make their Act of Faith in the Creed. After the Sermon the Biddings are all said, with silent prayer after each, and then The Intercession.

Veneration of the Cross

The priest takes the plain wooden cross used for the Litany, or another wooden cross, unveils it, and sets it on or before the mensa. Meanwhile the Passiontide Invitatory can be said or sung, ‘Christ our Lord became obedient’ etc., page 25. Then, the people standing, the Hymn ‘Pange, lingua,’ No. 129, or A.O.H. No. 18, first verse and parts 2 and 3. At the verse ‘Faithful Cross’ all kneel. The service ends with the Lord’s Prayer, one of the Super populum Collects, pages 87, 88, and the Grace.

Evensong

Evensong on Good Friday has a character of its own. With the services of Holy Saturday it has to do with the burial and resting in the tomb of our Lord. It is better said at a later hour, after the Three Hour service is over.

Holy Saturday

The proper services are Mattins, Ante-Communion, and Evensong. Easter Day has no First Evensong (see rubric, page 94).

Easter Day

The Easter Vigil.

We shall sketch out the fullest form of this service, and afterwards a simple arrangement. The ideal time for the first Eucharist of Easter is at sunrise on Sunday. The Eucharist is preceded by the Vigil service of Mattins with Baptisms or Renewal of Baptismal Vows and the Litany. If it is impossible to carry out the vigil at the ideal hour of dawn before a sunrise Eucharist then it may be allowable to have the Vigil late on the night before, with the first Eucharist on Easter Day at about 6 a.m.

Mattins.

The church is in darkness except for enough light for the people to see their way. The priest, ministers and servers gather at the door, with the Paschal Candle. A light is struck from a flint lighter, and a small candle is

lighted from it. Unlighted candles may be given to the people. The priest says the Mutual Salutation and the Collect, 'Look down, O Lord.' page 727. Next the priest cuts on the Paschal Candle a Cross, saying 'Jesus Christ, the same yesterday, today, and for ever.' He cuts the Alpha and Omega, saying 'The Alpha and the Omega, the First and the Last.' He

1
4 2 5
3

cuts the number of the Year of our Lord, saying 'His are the times and the seasons, the days and the years, to him be glory and dominion for ever and ever. Amen.' Next he puts the five red Nails into the Candle in the form of a Cross as he says 'By thy Cross and Passion, good Lord, deliver us.' By passing the point of each Nail through the flame of the small candle it is easily fastened. Then he lights the great Paschal Candle

from the small candle, and he or a cantor sings the Eastertide Invitatory, 'Alleluia. Christ is risen: / O come, let us worship. Alleluia,' page 25.

He then says the Mutual Salutation and the Additional Collect of Eastertide, page 184. A procession is formed, one of the Ministers carrying the Paschal Candle. 'The Light of Christ;' *answer* 'Thanks be to God' is sung three times, each time on a higher note, once at the back of the church, once in the midst, and once at the chancel step. Meanwhile the candles held by the ministers and servers and the people are lighted from the flame of the Paschal Candle, so that the light spreads through the church, and the church lights are put on by degrees. This is to indicate how the light of Christ spreads through us to the whole world. Instead of 'The Light of Christ' a Hymn may be sung for the procession. 'Light's glittering morn,' No. 159, Part 1 and Doxology, is the best one. The Paschal Candle is carried to its stand on the Gospel side of the chancel or sanctuary. The priest and attendants gather round it, and the celebrant sings the Easter opening sentence, 'The Lord is risen indeed.' The people reply 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' Mattins goes on from 'O Lord, open...' The Easter Anthems 'Christ our passover...' are sung. The ancient chant known as the *Exultet* can be used for this purpose. All go to their seats for the Psalms, 2, 3. The first Lesson is read. The Canticle after it is 'Surge, Illuminare,' page 28. After the Second Lesson the procession is formed to go to the Font for Baptism or Renewal of Vows. The Paschal Candle is carried there. Psalm 42 is the one for the procession. The Baptism is exactly as in the Prayer Book. The people hold their lighted candles. The Priest makes a cross in the water of the Font with the foot of the Paschal Candle at 'sanctify this water.' This plunging of the Candle into the Font and lifting it out again represents our Lord's burial and resurrection in which we share at our Baptism. If he sings the '*Sursum corda*' etc. he sings only as far as '...and of the Holy Ghost,' and at 'Regard, we beseech thee,' he drops to the speaking voice. The people join in making the baptismal promises. If there is no Baptism

then the Priest and people recite the first two sections of the Catechism, 'The Baptismal Covenant' and 'The Christian Faith,' the Priest beginning 'Who gave you your Christian Name?' page 544.

After the Gloria, page 546, or after the Baptism, the procession returns to the Sanctuary, singing or saying the Benedictus. The people's candles are extinguished. Then follows the Litany as far as the Lord's Prayer. The Kyrie of the Litany becomes the Kyrie of the Eucharist which follows immediately.

Note. In the old Rite, in place of Mattins there was a series of Prophecies, Old Testament Lessons. If a priest said these he did not say Mattins. Our Mattins is a vigil service, and the Psalms and Lessons are of the nature of Prophecies.

On Easter evening there could be a Solemn Te Deum following the Third Collect, Sermon etc. The first two stanzas of the Te Deum sung, and the last stanza used as versicles and responses, followed by the Additional Eastertide Collect. Or the Te Deum or another Hymn could be used in procession.

During the Forty Days of Eastertide the Paschal Candle is lighted for all Services for which lights are used. The other candles are lighted with fire taken from it. It is extinguished after the Gospel on Ascension Day, and is then removed from the Sanctuary. It might well be kept beside the Font for use at Baptism to indicate the close connection between Baptism and the Resurrection.

A simple form for setting up the Paschal Candle

Before the first Eucharist on Easter Day, the ceremonies described above can be carried out at the church door, and the Paschal Candle carried in procession to its place on the Gospel side of the chancel or sanctuary.

The Prayer Book 1959 provides that the Easter Anthems may be used at the Eucharist. Accordingly, the Candle being set up on its stand, the Priest and servers may gather round it and the Easter Anthems be sung or said. The Exultet Chant can be used. Then the Priest goes to the Holy Table and the Introit is sung or said, Ps. 139:1-5, 17, 18. Verses 17 and 18 can be used for the Antiphon. The Eucharist follows.

Note. After Ascension the Paschal Candle is removed: see above.

The Octave of Easter

The Octave Day is never spoken of as Low Sunday in the Prayer Book 1959. It is a name to be avoided. The Sunday after Easter is part of this great festival. There was a custom in some places for people to visit the

Church of their Baptism on this day to give thanks and to renew their vows. In Latin it is known as Sunday in White because baptismal candidates wore their white garments over the Octave. 'The noble army of Martyrs praise thee' means 'The white-robed army of witnesses praise thee.' In days of persecution to be seen in those white baptismal garments was to invite martyrdom. If renewal of vows has not taken place on Easter Day this could now take place, or Baptisms could be celebrated on the Octave Day. See suggestions under The Easter Vigil.

Eastertide

Easter is one of the two great feasts observed by the Primitive Church. Following the lead of the Jewish Passover, the Primitive Church observed Easter with an Octave. This Octave has come to be what is known as a privileged octave, that is, an octave which does not allow of any other festival being held within it. Any Holy-day which falls within the Octave of Easter must be transferred to the Tuesday or some later day after the Octave Day, which is the Sunday after Easter Day. Another feature of the Easter Octave is that in the old English service books each day within the Octave had a different Collect, Epistle and Gospel. Only the Epistles and Gospels for Easter Monday and Tuesday were retained in the English 1549 and subsequent prayer books. The probable reason that they were retained is that in the old service books these days had been days of double rite, that is, days on which the antiphons to the Magnificat and Benedictus were doubled or said in full before as well as after the canticle, and only one Collect was said at the Eucharist. Some recent Anglican revisions of the 1662 Prayer Book have restored the Epistles and Gospels for the other days in the Easter Octave. Our Canadian Book of 1959 gives a second Collect, Epistle and Gospel on Easter Day. The Collect may be used on Easter Day and throughout the Octave in addition to the Collect of the day. Since the traditional practice is to use only one Collect on the great festivals, this additional Collect ought not to be used on Easter Day, nor on the Monday or Tuesday in Easter week. The second Epistle and Gospel may be used at a second service on Easter Day, or on the Wednesday, Thursday, Friday, or Saturday in Easter Week. If this Epistle and Gospel is not used on any or all of the four days specified, then following the usual custom the Epistle and Gospel of Easter Day should be used.

At Mattins on Easter Day the Easter Anthems are sung or said instead of Venite. During the rest of Eastertide when the Office is of the season the Eastertide Invitatory to Venite should be used. On Easter Day and the two following days and on the Octave Day of Easter the Antiphon to the

Benedictus and Magnificat is doubled, i.e. it is sung or said in full both before and after the canticle.

At the Eucharist the Proper Preface of Easter should be used on all days that are of the season. On Festivals of Saints the All Saints' Day Preface takes the place of the Easter Preface. The Gloria in Excelsis should be used on all days in Eastertide except the Rogation Days, since the joy of Easter should continue throughout the season.

The colour for the Easter season is white except upon the feasts of martyrs when it is red. On the Rogation Days the colour for the Office is white, but for the Litany and Rogation Eucharist it is violet or purple.

The Rogation Days

The Rogation Days are the three days before Ascension Day. They are days specially set apart for prayer on behalf of the year's crops. The observance of these days is very ancient, going back to the fifth century, when Mamertus, Bishop of Vienne, ordered litanies to be said out of doors at a time of earthquake. The Canadian Prayer Book of 1959 has two sets of Propers for the Eucharist. The first of these, like the traditional Collect, Epistle and Gospel, is concerned primarily with preservation from evils, and God's willingness to assist those who call upon him. The second is definitely an intercession, not only for God's blessing on the fruits of the earth, but also upon the labours of men, thus bringing the prayers of the Church to bear more accurately upon present day living.

The first set of Propers should be used on Rogation Monday, and the second set on Tuesday. The first set of Propers seems more suitable for Wednesday, which was originally kept as the Vigil of the Ascension, with its own proper Collect, Epistle and Gospel, which dwelt upon our Lord's Ascension and our share in that mystery.

The traditional way of observing the Rogation Days was with a procession which set forth from the church and walked round the boundaries of the parish. At various points stations were made at which a Gospel was sung and prayer was offered. The route was so planned that the procession returned to the church and there the Eucharist was celebrated. Modern conditions make such a procession impossible in many places, but there are country parishes where it would be quite possible for the procession to go to some point from which the surrounding farm lands could be seen, and there a Gospel could be read and prayer offered. Similarly in a fishing village the procession could go to the water's edge and prayer could be offered for God's blessing on the harvest of the waters. In

town and city churches it may be possible to sing the Litany in procession before the Eucharist, or if the church is not suitably constructed so as to allow for a procession, then the Litany could be sung or said from the litany desk. When the Litany is sung in procession it is customary for the first four petitions to be sung by the Celebrant kneeling before the Altar, his assistants and servers (except the cross-bearer) and the congregation also kneeling. At the conclusion of the fourth response all arise and the procession sets forth, the petitions following being sung by a cantor or cantors. The Litany is sung as far as the last 'We beseech thee, good Lord.' If the procession has not reached the chancel step when this response is sung then psalms should be sung. The penitential psalms (6, 32, 38, 51, 102, 130, 142) or the Gradual psalms (120-134) are suitable; as many or few being used as are necessary. At the chancel step a station is made and the part of the Litany beginning 'Son of God, we beseech thee' and ending with the Lord's Prayer is sung. All proceed in silence into the chancel. Or alternatively the station may be made before the Altar. The Celebrant, who has been wearing amice, alb, purple stole, and purple cope for the procession, takes off the cope and assumes a purple maniple and chasuble. Ascending to the Altar he begins the Communion Service with the Mutual Salutation and the Rogation Collect (rubric, page 35).

N.B. When Rogation Days come too early in the year' for an outdoor procession a Day of Prayer might be kept in the church, and the prayer for the crops used on a later date.

Ascensiontide

The feast of our Lord's Ascension falls on a Thursday. It takes precedence of all Holy-days. If a Holy-day falls on Ascension Day it must be transferred to the following Tuesday, or if that is not a free day, then to some convenient day following. The first and second Evensongs of the Ascension take precedence of any feast whatever, though if a Holy-day falls on Wednesday it is commemorated at first Evensong. A lesser commemoration or Black Letter Day (Prayer Book, page ix) falling on Ascension Day is omitted altogether. If such a day falls on the Wednesday it is not commemorated at first Evensong of the Ascension, but if it falls on the Friday it has commemoration at second Evensong.

At the Eucharist there are no special features in the rite; one Collect only is said, and the Preface is that of the Ascension. In the principal Eucharist, at the conclusion of the Gospel the Paschal Candle is extinguished.

During the Octave of the Ascension all is said as upon the feast. Here we may make it clear that the observance of this feast, or any other, with an octave, means that the Collect, Epistle, Gospel, etc. of the feast are used upon the seven days following, except when another day having its own service (e.g. a Sunday) is kept. The Collect, Epistle and Gospel of Ascension Day therefore are used daily until the following Thursday, except on the Sunday falling within the Octave and on any Holy days and other Saints' Days observed within it. On these days the feast of the Ascension is commemorated by its Collect being said after that of the day at Mattins, Evensong and the Eucharist. The Proper Preface of the Ascension is to be said upon Ascension Day, and until the Eve of Whitsunday inclusive. On the Friday and Saturday after the Octave Day the Collect, Epistle and Gospel of the Sunday after Ascension Day should be used unless a feast falls upon either of these days. The colour for the Feast of the Ascension and its Octave is white, as it is also for the Friday and Saturday following. Any festivals of Apostles or Martyrs falling within this period will of course take their own colour.

Pentecost

Pentecost is the other great feast observed by the Primitive Church. Like Easter it has a privileged Octave, which does not allow of any other festival being held within it. Any Holy-day which falls within the Octave must be transferred to the following Tuesday, or some other convenient day outside the Octave. Originally there were proper Collects, Epistles and Gospels for each day within the Octave. Only the Epistles and Gospels for Monday and Tuesday were retained in the 1549 Book. The reason for their retention was probably the same as for retaining those of Monday and Tuesday in the Octave of Easter. While some Anglican revisions have restored the Epistles and Gospels for the other days of the Octave of Pentecost, the Canadian Prayer Book of 1959 has not done so. However there is an additional Collect which may be used after the Collect of the Day on Whitsunday and the six days following. If we follow traditional practice we shall not use this additional Collect on the Day of Pentecost, nor on the Monday and Tuesday following. There is also a Proper Collect, Epistle and Gospel for the Unity of the Christian Church, which may be used at a second service on the Day of Pentecost and on any of the six days following. In every case the Collect of Pentecost is to be said before the Collect for Unity. Wednesday, Friday and Saturday in the Octave are Ember Days. The Collect, Epistle and Gospel for these days is to be found on pages 210-212 of the Prayer Book. It is not stated whether the Collect of Pentecost is to precede or follow that of the Ember Days, but following the practice of the South African Prayer Book it would seem that the

Collect of Pentecost should be said first. Thursday in the Octave will take the Propers of the feast. Trinity Sunday now becomes 'The Octave Day of Pentecost.' It has however its own Collect, Epistle and Gospel (the traditional ones), and Proper Preface, and the Collect of Pentecost is not used even in the second place at Office and Eucharist. The colour for the Day of Pentecost and its Octave is red. This would seem to include Trinity Sunday, since it is now designated as the Octave Day. Proper Anthems are to be sung or said instead of the Venite on Whitsunday. There is also provided a proper Invitatory to be sung or said before and after Venite during Whitsuntide.

The Pentecost Season

This season begins with the Feast of Pentecost, and ends with the Saturday before Advent Sunday. This is the second half of the Christian Year. Whitsunday is not the conclusion of the first part, which commemorates the life and work of the incarnate Son of God, but the introduction of the second half, which has regard to the operation of the Holy Spirit in the life and work of the Body of Christ, the Holy Catholic Church. The Canadian Prayer Book of 1959 emphasizes this by the two following designations: 'The Octave Day of Pentecost, commonly called Trinity Sunday,' and 'The Second Sunday after Pentecost, commonly called The First Sunday after Trinity.' It then continues with 'The Second Sunday after Trinity,' and so on, according to the Sarum designation of these Sundays.*

The Sundays in the Pentecost season have no special privileges. They give way to any Holy-day with which they occur. The Collect of the Sunday however is said after the Collect of the Holy-day which displaces it, at Mattins, Evensong, and the Eucharist. Likewise if a Holy-day falls on a Saturday its second Evensong takes precedence over the first Evensong of the Sunday following, and if a Holy-day falls on a Monday its first Evensong takes precedence over the second Evensong of the Sunday. In both cases the displaced Evensong is commemorated by its Collect being said after that of the Holy-day.

The colour of the Pentecost season, after the conclusion of the Octave, is green on all Sundays kept as such and on all ferial days. The ferias are in no way privileged, and give way not only to a Holy-day but also to a lesser commemoration. They are not themselves commemorated when displaced.

* The York Breviary does not designate the Sundays of this season as Sundays after Trinity; has Sundays one to five 'after the Octave of Pentecost,' and the remaining Sundays of the season are according to the months of the civil year, beginning with August.

The Autumn Ember Days

The Autumn Ember Days are the Wednesday, Friday and Saturday after Holy Cross Day, which is observed on the fourteenth of September. The Collect, Epistle and Gospel for the Ember Days is found on page 210 of the Prayer Book. On pages 245-247 there is an additional Collect, Epistle and Gospel for Labour and Industry which may be used at a second service on any of the Autumn Ember Days. It will be noticed that the Collect, Epistle and Gospel for the Ember Days are always the same, no matter which of the Ember seasons is observed. There is only one set of Propers for the twelve Ember Days, namely those on pages 210-212 of the Prayer Book. But each Ember season has what is in effect a Votive Eucharist which may be used in addition to the Ember Day service on any Ember Day. In three of the four Seasons, namely Advent, Lent and Autumn, the Votive Eucharist is not restricted to the season; but may be used on other week days for which no special provision has been made in the Prayer Book. The colour for the Ember Days is purple or violet, except in the Octave of Pentecost when It is red. The colour for the Votive Eucharists mentioned above is also purple or violet. This is the traditional colour for votives such as those for Peace, for Missions, for Unity, etc. There is no notice taken of a Votive Eucharist in the Office for the day, and the colour of the season is used for the Office whether it is the same as the votive or not.

The Dedication Festival

The Feast of the Dedication of a church is the anniversary, or the day observed by custom as the anniversary, of the Consecration of the Church building. If the actual date of the Consecration is known, then it is best to keep the festival on the actual anniversary day each year, unless there be some good reason for not doing so. One such reason would be if the church had been consecrated on a greater festival such as Christmas Day, Ascension Day, or the Day of Pentecost. These and other like days take precedence over even a Dedication Festival, which must therefore be kept at some other time. Again a church might have been consecrated on a day, such as a Sunday in Lent, which would be regularly unsuitable for a Dedication Festival. The English Convocation of 1536 ordered the keeping of this festival on the first Sunday in October instead of the actual date. While we are not bound by this regulation in Canada, it is a suitable day for the festival when the actual anniversary day is unsuitable, or the date of the consecration is not known. The Feast of Dedication is usually kept with an octave, and the colour is white.

The Feast of Patron or Title

This is a distinct feast, and should not be confused with that of the Dedication. If a church is called by the name of some mystery or by one of our Lord's titles, then the festival is known as the Feast of the Title. When a church is named after a saint then a patronal festival is kept. The patronal or titular feast may be kept with an octave. It may sometimes happen that a church has been consecrated on the same day as the feast of the Patron or the Title. In that case the Dedication Festival takes precedence over the patronal or titular festival since it is considered to be a festival of our Lord; for the local church is a microcosm of the One, Holy Catholic and Apostolic Church, the Body of Christ. The feast of Patron or Title will therefore be transferred to the first convenient day.

Since both the Feast of Dedication and the Feast of Patron or Title are usually kept with an octave, it may be well to note that there are certain times when by ancient custom no octave may be observed. These times are (a) from December 16th to 24th, i.e. the period when the Great O Antiphons were sung at Vespers; (b) from Ash Wednesday until the Octave Day of Easter; (c) from Whitsun Eve until the Octave Day (Trinity Sunday); in all cases inclusive. Consequently if one of the above feasts falls within one of these periods it must be observed for that year without an octave, unless the usual rules require its transference (cf. Prayer Book, page 94). In that case the feast will ordinarily be observed with a full octave or a partial octave. The reason for this is that though a feast may be transferred its octave day may not, but is kept only on its own day. Again if a feast falls shortly before the beginning of one of the prohibited periods, the observance of the octave ceases with Evensong on the day before the prohibited period begins, even though the octave may have been in observance for only two or three days.

The following examples will illustrate the rules given in the previous paragraph. The earliest day for Easter is the 22nd of March; the latest day is the 25th of April. Should Easter Day fall on the 19th of April, the Feast of St Mark, April 25th, must be transferred to the Tuesday after the Octave day of Easter. Since the Octave Day of Easter would be the 26th of April, St Mark would be kept on April 28th. But the Octave Day, since it cannot be transferred, must be kept on May 2nd, thus reducing the observance of the Octave to four days. If Easter Day fell on March 22nd, the Annunciation of the B.V.M., March 25th, would be transferred to Tuesday, March 31st, with its Octave Day on April 1st. The earliest day for Ash Wednesday is the 4th of February; the latest day is the tenth of March. Therefore it is possible for the Feast of St Matthias, Feb. 24th,

to fall entirely within Lent, thus prohibiting an octave, or shortly before Ash Wednesday, thus causing the number of days in the octave to be reduced. The Feast of St Thomas, Dec. 21st, is only transferred if it falls on a Sunday, and then only to Dec. 23rd. Its place in the calendar is such that it cannot be kept with an octave.

The Services of the Dedication, Patronal and Titular Festivals

The Canadian Prayer Book of 1959 provides a proper Collect, Epistle and Gospel for a Dedication Festival (page 305), and also a proper Introit and Gradual (page liii). There are also proper psalms and lessons (page xlviii). These Propers could be used on the day itself and the Octave day. In the case of a Patronal Festival or a Feast of Title such days have no special services appointed for them, and so would use the ordinary Propers for the Feast without any special change. Thus for example, a church whose patron was St Matthew would use the Introit, Gradual, Collect, Epistle, Gospel, Proper Psalms and Lessons appointed for St Matthew's Day. Sometimes the Feast of Title has no Propers of its own, and in fact has to be hidden under some greater festival, as e.g. Emmanuel Church must have its feast on Christmas Day, St Saviour's Church on the Feast of the Transfiguration (Aug. 6th), Holy Trinity Church on Trinity Sunday, and Christ Church on the Feast of the Epiphany. Strictly speaking, the services on the Sunday within the octave when such a Sunday occurs are those appointed for the Sunday, and a commemoration of the Octave is made at Mattins, Evensong and the Eucharist. But as it is often impossible for a congregation adequately to celebrate its feasts of Dedication, Patron or Title when they occur on a week-day, it is customary to transfer the observance of the festival to the following Sunday. If the Eucharist is celebrated two or more times on the Sunday, then one Celebration ought to be that of the Sunday with the Sunday colour. This could be one of the earlier Celebrations. There would then be no commemoration of the Sunday at the Festival Eucharists. Evensong is generally by custom of the festival also. All festal services will take the colour of their Patron or Title. This observance cannot be transferred to those Sundays which exclude Holy-days (see paragraphs 5 and 7 of the General Rubrics on page 94).

Feasts of Saints

The Canadian Prayer Book 1959 divides the Festivals of Saints into two classes, Holy-days and lesser commemorations. The Holy-days are what are commonly known as Red Letter Days because in the early Prayer Books they appeared in red type in the Calendar. The lesser commemorations are the days which are commonly called Black Letter Days, because

they were printed in black in these same books. The lesser commemorations are of two classes; one which may be observed in accordance with the rubrics governing the use of the Supplementary Collects, Epistles and Gospels (pages 309ff); and the other containing names which are included in the Calendar 'for the information and devotion of the faithful.' There is no indication which names belong to which class, and it seems that each priest is left to decide for himself. Nor is it stated anywhere how the faithful show their devotion in regard to those who presumably do not merit the use of a Collect, Epistle and Gospel. The simplest way seems to be to treat all the lesser commemorations in the same way, namely as belonging to the first class. In an appendix we have indicated not only the Holy-days of the Calendar, but also the lesser commemorations, with suggestions for their observance. This is done by means of a table following the months of the year.

The observance of Holy-days, according to ancient custom, requires the use of the Creed and Gloria in Excelsis at the celebration of the Eucharist. The Prayer Book provides also for a Proper Preface to be said on these days. This too is in accordance with ancient custom. Lesser commemorations always had the Gloria in Excelsis. This also is provided for in the Prayer Book (rubric, p. 86). The Creed however was not said on lesser commemorations unless it was a Doctor of the Church who was being commemorated. This custom may be followed, since the Prayer Book allows the omission of the Creed on weekdays which are not Holy-days.

When a Holy-day is kept with an Octave, the services on weekdays within the Octave will be those of the feast. The Collect, Epistle, Gospel and Proper Preface of the Holy-day will be used daily and on the Octave Day itself, unless some other Holy-day or lesser commemoration occur on any day. In that case the services will be of the Holy-day or lesser commemoration, with a memorial of the displaced day said at Mattins, Evensong and the Eucharist. The memorial takes the form of the Collect of the day which has been displaced being said after that of the day which is being observed. When a Sunday falls within an Octave it takes precedence over the day in the Octave, and the services will be of the Sunday with a commemoration of the Octave. Nevertheless if it is desired to observe the Holy-day on the Sunday this can be done, provided that at one Celebration of the Eucharist the Sunday Collect, Epistle and Gospel is used. Normally this would be at an early Eucharist, while at the other Eucharists, including the Choral Eucharist, the Propers would be of the Holy-day. This might well be done on the Sunday in the Octave of St Peter and St Paul, to whose founding of the Church in Rome we ultimately owe our possession of the

Christian Faith: and also on the Sunday within the Octave of All Saints, when we remember with thanksgiving to Almighty God the countless number of saints and martyrs whose names find no place in any calendar of the Church, many of whom are known only to Him.

When a lesser commemoration falls on a Holy-day it may be transferred to some free day either before or after the Holy-day. The same procedure may be observed if two lesser commemorations fall on the same day. When it is not possible to make transference the lesser commemoration would have a memorial on the Holy-day at Mattins, Evensong and Eucharist. In the case of two lesser commemorations, one would have to decide as to which would be observed with full Office and Eucharist, and which would be memorialised.

If two Holy-days concur at Evensong, then the First Evensong of the Holy-day following takes precedence over the Second Evensong of the Holy-day that is being observed at the time, and that day receives a memorial. Its Collect is said after the Collect of the day which is being observed with its First Evensong. The only exception to this rule is in regard to the three Holy-days which follow Christmas Day. Christmas Day always has a Second Evensong, and since every Holy-day must have at least one Evensong if at all possible, each of these three Holy-days is kept with a Second Evensong. Memorial of the displaced First Evensong is however made in each case. When a Holy-day and a lesser commemoration concur at Evensong, the Evensong is of the Holy-day, with a memorial of the lesser commemoration. When two lesser commemorations concur at Evensong, the same rule is observed as that which governs the concurrence of two Holy-days. If several lesser commemorations are hemmed in between two Holy-days, so that they cannot all have one Evensong apiece, then it is the first of the hemmed-in commemorations which loses its Evensong. The same procedure would follow if several commemorations were hemmed in between a Holy-day and a Sunday.

Note: The Collects, Epistles and Gospels for the days in Holy Week may be used on free weekdays (page 329). The Passion Gospels are long, but are divided into paragraphs, one or more of which could be used. When the Passion Gospels are used outside of Holy Week they are announced in the ordinary way and not as directed in the Prayer Book.

Note on Requiems. Introit: 'Rest eternal' (in the plural), page 601, with Psalm 65:1-5 (no Gloria), 'Rest Eternal' repeated. Gradual: Psalm 112:4-7. Sequence: Hymn 70 (or verses 17-19, or verse 19 only). Choice of Collects, Lessons, Epistle and Gospels on pages 301, 302, 608-610.

Note on Proper Prefaces. It would seem that where the Propers of another day are permitted to be used on a lesser commemoration, or at a Votive Eucharist, that the Proper Preface, if any, goes with the Propers that may be used. Some examples of this are as follows: The Lesser Commemorations of the Blessed Virgin Mary which use the propers of the Feast of the Annunciation could use Christmas Preface. The Feast of the Name of Jesus would also use the Christmas Preface, and that of the Holy Cross the Passiontide Preface.

The Church and its Furniture

The Holy Table or Altar

THE material is wood or stone. The dimensions: the length, if possible, should be one third the width of the Sanctuary. It should not, however, be less than six feet. The depth should be twenty-one to twenty-five inches. If the cross and candlesticks are placed upon the Altar, in accordance with ancient usage, then additional depth must be allowed, sufficient to receive the ornaments. The height should be three feet three inches to three feet six inches. The most convenient height is three feet three inches.

A gradine, or retable, as it is often called, is not part of the holy Table. It should form part of the reredos, if there is one; otherwise it may be attached to the wall, or may be carried down behind the Altar to the floor. The practice of setting the retable upon the Altar (probably an invention of the ecclesiastical furniture maker) is awkward, since it involves lifting it off on to the floor every time it is necessary to change the Altar frontal. If the Altar stands away from the reredos, or the wall of the church, there will be no difficulty in changing the frontal. The holy Table gains dignity by standing free. It should be well away from the wall, so that you can walk around it.

The Altar may be raised above the floor of the Sanctuary by three steps. (In a large church there may be five or seven.) The top step forms the footpace, and should be wide enough to walk and turn around on; about three feet to three feet six inches. The other steps should be about twelve or thirteen inches wide and five inches high. The footpace may extend six inches beyond the ends of the Altar. The steps return at the sides and become lateral steps. The footpace is carried on under the Altar to form the floor upon which it stands. Side Altars or Altars in chapels or small churches need have only a footpace.

The Altar Frontals

THE Canons of 1603 call for a carpet of silk, or other decent stuff, to cover the holy Table. It is a pity to leave the Table bare, for our churches lack warmth and colour, and the Frontal helps to provide this. Frontals can be made of materials easily obtained from the stores. They need not be embroidered. Contrasting panels, and fringe and braid, will provide variety and decoration. Let the people make as many of the furnishings for the church as possible.

The very lovely pall-like Frontals which were once common in England and Spain are coming back into use. These Frontals are made so that they cover the mensa and fall to the ground on all four sides. They are oblong in shape like a pall, and are particularly suitable when the Altar stands well away from the wall.

The Altar Linens: The Fair Linen Cloth

THE rubrics of the Prayer Book provide that at the time of holy Communion there shall be a fair white linen cloth upon the holy Table. It is best if this cloth be made of a smooth surfaced linen of medium weight. It should be the same width as the Altar, and long enough so that it hangs down at each end to within three or four inches of the ground. If there is any embroidery on the fair linen it should be of the simplest kind, and raised very little above the surface of the linen. It is not desirable to have a very uneven surface where the holy vessels stand. Perhaps the best arrangement is to have five small crosses, commemorative of the five wounds of our crucified Saviour, one in the centre of the cloth, and one at what corresponds to each of the four corners of the top of the Altar. This is a help in getting the cloth on straight. According to ancient custom, it is usual to have two other cloths under the fair linen. These need cover only the top of the holy Table, but if it seems more convenient there is no reason why they should not hang a few inches over the ends. If they are of heavier and rougher linen than the 'fair linen,' they will help to keep it from slipping, especially if the holy Table has a polished surface. Also, if by accident the contents of the Chalice be spilt, they will absorb most of the liquid. The superfrontal may be attached to one of the under linen cloths. If it is the custom to keep the cloths upon the holy Table out of service time, as is generally the case where the holy Communion is frequently celebrated, the fair linen should be covered with a dust cloth when not in use. This can be of heavy linen, unbleached, or of blue or other colour.

The fair linens are best kept rolled on a round stick or cardboard cylinder rather than folded.

The Corporal

This should be made of pure linen of medium weight. Such materials as lawn and cambric are too flimsy. The most convenient size is twenty inches square, for use at a holy Table of from twenty-one to twenty-five inches wide (the normal width). The corporal should never be so large that part of it has to hang over the front of the Altar. A small cross may be embroidered on the centre of the front.

The Purificator

Either medium or heavy weight linen will do for this. A good size is twelve inches square, although smaller sizes are sometimes more convenient, depending on the size of the Chalice. Crosses mark the linen as being for sacred use and prevent its being mixed with household linens.

The Lavabo Towel

Good heavy linen is best for this. The best size is from twentyfour to thirty inches in length and twelve inches in width.

The Pall

The size of this will be governed to some extent by the height of the Chalice and the diameter of its bowl. A usual size is from six to eight inches square. One way of making the pall is to cover a square of not too heavy glass with linen, first bevelling the edges and rounding the corners slightly. A thin sheet of aluminum may be used instead of glass. There is also now a new material called plexiglass, which has the advantage of being unbreakable. It should however not be put into very hot water as it is liable to bend out of shape. Plexiglass can generally be obtained from firms that make church linens in the regular sizes. In each case the pall may be washed without removing the linen.

Another method of making the pall is to cover a square of cardboard with linen, and to have two squares of linen slightly larger for the upper and underneath parts. These can be tacked on to the linen-covered square of cardboard near the corners and at the middle of each side, and can be easily removed when it is necessary to wash them. The upper part of the pall may have a suitable design embroidered upon it. The underneath part must be perfectly plain.

The Fair Veil

For the linen cloth used to cover what remains of the Sacred Elements after all have communicated, it would seem best to use a very light-weight linen; something which will be soft and hang gracefully. The veil should be large enough completely to cover the Chalice with the Paten in front of it. From twenty-four to thirty inches square would probably be best to cover the average sized Chalice.

The Altar Ornaments

The Altar is not a sideboard but a holy Table. Its purpose is not the display of ornaments and flowers but the celebration of the Lord's Supper, the Eucharist. It should not be cluttered with unnecessary ornaments. Flowers are better placed in large porcelain vases at the ends of the Altar or on low stands. Cross and candlesticks if placed on the mensa should be small enough and low enough to be evidently table decorations. The cross is better depicted on the wall behind or hung from above. The fewer things there are on the holy Table, the better the holy Vessels are seen to be the important objects, so that the holy Sacrament becomes the focus of attention.

The Sacred Vessels

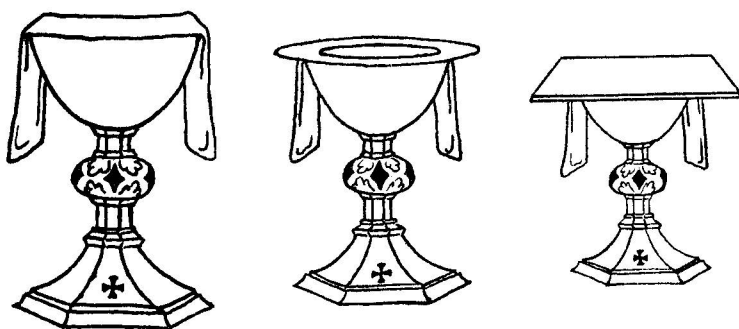
THESE should be of gold or silver. When vessels are of silver, the inside of the cup of the Chalice, and of the ciborium and of the paten, may be gold plated.

In most parishes, a Chalice from six to eight inches in height will be large enough for ordinary occasions. The average six inch Chalice should hold enough wine to communicate about fifty persons. The Chalices which have a base smaller in circumference than the rim of the cup are liable to upset quite easily. Their use should be discouraged. Chased or engraved work, if on the cup of the Chalice, should be kept to the lower part. It should not be where it could be touched by the lips of the communicant when receiving the Sacrament. If a cross, or other emblem of the Passion of our Lord, is engraved upon the Chalice, it should be upon the base, not upon the cup. The knop of the Chalice must have nothing projecting which could in any way impede its being freely held, when the thumb and first finger are joined together, e.g. there should be no sharp edges nor precious stones. Stones are best set in the base of the Chalice, or not more than half-way up the bowl from the stem.

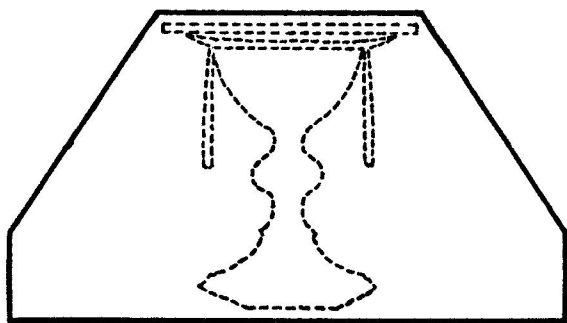
The Paten may be what is known as well-shaped, i.e. with a shallow depression in it slightly smaller in circumference than the rim of the Chalice; or it may be concave. If the paten is concave, a small rim on the underside of it, about a quarter of an inch larger than the brim of the Chalice, will keep it from slipping when it is set on top of the Chalice. This leaves room for a purificator to be set over the bowl of the Chalice. It is better not to have engraved work on the inside of the paten, where particles of the sacred elements may get in the engraving. The best place is on the outside, or the back of the paten.

Patens of the concave type have one serious disadvantage. When there are many consecrated breads on them some of the breads may fall off on to the floor. If a church has windows in the sanctuary that can be opened, and they are opened on a hot day, a sudden gust of wind could sweep the contents of the paten on to the floor. This has been known to happen. Often patens of either type are too small to accommodate the number of breads needed for a large number of communicants. It is therefore better to have a Ciborium, i.e. a vessel like a Chalice, but having a removable cover, in which to place the breads for consecration, and from which to give Communion. This avoids all danger of irreverence. If a parish cannot afford a ciborium, but has more than one chalice, one of them can be used in lieu of a ciborium. In this case the chalice would be covered either by a pall or a purificator arranged over the bowl.

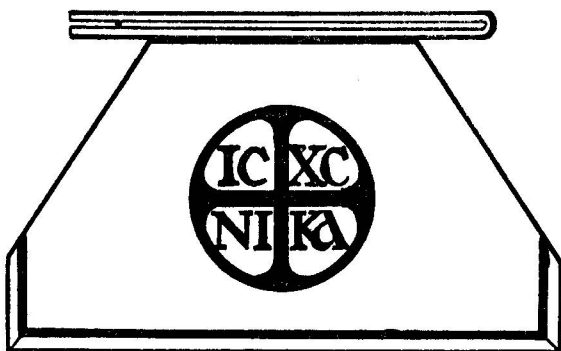
Preparation of the Sacred Vessels for the Service



1. Place the Purificator over the bowl of the Chalice
2. On the Purificator place the Paten with the Priest's Bread on it.
3. On the Paten place the Pall.



4. Over the Vessels put the silk Chalice Veil.



5. On top of the whole place the Burse, with the opening so that it will be to the right when the Vessels are being carried into the Church.

Sacristy Hints

THE Vessels should be washed after each Celebration of the holy Communion. Use hot soapy water, rubbing well with a linen cloth. Dry well with a smooth surfaced towel, and polish with a soft cloth or with clean chamois leather. When not in use keep the vessels in a place where they will not be exposed to the air. If the vessels become tarnished they may be cleaned with silver polish, preferably the paste variety. For chased or engraved work use a plate-brush. With regular care and regular use, however, the vessels should not ordinarily become tarnished.

The above directions apply also to the cleaning of silver bread boxes, lavabo basins, silver mounted cruets, etc.

Wine should be kept in a cool place to prevent it from going sour. It should not be left standing in the wine cruet, as in time it will discolour the glass. If this has happened it is sometimes possible to cleanse the cruet with hot soapy water, putting also some loose shot into it and shaking vigorously. In any case, it is well to wash the inside of the cruet once a week with hot water.

Unleavened bread is best kept in a tin box with a tight-fitting lid.

Purificators should be washed out by the priest before they are sent to be laundered. For this purpose a glass jar with a lid is most suitable. Fill the jar about half full of water. When you bring the Sacred Vessels into the sacristy simply put the purificator, unfolded, into the jar. Later on wring it out and hang it to dry on a towel-rack. Have a linen-bag into which the purificators can be placed when dry. Lavabo towels need only be hung up to dry. They do not need to be washed first, as they have no contact with the sacred vessels and will not be stained with wine.

Directions for folding the Corporal

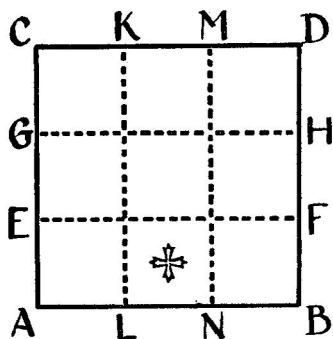


Figure One:
Fold AB over to GH,
then CD to EF.

< Figure One represents the Corporal spread on the Altar. Side AB is nearest to the front of the Altar, i.e. nearest the celebrant.

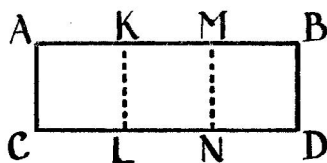
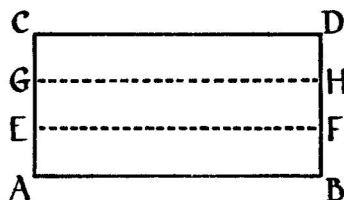


Figure Two:
Fold BD over to KL,
then AC to MN.

The Purificator is folded in the same manner as the corporal, except that the cross appears on the outside when the folding is completed.

The Lavabo Towel



Fold AB over to GH, then CD to EF. Then fold AC to BD.

The Place of the Choir

Chancel choirs came in when at the Oxford Movement cathedrals were copied as having a better standard of worship than parish churches. Parish choirs are better seated in one body rather than divided into two. The west gallery has some advantages as a place for the choir, but west-gallery choirs belong to the days when people took little part in the services vocally, the clerk made the responses, and the choir in the gallery did any singing. In the Roman Communion, with Latin services, the people took little part, and so the west gallery was satisfactory for them. The Anglican ideal, which the Roman Communion is beginning to share, is that everyone should take some part in the service. The choir can help in this best if they are placed in one body and in close touch with the people. To the front of the nave and to one side and one step above the people is a good place, or to the front of a transept. The organ console can then be placed to face them. In the south transept facing north, or to the front of the nave on the south side facing north, is a good place. They can wear a uniform and come in together. West gallery choirs out of sight of the people do not so well help them to sing, and are also tempted to be less careful of behaviour. A small choir cannot be well broken into two sections, to sit on either side of the chancel, without loss of strength.

Many chancels are too full of furniture, which looks bad, and hampers people going up to receive holy Communion. Unused choir seats should be removed.

The Eucharistic Vestments

WHEN the Eucharistic Vestments cannot be had, then the Priest should use a surplice as ample as possible. He should reserve the coloured stoles for the Sacramental rites, and use the plain surplice, or surplice and black scarf, for other services. The hood is really an academic distinction, and belongs to the pulpit.

The Eucharistic Vestments should be as simple as possible. The Amice is an oblong of linen with tapes at two corners. It is put round the neck and the tapes are crossed over the breast and tied round the waist. It was probably once a head-dress. It now serves to protect the vestments from contact with the neck. Collars of stiff material should not be attached to it. The Alb is a long white linen garment like a surplice, but buttoning at the neck and having narrow sleeves. It is girdled at the waist with a white cord. The Stole is worn round the neck and crossed in front, and is held in position by the ends of the girdle. The Chasuble is a garment of silk or

similar material, either white or the colour of the season. It is worn over all the other vestments. The Maniple is a short stole-like vestment worn on the left arm.

When Eucharistic Vestments are to be used, it is desirable that they be made, if possible, by the people of the parish.

The Prayer Book of 1549 specified an alb plain, with a vestment or cope, as the dress of the celebrant. Whether the alb was thought to include the amice and girdle, and the vestment or chasuble to include the maniple and stole, is not clear. The stole has long ago won its way. Probably special Communion vestments would have won their way into general use had the old long surplice been developed into the alb, over which a stole and chasuble could be worn. It is the supposed complication of Eucharistic Vestments that alarms people. Really they are quite simple. It is an advantage to have a special dress for the Communion. The narrow sleeves of the alb are more convenient than the wide surplice sleeves in handling the Sacrament.

The Liturgical Colours

THE use of liturgical colours for different seasons of the Church Year and for different classes of feasts seems to have come into use in the twelfth century. During the Middle Ages there was considerable variety in regard to colour sequences, the sequence in use at the cathedral church usually being followed by the other churches in the diocese. At the present day throughout the Western part of the Church variety has given place to uniformity, except where local custom still obtains. The liturgical colours in general use are five in number, namely white, red, green, violet and black. Sometimes cloth of gold and cloth of silver are used on great festivals.

The Meaning of the Colours

White, which is symbolic of purity and light, is used for feasts and seasons of joy and triumph, namely those of our Lord, of the Blessed Virgin Mary, and of saints who were not martyrs.

Red is the colour of fire and of blood. It is used for feasts of the Holy Ghost, for feasts of the apostles and martyrs, and for ordinations.

Green is the colour of nature, and symbolizes the growth of leaves and plants, the blossoming forth of life with its hope of fruits. It is used on all days which do not require any other colour.

Violet (purple) is the colour of mourning, and is symbolical of repentance. It is used in the penitential seasons, and on Ember Days (except in the Octave of Pentecost) and Vigils.

Black is the colour of sorrow. It is used on Good Friday, and for funerals and memorial services.

The Colour Sequence in detail

Advent, from the first Evensong of Advent Sunday until the first Evensong of Christmas, violet on all Sundays and ferial days.

Christmas, until the Octave day of the Epiphany, white, except on the feasts of St Stephen, The Innocents, and St Thomas of Canterbury, which take red.

Sundays and ferial days after the Octave day of the Epiphany, green.

From the first Evensong of Septuagesima Sunday until Maundy Thursday inclusive, on all Sundays and ferial days, violet. But in some places red is used for Passiontide, i.e. for the last two weeks of Lent. If the Solemnity of the Lord's Supper is observed on Maundy Thursday the colour for the Eucharist is white.

Good Friday, black, or red and black.

Holy Saturday, violet for Mattins, Ante-Communion and Evensong. N.B. Easter Day has no first Evensong.

From Mattins on Easter Day until Whitsun Eve on all days except the feasts of martyrs the colour is white. On the Rogation Days the colour for the Rogation Eucharist is violet.

Pentecost, including the eve and Octave day, red. (Some use white for Trinity Sunday.)

Sundays and ferial days after Trinity Sunday, green.

Feasts of the Blessed Virgin Mary, the Nativity of St John the Baptist and its Octave, St Mary Magdalene, St Michael and All Angels, All Saints and its Octave, feasts of doctors of the Church (not martyrs), confessors, virgins and matrons, white.

Feasts of Apostles, Evangelists, martyrs, the Beheading of St John the Baptist, and Holy Cross Day, red.

Dedication Festival, white.

Patronal feast, the colour of the saint.

Baptism, Confirmation, Marriage, white.

Funerals, and Eucharists in commemoration of the departed, black. But at the funeral of a child under seven years of age, white.

Ordinations, red.

Note on Votive Eucharists

A Votive Eucharist is one in which the Collect, Epistle, Gospel, etc. are not those appointed for the day by the Prayer Book, but appropriate to the intention for which the Eucharist is being celebrated.

The colour for a Votive Eucharist is determined by the nature of the intention for which it is offered or the mystery which is being commemorated. Thus a Votive Eucharist commemorating the Passion or one which is of a penitential or supplicatory character, will have violet as its colour. A Votive of the Holy Spirit will be red while one commemorating the mystery of our Lord's Resurrection will be white. The following list gives the Votive Eucharists in the Prayer Book with their colours.

White. Monday and Tuesday in Easter Week (page 329).

Maundy Thursday, Commemoration of the Eucharist.

Ascension Day (page 329).

Red. Monday and Tuesday in Whitsun Week. N.B. The Tuesday Propers are the traditional ones for the guidance of the Holy Spirit (page 329).

At a Synod or Rural Deanery.

Friday: as for Holy Cross Day.

Violet. Monday, Tuesday and Wednesday in Holy Week.

Ash Wednesday and Good Friday (Votive of the Passion, p. 329).

At a Service for the Sick.

At a Conference or Retreat.

For a Parochial Mission.

For the Peace of the World.

For Missionary Work Overseas.

For Missionary Work in Our Own Country.

For Rural Life and Work.

For the Clergy and Ordination Candidates.

For the Unity of the Christian Church.

For National Welfare.

For Labour and Industry.

Note:—The above list is taken from The Supplementary Collects, Epistles and Gospels, sections two and three, pages 321-330.

When a Solemn Votive Eucharist is celebrated, such as on a day set apart by ecclesiastical authority to intercede for the Peace of the World, or the Eucharist which precedes the opening session of a Synod, it is customary for the Altar frontal as well as the Vestments of the Sacred Ministers to be of the colour of the Votive Eucharist being celebrated. But when a Votive Eucharist is said on a week-day in a parish church it is not necessary to change the Altar frontal; the Celebrant's Vestments only need be of the colour of the Votive celebrated.

The Office of Server

THE Office of Server is an honourable one, for the server fulfils the functions which in the Primitive Church were assigned to one of the minor orders, namely that of acolyte. The parish priest should therefore endeavour to obtain mature as well as younger men to act as servers, and not leave the serving to be done by small boys. This does not mean that small boys should not be allowed to act as servers, but rather that the servers at the chief services on Sundays and Festivals should be men. On such occasions it may be possible also to use boys, but this will to some extent depend upon the nature of the ceremonial used in the particular church.

The term 'Server' is a comprehensive one. It includes all laymen who take part in the service of the sanctuary. Often however different names are used to denote the particular duties performed by the server. Thus the Thurifer is the server whose duty it is to attend to the incense. He is often assisted by a Boat-boy, a small boy who carries the boat containing the incense.* The Acolytes are those who serve at a solemn or sung Eucharist. They are two in number, and carry the portable lights (if these are used) and do 'general duties,' such as handing the cruets to the assistant ministers, administering the lavabo, etc. According to mediaeval English usage the acolytes were generally termed Taperers. The Crucifer is the server who carries the processional cross when processions are held on Sundays and Festivals and at funerals. There are also Torchbearers, servers who carry torches or tapers at the Solemn Eucharist on certain occasions, and in processions. The Copebearers are the two servers whose duty it is to walk in procession, one on either side of the Celebrant or Officiant, and lift the borders of his cope. The term Server is normally used for those who assist at a said service or a simple sung Eucharist.

*The vessel containing the incense is called a boat because it is generally made in the shape of a small boat.

The usual dress of a Server is a cassock, with either a cotta or a surplice. In churches which follow old English usage the servers at a sung Eucharist and solemn Evensong usually wear amice, alb and girdle. This however involves a considerable initial outlay to procure sufficient albs to fit servers of different heights.

Before giving detailed information regarding the duties of servers at the various services, the following general observations will be useful.

1. The server will carry out his duties best if he knows exactly what they are, and if he does them as quietly and naturally as he can. He should be told that if anything is not quite right or goes amiss during the service

he should not get in a fuss, but put the matter right in the most straightforward way he can think of.

2. He should remember that when he is serving he is engaged in an act of worship, and that the truest reverence is to carry out his duties as carefully and as well as he possibly can. Nevertheless he should not be so fixed on carrying out his duties that the prayers of the service mean nothing to him. If he learns to do things always in the same way, they become such a habit that they do not distract his attention from the worship and prayers offered in the service.

3. Standing, Kneeling and Sitting. Each of these attitudes is used in almost every service. Standing and kneeling are both attitudes of prayer, and standing is also the usual attitude for praise. Sitting is most appropriate for listening. When a service is said there is generally more kneeling than at a sung service. Kneeling is not difficult when you kneel perfectly upright. It is generally easier to kneel on the floor or pavement of the sanctuary than on a step. If the strain of kneeling for a long time is too great, or if one is suddenly overcome by weakness, there is nothing wrong with standing up, in fact it is the wisest thing to do.

4. Reverences. These are of two kinds, the Bow and the Genuflection. The Bow is made by inclining the head without any movement of the shoulders. The Genuflection is made by dropping the right knee to touch the ground where the right foot was and immediately rising again. There is no inclination of the shoulders or of the head. The Bow is made upon entering and leaving the Sanctuary and when crossing from one side of the Sanctuary to the other. The Bow is made to the Altar itself and not to the Cross which may happen to be on it. When the Blessed Sacrament is reserved on the Altar it is customary to make a Genuflection when entering and leaving the Sanctuary and when crossing from one side of it to the other. It is not necessary to make either a Bow or a Genuflection when crossing from one side of the Altar to the other. Such a practice is both meaningless and fussy. Both the Bow and the Genuflection should be made deliberately and without hurry.

5. General Deportment. When standing, the weight should be placed evenly on both feet, and the heels should be close together and the toes apart. To stand with feet apart looks bad. Also, the body should be erect, and the tendency to loll or slouch should be avoided. When it is necessary to walk it should be done with deliberation and reverence. One should not cut corners, and it looks better not to move up and down steps diagonally. Side-stepping and moving backwards are awkward. The hands when not otherwise occupied should be linked together in front at waist level. Since sitting is the most appropriate attitude for listening, it is

necessary to avoid attitudes which lack dignity and suggest repose rather than attention. One should sit upright, and normally the hands should be placed flat on the knees. During sermons a certain amount of relaxation is reasonable, but at no time should the knees be crossed, nor the cassock allowed to fall so as to show what is underneath.

Before and after the Service. Servers should be in the vestry from ten to fifteen minutes before the Service begins. They should put on their cassocks and attend to whatever duties they have to perform before the Service begins. If the Service is a Solemn Eucharist or Solemn Evensong there will be portable candles or torches to be lighted and charcoal to be heated for the censer. It is a help in getting ready for such services if there is a Master of Ceremonies to supervise the preparations, as well as to direct the ceremonial of the service. Whenever the Eucharist is celebrated, unless it is done by the members of an altar or sanctuary guild, there will be the bread-box (or ciborium), the wine and water cruets, the lavabo bowl and ewer (if one is used), to be set upon the credence before the service begins. Where the Eucharistic Vestments are worn they are frequently kept in a vestment chest, and those for the day are laid ready for use in the top drawer. But where there is no such arrangement it may be the duty of a server to put out the Vestments before the Communion Service begins. If he has to do so, they are laid on a table, each vestment being face down in the reverse order to that in which the Celebrant will put them on. The chasuble is laid on the table first, and on it are placed the maniple, stole and girdle. It is an old custom to form of these three vestments the first three Greek letters of the word Jesus-the Maniple (I), the Stole (H) and the Girdle (S). Over these are placed the Alb, with the arms folded across the back and the bottom folded up on to the table, and the Amice with its tapes free on either side. After every service the servers must see that anything which it was their duty to take into the church before the service they now return to its place in the vestry.

The Server at a said Service of Holy Communion

The server, vested in cassock and surplice (or cotta), enters the sanctuary about five minutes before the Service is to begin, and proceeds to light the two altar candles that are usually used for a said Service. He lights the one on the Epistle side first, and then the one on the Gospel side. He then goes to the Epistle side of the sanctuary and stands the lighter in a corner or hangs it on a hook, if there is one, after which he removes the dust cloth from the altar and places the book desk or cushion on the mensa at the south corner. The edge of the desk or cushion should

be in line with the front of the altar. The best way to remove the dust cloth is to begin at one end and fold that end in to the middle and to continue folding until that side of the cloth is convenient to handle, and then to do the same beginning at the other end, finally laying one folded side on top of the other. When the preparation of the altar for the Service has been completed the Server returns to the vestry, and taking up the Altar Book he holds it upright by the two lower corners so that it leans back on him slightly and stands quietly by the side of the Priest. When the Priest has said the preparatory prayer he precedes him into the church.

N.B. It is a convenient custom to keep the Altar Book in the vestry, so that the Priest can find the places before the Service begins.

On entering the sanctuary with the Priest, the server goes to the Priest's right and both reverence the altar. The Server then places the altar book on the desk or cushion with the open side of the book facing towards the centre of the altar. He next goes and kneels on the floor of the sanctuary opposite the Gospel side of the altar. If the Priest says the Preparation at the foot of the altar, the Server will need to kneel nearer the centre so that he can make the responses. In that case as the Priest goes up to the altar to begin the Introit, he would rise and move over to kneel opposite where the book will be placed for the Gospel. Whenever the Priest is at the Epistle or south side of the altar, the Server is at the Gospel or north side of the altar. When the Priest is at the centre, the Server is at the south side. After the Epistle the Server rises and moves the altar book on its desk or cushion to the Gospel side of the altar, where he places it with the front edge slanting in towards the Cross. He then goes and stands opposite the north end of the altar, while the Priest announces the Holy Gospel. When the Gospel has been announced he answers 'Glory be to thee, O Lord,' and returns at once to his place on the Epistle side and stands facing towards the Celebrant. At the conclusion of the Gospel he makes the response 'Praise be to thee, O Christ.' When the Creed is said he faces towards the altar, and joining in the Creed, he makes the accustomed reverences with the Priest. At the conclusion of the Creed he goes to the centre, reverences the altar and goes to the credence. If the Creed is not said he does this at the conclusion of the Gospel.

After the Priest has read the offertory sentence the Server brings to him the bread-box with the lid open so that he may take as much bread as is needed. If a ciborium is used it may already contain the number of breads considered necessary for the service. When he has replaced the bread-box on the credence the Server takes the cruets, having first

removed the stoppers, or if they have hinged covers with the covers lifted up, and presents them to the Priest. The wine cruet is held in the right hand, and the water cruet in the left hand, and both cruets have the lips or spouts turned towards the server. The wine cruet is presented first, and while the Priest is pouring the wine the water cruet is changed to the right hand, so that both cruets are presented with the right hand. While the Priest is pouring the water the wine cruet is returned to the right hand, so that both cruets are received back with the left hand. This also enables them to be replaced in their original position on the credence. The Server then receives the alms from the churchwardens or others appointed to receive the offerings of the people. There may be an alms-bason on the credence. If so, he carries it to the sanctuary step and receive the offerings in it. If there is no alms-bason he receives the plates on which the offerings have been placed. Then he carries the alms-bason (or plates) to the Priest, who presents them and places them on the mensa. At an early service the Server may himself have to collect the alms. When the alms have been offered, the server takes the lavabo bowl, towel and ewer to the south corner of the altar. The bowl is held in the left hand and the towel spread over the left arm, and with the ewer in the right hand the water is poured over the Priest's fingers. When the Priest has dried his fingers the utensils are replaced on the credence, and the Server goes to kneel at his place on the sanctuary floor near the south corner of the altar. If it is the custom of the place the Server removes the alms-bason from the altar after the words 'alms and oblations' have been read in the Intercession and sets it upon the credence, or in some other convenient place if there is not room for it on the credence.

From the beginning of the Intercession until the Communion the Server remains in his place near the south corner of the altar. If he intends to receive the holy Communion he joins with the Priest and congregation in saying the Confession. If it is the custom to do so, the Server rings the sacring bell three times at the words 'Holy, Holy, Holy' in the Sanctus, once at 'who, in the same night,' and again thrice at the elevation of the Bread and thrice at the elevation of the Chalice in the Prayer of Consecration. During the silence after the Consecration he may say the Lord's Prayer silently in preparation for receiving his Communion. When the Priest says 'The peace of the Lord be always with you;' he makes the response 'And with thy spirit,' and then joins in the Prayer of Humble Access and the Agnus Dei. When the Priest receives his Communion the Server will if it is customary ring the hand bell to warn the people to approach the communion rail, so that there will be no unnecessary delay in

their coming forward. If he himself receives the Communion, the Server goes and kneels at the south corner of the altar on the step below the foot-pace, so that the Priest may communicate him more conveniently there. During the communion of the people he may either kneel or stand. If there are many communicants it may be wiser and more reverent to stand.

When all have received the holy Communion the Server will minister the ablutions to the Priest, if it is customary to do so at this point. To do this the Server rises, goes to the centre and makes the accustomed reverence and walks to the credence where he takes the wine and the water cruets in his hands. He then goes and stands on the highest step below the foot-pace at the south corner of the altar. First he pours a small quantity of wine into the Chalice, which the Priest holds out to him. Then he pours wine and water over the Priest's fingers into the Chalice. If there is a ciborium to be cleansed he pours wine and water into it. When the ablutions have been concluded the Server replaces the cruets on the credence, and going to the Gospel side of the altar takes the book on its stand and moves it to the Epistle side. He sets the book-desk with its edge flush with the front of the altar, and then goes and kneels in his place opposite the Gospel corner of the altar, where he remains until after the blessing. But if the ablutions are not taken until after the blessing the Server remains in his place near the Epistle corner of the altar, since the Priest normally says the remainder of the service at the centre. After the blessing the Server then gives the ablutions as described above. He then moves the altar book on its stand to the Epistle end of the altar. If the Last Gospel is said the Server may have to carry the book on its desk to the north corner of the altar, unless a card with the Gospel on it is provided, or the Celebrant recites it from memory. For the announcement of the Gospel the Server stands at the north end of the altar facing the Celebrant and makes the answer 'Glory be to thee, O Lord.' He then goes to his place near the Epistle corner and faces the Celebrant. At the conclusion of the Gospel he makes the response 'Thanks be to God.' But if it is the custom for the Priest to read this Gospel silently he makes neither answer nor response. When the Priest takes the Sacred Vessels at the centre of the altar the Server goes up and gets the altar book, then descending to the floor of the sanctuary, he makes the accustomed reverence to the altar with the priest and precedes him to the vestry.

When the Priest has said the vestry prayer the Server returns to the sanctuary and removes the book-desk or cushion from the altar to the credence. He then covers the altar with the dust cloth and extinguishes the

candles, the one on the Gospel side first and then the one on the Epistle side. He returns to the vestry and takes off his surplice (or cotta), and if it is his duty to do so he brings the things on the credence to the vestry. He should then go back to the church and kneeling in prayer should ask God to accept the service that he has performed.

The Servers at a Solemn Eucharist

The Acolytes or Taperers. These are two in number and if possible should be of approximately the same height. They vest in cassock and surplice (or cotta). It is normally their duty to light the candles on the altar. When there are more than two candles on the altar the acolytes each take one side and begin with the candle nearest the cross. If only one acolyte lights the candles he lights first those on the Epistle side, and then those on the Gospel side. Then they return to the vestry and light the two portable candles which they are to carry into the church.

For the procession to the sanctuary the acolytes follow the Crucifer if there is one, otherwise they lead the procession. In carrying the candlesticks they hold them just under the knob with one hand, placing the other hand under the base. He who walks in the right file of the procession holds his candlestick under the knob with his right hand, and he who walks in the left file holds his candlestick with his left hand under the knob. When they arrive at the altar they go to either side, at the corners of the altar steps, and when the Celebrant and other ministers arrive at the foot of the altar, make the accustomed reverence with them. Then they go to the credence, place their candlesticks on either end of the credence, and stand in front of it facing across to the Gospel side. This is their normal place whenever they are not occupied.

For the Gospel they take their candles from the credence and stand ready to join the thurifer when he comes from the altar at the Epistle side. They follow him to the centre of the sanctuary and stand on either side of him. When the Epistoler and Gospeller come from the altar and stand in front of them, at a sign from the Master of Ceremonies all turn and proceed to the place where the Gospel is to be sung. The M.C. and Thurifer go first, followed by the Acolytes side by side, and then the Epistoler followed by the Gospeller carrying the Gospel Book. When they arrive at the place where the Gospel is sung the Acolytes stand facing towards the Epistle side of the choir. They leave enough space between them for the Epistoler, who will hold the Book of the Gospels open for the singing of the Gospel. At the conclusion of the Gospel they follow the Epistoler to the foot of the altar, make the accustomed reverence, and go at once to place their candles on the credence, and stand in their usual place. They

remain there during the Creed but do not face east. If there is a Sermon they sit at the place provided for them in the sanctuary.

At the Offertory the Acolytes assist with the elements. They hand the bread-box (or ciborium) and the wine and water cruets to the Epistoler and receive them back from him when the Offertory has been made. At the appropriate time they minister the lavabo, one taking the bowl and towel and the other the water ewer. They remain standing in their places for the Intercession, kneel for the Confession and Absolution, and rise for the Comfortable Words.

For the Thanksgiving and Consecration they stand until the end of the Sanctus. If necessary they attend to the ringing of the sacring bell, and to the putting of incense into the thurible for the Thurifer before the Elevation. They kneel when others in the sanctuary kneel and rise when they do. It is not possible to give more explicit directions in regard to this point as customs differ. In some places it is customary to kneel only for the actual words of Consecration, while in others for the whole Prayer of Consecration. If they receive holy Communion they join in saying the Prayer of Humble Access, and kneel on the top step below the foot-pace at the Epistle end to receive the Sacrament.

When all have communicated the acolytes assist with the ablutions, taking the cruets to the altar and handing them to the Epistoler. Having received the cruets back they stand in their places for the rest of the service. They kneel for the blessing. When the service is concluded they take their candles and go to stand in the middle of the sanctuary. When the ministers have descended from the altar they lead the way to the vestry, preceded by the crucifer, when there is one, where they extinguish their candles and go back to put out the candles on the altar. They do this in the inverse order to lighting them.

The Thurifer. He should be in the sacristy in good time, and having put on his cassock and surplice (or cotta) he prepares the thurible with a proper amount of well-lit charcoal. In the procession to the sanctuary he follows the acolytes and goes to stand near them on the south side. When the Celebrant ascends to the altar the Thurifer goes up on to the foot-pace and hands the incense boat to the Gospeller. He then holds the thurible open while the Celebrant puts on incense and blesses it, after which he shuts the censer, hands it to the Gospeller, and descends to his place near the credence. If the Master of Ceremonies does not remove the altar book while the altar is being censured the Thurifer must do this. After the Gospeller has censed the Celebrant the Thurifer takes the thurible to the sacristy, where he adds fresh charcoal if it is needed.

At the conclusion of the Epistle the Thurifer re-enters the sanctuary, and going to the Epistle side he ascends to the foot-pace, where the Celebrant puts on and blesses incense for the Gospel. Returning to the floor of the sanctuary the Thurifer stands in the centre with the acolytes, and waits for the Assistant Ministers to descend to the foot of the altar. Together with the Master of Ceremonies he leads the procession to the place where the Gospel is to be sung. When the Gospeller has announced the Holy Gospel, the Thurifer hands the censer to the M.C., who hands it to the Gospeller. After the Gospel Book has been censed the Thurifer receives the censer and stands swinging it very gently. When the Gospel is finished he follows the Epistoler and acolytes back to the altar, where he hands the thurible to the Gospeller, who censes the Celebrant. Having received the censer he returns to the sacristy and remains there until the Offertory; but if there is no Creed he remains on the south side of the sanctuary.

At the Offertory the Thurifer enters the sanctuary and assists at the blessing of incense in the same manner as he did at the Introit. He then crosses to the Gospel side of the sanctuary and removes the altar book while the north side of the altar is being censed. Having replaced the book he returns to the south side of the sanctuary and stands to the left of and a little behind the Gospeller while he censes the Celebrant. In the same manner he accompanies him when he censes the choir and the Epistoler. He then receives the thurible, and when the Gospeller has returned to his place behind the Celebrant he censes him with two double swings. He now censes the Master of Ceremonies, the acolytes, and other servers if any, with one single swing each, and then goes to the chancel step to cense the congregation. These he censes with three single swings, the first down the middle, the second towards the Epistle side (i.e. to his own left), and the third towards the Gospel side. He then turns and proceeds to the sacristy. Here he will freshen up the charcoal and add more if it is needed.

During the last part of the Preface the Thurifer enters the sanctuary, and going to the Epistle side stands there facing the Gospel side. Just before the words 'Hear us, O merciful Father' incense is put into the thurible, either by the M.C. or a boat-boy if there is one. If he is by himself and the M.C. is otherwise engaged the Thurifer will put in the incense himself, unless one of the acolytes is free to do it. But when torches are held during the Consecration the acolytes may have to do duty as torch-bearers, in order to make up the requisite number. The incense having been put in the thurible, the Thurifer kneels on the lowest step

on the Epistle side. He censures the Blessed Sacrament with three double swings at each Elevation, bowing before and after. He rises after the second elevation and retires to the sacristy, where he puts the censer back in its place, since it will not be needed again. Usually he returns to the sanctuary, and takes his place with the other servers for the rest of the service.

The Master of Ceremonies. It is the business of the Master of Ceremonies to see that the ceremonies connected with the Solemn Eucharist are carried out correctly by all who take part in the service. This means that he must know exactly not only what he himself has to do, but also what everyone else should do. It is assumed that he has an exact knowledge of the entire function. In the discharge of his duties he has no fixed place nor act. Since much will depend on circumstances he must be quite free in his movements, so that he may secure the best possible carrying out of the ceremonies. If necessary he must guide the movements of others by some recognized sign. When mistakes are made, if they are unimportant it is better to let them pass, and to make corrections after the service is over.

The M.C. should be in the sacristy at least fifteen minutes before the Eucharist begins. He will vest in cassock and surplice. If the Celebrant, or some other person, such as a member of the Sanctuary Guild, has not prepared the chalice and paten he does so. In any case it is he who takes the Sacred Vessels to the credence, and he is responsible for seeing that the acolytes place the bread-box, cruets and lavabo basin, ewer and towel, there. He is also responsible for finding the places in the altar book and in the Epistle and Gospel books. Before the service begins he should be sure that everything that is needed is ready and in its place.

When it is time for the service to begin the M.C. gives the signal for the procession to proceed to the sanctuary. He sees that each person walks in his proper place. His own place is immediately in front of the Epistoler. In the same manner he is responsible for the Gospel procession, the entrance and exit of the torch-bearers, and the procession from the sanctuary at the conclusion of the service. He likewise supervises the blessing of incense at the Introit and the Offertory. During the censuring of the altar at these places in the service he removes the altar book while the altar is being censured, and replaces it as soon as that part of the altar has been censured. It is also his duty to hand the Epistle and Gospel books to those who respectively are to sing the Epistle and Gospel. From the Introit to the Epistle he stands near the Celebrant and turns the pages of the altar book for him. He does the same for him at the Intercession, and

until the end of the Preface, but not during the Consecration, for then the Gospeller ministers to the Celebrant. After the ablutions (if they are taken at the conclusion of the Communion) he stands near the Celebrant at the Epistle corner for the Our Father and Thanksgiving Prayer, turning the page if necessary. Or if the ablutions are not taken till after the blessing he stands on the left of the Celebrant while the Celebrant finishes the service at the midst of the altar. When all have retired to the sacristy he sees that the Holy Vessels and all other things on the credence are brought to the sacristy, and that everything is left tidy there.

Note on the Sung Eucharist. At this service there are no assistant ministers (Epistoler and Gospeller). There should if possible be a Master of Ceremonies in addition to the two Acolytes and the Thurifer. In addition to his usual duties the M.C. censens the Celebrant after the Introit, Gospel and Offertory, moves the altar book on its desk to the north corner of the altar for the singing of the Gospel, brings up the Vessels at the Offertory, and returns them to the credence after the ablutions. For the Gospel the acolytes and thurifer go and stand at the north corner of the altar facing the Celebrant. The thurifer stands between the acolytes. In place of the Epistoler the acolytes minister to the Celebrant, bringing up the elements at the Offertory and the wine and water cruets at the ablutions. If there is no M.C. the Vessels should be on the altar before the beginning of the Eucharist, and the thurifer censens the Celebrant after the censuring of the altar at the Introit and Offertory and at the conclusion of the Gospel.

Note on the use of the Thurible or Censer

TO handle a thurible or censer competently takes considerable knowledge. This knowledge can be acquired best by learning how to handle the censer from someone who is a good thurifer. What follows is intended to supply information to those who cannot obtain it at first hand. When the thurifer is holding the censer waiting for it to be put into use he holds it in his left hand just below the disc at the top of the chains. The incense boat is held in the right hand. For the blessing of incense he first hands the boat to some other person, and then taking the ring that is attached to the centre chain in his right hand, he pulls up the lid of the censer sufficiently to allow of incense being put in. He takes the chains about half-way down in the right hand, holding them close to the top of the cover of the censer, and raises the bowl to a convenient height. When

incense has been put in and blessed he lowers the cover and secures it in place with the sliding ring that circles all the chains. This ring has previously been about half way up the chains. Then he hands the thurible either to an assistant minister (if one is present) or else to the Celebrant himself. To do this he takes the upper part of the chains under the disc in his right hand and presents the ring at the top to the person who is to use the censer. When the censer is not in use the thurifer should raise the cover sufficiently to allow ventilation to the burning charcoal and should swing the censer gently.

Incensations. General directions. To incense anyone or anything the censer is held at the top of the chains in the left hand, the hand being placed against the breast, and with the right hand holding the chains near the cover, which should be shut. The chains should not be held far from the cover, or the censer will swing out too far and may get entangled in the chains. The best way to hold the chains in the right hand is for them to be between the first and second fingers, the third and fourth fingers being parallel to the third finger. By moving the hand upwards the censer is directed towards the person or object to be censured.

There are two ways of censuring, namely with a single swing or a double swing. For the single swing the censer is raised to a convenient height and swung out towards the person or object to be censured and then allowed to fall towards one's self. For the double swing the censer is swung outward twice before it is allowed to fall. When a person is censured the thurifer bows to him before and after he censes him. The person censured returns the bow.

There is a certain priority which is customary in censuring persons. A Bishop is always censured with three double swings whether he is the Celebrant (or Officiant) or only assisting. If he is only assisting he is censured after the Celebrant (or Officiant). The Celebrant (or Officiant) receives three double swings except when a Bishop is present, in which case he receives only two. The Epistoler and the Gospeller at the Eucharist each receive two double swings. Other persons who also receive two double swings are the principal assistants of a Bishop at any function, canons in their cathedral, and rectors and vicars in their church. Other clergy are censured with one double swing, though in parish churches it is often the custom to cense them with two double swings. The Master of Ceremonies, and also cantors if they are wearing copes and are in the midst of the choir, are censured with one double swing. The acolytes and servers if they are grouped together and also the choir are censured collectively with three single swings. One single swing is made to the centre and then one to the thurifer's left and the third to his right. This is also the method used to cense such objects as the Gospel book, palms, and candles.

Note on the Burial of Persons for whom it is not permissible to use the Prayer Book Service

*'The Office ensuing is not to be used for any that die unbaptized,
or excommunicate, or by their own wilful act while in a sound state of mind.'*

(Rubric on page 591 of the Prayer Book.)

The rubric which follows the one just quoted allows the Priest to use Psalm 51 or 130, followed by a lesson, St Matthew 25:31-46, and the Sentences beginning, 'In the midst of life,' followed by the Lesser Litany, the Lord's Prayer, and other prayers from the Burial Office at his discretion. It is to be noticed that this rubric does not direct where psalm, lesson, sentences and prayers are to be said, and that there is no provision for the committal of the body. If the usage of the South African and Indian Prayer Books is followed the whole service will take place at the grave, and the priest, except in the case of an unbaptized infant, will not meet the body at the entrance to the cemetery, but will await its arrival at the grave. Even though no provision is made for a Commendation it may well be that there are cases where charity towards the relatives of the deceased requires some form of commendation. The following based on that of the South African book is suggested.

We commit the body of this our dear *brother* here departed to the ground; earth to earth, ashes to ashes, dust to dust: and we commend *his* soul to the just and merciful judgement of Him who, because He is perfect love, alone hath perfect understanding, even Jesus Christ our Redeemer.

In the case of an unbaptized child, the following, drawn up at the time of the revision of the Prayer Book in England, could be used.

Unto God's loving mercy we commit this child, that He may grant *him* a share in the unsearchable riches of the redemption wrought by His Son, our Lord and Saviour Jesus Christ.

N.B. This commendation appeared in N.A. 84, but was not incorporated in the Deposited Book (1927 and 1928). It has however found a place in the South African and Indian Prayer Books.

The South African and Indian Prayer Books both provide that in the case of an unbaptized infant the Priest precedes the body to the grave reciting sentences from the Holy Scriptures. Those given in the South African Book are Isaiah 40:11, Job 1:21, 2 Esdras 8:47. The Indian Book has Wisdom 1:13; 2:23, and Isaiah 40:11. For the Psalm the South African

Book has Psalm 121, the Indian has Psalm 23. Both books give a choice of lessons: the South African has St Matthew 18:10-14 and Baruch 4:19-23; the Indian has Jeremiah 31:15-17 and the lesson from Baruch.

Prayers suitable for use at the Burial of an unbaptized infant

Unto thine infinite mercy O holy Father we commend the soul of this thy child, beseeching thee to give us grace so to live and die in thy fear and love, that at the general resurrection we together with *him* may be found acceptable in thy sight; through Jesus Christ our Lord. *Amen.*

O God, the fountain of life, whose ways are past human understanding, yet who makest nothing in vain, and lovest that which thou hast made: Comfort thy servants, who by the early death of this thy child are sorely smitten and bereaved: and grant that they may so love and serve thee in this present life, that together with *him* they may finally obtain the fullness of thy promises, and be clothed with the perfection of thy glory in thine eternal kingdom; through the merits of thy Son our Saviour Jesus Christ. *Amen.*

In the case of a still-born child

O heavenly Father, who art infinite in wisdom and mercy: Have compassion upon thy sorrowing servants, and give them grace to accept thy holy will. May they learn to bless thee for the life which thou hast preserved, and to surrender to thee the life which thou hast withheld. Make them to know that all things work together for good to them that love thee; though Jesus Christ our Lord. *Amen.*

Index of Subjects

Note: This does not contain items easily found in the Table of Contents.

- Ablutions 17, 18, 25, 70, 131, 133.
Absolution of Sick 68.
Alleluia omitted 34, 85, 92, 93.
Alms-Bason 130.
Anointing at Baptism 57.
 at Confirmation 62.
 of Sick 72.
 at Ordination 78.
 Blessing of Oil 100.
Assistants at Eucharist 30.
Aumbry 80, 82.
Baptism, Holy 56.
Bishop's Throne 40, 41, 61.
Black Letter Days 107, 112.
Blessing of Candles 90.
 of Ashes 94, 95.
 of Oil 100.
Burial of Dead 74.
 of a child 74, 76.
 not Prayer Book Office 138.
 unbaptized, still-born child 139.
Candlemas 89.
Catechism 59.
Childbirth, Thanksgiving 58.
Ciborium 15, 16, 22, 80, 82, 119.
Collects, Epistles and Gospels 142.
Commemoration 113.
Communion of Sick 69.
 with Reserved Sacrament 70.
Concurrence 115.
Confirmation 60.
Conformity 3.
Consecration of Churches 78.
Crosses in Canadian Canon 43.
Dedication Festival 110.
Deportment 4, 127.
Double-Pyx 83, 84.
Ember Days 108, 110.
Extended Communion 71, 84.
Facing the Congregation 39.
Font 52, 56, 78.
Fraction and Commixture 28.
Frontals 116.
Godparents 57, 60.
Graduals 9, 33.
Hands in Prayer 5.
Holy Water 75, 94, 96.
Introits 8, 33.
Invitatories 47, 92, 100-3, 105, 109.
Intinction 85.
Last Gospel 2.
Lectern 40, 42, 47.
Litany 49, 52, 55, 77, 78, 101, 104, 106.
Liturgical Colours 123.
Liturgical Movement 1, 20.
Master of Ceremonies 54, 128, 132, 133, 135
Matrimony 63.
Ministry to Sick 67.
Octaves 88-89, 93, 104-105, 108-109, 111-114
Office Hymns 50.
Ordinal 77.
Paschal Candle 57, 102, 104, 107.
Patronal Festival 111.
Penance or Absolution 67.
Penitential Service 94.
Permission for Changes 3.
Preface v, 3, 115
Preparation 2.
Primitive Church 39.
Processions 52.
 Solemn Eucharist 53.
 Feast Days 55.
 Burial 74.
 Candlemas 89.
 Palm Sunday 98.
 Rogation 106.
Psalms at the Eucharist 33.
 between Lections 9, 33.
Pyx 82, 83.
Red Letter Days 112.
Requiems 114.
Reservation of Blessed Sacrament 79.
Revision of the Liturgy 1, 3.
Roman Canon 43.
Saints' Day 112, 142.
Sequence Hymn 35.

Server 7, 126.	Tenebrae 99, 100.
Sick, Ministry to 67.	Thanksgiving after Childbirth 58.
Communion 69.	Thurifer 133.
Penance or Absolution 67.	Title, Feast of 111.
Reserved Sacrament 70.	Tracts 34.
Anointing 72.	Transference of Feasts 114.
Sign of the Cross 14, 20, 23, 27, 43, 57	Veneration of the Cross 102.
72, 76, 98	Votive Eucharists 108, 124.
Stripping of Altar 101.	White Robes 105.

Appendix on the Calendar

*In the following pages C means Collect; E, Epistle, G, Gospel; L, Lesson
For Colours see pages 123-125.*

January

- | | | |
|-------|--|---------------------------------------|
| 1 | The Octave Day of Christmas , and Circumcision of our Lord, being New Year's Day. | C L G page 115. |
| 6 | The Epiphany of our Lord , with commemoration of his Baptism in the Octave. | C E G page 117. |
| 10 | William Laud, Archbishop of Canterbury, Martyr, 1645. | C page 302. |
| 12 | Benedict Biscop, Abbot & Scholar, 689. | C page 304. |
| or 14 | John Horden, Missionary, first Bp of Moosonee, 1893. | C L G page 314. |
| 13 | Octave Day of the Epiphany. Baptism of Christ. | C L G page 119. |
| or 15 | Hilary, Doctor, Bishop of Poitiers, France, 368. | C L G page 317. |
| 19 | Henry, Bishop, Apostle, of Finland, 1150. | C L G page 314. |
| 21 | [Agnes, Virgin and Martyr, Rome, c. 304.] | C L G page 316. |
| 22 | Vincent, Deacon and Martyr, Spain, c. 304. | C1 E G page 310. |
| 24 | St Timothy and St Titus, Apostolic men. | C E G page 312. |
| 25 | The Conversion of St Paul. | C L G page 264. |
| 26 | Polycarp, Bp of Smyrna, Apostolic man, Martyr, 155/6. | C2 E G page 311. |
| 27 | John Chrysostom, Doctor, Bp. of Constantinople, 407. | C p.317, EG p.323. |
| 30 | Charles Stuart, King, beheaded 1649. | C E G p. 302, or
C1p.310, EGp.281. |

Jan. 1 to 5, C L G of Octave of Christmas, p. 115.

Jan. 6 to 13, the Octave of the Epiphany. One or other of the C E G for the Epiphany. Unless it be the Patronal Feast, other commemorations have only a Memorial Collect during the Octave.

On vacant days in the Epiphany Season, C E G for Missions Overseas, p. 121.
When two names fall on the same day, the second could be transferred to an adjacent day.

Jan. 26-31 the Col. for the Conversion of St Paul is said after that of the Day.
At Morning and Evening Prayer in Epiphanytide, see Occasional Prayers 3-6, pp. 40-42, Mid-Day Prayers, p. 16.

February

- | | | |
|----|---|-------------------|
| 2 | The Presentation of Christ in the Temple, and the Purification of the Blessed Virgin Mary. | C L G page 266. |
| 3 | Anskar of Sweden, Archbishop of Uppsala, 864. | C L G page 314. |
| 11 | Caedmon first Christian Poet in England, C. 680. | C L G page 304. |
| 14 | [Valentine, Bishop and Martyr.] | C1 E G page 310. |
| 23 | Lindsel Tsen, Paul Sasaki, Bps; China 1929, Japan 1935. | Cp.312, EGp. 121. |
| 24 | St Matthias the Apostle. | C L G page 268. |
| 25 | Charles Inglis, N.S., 1st Anglican Bp in Canada, 1816. | Cp.312, EGp.142. |
| 27 | George Herbert, Pastor and Poet, 1633. | Cp.317, EGp.323. |

On vacant days in the Epiphany Season, C E G for Missions Overseas, p. 121.

Blessing of Candles for the year at Evensong of the Purification. The form for Blessing of the Foundation Stone on p. 678 is an adaptation of a general blessing of anything in God's service. It can be adapted "in blessing these candles for thy service." See page 89 of this book.

The Collect after Compline, "Look down, O Lord," p. 727, Missionary Prayers 3-6, pp. 40-42 and the Hymn "Hail gladdening Light," 33 or 34, are suitable. The Blessing is after the second lesson. Candles may then be distributed to the people who hold them lighted during the Nunc Dimittis, Creed, etc. in token of their intention to carry the light of Christ into the world. After the Creed the Litany can be said or sung in procession with lights carried. The Collect of the Purification is said after that of the Day each day Feb 3-11, and that of St Matthias from Feb. 25 until March 3 (2 in Leap Year).

March

- | | | |
|-------|--|---|
| 1 | St David of Wales, Archbishop of Menevia, c. 544. | C E G page 312. |
| 2 | Chad, Missionary and first Bishop of Lichfield, 672. | C L G page 314. |
| or 3 | John Wesley, Preacher, 1791, Chas. Wesley, Poet, 1788. | Cp.302, LGp.314.
or C 302, EG 327. |
| 6 | Perpetua and her companions, Martyrs, Africa, 203. | C2 E G page 311. |
| 7 | Thomas Aquinas, Doctor and Poet, 1274. | C p.317, EG p.311.
or C 317, EG 325. |
| 12 | Gregory the Great, Doctor, Bishop of Rome, 604. | C L G page 317. |
| 17 | St Patrick of Ireland, Missionary and Bishop, 461. | C L G page 314. |
| 19 | St Joseph of Nazareth, Spouse of the Blessed V. Mary. | Cp.319, EGp.113. |
| or 18 | Thomas Ken, Bishop of Bath and Wells, Poet, 1711. | Cp.312, EGp.113.
or C 312, EG 323. |
| 20 | Cuthbert, Missionary, Bishop of Lindisfarne, 687. | C L G page 314. |
| 21 | Benedict, Abbot of Monte Cassino, Italy, c. 540. | C L G page 304. |
| or 22 | Thomas Cranmer, Archbishop of Canterbury, Martyr 1556. | Cp.302, LGp.304.
or C E G p. 302. |
| 25 | The Annunciation of the Blessed Virgin Mary. | C L G page 271. |
| 29 | John Keble of Oxford, Scholar and Poet, 1866. | Cp.301. EGp.323. |

March 26-31, the Collect of the Annunciation is said after that of the Day.
 During Lent on unoccupied days:— C E G for Missionary Work in our own Country, page 142; On a Day of Prayer, page 198; For a Retreat, page 323; For a Parochial Mission, page 326.
 On Mondays and Tuesdays, Monday and Tuesday in Holy Week, p. 154, 160.
 On Wednesdays, Ash Wednesday, Wednesday in Holy Week, pages 138, 163.
 On Thursdays, see Maundy Thursday, C2 E page 169, G page 621.
 On Fridays, Holy Cross Day, Good Friday, pages 321, 174.
 On Saturdays, Easter Even, page 180; Faithful Departed pages 301, 608.
 Ember Week: Pentecost Ember Days, page 210; or E 646, G 643 or 647.
 Week of Lent 4: For the Unity of the Christian Church, page 213.

April

- | | | |
|------|---|--|
| 2 | Henry Budd, first N. Am. Indian ordained 1850 (1875). | C 302, EG 142. |
| 3 | Richard, Bishop of Chichester, 1253. | C E G page 312. |
| or 5 | Reginald Heber, Bishop in India. Poet. 1826. | C L G page 317. |
| 4 | Ambrose, Doctor and Poet, Bishop of Milan, 397. | C L G page 304. |
| 11 | Leo the Great, Doctor, Bishop of Rome, 461. | C L G page 317. |
| 19 | Alphege, Archbishop of Canterbury, Martyr, 1012. | C1 E G page 310. |
| 21 | Anseim, Doctor, Archbishop of Canterbury, 1109. | C L G page 317. |
| 23 | St George of England, Martyr, c. 304. | C2 E G page 311.
or C2 311, EG 281. |
| 25 | St Mark the Evangelist. | C E G page 272. |

On St Mark's Day the Litany may be said for the Fruits of the Earth and the Labours of Men. If said immediately before the Eucharist the Priest goes at once to the Mutual Salutation and the Collect of the Day after the Lord's Prayer of the Litany.

The Collect for the Annunciation is said after that of the Day on April 1st. The Collect for St Mark's Day is said after that of the Day April 25th-30th.

On unoccupied days in Eastertide the following are suitable:— Monday and Tuesday in Easter Week, pages 185, 188; Rogation Days, page, 198; For the Fruits of the Earth, page 199; For Christian Unity, page 213; For the Sick, page 321; Commemoration of the Departed, page 301; At a Burial, page 608.

In the Easter Octave, Monday and Tuesday have Propers; Wednesday and Friday, first set for Easter Day; Thursday and Saturday, second set.

May

- | | | |
|----|---|-------------------|
| 1 | St Philip and St James the Apostles. | C E G page 274. |
| | St James the Brother of the Lord, Martyr 62. | C page 275. |
| 2 | Athanasius, Doctor, Bishop of Alexandria, 373. | C L G page 317. |
| | | or C 317, EG 213. |
| 4 | Monnica, the mother of Augustine of Hippo 387. | C L G page 316. |
| 9 | Gregory of Nazianzus, Doct., Bp of Constantinople, 389. | C L G page 317. |
| 11 | Cyril and Methodius, Missionaries to the Slavs, 885. | C L G page 314. |
| 12 | Florence Nightingale, Nurse, 1910. | C 302, EG 322. |
| 19 | Dunstan, Archbishop of Canterbury, 988. | C E G page 312. |
| 20 | The Council of Nicaea, 325. | C2 L G page 324. |
| 25 | Aldhelm, Bishop of Sherborne, Scholar and Poet, 709. | C E G page 312. |
| 26 | Augustine, Missionary, 1st Abp of Canterbury, 597-605. | C L G page 314. |
| 27 | Bede, Presbyter, Doctor and Historian, 735. | C E G page 317. |
| 30 | Joan of Arc, 1431. | C E G page 302. |

On May 1st, at M. and E. Prayer, St Joseph the Workman may be remembered with his Collect, page 319, and the Prayers for Labour and Industry may be used, see Occasional Prayers 34 to 37, pages 53-54.

The Collect of St Philip and St James is said after that of the Day, May 2-8.

In the Octave of Pentecost, Monday and Tuesday have Propers; Wednesday, Ember Days, page 210; Thursday, as Sunday, page 205; Friday, for Unity, page (207) 213; Saturday, Ember Days.

For unoccupied days in the season after Pentecost and Trinity see pp. 329-330.

On the **Thursday after Trinity Sunday, Commemoration of the Blessed Sacrament**, C2 E of Maundy Thursday, page 169; G Harvest, page 621; Introit Ps. 147:2-6 I 1; Gradual Ps. 147:12-14 I 15. (See rubric page 173.)

Friday after the First Sunday after Trinity, or any Friday, The Sacred Heart of Jesus: Introit, Ps. 89:2-4 I 1; Collect, "Blessed Saviour," page 16; Epistle, Ephes. 3:14, p. 323; Gradual Ps. 69:21 23 I 24; Gospel, St Matt. 11:25, p. 323.

June

- | | | |
|----|--|------------------|
| 1 | Justin Martyr, Doctor, c. 165. | C1 E G page 310. |
| 5 | Boniface, Missionary Bp Maintz, Germany, Martyr 754. | C L G page 314. |
| 9 | Columba, Abbot of Iona: Ireland and Scotland, 597. | C L G page 304. |
| 11 | St Barnabas the Apostle. | C L G page 277. |
| 14 | Basil the Great, Doct., Bp of Caesarea, Cappadocia, 379. | C L G page 317. |
| 22 | Alban, first recorded Martyr in Britain, c. 304. | C2 E G page 311. |

- 24 **The Nativity of St John the Baptist.** C 1 2 E G p. 278.
The Landing of John Cabot, 1497.
- 28 Irenaeus, Doctor, Bishop of Lyons, France, c. 200. C 312, E G 213.
- 29 **St Peter and St Paul the Apostles, Martyrs c. 64.** C E G p. 283, 285.
- At Mattins and Evensong on St Barnabas' Day, prayers for the sick, and those who minister to them, see Occasional Prayers 40, 41, and 38, pages 55, 54.
- At Mattins and Evensong on St John Baptist's Day, prayers for our country, see Occasional Prayers 21 and following; and Thanksgiving for Canada in Service for Young People, page 626.
- At Mattins and Evensong on St Peter, and St Paul's Day, prayers for the Church and for Unity, Occasional Prayers 1 and 2, p. 39. Prayer for Missions, p. 16.
- The Collect of St Barnabas is said after that of the Day, June 11-18; and that of St John the Baptist, June 25-30; from June 29 to July 7, the Propers on pages 283 or 285 may be used.

July

- 1 The Octave Day of St John the Baptist. C E G page 281.
Confederation of Canada, 1867: Dominion Day.
- 2 The Visitation of the Blessed Virgin Mary to Elizabeth. C L G page 309.
- 6 The Octave Day of St Peter and St Paul. C E G page 285.
- or 7 Thomas More, Chancellor of England, Martyr, 1535. Cp.302, EGp.285.
- 9 Stephen Langton, Archbishop of Canterbury, 1228. C E G page 302.
- 15 Swithun, Bishop of Winchester, c. 862. C E G page 312.
or Cp.312, LGp.199.
- 20 [Margaret, Virgin and Martyr in Antioch of Pisidia.] C E G page 316.
- 22 **St Mary Magdalene.** C L G page 286.
- 25 **St James the Apostle, Martyr 44.** C L G page 288.
- 26 [St Anne, the mother of the Blessed Virgin Mary.] C L G page 271.
or C p.316 or p.309.
- 29 Olaf, King of Norway, Martyr 1030. C1 E G page 310.
- or 30 William Wilberforce, Emancipator of Slaves, 1833. C E G page 304.
- The Collect of St Mary Magdalene is said after that of the day on July 22 to 29, and that of St James July 26 to 30.

August

- 1 Lammas Day. C L G 199, C 310.
- or 2 The Maccabean Martyrs. C1 E G page 310.
- 5 Oswald, King of Northumbria, Martyr 641. C2 E G page 311.
- 6 **The Transfiguration of our Lord.** C E G page 289.
- 7 The Name of Jesus. Cp.320, LGp.116.
- 10 Laurence, Archdeacon of Rome, Martyr 258. C E G page 310.
- 12 Charles Inglis, first Ang. Bp. in Canada, con. 1787. Cp.312, EGp.142.
- 13 Hippolytus, Doctor, Bishop in Rome, Martyr, 235. C1 E G page 310.
- or 14 Jeremy Taylor, Bishop of Down, Ireland, 1667. C E G page 302.
- 15 The Falling Asleep of the Blessed Virgin Mary. C L G page 309.
- 20 Bernard, Abbot of Clairvaux, France, Doct. Poet, 1153. Cp.317, EGp.323.
- 24 **St Bartholomew the Apostle.** C E G page 291.
- 28 Augustine, Doctor, Bishop of Hippo, Africa, 430. C L G page 317.
Robert McDonald, Missionary in Western Arctic, 1913 C page 314.
- 29 The Beheading of St John the Baptist. Cp.320, LGp.278.
- 31 Aidan, Missionary, Bishop of Lindisfarne, 651. C L G page 314.

The Collect of St James is said after that of the day on August 1.

The Collect of the Transfiguration is said after that of the day, Aug. 7-13,
and that of St Bartholomew Aug. 25-31.

Lammas Day, loaf-mass, was the day of offering the first-fruits of the harvest.

In Canada it is a time when good weather is needed to mature the crops.

Prayers will be found for use at M. and E. Pr., Occ. Pr. No. 30 and foll.

The Maccabean Martyrs sum up all the heroes of the Old Testament.

September

- | | | |
|-------|---|----------------------------|
| 1 | Giles, Abbot, southern France, c. 720. | Cp.304, EGp.322. |
| 3 | Robert Wolfall, Presbyter. First recorded Anglican
Communion Service in Canada, Frobisher Bay, 1578. | Cp.302, Ep.169,
Gp.621. |
| 8 | The Nativity of the Blessed Virgin Mary. | Cp.309, LGp.271. |
| 10 | Edmund James Peck, Missionary to the Eskimo, 1924. | Cp.314, EGp.142. |
| 13 | Cyprian, Doctor, Bishop of Carthage, Martyr 258. | C2 E G page 311. |
| or 12 | First General Synod, Ang. Church of Canada, 1893 | C L G page 324. |
| 14 | Holy Cross Day. | Cp.321, EGp.148. |
| 16 | Ninian, Missionary, first Bishop in Galloway, c. 430. | C E G page 312. |
| 19 | Theodore of Tarsus, Archbishop of Canterbury, 690. | Cp.312, EGp.213. |
| 20 | John Coleridge Patterson, Missionary, First Bishop
of Melanesia, Martyr, 1871. | Cp.310, EGp.121. |
| 21 | St Matthew the Apostle and Evangelist. | C E G page 292. |
| 25 | Lancelot Andrewes, Bp. Winchester, Translator, 1626. | Cp.312, EGp.323. |
| 29 | St Michael and All Angels. | C L G page 294. |
| 30 | Jerome, Doct. Pres. Rome & Jerusalem, Translator, 420. | C L G page 317. |

The Collect of St Matthew is said after that of the day on Sept. 21 to 30,
and that of Michaelmas on the 30th.

The Ember Days are the Wed., Fri. and Sat. following Sept. 14, Holy Cross Day.
Col., Ep. and Gosp. for Ember Days at Pentecost, p. 210, or Ep. for
Priests, p. 646, Gosp. for Deacons, p. 643, or for Priests, p. 647, to be said
on at least one of them; Col. Ep. and Gosp. for Labour and Industry.
p. 245, may be used on unoccupied days in Ember Week, and on Labour
Day. See Prayers for Labour & Industry for use at M. & E. Pr., Occ. Pr.
34-36.

At Michaelmas M. & E. Pr., Prayers for Children and Teachers, Occ. Pr. 17-18
and 38. Ember Prayers 15-17.

October

- | | | |
|-------|---|--------------------|
| 1 | Remigius, Bishop of Rheims, France, c. 530. | C E G page 312 |
| 4 | Francis of Assisi, 1226. | Cp.304, EGp.323. |
| 6 | William Tyndale, Translator of Scriptures, Martyr 1536. | Cp.302, EGp.326. |
| 9 | St Denys of France, first Bishop of Paris, Martyr, 272. | C1 E G page 310. |
| or 8 | Robert Grosseteste, Scholar, Bishop of Lincoln, 1253. | C E G page 312. |
| 10 | Paulinus, Missionary, Archbishop of York, 644. | C L G page 314. |
| 11 | St Philip of Caesarea, Apostolic Man. | C E G page 302. |
| 13 | Edward the Confessor, King, Westminster, 1066. | Cp.304, EGp.281. |
| 16 | Hugh Latimer, Nicholas Ridley, Bishops, Martyrs, 1555. | C E G 302, or 311. |
| 17 | Etheldreda or Audrey, Queen, Abbess of Ely, 679. | C E G page 316. |
| 18 | St Luke the Evangelist. | C E G page 295. |
| 25 | [Crispin and Crispinian, Martyrs 285.] | C2 p.311, EGp.245. |
| 26 | Cedd, Missionary Bishop of the East Saxons, 664. | C E G page 312. |
| or 27 | Alfred, King of the West Saxons, 899. | Cp.302, LGp.101. |

- 28 **St Simon the Zealot and St Jude, the Apostles.** C L G page 297,
St Jude the Brother of the Lord. C page 275.
 29 James Hannington, Missionary, Bp. Martyr Africa 1885. Cp.310, EGp.121.
 31 **Christ the King.**
 Introit Ps. 72:2-7|1. Grad. 72:8-10|1l. C E G page 100.

Dedication Festival (if date unknown) a Sunday in Oct. C E G page 305.

October 1-6 Collect of St Michael and All Angels after that of the day.

October 19-25, Collect of St Luke after that of the day.

October 29-31, Collect of St Simon & St Jude after that of the day.

At M. & E. Pr. on Oct. 13, St Edward, see Occ. Pr. Nos. 21-25. St Edward was the first Patron Saint of England, British Law is dedicated to him.

At M. & E. Pr. on Oct. 25, St Crispin, see Occ. Pr. for Labour and Industry, Nos. 34-36. These saints are said to have been shoemakers.

October is the Month of the Angels, and also of Religious Education.

See Oc. Pr. 13, 14, 17-19, 38.

November

- 1 **All Saints.** C L G page 299.
 2 All Souls: Commemoration of the Faithful Departed. C L G page 301.
 or 3,9 Richard Hooker, Doctor 1600. C L G page 317.
 7or10 Willibrord, Miss., Bishop of Utrecht, Holland, 739. C L G page 314.
 8 Octave Day of All Saints. The Founders, Benefactors and Missionaries of the Church in Canada. C E G page 302.
 11 Martin, Bishop of Tours, France, c. 397. C E G page 312.
 12 Charles Simeon of Cambridge, Pastor, 1836. Cp302, EGp327.
 16 Hugh, Bishop of Lincoln, 1200. C E G page 312.
 or 15 Margaret, Queen of Scotland, 1093. C E G page 316.
 17 Hilda, Abbess of Whitby, 680. C E G page 302.
 20 Edmund, King of East Anglia, Martyr 870. C2 p.311, LG p.101.
 22 [Cecilia, Virgin and Martyr, Rome.] C E G page 304.
 23 Clement, Apostolic Man, Bishop of Rome, c. 100. C L G page 317.
 25 [Catherine, Virgin and Martyr, Alexandria.] C E G page 316.
 30 **St Andrew the Apostle.** C E G page 260.

The Collect of All Saints is said after that of the day Nov. 2-8. During the Oct. the Col. E. or L. & G. of All Saints, All Souls, or Founders may be used on vacant days.

November is the Month of the Faithful Departed. The C E or L and G for Com. of Departed, for Founders, at a Burial, are suitable on any unoccupied day.
 At M. & E. Pr. see Occ. Prayers 43, 44.

December

- 4 Clement of Alexandria, Doctor, c. 210. Cp.317, EGp.213.
 6 [Nicholas, Bishop of Myra, c. 342.] C E G page 304.
 8 The Conception of the Blessed Virgin Mary. Cp.309, LGp.271.
 16 O Sapientia: an ancient Advent anthem. C E G page 100.
 17 Ignatius, Bishop of Antioch, Martyr in Rome C. 115. C2 E G page 311.
 21 St Thomas the Apostle. C E G page 262.
 25 The Nativity of our Lord: Christmas Day CEG 104, Earlier 107.
 26 St Stephen the Martyr. C L G page 108.
 27 St John the Apostle and Evangelist. C E G page 110.
 28 The Innocents. C L G page 111.
 29 Thomas Becket, Archbishop of Canterbury, 1170. 2nd C page 302.

30 John Wycliffe of Oxford, Translator of Scriptures, 1384. 2nd C page 302.

31 John West, Missionary, Red River, Canada, 1845. 2nd C page 314.

St Andrew's Col. is said after that of the day Dec. 1-7. St Andrew's tide is the season of Prayer for Missions. On vacant days the C.E.G. for Missions Overseas, p. 121, or for Missions at Home, p. 142, could be used.

At M. & E. Pr. during St. Andrew's tide, Nov. 30-Dec. 7, see Occ. Pr. 3 to 6, and Noon-day Prayers, p. 16.

In Ember Week see C.E.G. for Whitsun Ember Days, and C.L.G. for Peace, p. 100, or E. for Priests, p. 646, G. for Deacons p. 634, or for Priests p. 647.

At M. & E. Pr. see Occ. Pr. 13-17, 28.

In the Octave of Christmas, Dec. 29-31, on Sunday the C.E.G. is on p. 113, on week-days the first and second sets of C.E.G. are used in turn.

The lesser commemorations (Thomas Becket, etc.) are made by saying the Collect after the Christmas Collect.

Index of Feasts

- Agnes V.M. Jan. 21.
Aidan Aug. 21.
Alban June 22.
Aldhelm May 25.
Alfred Oct. 26.
All Saints Nov. 1.
All Souls Nov. 2.
Alphege Apr. 19.
Ambrose Apr. 4.
Andrew Nov. 30
Anne, Mother B.V.M. July 26.
Annunciation B.V.M. Mar. 25.
Anselm Apr. 21.
Anskar of Sweden Feb. 3.
Athanasius May 2.
Audrey Oct. 17.
Augustine of Canterbury May 26.
Augustine of Hippo Aug. 28.
Baptism of Christ Jan. 13.
Barnabas June 11.
Bartholomew Aug. 24.
Basil June 14.
Bede May 27.
Benedict Mar. 21.
Benedict Biscop Jan. 12.
Bernard of Clairvaux Aug. 20.
Boniface June 5.
Beheading of St John Bapt. Aug. 29.
Caedmon Feb. 11.
Candlemas Feb. 2
Catherine of Alexandria Nov. 25.
Cecilia Nov. 22.
Cedd Oct. 26.
Chad Mar. 2.
Charles Inglis, Bp. Feb. 25, Aug. 12.
Charles Simeon Nov. 12.
Charles Stuart, K. Jan. 30.
Christ the King Oct. 31.
Circumcision Jan. 1.
Clement of Alexandria Dec. 4.
Clement of Rome Nov. 23.
Columba June 9.
Conception B.V.M. Dec. 8.
Conversion St Paul Jan. 25.
Council of Nicaea May 20.
Crispin and Crispinian Oct. 25.
Cuthbert Mar. 20.
Cyprian Sept. 13.
Cyril and Methodius May 11.
David of Wales Mar. 1.
Denys of France Oct. 9.
Dominion Day July 1.
Dunstan May 19.
Edmund, K. Nov. 20.
Edmund James Peck Sept. 10.
Edward the Confessor Oct. 13.
Epiphany Jan. 6.
Etheldreda Oct. 17.
Falling Asleep B.V.M. Aug. 15.
Florence Nightingale May 12.
Founders and Benefactors Nov. 8.
Francis of Assisi Oct. 4.
George, M. Apr. 23.
George Herbert Feb. 27.
Giles Sept. 1.
Gregory of Nazianzus May 9.
Gregory of Rome Mar. 12.
Henry Budd Apr. 2.
Henry of Finland Jan. 19.
Hilary Jan. 13.
Hilda of Whitby Nov. 17.
Hippolytus Aug. 13.
Holy Cross Day Sept. 14.
Hugh Latimer Oct. 16.
Hugh of Lincoln Nov. 16.
Ignatius of Antioch Dec. 17.
Innocents Dec. 28.
Irenaeus June 28.
James, Ap. July 25.
James, Brother of the Lord May 1.
James Hannington Oct. 29.
Jeremy Taylor Aug. 13.
Jerome Sept. 30.
Joan of Arc May 30.

John, Ap.Ev. Dec. 27.
 John Chrysostom Jan. 27.
 John Keble Mar. 29.
 John Horden Jan. 12.
 John Coleridge Patteson Sept. 20.
 John West Dec. 31.
 John Wycliffe Dec. 30.
 Joseph of Nazareth Mar. 19.
 Jude, Brother of the Lord Oct. 28.
 Justin Martyr June 1.
 Lammas Day Aug. 1.
 Lancelot Andrewes Sept. 25.
 Landing of John Cabot June 24.
 Laurence Aug. 10.
 Leo the Great Apr. 11.
 Lindel Tsen Feb. 23.
 Luke, Ev. Oct. 18.
 Maccabean Martyrs Aug. 1.
 Margaret of Antioch July 20.
 Margaret of Scotland Nov. 16.
 Mark Apr. 25.
 Mary Magdalene July 22.
 Martin of Tours Nov. 11.
 Matthew Sept. 21.
 Matthias Feb. 24.
 Michaelmas Sept. 29.
 Monnica May 4.
 Name of Jesus Aug. 7.
 Nativity B.V.M. Sept. 8.
 Nativity of St John Bapt. June 24.
 Nicolas Dec. 6.
 Nicholas Ridley Oct. 16.
 Ninian Sept. 16.
 Olaf, K. July 29.
 O Sapientia Dec. 16.
 Oswald Aug. 5.
 Philip of Caesarea Oct. 11.
 Patrick Mar. 17.

Paul, Conversion Jan. 25.
 Paulinus of York Oct. 10.
 Paul Sasaki Feb. 23.
 Perpetua and Comp. Mar 6.
 Peter and Paul June 29.
 Philip and James May 1.
 Polycarp Jan. 26.
 Purification Feb. 2.
 Reginald Heber Apr. 3.
 Remigius Oct. 1.
 Richard of Chichester Apr. 3.
 Richard Hooker Nov. 2.
 Robert Grossetest Oct. 9.
 Robert McDonald Aug. 28.
 Robert Wolfall Sept. 3.
 Simon and Jude Oct. 28.
 Stephen Dec. 26.
 Stephen Langton July 9.
 Swithun July 15.
 Synod, first Canadian Sept. 13.
 Theodore of Tarsus Sept. 13.
 Thomas, Ap. Dec. 21.
 Thomas Aquinas Mar. 7.
 Thomas Becket Dec. 29.
 Thomas Cranmer Mar. 21.
 Thomas Ken Mar. 19.
 Thomas More July 6.
 Timothy and Titus Jan. 24.
 Transfiguration Aug. 6.
 Valentine Feb. 14.
 Vincent Jan. 22.
 Visitation B.V.M. July 2.
 Wesley, John and Charles Mar. 2.
 William Laud Jan. 10.
 William Tyndale Oct. 6.
 William Wilberforce July 29.
 Willibrord Nov. 7.

