

PLAN OF THE CHANCEL

READINESS AND DECENCY

**A SIMPLE METHOD OF CELEBRATING
THE HOLY COMMUNION**

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FOREWORD.

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, which is almost identical with that of 1662.

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. For the sake of simplicity one method is suggested in the body of the book. Possible alterations are sometimes suggested in the appendices or footnotes. Square brackets enclose directions that may be ignored where an even simpler ceremonial is required.

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¶ *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, page 285.*

READINESS AND DECENCY

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 and the Collect for purity (O God unto whom) which are the relics of the old private prayers of the priest before the service.

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 on 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 shall 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



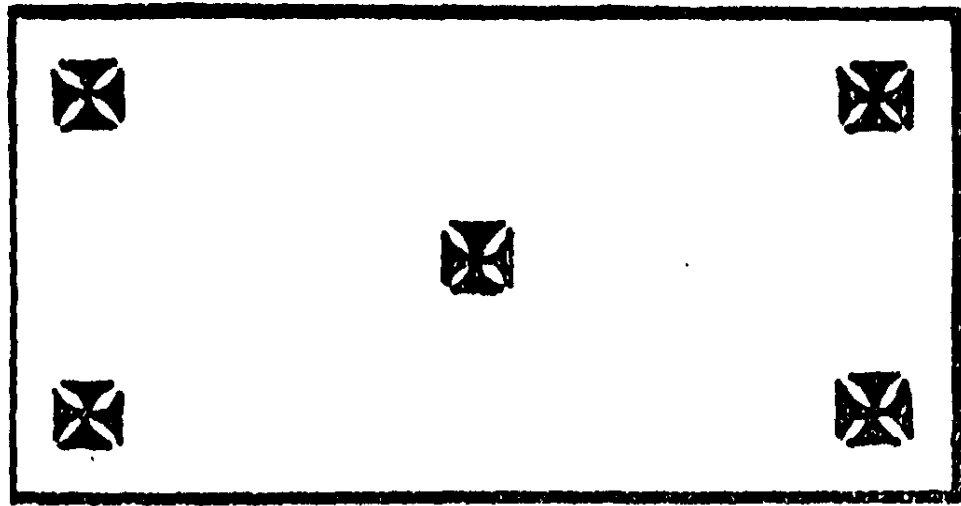
Absolution and Blessing.

THE SERVICE.

THE question of the North End has been made a controversial one. It need not be so. It will be dealt with in the Appendix.

The method we propose is based on the traditional position of the priest for the various parts of the Communion Service. In the Appendix an alternative method is provided.

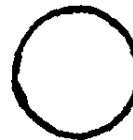
The Following Symbols are used throughout this Book:



The Holy Table or Altar.



Pall.



Paten.



Chalice covered.



Water Cruet.



Chalice uncovered.



Wine Cruet.



Bread Box.



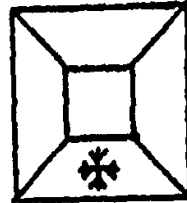
Book.



Lavabo
Basin.



Purificator.



Vessels
Covered.



Lavabo
Towel.



Priest.



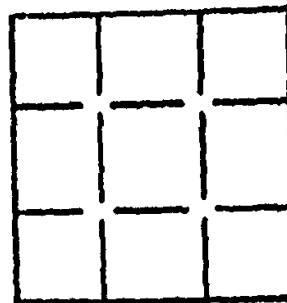
Veil folded.



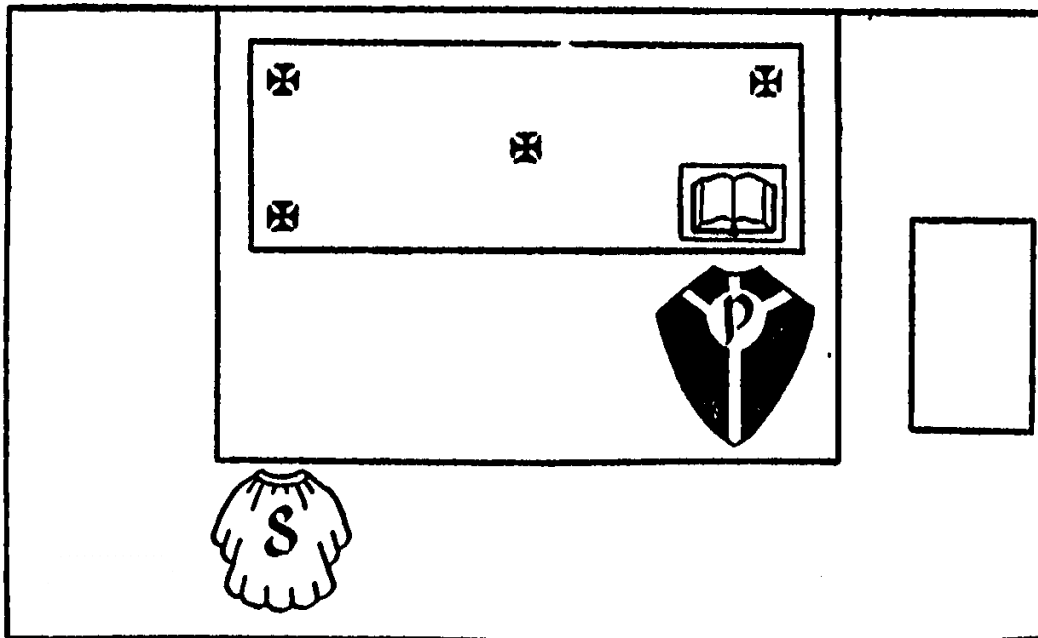
Burse.



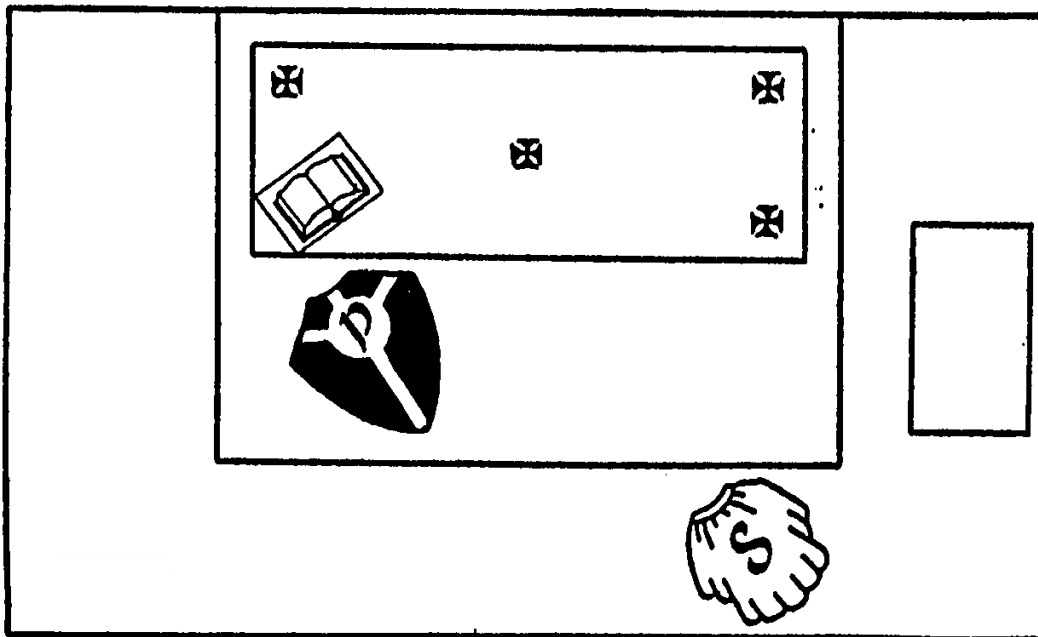
Server.



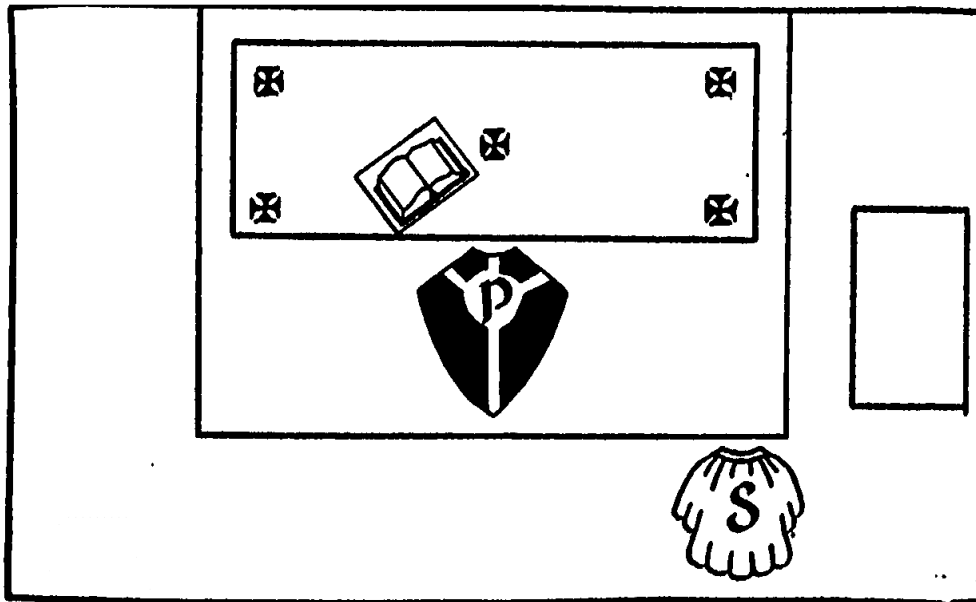
Corporal
spread.



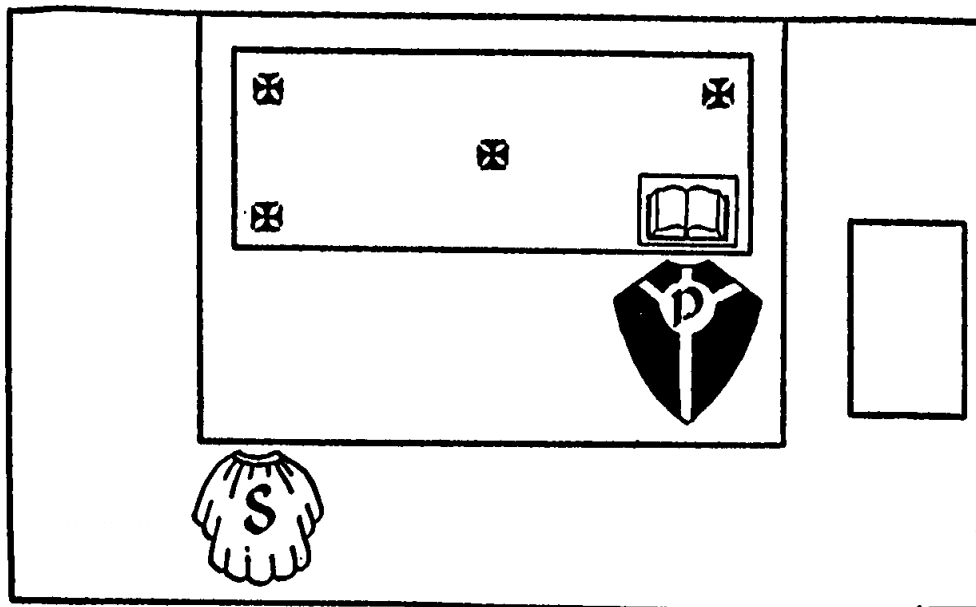
A. Lord's Prayer, Commandments or Summary, Collects, Epistle.



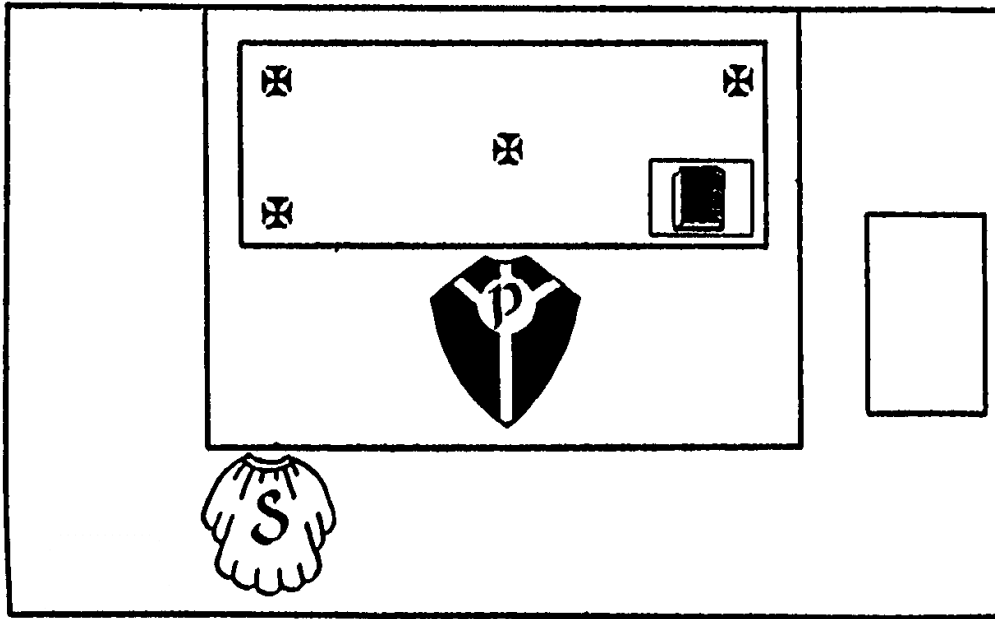
B. The Holy Gospel.



C. Creed, Prayer for the Church, Confession, Sursum Corda, Sanctus, Consecration, Communion.



D. Back to A for Lord's Prayer and Thanksgiving. Desk and Book moved after Ablutions.



E. Back to C for Gloria in Excelsis, Blessing. Desk and Book not moved.

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 Prayer Book does not order the Priest to turn to the people for the reading of the Epistle and Gospel. If it is the custom, or if there is difficulty in being heard. he may of course turn; otherwise he may read these lessons from the Book resting on the desk provided for that purpose. It does not improve large and heavy books to be held in the hands. A smaller book may be used for the purpose if he needs to turn around to read these lessons.

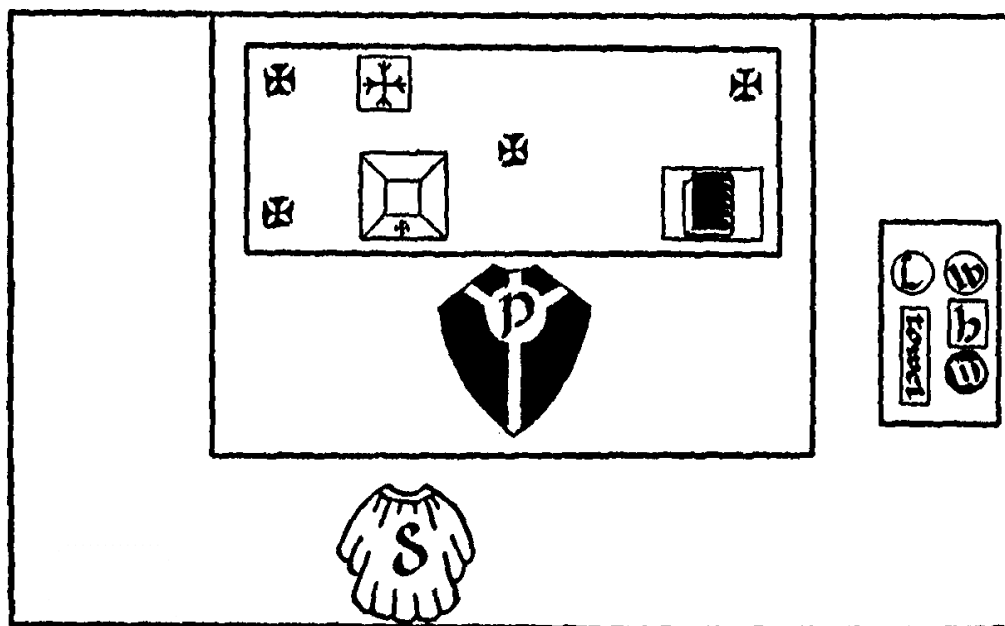
At the time of the reading of the Gospel the Book is the focus of devotion. It is a mistake to turn towards the Holy Table or Cross for 'Glory be to thee, O Lord.' All should face towards the reader and Book for this and the whole Gospel.

There is a custom that all turn towards the Altar for the Creed and Gloria in Excelsis, although the Prayer Book is silent on this point.

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 Appendix for the preparation of the Elements, etc.; and for the preparation of the vessels, etc.



Arrival at the Altar

The First Part of the Service.

(a) Go to the Altar [preceded by server]. 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.

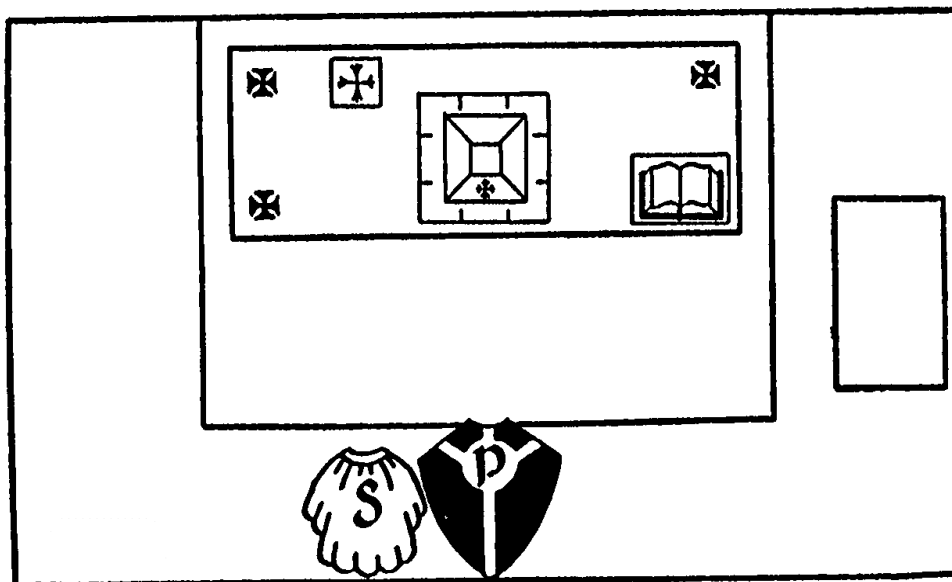
(d) Set Chalice etc. over to one side at left of centre.

(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 Appendix 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.



The Preparation.

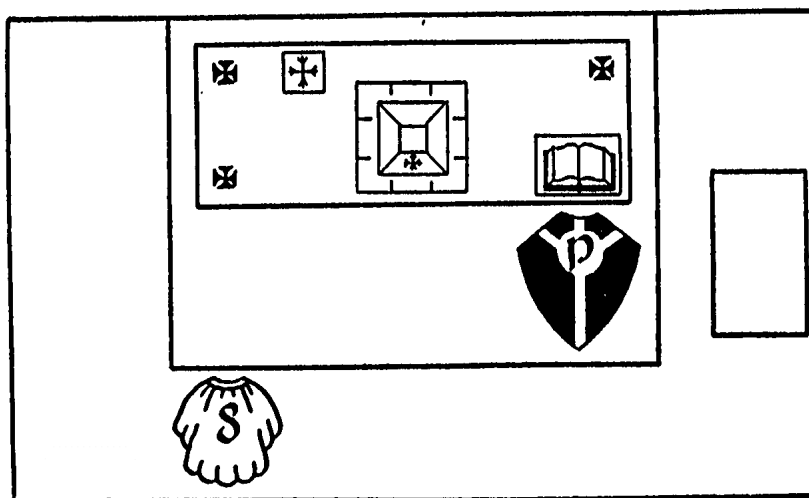
(h) Go over to the Book, open it at the right place. Do not side-step, but turn and walk over. (It is best to find the places in the Book before the service.)

(i) [Return to centre, bow, turn and go down to foot of Altar steps for private prayer, or preparation with server. At end of this go up to the Altar, at centre, turn and go over to Book.]

(The Preparation may be said in the Vestry .)

At a sung service the vessels are placed on the Altar before the Service begins.

(a) Say the Lord's Prayer and Collect for Purity (Book should be straight, not cornerwise), standing with hands joined. Say the Summary of the Law in the same position. For the Commandments turn around by right and face the people. At end turn back by the left, and say the Collects for the King and the Day.

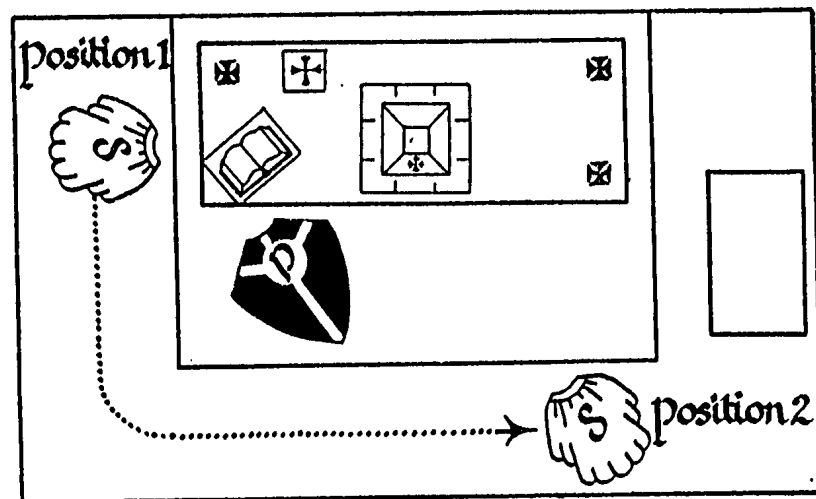


The Lord's Prayer to the Epistle.

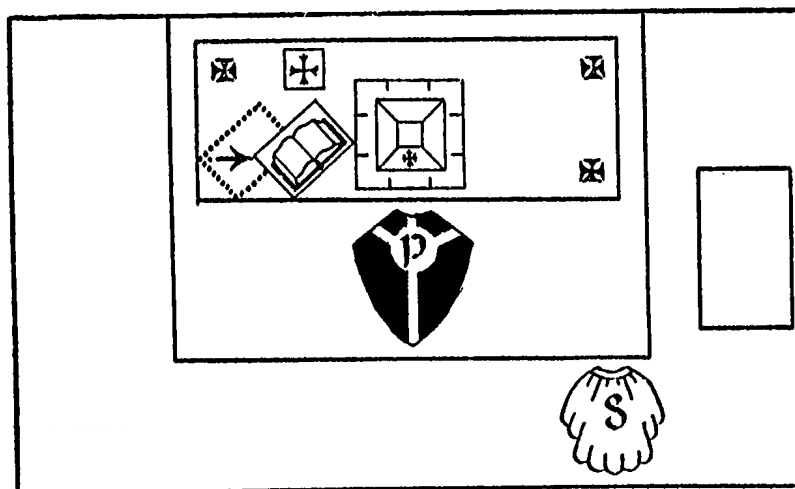
(b) Read the Epistle from the Book on the Altar (or else turn by right to people and read it. At end turn back by left.)

(c) The Gospel. If there is a server he comes up to the foot-pace, 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-pace 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-pace 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 Holy Gospel.



The Creed.

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

(d) 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.

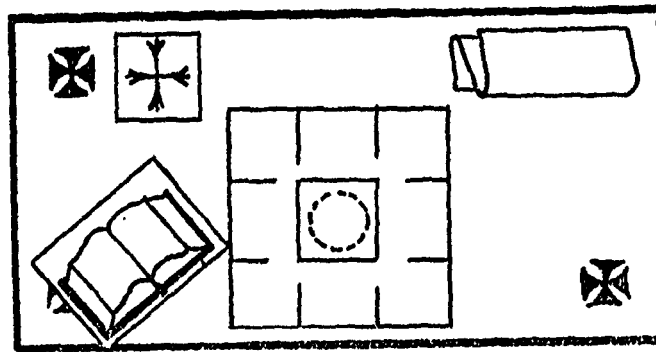
THE OFFERTORY.

After the notices and sermon the priest returns to the Altar. He reads from the Book one or more Offertory sentences. Do not always use 'Let your light' etc. (See Appendix for suggestions of suitable sentences.) There is no need to face the people for the sentences. Avoid unnecessary turning to and fro.

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 it is better to wait until the Alms have been presented, as the Prayer Book directs.

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

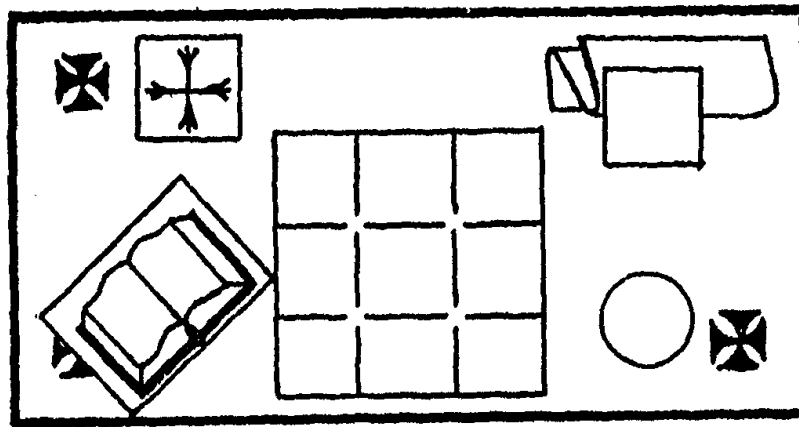


The Offertory (a).

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

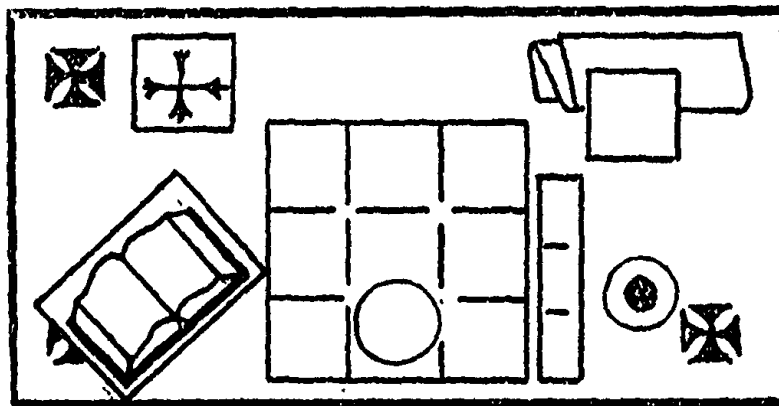
(c) Take the pall off the Chalice and set to one side. It is convenient to rest it on the folded veil.

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.



The Offertory (c).

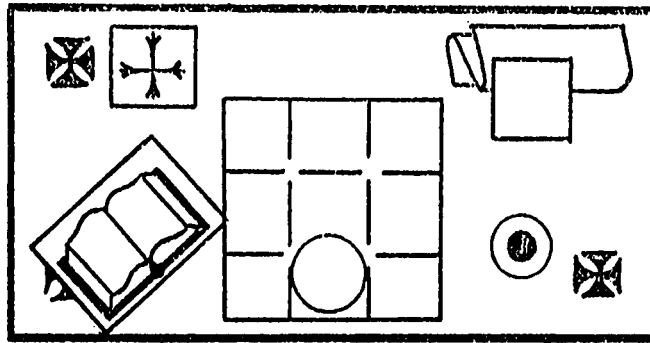
(e) Return to the centre of the Altar by the shortest way. Silently offer the bread to God for His service, and set the paten on the front of the corporal.

(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.

(g) Go to the south corner with the Chalice and the purificator. Let the server remove the stoppers of the cruets and bring them to you, holding them by the necks so that you can take them by the handles if any. (If there is no server go yourself to the credence with the Chalice.)

(h) Take the wine cruet from the server with your right hand. Pour in as much wine as you need. Take off any drops from the lip of the cruet by wiping it on the pu-

purificator which you are holding between the knop of the Chalice and your left fingers. Return the cruet.



The Offertory (d).

(i) Take the water cruet in the same way and add a few drops of water. Use only a few drops, never dilute the wine with a lot of water, as there must always be more wine than water. Never allow the clerk to pour in the wine or water. It is your responsibility to judge the amount. [At a high celebration the assistant minister may do this.]

(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.

(k) Walk over to the centre, carrying the purificator.

(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.

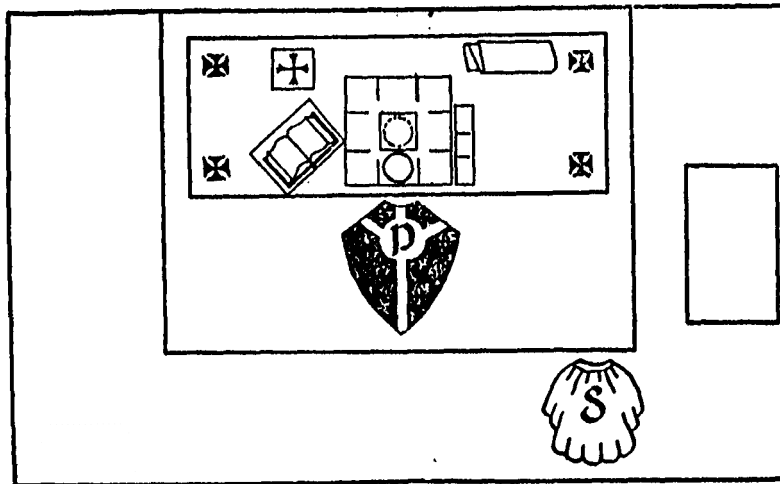
The Chalice should be kept covered when not in use. The wine attracts insects. Whenever you put on or take off the pall, steady the Chalice by putting the fingers of your left hand on the base.

(p) [Bow your head, join your hands on edge of Altar and silently ask God that the service may be acceptable to Him, and that He will send His Holy Spirit to bless the same.]

(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.]

(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 'Let us pray for the whole state of Christ's 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 Prayer for the Church.



The Prayer for the Church.

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) If the clerk or other minister leads the Confession, the priest need not kneel. If he leads it himself he does so. 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.

(a) At 'Lift up' etc. the priest 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 sung or said it comes at this point. (Since the Benedictus and Agnus are now provided in the Hymn Book, there can be no objection to singing or saying them. See note on page 766 of music Hymnal about leaving out the Amen when the Benedictus follows the Sanctus.)

The Consecration.

(a) The priest kneels for the Prayer of Humble Access, with his hands joined.

(b) [At the end he may kiss the edge of the Altar before standing up.]

(c) 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 a ciborium he places it where he can easily reach it.) Then he recollects what he is about.

(d) 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 semicolon. colon. and full stop. Do not hurry.

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

(f) At 'Hear us, O merciful' look up for a moment. [Then join the hands. At 'creatures of bread and wine' make a small 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.]

(g) 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.']

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

(i) 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.

(k) [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.

(l) 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.'

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

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

(o) 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.

(p) [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.]

(q) [If the priest says the Prayer of Oblation here (see Appendix), he stands with hands parted. He joins his hands and bows at the Name of Jesus. Joins his hands and bows at ‘here we offer. . . . unto thee.’ He may also make a cross over the Sacrament at ‘this our sacrifice of praise,’ at ‘this holy Communion,’ and over himself at ‘heavenly benediction.’ He may strike his breast at ‘and although we be unworthy.’ 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 Priest’s Communion.

(a) The priest may say silently the Lord’s Prayer in preparation for his Communion, breaking his own bread in half at ‘For thine is the kingdom’ etc. See Appendix.

If the Agnus Dei is said or sung it comes here.

(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 then 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 hand, 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 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. Whether all the words of Administration can be said to each person will depend upon the number of communicants, but the first half should be said to 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

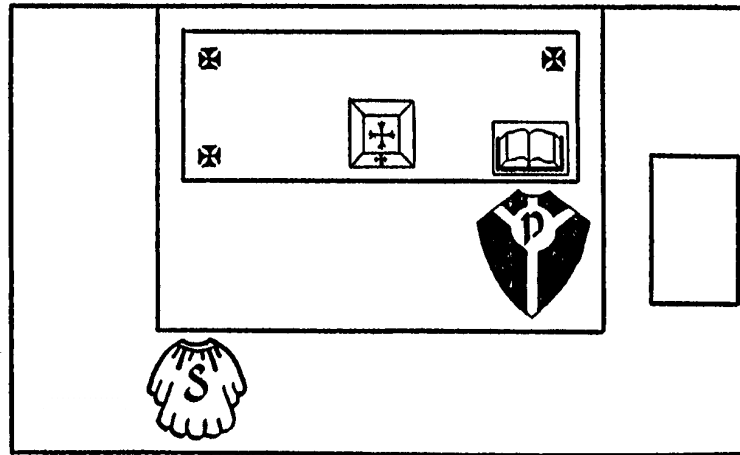
is also less danger of dropping the Sacrament, and the priest will not have to stoop, which is very tiring. When all have received the Body of the Lord, the priest returns to the Altar, and placing the paten upon the corporal he uncovers the Chalice and takes it, holding it firmly at the knop with the 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.

See Appendix on the place of the Ablutions. If the Ablutions are made after the Blessing, leave the next section out here.

The Ablutions.

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. 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.



The Lord's Prayer and Thanksgiving.

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.

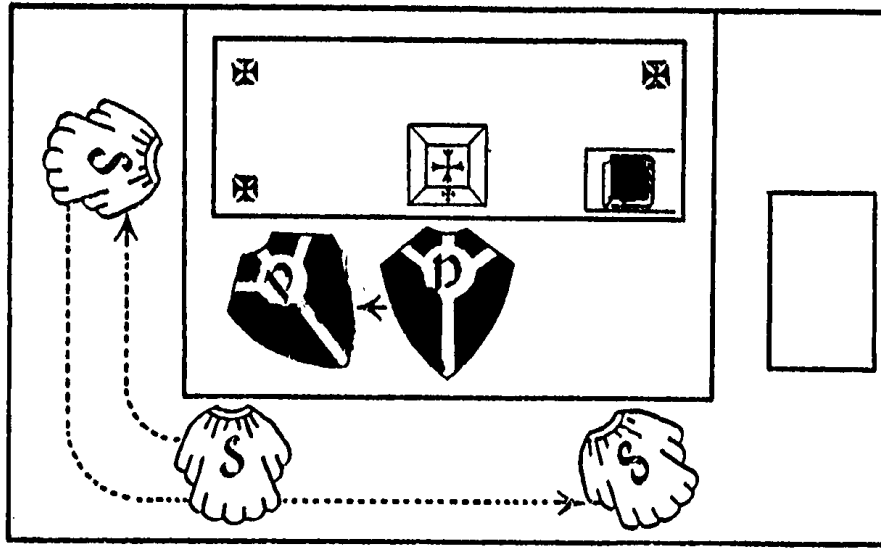
The priest says the Lord's Prayer at the Epistle side, facing the Altar and keeping his hands joined before his breast since the people say this prayer with him.

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.']



The Last Gospel.

According to ancient custom the Gloria in Excelsis is omitted on Sundays in Advent and Lent, and on all weekdays that are not Holy Days. The English Prayer Book of 1928 provides for this.

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 p. 17.) [If the priest reads the Last Gospel at the Altar he will then go to the Gospel side, returning to the centre at the end of the Gospel.] 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. If the Last Gospel is not read he will take up the vessels immediately after giving the Blessing, and proceed as above.

NOTE ON CELEBRATION AT THE NORTH SIDE.

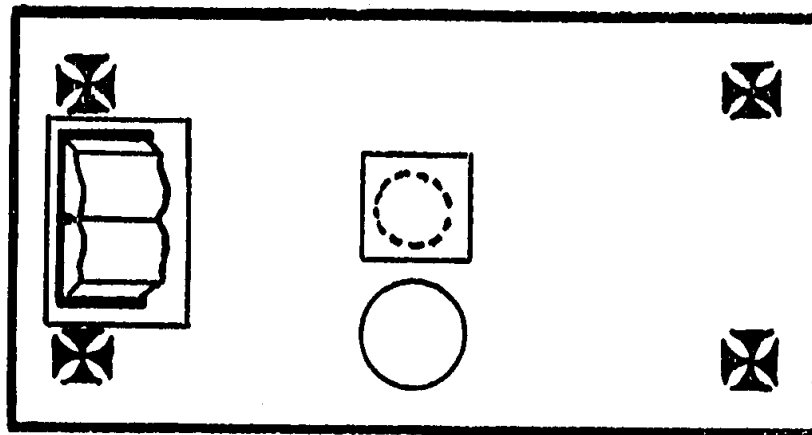
AN effort was made at the Reformation to emphasize the reception of Holy Communion at the Eucharist. Among other things, solid stone Altar tables were taken away, and wooden tables substituted. For many years the idea of Sacrifice had predominated. It was desirable that the idea of the heavenly food should be more prominent. The wooden table stood where the old stone Altar had stood, but at Communion-time it was moved into the choir. The communicants were brought up into the choir stalls, and the Holy Table was placed between the stalls. It was therefore necessary to turn it around to fit the narrower space. Where there was no choir it was brought into the body of the Church. It was hoped in this way to create the feeling of guests gathered round a table. The priest, to avoid standing at the narrow end of the Table where he would have little room for the holy vessels and the Book, was told to stand at the North side (not 'end,' notice) facing south. This plan of moving the Table did not have the desired effect, and Archbishop Laud ordered the Tables to be kept where the stone Altar Tables had stood, and to be enclosed with a rail at which the people could kneel to re-

ceive Communion. That has been the universal practice ever since. The change was made but the Prayer Book was not revised for more than a generation, and at the next revision, the old rubric still remained, although the Tables were no longer moved. The Commonwealth broke the ceremonial tradition of the Church. After the Restoration many men were ordained to fill up the depleted ranks of the Clergy. They tried to obey this rubric. The custom arose of priests standing at the narrow North end, with Book and holy vessels. The assistant minister took a similar position at the South end. This was likened to the Cherubim over the Ark by the devout and to the Lion and the Unicorn by the ribald. With the Oxford Movement many priests began to use the old eastward position. Low Churchmen then adopted the North End as their Shibboleth, and gave as a reason for it, 'that people might see the manual acts at Consecration.' High Churchmen retorted that the Sacraments 'were not ordained of Christ to be gazed upon.' (Article xxv.) The result was that when the Prayer Book was again revised, for Canada, this rubric had become a bone of contention and could not be altered.

The Lord's Supper is what it is because of Christ's ordinance, and not because of the priest's position at the Holy Table. The Liturgical Movement in the Roman Church recommends that the priest stand behind the Altar, facing the people. The position of the priest involves no principle, and implies no peculiar doctrine.

If the coloured veils are not in use, the vessels should be uncovered. Do not use linen to cover them until after the Consecration. But the folded linen veil may be kept on top of the vessels.

At the time of the service, the Priest goes to the north end of the Holy Table, and an assistant, if there is one, to the south end. The Priest reads the Lord's Prayer and the



Collect for Purity facing south, hands joined. He turns to the people for the Decalogue or Summary. He faces south, across the Holy Table, for the Collects. The Assistant turns to the people and reads the Epistle at the south end. If there is no Assistant, the Priest may go to the south side of the Sanctuary to read the Epistle. He then returns to the north end and reads the Gospel, turning to the people. He turns back to the Holy Table and faces south for the Creed. After the Sermon the Priest returns to the Altar and reads one or more of the Offertory Sentences. He goes to the front of the Altar and presents the Alms. The Assistant brings him the Bread and Wine, either from the vestry or the Credence, or from the south end of the Holy Table.

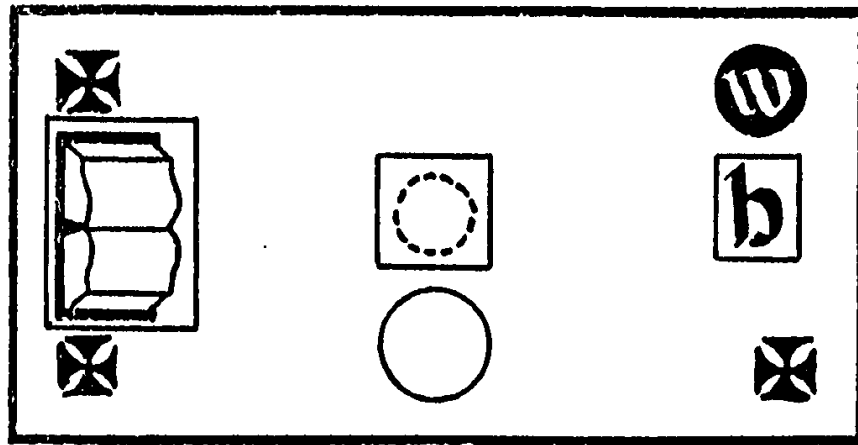
[Note: The Bread and Wine can be placed before the service –

(a) On the vestry table.

(b) On a Credence table or shelf if the vestry is too far distant.

(c) On the south end of the Holy Table.]

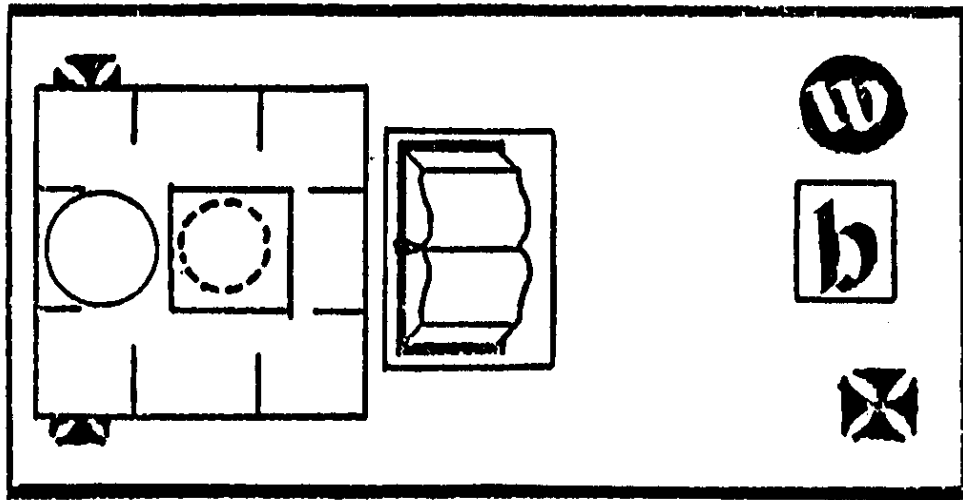
The Priest goes to the south end of the Altar. He takes as much bread as he needs, placing the large piece for the fraction on the top. He places the paten on the centre of the Holy Table towards the front. Then he pours as much wine as is needed into the Chalice, and places the Chalice on the Table behind the paten. He covers it with the pallor folded veil. This done, the Priest returns to the north end and says “Let us pray” etc. He raises his hands a little and holds them apart. He turns to the people for the Invitation, hands



joined. The assistant minister (or the Priest) starts the Confession, kneeling. The Priest stands and turns to the people for the Absolution and Comfortable Words, clasping his hands before him. Still facing the people he says “Lift up your hearts” etc. He turns back to the Holy Table and faces south for the Preface, “It is very meet, right” etc. He holds his hands raised and a little apart. He joins his hands at “Holy, Holy, Holy” (or if the people join in at “Therefore with Angels and Archangels” he does so at that point.)

The priest kneels down for the Prayer of Humble Access. He stands up before the Prayer of Consecration, lifts the desk and book well back towards the centre of the Table to make room for the vessels at the north end, and goes to the front of the Altar.

He takes the folded corporal and spreads it at the north end. He places the paten, with the bread, on the corporal towards the north, and the Chalice next to it, to the south.



He covers the Chalice with the folded veil. (If, on second thoughts, he finds that he needs more bread and wine, now is the time to rectify the mistake.) He returns to the north end. Standing facing south, he recites the Prayer of Consecration with his hands slightly raised and parted. At “who in the same night” he joins his hands. At “took bread” the priest lifts the paten up to about the level of his breast and replaces it. At “when he had given thanks” he takes the large piece of bread in his hands. At “he brake it” he breaks it in two and lays the two pieces down. At “This is my Body” etc., he holds his right hand over the Bread; his left hand rests on the Table.

He uncovers the Chalice. At “he took the Cup” he lifts the Cup, holding the knop in his right hand, and the base in his left, and raises the Cup to the height of his breast. He replaces the Cup. At “This is my Blood” etc., he steadies the Cup by holding his left hand on the base, and while he says these words he holds his right hand over the mouth of the Chalice. (A hymn may be said or sung.) The Priest may kneel for private prayer. Standing up, the Priest takes the Bread which he broke, and receives the Communion, saying silently “The Body” etc. Then he receives from the Chalice. (He may kneel for private prayer.)

Then the Priest stands and takes the Paten and goes to the south end of the rail to administer Communion. The assistant uncovers the Chalice and takes it from the north end of the Holy Table and follows the Priest. If there is no assistant, the Priest returns after administering the Bread and sets the Paten down at the north end. He uncovers the Chalice and delivers it to each communicant. On returning he can wipe the outside (not the inside) of the lip all around, with the purificator .

When all have received, the Priest places what remains of the Sacrament at the centre of the Holy Table, and unfolds the veil and covers both the Chalice and the Paten with the same. He returns to the north end. Then he says the Lord’s Prayer, with hands joined. He says the Thanksgiving with hands extended. The Gloria is said with hands joined. Then he turns to the people and gives the Blessing. He may have his left hand on his breast, and raise his right hand a little. He goes to the front of the Altar, and kneels for a moment of prayer. Then he stands up, uncovers the vessels, calls communicants if necessary. He, and any communicants he calls, carefully and reverently eat any of the consecrated Bread that remains. The Priest carefully brushes all crumbs from the Paten into the

Chalice. He delivers the Chalice to any communicants whom he has called, and then drains it himself. He pours a little unconsecrated wine or water into the Chalice, rinses it round a little, and then drains it again. He wipes the Chalice and Paten with the napkin or purificator. He leaves the vessels tidily at the centre of the Table with the purificator over the Chalice, the Paten on that, and the folded veil over the Paten. He leaves the Sanctuary, preceded by his assistant.

NOTE ON THE ABLUTIONS.

STRICTLY speaking, no ablutions are provided for in our Rite. Up to 1662 devout priests probably continued to consume what remained of the Sacrament as soon as they had communicated the last person. This was the traditional place for doing this. Some Puritan clergy who accepted ordination, but were not keen on the Church's ways, offended all sense of reverence by taking what remained of the Sacrament to their own tables. To put a stop to this, our present rubric was enlarged to provide that immediately after the Blessing the Priest should call back some of the communicants and ask them to help him consume what remained of the Sacrament. Why did he call communicants? Because in those days Communion had become rare, and at the large quarterly Communions there was difficulty in judging the amount needed. Large quantities sometimes remained, which the Priest could not himself consume. Our Communion customs have altered, and it is only at Christmas or Easter that we are likely to need to call communicants to help to consume the Sacrament. On an ordinary Sunday, the Rector can judge within a very small margin how much he needs to consecrate, and by breaking the Bread as needed, he can usually manage so that nothing, or very little, is left. The Chalice may contain a very little consecrated wine, but in some parishes the wardens come up last, and are instructed to consume that little when they themselves receive. If so little remains that there is no need to call communicants, according to the rubric, it would seem perfectly legitimate for the Priest to cleanse 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 takes 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.

NOTE ON THE PRAYER OF OBLATION.

THE Prayer "O Lord and heavenly Father," page 287, commonly called the Prayer of Oblation, was written to follow the Consecration, and come before the reception of the Communion. It consists of three sentences: the first sentence offers "this our

sacrifice of praise and thanksgiving” to the Father, and pleads the merits and death of his beloved Son on behalf of the whole Church.

The second sentence offers the members of the mystical Body of Christ (which is His Church) to the Father, in union with the Son’s perfect offering of Himself, and prays that each member may be filled with grace and benediction through the reception of this holy Sacrament.

The third sentence acknowledges that we are unworthy to offer any sacrifice, and yet asks the Father to accept “this our bounden duty and service” which we offer, not alone nor of ourselves, but only through Jesus Christ by whom, as our High Priest, we offer all honour and glory to the Father. Along with Him we offer, for we ourselves are a royal Priesthood. All this we do in that perfect unity with our High Priest which is possible because of the Holy Spirit who binds us together, and to Christ, and makes us all one in Him.

If you read this wonderful prayer in its original place immediately after the Prayer of Consecration, you will see how it provides the natural conclusion to that Prayer. As the Prayer of Consecration now is, there is no proper conclusion, with the result that very few say *II Amen*” at its end. The grand doxology of the Prayer of Oblation balances the noble opening to the Prayer of Consecration – “who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.” In the Prayer of Consecration Jesus says to us “This is my Body which is given for you.” In the Prayer of Oblation we reply “Yes Lord and these are our bodies and souls which we give to the Father for you.” The Prayer of Oblation is the proper and immediate response of us poor sinners to the wonderful gift of God held out to us in the Prayer of Consecration. God so loved the world that He gave his only begotten Son. We so love the Lord Jesus that we give ourselves, in union with Him, to the Father.

Our Lord blessed the Bread and the Cup by giving thanks over them. Our Prayer of Consecration, standing alone, is deficient of the element of explicit thanksgiving. The Prayer of Oblation supplies that want. The Prayer of Consecration presents and consecrates the elements of Bread and Wine. The Prayer of Oblation presents and consecrates the communicants who are to partake of the holy Gifts. “Here we offer and present ourselves; that all we who are partakers may be filled with thy grace and heavenly benediction.”

This Prayer of Oblation would be a great aid to devotion if said immediately after the Prayer of Consecration. Can it legally be used at that point. Many holy and learned men have thought so. Bishop Overall (d 1619) used it there. (Cosin, Vol. v, p. 114.) Bishop Cosin (d. 1672) advocated it. Dr Thorndike (d. 1672) advocated it. (Works, vol. v, p. 246.) Archbishop Sharp (d. 1712) preferred it there. (Life, vol. i, p. 355.) The Scottish Liturgy of 1635 placed it there again. The Non-Jurors restored it to this place. It became the Use of the Scottish and American, the South African and other Missionary Churches. Bishop Wilson (d. 1775) desired it. (Works, Vol. v, p. 73.) The Convocations of Canterbury and York have approved it in connection with Prayer Book revision. The United Church of Canada has placed it in the old position, immediately after the words of Institution, in their Book of Common Order .

Is there rubrical authority for our doing the same ?

It has come to be generally allowed that Collects from the Book may be introduced at certain points. Bishops and clergy introduce Collects which are not even in the

Prayer Book, at such points as after the Prayer for the Church Militant. There is no rubrical authority for this. Surely then, it cannot be illegal to say this Collect after the Prayer of Consecration when we intend to use its alternative, "Almighty and everliving God, we most heartily thank thee," as the thanksgiving after Communion.

It is worth considering what the rubric on page 288 means. Note, "That at the discretion of the Minister both the foregoing prayers may be used." Note also the vagueness of the rubric before the Prayer of Oblation – "After shall be said as followeth."

Bishop Stanford of Cariboo has always maintained that the rubric on page 288 was purposely worded to allow for the practice, then fairly general in Qu' Appelle Diocese and elsewhere, of saying the Prayer of Oblation after the Prayer of Consecration. Both these prayers "may be used." It does not say "said one after the other." It does not make clear what the discretion of the Priest may include. It seems to leave it to his discretion not only to use the prayers, but also where to use them. So long as it is permitted for the clergy to introduce extra Collects at many points, It can hardly be maintained that it is wrong to introduce one after the Consecration, especially when it is the one originally written for that place, and one that will not be used elsewhere in the Service.

OFFERTORY SENTENCES.

Advent.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. (Gal. vi.)

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry anything out. (i Tim. vi.)

Christmas.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts xx.)

Epiphany.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Mat. v.)

Purification.

And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering. (Ex. xxxv.)

Septuagesima.

Who goeth a warfare at any time of his own cost ? who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? (i Cor. ix.)

Sexagesima.

He that soweth little shall reap little; and he that , soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging. or of necessity; for God loveth a cheerful giver. (ii Cor. ix.)

Quinquagesima.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. (Mat. vii.)

Lent.

Zacchaeus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore four-fold. (Lk. xix.)

Charge them who are rich in this world, that they be ready to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. (i Tim. vi.)

To do good and to distribute forget not; for with such sacrifices God is pleased. (Heb. xiii.)

Easter.

All things come of thee, O Lord, and of thine own have we given thee. (i Chron. xxix.)

Ascension.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. (Mat. vi.)

Whitsuntide.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. (Mat. vii.)

Trinity.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Mat. vii.)

Saints' Days.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister. (Heb. vi.)

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. (Ps. xli.)

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Mat. v.)

General.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? (i Jn. iii.)

Give alms of thy goods, and never turn thy face from any poor man: and then the face of the Lord shall not be turned away from thee. (Tobit iv.)

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. (Tobit iv.)

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. (Prov. xix.)

Ember Seasons.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? (i Cor. ix.)

Do ye not know that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. (i Cor. ix.)

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. (Gal. vi.)

Harvest.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? (i Cor. ix.)

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. (ii Cor. ix.)

Departed.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. (Gal. vi.)

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry anything out. (i Tim. vi.)

COLLECTS, EPISTLES, & GOSPELS Which can be adapted for Black-Letter Days.

St John the Evangelist: Doctors, and May 6th.
Annunciation: Lesser Days of the Blessed Virgin.
St Mark: Doctors and Bishops.
St Philip and St James: Martyrs, Holy Men or Women.
St John Baptist: August 29th.
St Peter: August 1st.
St Bartholomew: Bishops or Missionaries.
St Simon and St Jude: Vigils of Apostles.
All Saints: Virgins.

THE HOLY TABLE, OR ALTAR.

T

HE 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, or at least three feet if the "North End" is taken. If the cross and candle-sticks 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 a few inches from the reredos, or wall of the Church, there will be no difficulty in changing the frontal.

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, or more if the North End is taken. 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 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 under side of it, about a quarter 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.

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 in Churches where the Holy Communion is frequently celebrated, the fair linen should be covered with a dust cloth when not in use. This can be made 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 front of the centre.

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 upon the size of the Chalice. A small cross may be worked in the centre. Crosses mark the linen as being for sacred use and prevent its being mixed with household linens.

The Lavabo Towel.

Good heavy linen will do best for this. The best size is from twenty-four 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

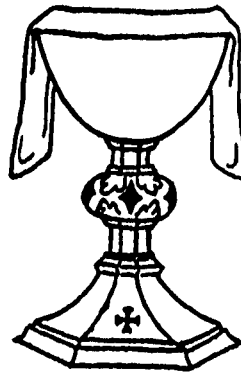
and rounding the corners slightly. A thin sheet of aluminum may be used instead of glass. In either case the pall may be washed without removing the linen.

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.

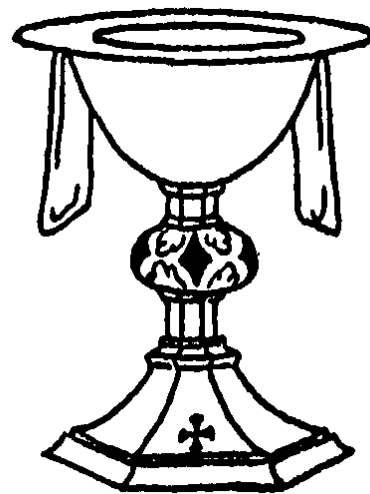
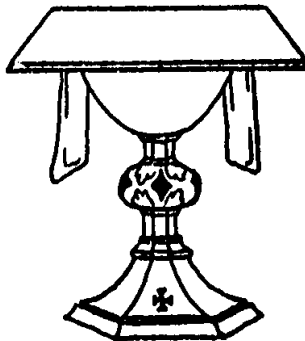
For the linen cloth or veil, used to cover what remains of the Sacred Elements after all have communicated, it would seem best to use a very light-weight linen; something which will be soft and hang gracefully. The Veil should be large enough completely to cover the Chalice with the Paten in front of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

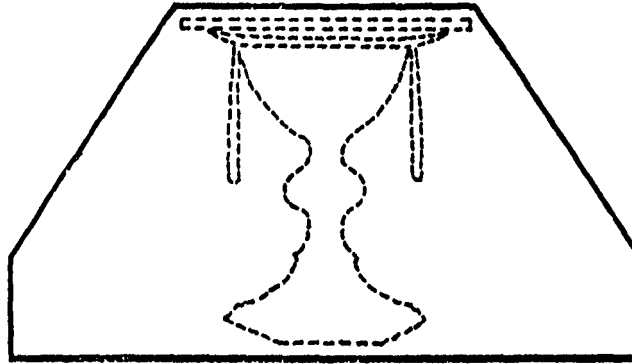
PREPARATION OF SACRED VESSELS FOR THE SERVICE.

1. Place the Purificator over the bowl of the Chalice.

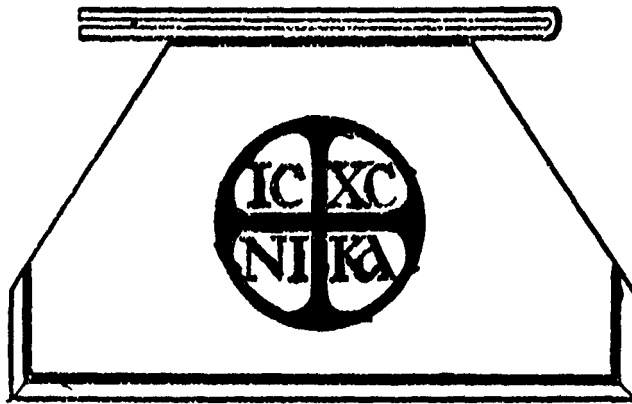


2. On Purificator place the Paten with the Priest's Bread upon it.
3. On the Paten place the Pall.





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 V.ss.ls are being carried into the Church.

SACRISTY HINTS.

THE vessels should be washed after each celebration of 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 cleansing 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 Linen. The Corporal.

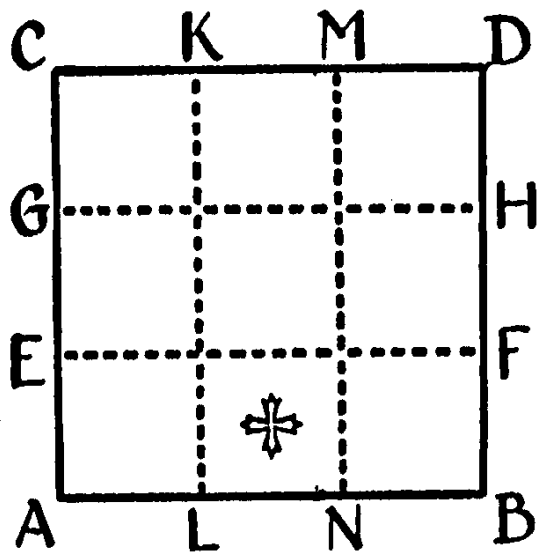


Figure 1.

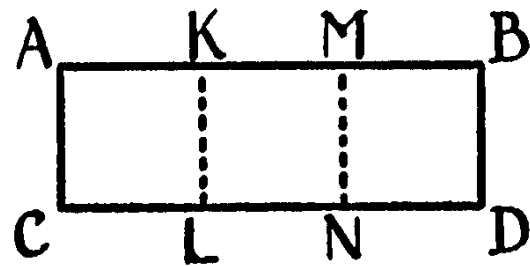


Figure 2.

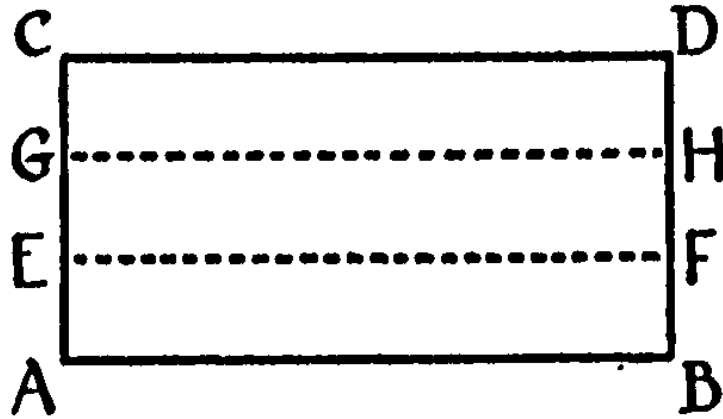
Figure One: Fold AB over to GH, then CD to EF .

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

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

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 DB.

FRONTALS AND VESTMENTS.

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.

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.

NOTES ON 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 headings of the Holy Spirit, Prayer, the House of Prayer, and Love. Everything before "O Lord open thou our lips" should 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 Psalms should not be reduced to a few verses. To do so upsets the balance of the Office. The Psalms should be about the same length as the lesson that follows them. It is better to read them, if singing involves reducing them to such an extent that the people seldom hear some of the Psalms. 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 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 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 in the Service for Missions on page 687.

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 Cantic, 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 festal, 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.

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. The Sermon should be preached after the Second Lesson, where catechising is ordered, so keeping all the teaching part of the Service – Lessons and Sermon – together. Or if it must come later, it should follow 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 seri-

ously 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 be sparingly used, and not become a mere form.

NOTES ON 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 is to be hoped that when the Prayer Book is revised some of the petitions will be marked with an asterisk for occasional omission so that this devotion may not be lost to most of our people. When the Sermon is preached after the Third Collect, then the Litany comes after it as a splendid intercessory conclusion to the Service.

The Litany consists of two Services – the Litany and the Supplications. Either of these could be used separately. The Litany could end just before “O Lord arise;” and at another time the Supplications, beginning with “O Lord arise” could be used. An Amen was left out after the Prayer before “Arise” by a printer's error.

The Litany, or the Supplications, can be used as a prelude to the Holy Communion. In the earlier Prayer Books of 1549 and 1552, at Ordinations the Litany was said, and then the Communion began with the Collect, Epistle and Gospel, the Litany taking the place of the Commandments, etc. It is to be hoped that in the Revised Book, permission will be given to go from the Kyrie – “Lord have mercy upon us” – of the Litany straight to 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 south 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.

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 peo-

ple 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 word, 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.

MAUNDY THURSDAY.

ON Maundy Thursday after Evensong the Altar is stripped of all its cloths and ornaments. This is an opportunity to clean it. It is left quite bare all Good Friday.

Maundy Thursday is a good day for perpetual intercession. Each person undertakes to be in Church for a certain fifteen minute period, beginning after the Communion. The Watch is kept in memory of our Lord's vigil in Gethsemane.

GOOD FRIDAY.

THE old Good Friday service was a meditation on Redemption leading up to intercession for those for whom Christ died.

The people should hear the Church's service on that day. Mattins with its proper Psalms and Lessons can end with the Benedictus. Ante-Communion is read at the Altar to the end of the Prayer for the Church. Then can be added intercessory prayers. The Reproaches form a suitable Anthem. Addresses can be given at such points as before the Service, after each Lesson, before Ante-Communion begins, at the regular place in the Ante-Communion, or before the final intercessions. Such a Service can be held from twelve o'clock to three o'clock if desired. The high point of such a Service is the solemn reading from the Altar of the Passion Gospel of the Day.

The Litany could be used for an earlier morning Service. Evensong of Good Friday has its own special quality .

A black stole is used for the Ante-Communion.

Another division of Services on Good Friday is as follows :

Morning Prayer and Litany earlier in the morning.

At Noon, Ante-Communion with Hymns, Addresses, Intercessions and Reproaches.

Evensong later in the day.

The old Latin Intercessions consisted of a bidding to prayer, pause for silence, and a Collect for each of the following subjects:

The Holy Church.

The Bishops.

The Clergy and People.

Christian Rulers.

Candidates for Baptism and Confirmation.

For all in trouble or need.

For all led astray from the Truth.
For the Hebrews.
For the Heathen.

Holy Saturday is the ancient day for Solemn Baptisms.

NOTES ON 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 be either a wide rim to the bowl, on which a book and towel can be placed, or there should be a shelf 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 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 twenty-third) 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 choir-boy useful to hold the book and hand him the towel. The Font is filled immediately before the Office begins, or else before the Blessing of the water .

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. Some times 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.

[A cross may be made over the Font at "Sanctify this water."] 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 "I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost." 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 repre-

sent 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.

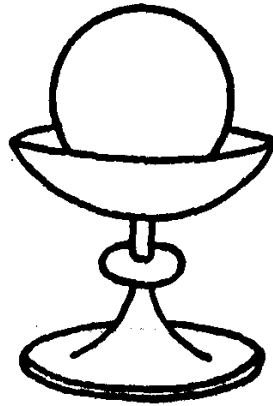
The Benedictus (sung by Zacharias at the Naming of his child John Baptist), or the Nunc Dimittis (the Song of Simeon at our Lord's Presentation in the Temple), can be said or sung as the priest returns to the Chancel.

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.

THROUGH
JESUS CHRIST OUR
LORD
by Whom and with Whom

in
the
UNITY



of the
HOLY
GHOST

all honour and glory
be unto thee
O FATHER ALMIGHTY
world without end
AMEN