

THE
Chichester Customary

THE RITES OF THE CHURCH
AS OBSERVED THROUGHOUT THE YEAR IN
CHICHESTER CATHEDRAL

With an Introductory Essay by

A. S. DUNCAN-JONES

B.D.

LONDON
S · P · C · K

· 1948

CONTENTS

FOREWORD	ix
PREFACE	xi

THE CUSTOMARY

THE RITE	3
HOW MATTINS AND EVENSONG ARE SAID OR SUNG	4
THE HOLY COMMUNION	6
CEREMONIAL AT THE SOLEMN EUCHARIST	8
DUTIES OF SERVERS AT THE SOLEMN EUCHARIST	13
THE BURIAL OF THE DEAD	15
ORDINATION	16
FESTIVAL PROCESSIONS BEFORE THE SOLEMN EUCHARIST	22
THE LITANY PROCESSION ON ORDINARY SUNDAYS	24
THE BLESSING OF THE CRIB	25
CAROL SERVICE	26
THE EPIPHANY PROCESSION	27
LENT USE	30
PALM SUNDAY	31
MAUNDY THURSDAY	34
GOOD FRIDAY	36
S. GEORGE'S DAY	39
THE FEAST OF THE TRANSLATION OF S. RICHARD	40
LIGHTS	42
THE CATHEDRAL FLAG	44
THE LITURGICAL COLOURS	45
COLLECTS FOR USE AT STATIONS IN THE PROCESSION	47

CONTENTS

FORMS AND OFFICES

THE FORM OF ADMITTING A DIGNITARY OR PREBENDARY	59
THE FORM OF ADMITTING A CHORISTER	63
OFFICE TO BE SAID AFTER THE DEATH OF A BISHOP OF THE DIOCESE, OR OF A MEMBER OF THE CHAPTER	66
THE PILGRIMS' OFFICE	69
THE ORDER OF THE THREE HOURS OF GOOD FRIDAY .	73

NOTES

THE RECITATION OF THE PSALTER	77
LIGHTS	77
INCENSE	79
THE OFFERTORY	80
THE ELEVATION	80
THE ABLUTIONS	81
STANDING, KNEELING, SITTING	82
THE SARUM USE	84
PLOUGH SUNDAY	84

LIST OF ILLUSTRATIONS

PLAN OF THE CATHEDRAL	<i>frontispiece</i>
PLANS IN THE TEXT:	
At an Ordination: the Reception of the Bishop	17
Palm Sunday: the Blessing of Palms	32
Palm Sunday: the First Station	33
S. Richard's Day: Station at S. Richard's Altar	41
THE GOSPEL AT THE SOLEMN EUCHARIST	85
THE OFFERTORY	86
THE PRAYERS	87
SANCTUS	88
S. RICHARD'S ALTAR	89
THE ARUNDEL CHOIR-SCREEN RESTORED	90
LIGHTS SUPRA ALTARE	91
PLOUGH SUNDAY	92

FOREWORD

I AM happy to commend this Customary of Chichester Cathedral, which has been so skilfully compiled by the Dean and Chapter of Chichester under the leadership of the Dean. In Chichester Cathedral, as a Cathedral of the old foundation, the Dean and Chapter are the Ordinary. There is no doubt about the care taken by the present Dean and Chapter to secure a reverent and dignified conduct of the services; and the principles by which they are guided are set out in the Dean's Preface. Customs are regulations rather than laws; and may change with changing conditions. This exposition will be of great practical value to those taking part in the services in the Cathedral; and it cannot fail to be of interest also to all who care for the seemly and due ordering of public worship in the Church of England.

GEORGE CICESTR:

The Feast of Saint Richard, 1948

PREFACE

THE PURPOSE OF THE BOOK

THE Customary of Chichester Cathedral is so called because it embodies the actual customs in use in the conduct of the services in the cathedral church. It has been compiled for practical and domestic reasons; to afford a guide to all who take part in the worship, so that there may be no question what is the use to be followed. It has been thought, however, that it might be of interest elsewhere. After a hundred years of revival and experiment in the sphere of worship a wide variety of custom has come into existence in the Church of England. The Book of Common Prayer gives few ceremonial directions; the compilers assumed a general knowledge of well-established custom. But, when in the nineteenth century the revival of interest in the art of public worship took place, this background had been largely forgotten; and during the whole period since, there has been little or no guidance from authority. In the absence of such guidance there is something to be said for the devotion of time and thought, by those who are responsible for cathedral worship in different dioceses, to the establishment of a tradition which shall cover the whole field, and shall aim at strict conformity both with the letter and with the spirit of the Book of Common Prayer.

THE RITES

The rites, on which the ceremonial directions described in this book are based, are those contained in *The Book of Common Prayer with the Additions and Deviations proposed in 1928*. These rites have been adopted as the Use of the Cathedral Church of Chichester, because they are in line with Diocesan authority. They are, in fact, the most practical guide to worship in the Church of England at the present day, and at the same time are the instrument possessing the greatest moral and spiritual authority obtainable in that sphere. The Book of Common Prayer set forth in 1662 (unlike its predecessors of 1549, 1552, and 1559) was the work of Convocation. It received its authority from the Church, which was subsequently supported by that of the State. The book was not discussed in detail by Parliament, but was annexed to the Act of Uniformity

which received the Royal Assent on 19 May 1662. For more than 200 years it gave the people of England a solid and authoritative basis for their intercourse with God, though there were never wanting scholars and students who pointed to the sister rite of Scotland as possessing certain features more consonant with the old traditions of the Catholic Church, to which the Anglican Communion makes its appeal. The expanding life of the Church in the nineteenth century gradually produced a demand for fresh revision. In 1903 a weighty Royal Commission formally recognized that 'the law of Public Worship in the Church of England is too narrow for the religious life of the present generation'. His Majesty the King issued Letters of Business to the Convocations in 1906, which enabled the Church to set about the process of revision in an orderly manner. As was right in a matter so vitally affecting the life of the Church of England, the steps taken were deliberate and cautious. From one cause and another, the whole process lasted for a period of twenty years. The creation of the Church Assembly gave the opportunity to associate the representatives of the laity with the work of the bishops and clergy. In 1920 the proposals of the Convocations were presented to the Church Assembly in a report known as N.A. 84. After thorough examination the bishops (to whom belongs the initiative in such matters), presented the final result to the Convocations on 7 February 1927.

At every stage, in the Assembly and in the Convocations, large majorities accepted the proposals; majorities which represented a widespread desire on the part of those who held differing views to put the needs of the Church and the people of England before their private predilection.

The unity achieved so impressed the House of Lords, when the measure drawn up by the Church Assembly was presented to that House, that an overwhelming majority of their Lordships gave their adhesion to the measure. The debate that followed in the House of Commons revealed in striking fashion the incompetence of that body to handle a matter so far outside its range of knowledge; and not less, the failure of a large number to understand that the point at issue was not the contents of the book, but the right of the Church to order its worship: a right acknowledged and conceded in the Enabling Act of 1919. A well-intentioned but unskilful effort in 1928 to induce the House of Commons to change

its mind, by asking the assent of the House to what was, save for a very few details, the same book, met the fate that might have been expected.

The failure of the House of Commons to concede to the Church of England the right to order its worship in accordance with the needs of the times put before the episcopate the necessity of making a choice. Theoretically they could henceforward have required strict adherence to the Prayer Book of 1662. But the Royal Commission of 1906, and the deliberate action of the Church in undertaking a revision, made such a course impossible. If any order was to be maintained in the Church of England, and, even more, if the spiritual authority of the Church itself was not to be completely abandoned, the episcopate were bound to adhere to the alternative forms of worship that the competent Church authorities had devised. The episcopate decided to abide by the Church's decision on what is the primary concern of the Church. Consultation with the dioceses resulted in a widespread approval of that course of action.

On 10 and 12 July 1929, the Upper House of Canterbury passed a Resolution to the effect that in view of the overwhelming support of the Convocations of Canterbury and York, and of the National Assembly of the Church of England, they could not 'regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations as fall within the limits of these proposals'. The bishops went on to say that in the exercise of their legal or administrative discretion, they would be guided by the proposals set forth in the Book of 1928. The Lower House assured their lordships of their 'loyal support'. A similar Resolution was passed in the Upper House of York. The Resolution of 1929 still holds the field. No objection to the action of the episcopate has ever been taken or proposed from the side of the civil authorities. The publication of the Shorter Prayer Book shows that the decision of the episcopate to stand by the Church's book has been widely welcomed throughout the two Provinces during the last eighteen years.

The bishops could not, in the difficult circumstances, do more. They could not, consistently with the responsibility of their office, do less. Since the Book of 1662 had for long been nowhere exactly observed, Bishops had been compelled to use their discretion individually and informally. The difference in the new situation was

PREFACE

well expressed by Dr. Randall Davidson in his address to the full Synod of Canterbury Convocation:

The Bishops know, as they could not know before, the mind of the Church in so far as it was expressed in the decisions reached by the Church Assembly, with the consent of the Convocations, and by the Synods and other gatherings in their own Dioceses. Thus they now possess a mark or standard by which to determine where usages may or may not be regarded as in accordance with the principles of the Church of England.

In the Diocese of Chichester the Resolution of 1929 is the basis on which worship is ordered by authority. The meaning and full implications of the Resolution are clearly set forth in the charge delivered by the present bishop, Dr. G. K. A. Bell, in April 1937, and published under the title *Common Order in Christ's Church* (Mowbray).

THE CEREMONIES

It has always been recognized, as well by the reformed as by the unreformed Use of the Church of England, that a special degree of dignity is becoming in the worship of a cathedral church, both because a cathedral church is the chief church of the diocese—the 'High Church' as it was popularly called in former times at Chichester—and also because it is the home of a community of clergy and laity bound by statute to a corporate performance of the services of outstanding excellence. This is seen especially in the provision that is made for a high standard of music. That a greater dignity was assumed to be suitable in a cathedral church in the reign of Queen Elizabeth is shown by the advertisement of 1566 which enjoins that 'in the ministration of the Holy Communion in Cathedral and Collegiate Churches the principal Minister shall use a Cope with Gospeller and Epistoler agreeably'. The retention of the traditional three Ministers was confirmed by the Canons of 1604 (Canon 24).

Dr. Harvey Goodwin, Bishop of Carlisle, looking back in 1872 on his experience as Dean of Ely, presents the true conception in these words: 'The principal feature of a Cathedral is the maintenance of a daily service upon a grand scale.'

The musical aspect of cathedral worship will be dealt with later. Here it seems desirable to say something about the basis of the ceremonial which is contained in this book. The book of Com-

PREFACE

mon Prayer assumes the use of ceremony. The performance of the services would indeed be impossible without it. But the Prayer Book itself contains very few directions. For the rest, the custom of different churches must determine what is to be done, and this may vary from place to place. In fact, this is what happened in former days.

The basis of ceremonial is custom. Rites demand actions. Every service requires some posture or postures, some use of the instruments of worship, some definition of the part to be played by the Priest and the People. To a large extent these are traditional. In the course of ages a need has arisen to describe precisely what has to be done at some particular point, and by whom it is to be done.

In the dioceses of Western Europe in the Middle Ages the framework of the Roman Liturgy was filled in and elaborated in many different ways. The outline or order of the service was the same, and the Canon of the Mass did not vary. But, while much of the variable and other parts were common, their selection and order changed, and the less important fixed parts of the service varied from diocese to diocese. These variant forms of the Roman Liturgy were referred to as different rites or uses. They derived from the gradual stabilization of the practice of the greater churches or monasteries. While there was much common ground, there was no centralized control before the time of the Council of Trent; and it was by no means complete after that. If this was the case with the text, it was still more so where ceremonial was concerned. Each great cathedral church had its own rules, some of them conditioned by local circumstances, the build of the church, or the constitution of the Chapter. Thus custom was the prevailing influence in the formation of a local Use. Well thought out, and carried on by large collegiate bodies, the services of each of these great churches became a model for its own diocese; more than that, the most famous of them influenced other dioceses and were looked up to over large areas. Here in England an example was provided by the Cathedral Church of Salisbury; the Use of this Church spread over the greater part of England, and the whole of Scotland. It also penetrated into Wales and Ireland; it is even said to have been followed on the Continent. The Uses of York and Hereford were more limited in area; and we know the local uses of some other dioceses in time gave way before the influence of Sarum. So the rules of the Sarum Consuetudinary, in a modified form called the Customary, spread

over England alongside the Missal and the Breviary, many of the rubrics of which were based upon it. Nevertheless, while we may regard that of Sarum as the standard English Use, it was not the only one. Even where the text of the Sarum books was followed, the larger churches varied the ceremonial to a greater or a less degree. Thus, we find the ceremonial of Sarum fairly closely followed at Wells, but with more variation at Exeter, and in London, at S. Paul's. In the last-named, when the Chapter adopted the Sarum Rite in 1414, they retained their old ceremonial. Nevertheless, there was a groundwork common to all these English Uses; and that is what will naturally be followed now by any well-appointed church that wishes to use more than usually full ceremonial. Where the ceremonial directions of the Prayer Book are plain they are followed; they are supplemented, when needed, by English customs. To-day not even our greatest churches require so much elaboration as was customary in the Middle Ages, when the Latin rite was used and there was a larger number of clergy. Therefore, many of the old variations do not concern us.

There are modern cathedral churches with no roots in the past where a certain amount of experiment is not merely justified but called for. Yet in the older churches whenever full ceremonial is needed, it is right and natural that their own ancient usages should be respected and recovered, wherever such a recovery does no violence to the modern rite of the Prayer Book, or to the real needs of to-day.

At Chichester, it has been found possible to do something on these lines. Chichester was, like Salisbury, a church of secular Canons. Its foundation was on the same model and the restored ceremonial is of the same type. Though we have no Chichester consuetudinary, the Use of Sarum is known to have been carried out there from the early years of the fifteenth century. Therefore, to a considerable extent, what is done now and described here is based on that model. The Chapter, like other similar foundations of old, have made a number of modifications in actual practice.

As in the more ancient documents, so now the ceremonial which follows consists not so much in a series of directions as in an exact account of the service as actually carried out. Others may find it in some respects a useful guide for themselves. But, lest it be thought that there is any suggestion that the Use as here set forth should be exactly copied by other great churches which retain

fuller records of their ancient ways, some account of the principal variations have been given in the Notes which follow the text of the Customary.

How far uniformity is desirable in the usages of our greater churches is an open question. Lanfranc's wise saying may be recalled—*nulla fere ecclesia imitari aliam per omnia potest*. At present there are certain interesting varieties of usage which have long been traditional. There is, however, room for more consistency of usage, particularly where any elaboration is required. It is hoped that this publication may do something towards that end. But the Chapters of the greater churches have always claimed the right to a large power of regulation in such matters, just as their constitutions and the rights and privileges of their members vary. This variety is by no means confined to England. To a greater extent than is generally known it applies even under the Roman rite on the Continent, where there are, even now, more freedom and variety than is recognized here by those whose knowledge is almost wholly derived from books.

THE MUSIC OF THE CATHEDRAL

The practice of singing the liturgy of the Christian Church, following the custom of the Jewish Church, has been a characteristic of its worship from the earliest times. The Choral Service is, as John Jebb said a hundred years ago, 'that more solemn manner of celebrating divine worship, which has ever been practised in the principal churches throughout the world, and which the Church of England, in accordance with her uniform recognition of Catholic usages, has retained'. In the cathedrals and monasteries of England, from the time of the Norman Conquest onwards, the performance of a daily service to music of considerable elaboration was the first duty of the communities who served these great churches. When many things were changed in the sixteenth century, this principle was firmly adhered to. 'The maintenance of a daily service upon a grand scale' was continued so far as the music was concerned when much other grandeur gave place to drabness. The hold which the cathedral music had on the educated public in England is proved by the emergence in the sixteenth century itself of a school of church composers writing for the English Prayer Book, whose brilliance can challenge comparison with those of any European country. Save for the fifteen years of the Commonwealth, the

performance of Divine Service to the accompaniment of dignified and solemn music has never failed in the cathedral and the great collegiate churches of England from the times in which they were built until the present day. The Chapter of the Cathedral Church of Chichester, like other similar chapters, is required by its revised Statutes of 1936 to maintain as part of its foundation a Choirmaster, Lay Vicars, and Children of the Choir, to assist in the daily corporate worship of the cathedral church, and also to maintain a school, the Prebendal School, which is in fact the Choir School. In making these requirements the Statutes were but carrying out the principle laid down by the Cathedral Commissioners in 1924.

‘The first supreme aim of a cathedral is, by its own beauty and by the religious services held within it, to give continuous witness to the things unseen and eternal, and to offer continuous and reverent worship to Almighty God.’

There can be no question then that daily sung services are a primary obligation of a Cathedral Chapter. Unfortunately, as Dom David Knowles has pointed out in *The Monastic Order in England* (p. 550): ‘History and experience show that even in a highly organized society nothing is more hardly won or lost than a sound choral tradition.’ An authoritative survey made by the Church Music Society in 1940 declared that ‘in the present century there have been ominous signs of decay’. Dr. Cosmo Gordon Lang, then Archbishop of Canterbury, commenting on this warning, pointed to the chief cause, the financial straits which chapters were suffering and were likely to suffer more. ‘The great tradition of English Church Music is a sacred trust and the offering of music is a true act of worship. I therefore venture to plead that the maintenance of Cathedral Music should rank with the maintenance of the fabric as one of the primary duties and responsibilities of the Chapter.’ In the Cathedral of Chichester the Chapter knows only too well the difficulty of preserving in its completeness this desirable ideal. It is found possible to sing Mattins only on two week-days. Evensong is sung on five evenings; on Sundays the full services of the Church of England, Mattins, Litany, Holy Communion, and Evensong are sung.

The choice of music is determined by the principle that music is an enrichment of the Liturgy. The Liturgy of the Church of England is *The Book of Common Prayer*. The title-page of that book claims that it embodies the Catholic Religion in a form suited to

the English people. It contains ‘the Rites and Ceremonies of the Church According to the Use of the Church of England’. The music that accompanies the worship must therefore conform to the form and the spirit of that book. It should be music that breathes the Catholic spirit and is adapted to the actual words of the Liturgy.

The foundation of all church music is the plain chant, which comes down from the earliest ages of the Church itself. Plainsong is used at Chichester for the Psalms once a week at Mattins and three times at Evensong, and with Faux-bourbons for the Canticles. The Advent Antiphons to the Magnificat are sung on the proper days. The music for the Litany is always that drawn from the Sarum Processional (as edited by Dr. G. H. Palmer). In order that all may join with voice as well as with mind in the Church’s great Act of Faith, the ancient setting for the Nicene Creed, sung all over Europe from the time of the introduction of the Creed into the Liturgy, is normally used at the Solemn Eucharist, Merbecke’s setting taking its place at Ordinations. *Gloria in Excelsis* is also sung to plainsong during Advent and Lent. When the Eucharist is sung by boys’ voices alone plainsong is used throughout. Plainsong at the Eucharist is always unaccompanied except for the Creed, when a light accompaniment is added to encourage the people to sing. One great advantage accrues from the singing of the service to plainsong; it enables the Chapter to take their full part in the *Opus Dei*, instead of leaving it all to their deputies. Intervention by members of the Chapter in concerted music sung by the Choir can only lead to disaster. Obviously in this sphere the Choirmaster must be supreme.

The foundation thus laid, it is possible to add harmonized music without the danger of straying into a field where the secular motive is dominant. The Anglican Chant seems to have grown out of the old plainsong. Pruned of weak harmonies, the best examples carefully performed by an efficient Choir, with due respect to the words, may be thought to deserve the encomium of Robert Bridges: ‘There is now a sufficient body of dignified and almost romantic music to make the chanting of the Psalms, especially as rendered in a Cathedral, one of the most stable charms of our national service.’ In Chichester the Psalms are sung to Anglican chants on Sundays, Holy Days, and normally at one Mattins and two Evensongs in the week. The Faux-bourbons, which are a parallel development

PREFACE

in the sixteenth century, find, as has already been said, a regular place in the singing of Canticles.

The Preces and Responses are sung to settings by sixteenth-century English composers; the normal practice is to use those of William Smith of Durham on Greater Feasts, those of Thomas Morley on Ferial Days, and in Advent and Lent the harmonized form of ferial responses put out by the Church Music Society. The plainsong responses which underlie these settings are used when the service is sung by men only.

The music for the Eucharist is all, with one or two exceptions, music composed for the Prayer Book service by English composers, and is for the most part unaccompanied; the Organist uses his instrument in a truly liturgical way for interludes at appropriate moments in the service, such as, for example, after the Gospel and at the offering of the Oblations.

Eucharistic settings in actual use are by T. Armstrong, Byrd (3 parts), Causton, Richard Farrant, C. Hylton Stewart, C. H. Kitson, Henry Ley, Nathaniel Patrick, E. L. M. Prichard, Geoffrey Shaw, Martin Shaw, Heathcote Statham, Tallis (Dorian), Viadana (l' Hora Passa), Charles Wood (Phrygian Mode, Ionian Mode, and C Minor).

Other services and anthems by the following composers are in use. They are for the most part English, as is suitable for music to accompany the English Prayer Book; the names of foreign composers are in brackets.

1400-1600

FAYRFAX	JOHN BULL
TAVERNER	PILKINGTON
TYE	(VIADANA)
TALLIS	WEELKES <i>Organist of Chichester</i>
CAUSTON	WILBYE
(PALESTRINA)	PETER PHILIPS
JOHN SHEPHERD	RICHARD DERING
REDFORD	THOMAS TOMKINS
(DI LASSO)	WILLIAM MUNDY
ROBERT WHYTE	JOHN MUNDY
(SWEELINCK)	(HASLER)
(VITTORIA)	KIRBY
BYRD	JOHN FARRANT
(JACOB HÄNDL)	RICHARD FARRANT
(ECCARD)	(ALLEGRI)
THOMAS MORLEY	GIBBONS
JOHN HILTON	BATTEN
DOWLAND	

PREFACE

1600-1700

WILLIAM LAWES	KING
CHILD	PURCELL
ROGERS	CROFT
LOCKE	HANDEL
BLOW	KELWAY <i>Organist of Chichester</i>
WISE	GREENE
WELDON <i>Born at Chichester</i>	KEMPTON

1700-1800

CHARLES STROUD	BATTISHILL
TRAVERS	S. ARNOLD
BOYCE	ATTWOOD
NARES	S. WESLEY
DUPUIS	CLARKE-WHITFIELD
COOKE	CROTCH

From 1800

GOSS	GUSTAV HOLST <i>Buried in Chichester Cathedral</i>
S. S. WESLEY	C. H. KITSON
WALMISLEY	GEOFFREY SHAW
C. V. STANFORD (<i>The unaccompanied motets</i>)	C. HYLTON STEWART
ALAN GRAY	E. L. M. PRICHARD
CHARLES WOOD	P. WHITLOCK
F. J. READ, <i>Organist of Chichester</i>	

Living Musicians

H. K. ANDREWS	HENRY LEY
THOMAS ARMSTRONG	W. N. MCKIE
J. H. ARNOLD	E. J. MOERAN
ARNOLD BAX	MARTIN SHAW
E. T. COOK	HEATHCOTE STATHAM
ARMSTRONG GIBBS	H. C. L. STOCKS
W. H. HARRIS	HERBERT SUMSION
HERBERT HOWELLS	SIDNEY WATSON
JOHN IRELAND	R. VAUGHAN WILLIAMS
C. S. LANG	

When anthems have Latin words, they are usually sung in that language.

On certain days music appropriate to the season is sung by an augmented Choir (with orchestra) in addition to the regular service.

PREFACE

On Advent Sunday the cantata by J. S. Bach, 'Sleepers Awake' is sung; on the Sunday after Christmas there is a Carol service; on Refreshment Sunday, Passion Sunday, Palm Sunday, Whitsun Monday, music suitable to these days is sung. On the Sunday after the anniversary of the death of Weelkes (1623), a selection of his music is performed.

At the liturgy on Good Friday, the Passion according to S. John is sung by three voices, the *Voces Turbarum* being by Byrd; the Reproaches are sung to a setting by Palestrina; other liturgical music of the service is the plainsong as given in *The English Hymnal*.

On Easter Day, Alleluia is sung before the Gospel to an adaptation of Weelkes's 'Alleluia'. After the Gospel there is a fanfare of three trumpets in the Triforium. After the Blessing, *Salyum Fac Populum Tuum* to a setting by Widor is performed by the organ, three trumpets, three trombones, and timpani.

Organ voluntaries are chosen to suit the season.

By Statute XXI the Administrative Chapter has power to make by-laws regulating the manner of conducting Divine Worship. Acting on this Statute, the Administrative Chapter has made the Customary which follows this Preface into a by-law as embodying the actual Use of the cathedral church. The action of the Administrative Chapter was endorsed by the General Chapter, without expressing any opinion concerning any particular regulation.

The Dean is responsible for this Preface, and also for the Notes that follow the Customary.

A. S. DUNCAN-JONES

Saint David's Day, 1947

THANKS are due to Mr. W. H. Randoll Blacking for the diagrams that appear in the text of the book, and for the drawing of the Arundel Screen restored to its former position; and to Mr. H. Sherwood for the plan of the Cathedral.

THE CUSTOMARY

THE RITE

THE Rite is the Book of Common Prayer of 1662, with the Additions and Deviations approved by the Convocations and the Church Assembly in 1928 and 1929. No variant unrecognized therein is in use.

If any question arise concerning which variants are, or are not, observed, the matter should be referred to the Dean, who 'subject to the statutes and to the customs of the Cathedral Church, has primary and direct authority over the services of the Cathedral Church and is responsible for the due performance of the services'. If any member of the Canonical Body is dissatisfied with the Dean's ruling, the matter can be raised in Chapter. The same procedure is followed if any matter touching ceremonial arise, not determined in the said Book, or in this Order of Worship.

HOW MATTINS AND EVENSONG ARE SAID OR SUNG

THE service is normally said or sung by one of the Priest Vicars, which in no way prevents the Dean or the Canon-in-Residence from saying the service or any part thereof if he so wish, or from singing it (if the Choirmaster agree thereto).

Normally the Dean reads the First Lesson at Mattins, and the Second Lesson at Evensong, the Canon-in-Residence the Second Lesson at Mattins and the First Lesson at Evensong.

The Psalms are said in the following manner. The Officiant says the first verse up to the colon, after which the verse is taken up by all the other clergy on his side. The second verse is recited by the other side of the Choir, and so on, verse by verse, including the Gloria, until the end of the Psalms. A pause equal to a deep breath is made at the colon. Care should be taken to prevent the beginning of a verse overrunning the end of the preceding verse. (Compare Frere, *The Use of Sarum*, page 36.) The pause at the colon is not observed in the saying of *Te Deum*, which, being originally Latin, does not follow the parallelism of Hebrew poetry.

The Dean or the Canon-in-Residence asks the Bishop, or any other member of the Chapter (or a Priest Vicar), to read his Lesson, if he so wish.

The Canon-in-Residence is responsible for securing the due singing or saying of the service, and the reading of the Lessons.

The following direction for announcing the Lessons is given in the 1928 book:

'Before every Lesson the Minister shall say first the name of the book, next the number of the chapter, and then, if need be, of the verse.'

When the Blessing is given at the end of Mattins or Evensong, it is given by the Bishop if he be present, otherwise by the Dean; if the Dean be absent by the next in dignity, the Precentor, Chancellor, Treasurer, Archdeacon, &c.

The capitular procession enters and leaves the choir by the west

MATTINS AND EVENSONG

gate on weekdays. On Sundays it enters similarly, but leaves by the south choir gate.

At Evensong on Sundays an appropriate hymn is sung immediately before the Psalms.

The Athanasian Creed is used in the Cathedral at Mattins on Trinity Sunday only.

THE HOLY COMMUNION

1. *Celebrants*

IT is the custom for the 7.15 Celebrations (on Sundays, Saints' Days, Wednesdays, and Fridays) to be taken by the Priest Vicars, and the 8 o'clock Celebrations by members of the Chapter. If, however, no member of the Chapter be available for the 8 o'clock Celebration on any day, a Priest Vicar may be asked to celebrate. Conversely, if no Priest Vicar be available for the 7.15 Celebration, a Canon may be asked to celebrate instead.

The Bishop celebrates at 8 o'clock on Sunday if, some time the day before, he signifies to the Canon-in-Residence his wish to do so.

The Sung Eucharist is under the direct control of the Dean, but, if he be not a practised singer, he may ask any Canon or Priest Vicar who is accustomed to singing the service to take it on his behalf.

2. *The Rite*

At 7.15 or any earlier hour the 1928 rite is used unless the Celebrant prefer the rite of 1662.

On Sundays at 8 o'clock the rite of 1662 is followed with the exception of the two following deviations permitted by '1928':

(a) On any Sunday other than the first Sunday in the month, either the Summary of the Law or the Ten Commandments may be used. But on the first Sunday in the month the Ten Commandments are used. The Ten Commandments are used either in the form in 1662 or in that of 1928.

(b) The Long Exhortation is omitted.

On weekdays the rite followed is that of 1928 to the end of the Prayer for the Church. The Threefold Kyrie is used, the Ten Commandments or the Summary of the Law being omitted. After the Prayer for the Church either the rite of 1928 or that of 1662 may be used.

At the Solemn Eucharist the rite of 1928 is always used.

The Biddings for special prayers are made immediately after the Creed, as suggested in the Book of 1928. The Biddings should so far as possible follow the order given in the Book of Biddings.

In Holy Week the Creed and Gloria are omitted on Monday, Tuesday, and Wednesday.

3. *Ceremonial*

The Celebrant wears either the eucharistic vestments, i.e. amice, albe, girdle, maniple, stole, and chasuble, or surplice, stole, and cope; in either case the colour is the colour of the day.

When the Celebrant approaches the altar he places the chalice and paten on the credence and takes the burse with him to the altar, or he places the chalice and paten immediately on the altar.

The Epistle and the Gospel are read facing the people. If there be a Server, he sits during the reading of the Epistle. During the rest of the service he stands, except for the Confession, Absolution, Comfortable Words, Prayer of Humble Access, and Blessing, for which he kneels.

At the offertory the Sacristan first brings the alms to the Celebrant or the Server. The Server or the Sacristan then brings the bowl of water that the Celebrant may wash his fingers, and after that he brings the bread and wine.

At *Sanctus* the Celebrant and Server bow profoundly during the words 'Holy, holy, holy'. When the Consecration has been concluded a profound bow is made by the Celebrant and the Server.

It is to be noted that, if any Communicant wish to do so, he should be allowed to take the chalice into his hands.

At the Ablutions, after the Blessing, the Sacristan or the Server brings the cruets to the Celebrant. He pours into the chalice a little wine, which the Celebrant consumes. He then pours a little water over the Celebrant's fingers as he holds the chalice. He then pours water on the paten. When the Celebrant has completed the cleansing of the vessels, the Sacristan or the Server brings the bowl of water for the final washing of the fingers. The Celebrant takes the chalice and paten to the vestry.

The ceremonial of the Solemn Eucharist is the subject of separate sections (pages 8-14).

4. *Reservation*

The Sacrament is reserved in both kinds in the aumbry in the chapel of S. Catherine. The consecrated bread and wine are renewed once a week. The gates of the chapel are locked.

CEREMONIAL TO BE OBSERVED AT THE SOLEMN EUCHARIST

THE Eucharist is celebrated solemnly every Sunday, and on every red-letter Saint's Day. Before the Solemn Eucharist on Sundays there is a Procession (the Litany on ordinary Sundays), but usually not so on weekdays.

Before the service, the following are set on S. Richard's altar: the chalice, purificator, and paten, the box of breads, and the wine and water cruets. The lavabo bowl and towel are set on Bishop Day's tomb, and the offertory veil on a chair close by. The chasuble is set on the midst of the high altar, and the burse with its pair of corporals is set on the credence. The gospel lectern is set by the north gate of the choir, facing north-west. The gospel book and epistle book are placed on the high altar, at the north and south end respectively. The service book is set on the cushion at the south end of the altar, the Collect of the day having been marked.

At the conclusion of the Procession before the Solemn Eucharist, the Taperers precede the Sacred Ministers into the sanctuary and go to their normal places right and left. The Crucifer and Thurifer step aside, right and left, to allow the Sacred Ministers to enter, and then return to the midst facing east, the Crucifer behind, where they remain until the Celebrant is vested in the chasuble. The Deacon and the Subdeacon pause when they reach the sanctuary step, the former on the south and the latter on the north, facing inwards. When the Celebrant joins them, all three bow to the altar and enter the sanctuary, forming a line below the footpace, flanked by the Taperers.

At the conclusion of the Lesser Litany (or of the hymn) the Celebrant is assisted in the removal of his cope by the Deacon or the Subdeacon, who hands it to the Verger. He advances to the midst of the altar and assumes the chasuble, his amice being adjusted by the Deacon.

On occasions when there is no procession (e.g. on Holy Days which are not Sundays), the entry of the Sacred Ministers, by way of the choir-screen, is similar; but the Celebrant reaches the footpace already vested in the chasuble. The Choir has entered previously to sing the hymn or other matter at the Introit.

The Deacon and Subdeacon stand in file behind the Celebrant, who stands at the midst. He says the Lord's Prayer and the Collect for Purity, without note.

On Sundays the Deacon then turns to the people and says the Summary of the Law, but not on festivals other than Sundays. The Choir sings the Kyries; during the last Kyrie the three Ministers proceed in line to the south side of the altar. To sing 'The Lord be with you', the Celebrant faces the people, the Deacon and Subdeacon taking a step to the right and left respectively and facing north and south. During the singing of the Collect, the Deacon stands in his normal place behind the Celebrant; the Subdeacon stands in his normal place behind the Deacon. At the conclusion of the Collect or Collects the Celebrant sits down on the south side of the sanctuary in the seat nearest the altar. The Deacon, having accompanied him, sits in the next seat, while the Subdeacon, having received the epistle book from the first Taperer, faces the people, and sings (or says) the Epistle.

At the conclusion of the Epistle the Subdeacon returns the book to the Taperer, fetches the burse from the credence, and, going to the altar, spreads the corporal in the midst. He moves the service book from the south to the north cushion, and sits in the westernmost seat. Towards the end of the Sequence, the Deacon and Subdeacon rise, and, going to the centre, stand facing the altar. The Subdeacon receives the gospel book from a Taperer. Both Taperers then take their candles and stand immediately behind the Deacon and Subdeacon. When they are in position all bow. The Subdeacon and Deacon follow the Taperers to the gospel lectern; the Celebrant goes to the south end of the altar, facing towards the gospel lectern. Arrived at the gospel lectern the Subdeacon places the gospel book on it. Standing behind the lectern, and resting his fingers on the top thereof, he faces the Deacon. Behind him, facing in the same direction, stands the Crucifer. The Taperers stand one on either side of the lectern to give light to the book. The Thurifer brings in the incense and stands in a convenient place to the east of the lectern, swinging the censer during the reading of the Gospel. The Deacon announces the Gospel. All except the Subdeacon turn to the east while the Choir sings 'Glory be to Thee, O Lord'. After the Gospel has been sung the Deacon kisses the book and hands it to the Subdeacon, who precedes him to the altar. The Subdeacon places the gospel

CEREMONIAL TO BE OBSERVED AT

book on the north of the altar. He takes his stand on the footpace to the left of the Celebrant (who has now moved to the midst of the altar, facing east), the Deacon being on the right, for the singing of the Creed.

During the Creed, all bow at the Name of Jesus, at 'And was incarnate . . . and was crucified', and at 'the life of the world to come'. The sign of the cross is made at 'the Resurrection of the dead'. The Biddings and other notices are read, all the Ministers facing west the while. (The sermon has already been delivered at Mattins.) The Celebrant turns east and begins the Offertory. When the Sentence has been read a hymn is announced. The Celebrant and the Deacon retire to the sedilia.

The Subdeacon follows the Taperers through the door on the south of the altar to the altar of S. Richard. There he washes his hands, and, with the assistance of one of the Taperers, prepares the elements. The offertory veil is placed round his shoulders by the First Taperer. A procession is formed in the following order: Crucifer, Taperers, Thurifer, and the Subdeacon bearing the chalice and paten veiled. They enter the choir by the south gate. The Crucifer and Thurifer take up the same positions as at the beginning of a Solemn Procession (p. 22). Prior to the entry of the Offertory Procession the alms are received in a bason by the Deacon, who then takes up his position below the footpace in front of the Celebrant, both he and the Celebrant facing west. The Subdeacon goes up to the Deacon, who removes the offertory veil with the assistance of the Taperers, one of whom folds it and puts it in some convenient place. The Deacon takes the chalice and paten from the Subdeacon and hands them to the Celebrant, who sets them upon the corporal. The Celebrant proceeds to the south end of the altar to wash his hands.

After the Prayer for the Church the Deacon moves south, turns to the people, and says the Invitation. He leads the Confession, for which all the Ministers kneel, the Deacon on the pavement slightly to the right of the Celebrant, and the Subdeacon similarly on his left. (These positions are normal for Deacon and Subdeacon when kneeling.) The Celebrant rises and turns for the Absolution and Comfortable Words, and kneels for the Prayer of Humble Access. The Deacon, Subdeacon, Servers, and Choir rise; the Deacon and Subdeacon turn inwards, while the Celebrant, turning himself to the people, sings 'The Lord be with you', 'Lift up your

THE SOLEMN EUCHARIST

hearts', and 'Let us give thanks unto our Lord God'. The Celebrant turns to the Lord's Table and sings the Preface. During the Preface the Deacon and Subdeacon stand in their normal places. At the words 'Therefore with angels' the Deacon goes to the right and the Subdeacon to the left of the Celebrant. The Taperers withdraw to the bottom step of the sanctuary, to the north and south respectively. At *Sanctus* all bow profoundly during the words 'Holy, holy, holy'. Immediately before the Prayer the Subdeacon retires to the north side of the sanctuary and faces south. He remains there until the end of the administration of the Communion. Before the Prayer the Deacon removes the upper corporal and the purificator from the chalice. During the Prayer he stands below the footpace to the right of the Celebrant. At the conclusion of the Consecration, that is, at the end of the Lord's Prayer, all bow profoundly with the Celebrant. The Celebrant says 'The Peace of God be alway with you', turning slightly towards the people; the answer 'And with thy spirit' is made, after which the 'great bell in the choir' is rung nine times.

After the administration of the Communion the Celebrant places the purificator on the chalice and the paten on the purificator; the Deacon unfolds the second corporal and covers the chalice and paten with it. The Deacon and Subdeacon return to their normal places. All make a profound reverence with the Celebrant.

The Celebrant sings the Thanksgiving, turning first towards the people for the Bidding. During *Gloria in excelsis* the Deacon and Subdeacon take their positions on either side of the Celebrant. All bow at 'we worship thee', 'Jesu Christ', 'receive our prayer', and at the end.

The Deacon and Subdeacon return to their normal places for the Post-communion Collect; they kneel down on either side, below the step, for the Blessing, for which the Celebrant, with his left hand at rest beside the corporal, so turns towards the people that he does not turn his back on the Holy Sacrament.

After the Blessing the Deacon goes to the left of the Celebrant, and removes the cushion and book to the north of the altar. The Subdeacon goes to the south of the altar, receives the cruets from one of the Taperers, and pours into the chalice a little wine, to be consumed by the Celebrant. He then pours water first over the fingers of the Celebrant as he holds the chalice, and then on the paten which the Celebrant holds out to him. The Celebrant,

CEREMONIAL AT THE SOLEMN EUCHARIST

having poured the water from the paten into the chalice, consumes the contents of the chalice, and places it lengthways on the corporal so as to drain on the paten. He goes to the south end of the altar and washes his hands in a bowl held out to him by one of the Taperers. The Deacon completes the cleansing of the sacred vessels, and covers them with the burse. He hands them to the Subdeacon, who removes them to the credence.

When the Celebrant goes to the midst of the altar the Deacon and Subdeacon take their places on either side of him on the footpace. A reverence is made to the altar, and, leaving the step, all turn, and make a second reverence to the altar. The procession then leaves through the south choir gate for the vestry.

THE DUTIES OF THE SERVERS AT THE SOLEMN EUCHARIST

AT the conclusion of the Procession,¹ the Taperers precede the Sacred Ministers into the sanctuary and go to their normal places, right and left, continuing to hold their candles. The Crucifer and Thurifer step aside, right and left, to allow the Sacred Ministers to enter, and then return to the midst, facing east (the Crucifer behind), where they remain, the Thurifer swinging the censer, until the Celebrant is vested with the chasuble. He then retires with the censer; the Crucifer goes to his place by the north choir gate, placing the Cross in its holder. Meanwhile the Taperers have been standing holding their candles. When the Celebrant is vested with the chasuble they place their candles in the stands.

During the Collects the First Taperer (i.e., on the right) goes to the south side of the altar, takes the epistle book, and hands it to the Subdeacon. At the end of the Collects the Taperers retire to the seats provided to the north and south of the sanctuary. At the conclusion of the Epistle the Subdeacon hands the epistle book to the First Taperer, who replaces it on the south end of the altar. During the singing of the Sequence the Taperers remain seated until the Deacon and Subdeacon rise. The Second Taperer takes the gospel book from the north side of the altar and hands it to the Subdeacon. Both Taperers take up their candles, stand behind the Deacon and Subdeacon, bow to the altar with them, turn inwards, and, following the Crucifer, proceed to the gospel lectern. They stand, one on either side of the lectern, holding their candles so as to throw light on the book.

During the singing of the Gospel the Crucifer stands behind the Subdeacon, facing in the same direction. The Thurifer stands to the east of the gospel lectern, swinging his censer throughout the singing of the Gospel. He then takes the censer away and goes to his seat beside the Crucifer.

When the Gospel has been sung, the Taperers proceed within the sanctuary to their normal places, and there remain until the Offertory Sentence has been read. They then take up their candles, move to the centre, bow to the altar, and, preceding the Subdeacon,

¹ On red-letter days which are not Sundays, the Ministers and Servers proceed from the south transept to the door of the choir-screen, and so to the altar as above.

DUTIES OF THE SERVERS AT THE SOLEMN EUCHARIST

depart from the sanctuary through the south door of the screen. Meanwhile the Crucifer, carrying the Cross, and the Thurifer, with his censer, have taken up their positions below the steps leading to S. Richard's altar, where the candles have been lit. The Second Taperer takes the First Taperer's candle; the First Taperer assists the Subdeacon to prepare the chalice and paten. When the Subdeacon is ready, the First Taperer places the offertory veil round the shoulders of the Subdeacon and resumes his candle. The Procession then returns by the south gate of the choir in the customary order. The Taperers place their candles in the stands. When the Subdeacon comes level with them, the Taperers remove the offertory veil, the Second Taperer putting it in some convenient place. The First Taperer goes to the credence and fetches the lavabo bowl, in which the Celebrant washes his fingers. The Taperers then return to their places.

After the words 'accept our alms and oblations' in the Prayer for the Church, the First Taperer removes the alms-bason and places it on the credence. He then returns to his place. The Taperers kneel during the Confession, and until the end of the Prayer of Humble Access. When the Celebrant sings 'The Lord be with you', all Servers stand. At the words 'Therefore with angels and archangels' the Taperers withdraw to the bottom step of the sanctuary, one to the north and one to the south, and face east. At *Sanctus* all bow profoundly during the words 'Holy, holy, holy'. At the conclusion of the Consecration, that is, at the end of the Lord's Prayer, all in the sanctuary again make a profound reverence, with the Celebrant. During the administration of the Communion the Taperers face inwards; the administration ended, they resume their normal positions.

After the Blessing, for which they kneel, the Taperers rise and come to the centre, make a deep reverence, and go to the credence in single file. The First Taperer hands the cruets to the Subdeacon, and afterwards replaces them on the credence. The Second Taperer serves the Celebrant with the lavabo bowl.

The Taperers move back to the centre, bow, fetch their candles, bow again, and assemble with the Crucifer and Thurifer below the altar steps, where they await the Sacred Ministers. All then return to the vestry through the south choir gate.

THE BURIAL OF THE DEAD

BEFORE the service the blue frontal is put on the altar, unless it be Lent, and the altar candles are lighted. Six candles are placed in position before the service at the place to which the body is to be brought. The coffin is covered with a pall.

The bodies of members of the Cathedral Foundation or residents in the close are brought into the Cathedral by the south door. If the funeral be that of the Bishop, the Dean, or the Duke of Richmond, the body is brought in by the west door. The bodies of any other persons are brought in by the north door.

The rite of 1928 is used unless there be a special request for that of 1662.

If the funeral be that of a member of the Cathedral Foundation the body is placed before the high altar. Otherwise the body is placed at the east end of the nave.

When the body is met at the north door the Clergy of the Cathedral, *seniores priores*, head the procession, preceded by the Cross. Behind the Chapter come the Lay Vicars, and then the children of the Choir. When they have arrived at the north door, the Crucifer takes up his place so that he can lead the boys up into the choir. When the body has arrived the procession returns to the choir in the reverse order.

If the Choir accompany the body to the door, the Clergy, *seniores priores*, lead out, preceded by the Cross and followed by the Choir in the same order as before. The Clergy go towards the door and all form up there in two lines facing inwards, so that the body may be carried between them.

After the body has been taken out through the door by which it arrived, the Crucifer takes his place at the head of the boys and leads the procession up the south aisle to the south transept for the final prayer.

ORDINATION

1. Mattins

ON Ordination Sundays, Mattins up to the Third Collect is said at 10 o'clock by the Chapter in Choir.

2. The Reception of the Bishop

At twenty-five minutes past ten the Dean's Verger goes to the palace to lead the Bishop's procession to the Cathedral. The Cathedral Choir and Chapter, preceded by the Crucifer, by one of the Canons acting as Subdeacon, and by the Dean acting as Deacon, leave the south transept and proceed by the south aisle to the west door. Arrived at the west end of the nave the Crucifer takes up his position facing west in the middle alley between the last two rows of chairs. The Subdeacon takes up his position west of the Crucifer, and the Deacon west of the Subdeacon, both also facing the west door. To the south of the Subdeacon the Choir is grouped for the singing of the greeting "This is the gate of the Lord . . .".

The Bishop, vested in cope and mitre and carrying his pastoral staff, leads his Chaplains and the Candidates for Ordination from the palace to the west door of the Cathedral so as to reach the latter exactly at half-past ten. The Bishop is followed by his Chaplains, and the Preacher, who walk in pairs. Behind them come the Candidates for the Priesthood, followed by the Candidates for the Diaconate, in pairs. The Bishop goes to the top of the steps leading down from the west door into the nave. There he stops. The Choir and the Chapter are waiting at the foot of the steps to meet him. Standing at the top of the steps the Bishop says:

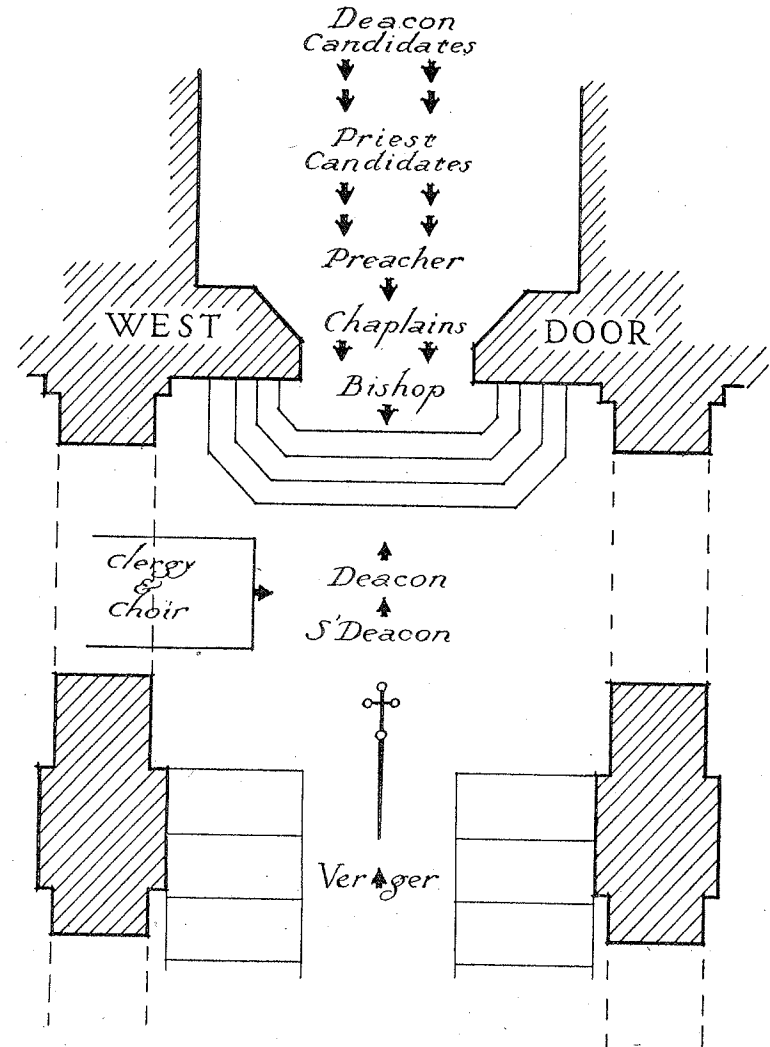
Open to me the gates of righteousness.
I will enter into them.
I will give thanks unto the Lord.

The Choir, facing the Bishop, sings in response:

This is the gate of the Lord.¹
The righteous shall enter into it.
Blessed be he that entereth in the name of the Lord.
We have blessed you out of the house of the Lord.

¹ The music by Geoffrey Shaw (Curwen).

ORDINATION



At an Ordination: the Reception of the Bishop

ORDINATION

Then, with the Cathedral Clergy, they follow the Crucifer, and the procession advances up the nave in the following order: the Verger, the Crucifer, the Choir, the Cathedral Clergy, the Subdeacon, the Deacon, the Bishop, the Bishop's Chaplains, the Candidates for Ordination.

The Choir and the Cathedral Clergy go to their stalls, except the Archdeacon, who sits with the Chaplains. The Subdeacon and Deacon occupy the chairs placed facing west on either side of the Bishop's chair, which is placed at the entrance to the choir. The Bishop goes to his chair, having handed his staff to the Domestic Chaplain who passes with it to a place reserved for him in the choir. The other Chaplains go to the corporation pew, or other place reserved for them, the Preacher to the pulpit, and the Candidates to the front rows of seats in the nave reserved for them, the Priests to the north and the Deacons to the south.

3. *The Sermon*

The Sermon follows. The Bishop wears his mitre.

4. *The Presentation*

The Sermon ended, the Preacher goes to the seat reserved for him in the corporation pew. The Archdeacon presents the Candidates to the Bishop, who sits as during the Sermon, his Chaplain standing behind his chair with the staff. The other Chaplains remain in the corporation pew. The Candidates for the Diaconate leave their places as soon as the Preacher has reached the corporation pew. They stand in front of the Bishop, facing him, but so as not to hide him from the congregation. Immediately after the words 'crime or impediment is' they bow to the Bishop and go back to their places (if no impediment be alleged) and stand. The Candidates for the Priesthood leave their places as soon as the Candidates for the Diaconate have returned. They stand in front of the Bishop, facing him, but so as not to hide him from the congregation. Immediately after the words 'crime or impediment is' they bow to the Bishop and go back to their places (if no impediment be alleged) and stand. The Archdeacon returns to the corporation pew. The Bishop stands and commends the Candidates to the prayers of the people.

ORDINATION

5. *The Litany*

The Sacristan brings forward a faldstool for the Bishop, which he places below the steps leading to the choir. Faldstools are placed on either side of this for the Deacon and Subdeacon. The Bishop hands his mitre to the Deacon, and goes to the faldstool, where he kneels for the Litany. His Chaplain, with the staff, kneels on the floor behind him. Meanwhile the Sacristan takes the Bishop's chair from before the choir screen and places it within the communion benches, facing west. The Litany is sung by the Deacon up to the end of the Lesser Litany, whereupon the Bishop rises, assumes the mitre, and, preceded by Crucifer, Subdeacon, and Deacon, and followed by his Chaplains and the Candidates, proceeds to the high altar. The moment the Litany is ended the Choir begins the Introit.

6. *The Beginning of the Holy Communion*

The Bishop, with the Deacon and Subdeacon, goes to the altar. He hands his staff to the Domestic Chaplain (who places it on the north side of the sanctuary) and his mitre to the Deacon, who sets it on the altar. The Chaplains and the Archdeacon go to the north side of the sanctuary on either side of the throne. The Candidates go to the seats provided for them west of the communion benches, Candidates for the Diaconate on the south side, Candidates for the Priesthood on the north side. All within the sanctuary stand. The Bishop begins the Holy Communion. The Summary of the Law replaces the Ten Commandments. After the Collects, the Bishop puts on his mitre and goes to his throne on the north side of the sanctuary, where he sits during the reading of the Epistle. His Chaplains also sit, on either side of him. The Deacon goes to the sedilia and sits. The Subdeacon reads the Epistle.

7. *The Ordination of Deacons*

The Epistle ended, the Bishop goes to his chair (which is placed well within the sanctuary facing west), where he sits. The Deacon and Subdeacon stand to left and right of him, facing one another. Three of the Bishop's Chaplains stand in a row behind him. The Chaplain on the north holds the New Testaments and Bibles; the Chaplain in the centre holds the pastoral staff; the Chaplain on the south holds the card with the words of ordination. The Clerk appointed brings the Candidates from their places and marshals

ORDINATION

them west of the communion benches in a row before the Bishop, in such a way as not to hide the Bishop from the congregation. The Bishop, seated, asks the questions. Then the Candidates come up one by one for the laying on of hands, in alphabetical order, except that the Candidate selected to read the Gospel comes up last. With the exception of the Gospeller, each Candidate having been ordained, rises, bows, and returns to his place. On his way thither he hands his white stole to the Subdeacon, who arranges it deaconwise upon his left shoulder.

8. *The Gospel*

The Deacon appointed to read the Gospel, when he has been ordained, rises, bows, and moves to the north side of the sanctuary, where his stole is put on him deaconwise by the Subdeacon. The Subdeacon hands the gospel book to the Bishop, who has risen and removed his mitre. The Bishop hands the gospel book to the Gospeller, takes his staff, and, standing before his chair, faces the Gospeller. All stand facing the Gospeller. The Gospeller stands on the north side of the sanctuary, faces west, and reads the Gospel.

9. *The Ordination of Priests*

The Gospel over, the Bishop hands his staff to his Chaplain and sits, mitred. The Gospeller returns to his seat among the newly ordained Deacons. The organ is played while those Clergy in Choir who are to join in the laying on of hands are brought to the sanctuary by the Clerk appointed. These, with the Deacon and the Subdeacon, and the Chaplains standing as during the Ordination of Deacons, form a semicircle round the Bishop. This semicircle remains standing throughout. The Bishop reads the Long Exhortation and puts the questions, sitting. He stands with bared head at 'Almighty God, who hath given' and during the silent prayer, *Veni Creator*, and the following prayer. The Bishop says *Veni Creator* line by line alternately with the rest of the Clergy. The Candidates are brought up in the same way as Candidates for the Diaconate, as soon as those who are to take part in the laying on of hands are within the sanctuary. They stand for the Exhortation, questions, and silence, but kneel during *Veni Creator* and the following prayer. The Bishop sits, mitred, for the Ordination. All the semicircle join with him in the laying on of hands, except the Chaplains, of whom one holds the staff, one the card with the

ORDINATION

words of ordination on it, and the third hands the Bibles to the Bishop. The Candidates come up one by one in alphabetical order. As each is ordained, he rises, bows, and goes to the Subdeacon who arranges his stole over both shoulders. He returns to his place. When the last Candidate has been ordained, the Bishop stands and his chair is removed. The Bishop's staff is placed on the north side of the sanctuary. The Bishop, attended by Deacon and Subdeacon, proceeds to the altar, and his Chaplains to their places on the north of the sanctuary.

10. *The Rest of the Holy Communion*

The Holy Communion proceeds as usual. The Bishop wears his mitre during the Creed. After reciting the Offertory Sentence he goes to his seat at the north side of the sanctuary, where he and his Chaplains sit during the Offertory Hymn. The chalice and paten are prepared at the credence by the Deacon and Subdeacon. The Bishop goes to the altar to receive the alms and the oblations. He removes his mitre during the Prayer for the Church, but resumes it at 'Ye that do truly', and retains it, except for the Confession, till the beginning of the Preface. It is not worn again till the Blessing. The Blessing is given by the Bishop, mitred and with his staff in his hand. After the Blessing he goes to his seat and sits down. The vessels are cleansed by the Deacon and Subdeacon as usual.

11. *The Outgoing Procession*

Verger, Crucifer, Subdeacon, and Deacon precede the Bishop from the altar. He is followed by the Chaplains and the newly ordained, in the same order as that in which they entered. The procession goes through the choir, down the nave, and out of the west door. At the west door the Crucifer, the Subdeacon, and the Deacon stand aside and bow as the Bishop passes. The Verger then conducts him to the palace. The Crucifer leads the Subdeacon and Deacon up the south aisle to the Canons' vestry.

Note

The greeting of the Bishop at the west door of the Cathedral, as described above, takes place whenever the Bishop attends the Cathedral ceremonially.

FESTIVAL PROCESSIONS BEFORE THE SOLEMN EUCHARIST

ALL Processions before the Solemn Eucharist assemble in the south transept in two groups facing north, thus:

1. Verger, Crucifer, Taperers, Thurifer, Subdeacon, Deacon, Book-boy, Celebrant (in cope), the Bishop (if he be present).
2. Chanter (if needed), Children of the Choir, the Lay Vicars, other Clergy.

The hymns for the Procession are given out by the Deacon or Subdeacon from the choir-gate before the Procession begins.

At a signal from the Dean, the Procession begins moving off from the transept and the organ begins.

Group 1 proceeds to the high altar through the south gate of the choir. Arrived at the sanctuary, the group forms up as follows in front of the altar:

Taperer 1, Subdeacon, Priest, Deacon, Taperer 2
Thurifer
Crucifer

The Thurifer and the Crucifer stand outside the sanctuary.

Group 2 enters the choir by the choir-screen, and forms up in such a way that the front boys are in line with the front row of chairs.

The Celebrant sings 'Let us proceed in peace'. The Choir answers 'In the Name of Christ. Amen'. The Procession moves off through the south gate, group 1 leading. The Banner-bearers, who are in readiness in the south transept, join the Procession as it passes, one Banner falling in behind the Celebrant, and the other behind the Lay Vicars. If there be only one banner, the Bearer takes his place behind the Celebrant.

The Procession goes down the south aisle to the west end and up the middle alley. A Station is made at the choir-screen¹ as follows: the Verger and the Crucifer go within the screen and face west; the Book-boy stands on the second step and faces west; the Sacred Ministers form a semicircle before the bottom step. The Taperers stand on the bottom step facing respectively north and

¹ In Eastertide the Station is made at the font instead, and in Christmastide at the crib.

FESTIVAL PROCESSIONS BEFORE THE SOLEMN EUCHARIST

south so as to throw the light on the book. The Thurifer stands on the level to the south of the Deacon, facing north; the Choir remains where it is, in the nave. A Collect is sung by the Celebrant, preceded, if necessary, by a Versicle and Response.

When the Collect is ended the Verger turns and moves towards the altar, followed by the Procession in its usual order, the Ministers advancing to the high altar.

Arrived at the entrance to the sanctuary, the Taperers precede the Sacred Ministers into the sanctuary and go to their normal places, right and left, continuing to hold their candles. The Crucifer and Thurifer step aside, right and left, to allow the Sacred Ministers to enter, and then return to the midst, facing east (the Crucifer behind), where they remain, the Thurifer swinging the censer, until the Celebrant is vested in the chasuble.

Meanwhile the Choir and the Cathedral Clergy stand in files between the choir-stalls, the front boys being at the bottom of the first step by the probationers' pews; they stand thus until after the Collect which concludes the Procession. After this the Choir returns to its stalls and the Liturgy begins.

THE LITANY PROCESSION ON ORDINARY SUNDAYS

THE Procession assembles in the south transept in two groups facing north, thus:

1. Verger, Crucifer, Taperers, Thurifer, Subdeacon, Deacon, Celebrant (in cope).
2. Chanter, Children of the Choir, Lay Vicars, other Clergy.

The Celebrant sings the Invocations of the Litany; the Deprecations and Intercessions are sung by a Priest Vicar or by one of the Ministers. At the words 'Remember not' the Procession moves off, group 1 leading, and group 2 following. The Procession goes down the south aisle to the west door, up the middle alley, and through the choir to the high altar. When the last of the sixfold Kyries is sung, the Ministers should have arrived at the high altar. The other Ministers help the Celebrant to remove his cope. The Subdeacon hands the cope to a Verger or Sacristan who is waiting ready to receive it.

When the singers have arrived completely within the choir they stand in two files, the leading boys being by the steps at the east end of the choristers' seats. The Cathedral Clergy who are in the Choir Procession stand in a single file in the midst of the choir. At the conclusion of the Litany all proceed to their respective places and the Liturgy begins.

When, in Lent, or owing to special circumstances (e.g. in time of war), the Supplication is sung, a Station (as described on p. 22) is made at the choir-screen at the Lord's Prayer, and continues until the Amen after the end of the Collect beginning 'O God, merciful Father'. At the words 'O Lord, arise' the Procession moves towards the altar, where the second Station is made and the second Collect sung (see p. 23).

On weekdays the Litany is sung or said at a faldstool in the midst of the choir.

THE BLESSING OF THE CRIB

ON Christmas Eve the crib is erected in the Chapel of S. Michael, facing up the north aisle. The Christmas tree is placed on the other side of S. Michael's altar. Care is taken that the electric lights are in order, but they are not turned on until the Blessing of the Crib.

Before Evensong on Christmas Eve, the Bishop (if he be present), the Dean and his Assistant Ministers, in copes, with Crucifer, Taperers, and Thurifer, take their places in the sanctuary. They go in procession through the north choir gate, singing a hymn (*English Hymnal*, 15), and move down the north aisle to the crib in the following order: Crucifer, two boys in rochets carrying tapers, Thurifer, Dean, Bishop, Assistant Ministers, Choristers. Arrived at the crib, the Crucifer moves aside to the south, and the Thurifer to the north, the Taperers facing inwards on either side of the Dean. The Gospel appointed for Christmas Eve in the 1928 Prayer Book is read by one of the Assistant Ministers. At the conclusion of the Gospel the Dean says prayers in front of the crib. Then Hymn 30 is sung while the Procession returns by the middle alley to the high altar for the Blessing.

The candelabra are lighted for this service.

CAROL SERVICE

THE Carol Service consists of Lections, Prayers, Carols, and a Procession to the crib.

The following Lections are used:

- (a) S. Luke i, verses 26-35.
- (b) S. Luke ii, verses 1-16.
- (c) S. John i, verses 1-14.

One of the Clergy announces from the pulpit the part to be taken by the people in the singing. The Choir is grouped outside the choir-screen. After Prayers the first Carol is sung. The collection is taken during an organ voluntary.

During the Carol before the Procession, the Clergy retire to assume copes. The Officiant, preceded by Crucifer, Taperers, and Thurifer, and followed immediately by the Bishop (if he be present), enters by the south choir gate and goes to the altar. The other Clergy wait inside the south gate of the choir to take their places at the end of the Officiant's Procession. The Officiant sings 'Let us proceed in peace', to which the Choir responds 'In the Name of Christ. Amen'. The Crucifer then leads the Procession through the north choir gate to the crib, where a Station is made after the same manner as on Christmas Eve. After that the Procession goes up the middle alley to the altar for the Blessing.

The candelabra are lighted for this service.

THE EPIPHANY PROCESSION

BEFORE darkness, the following groups of persons take up their positions in the ambulatory, to the east of S. Richard's altar, all facing north:

- (a) Nearest the platform, in file, (1) the Light Bearer, (2) those representing the Kings, bearing their gifts (one carrying the censer with incense in it), and each one preceded by his attendant bearing a large candle;
- (b) To the east of them, the Crucifer, the Taperers, the Book-boy, the Dean, and the Bishop, if he be present;
- (c) To the east of them, the Children of the Choir with their candles.

To the south of these come those playing on the Recorders.

N.B. The communion benches and all the chairs are removed from the choir before the Procession begins.

Before the service begins the Dean (or the Senior Priest) goes to the pulpit to explain the service. Then he goes to his place near S. Richard's altar and assumes his cope. The children, sitting in the nave, leave their places, proceed to the south choir aisle, and, taking lighted candles in their handkerchiefs, follow the Recorders in pairs.

The Procession takes the following order:

- Light Bearer.
- Kings.
- Dean's Procession.
- Bishop.
- Cathedral Clergy (*seniores priores*).
- Children of the Choir.
- Recorders.
- Other children with lighted candles.

As soon as possible after the Procession has passed beyond the north choir gate, the persons forming the Epiphany Tableau take up their places in front of the high altar.

As the Procession passes to the crib, the Carol 'We three Kings of Orient are' is sung. Arrived at the crib, the Kings and their

THE EPIPHANY PROCESSION

attendants take their places to the south of the crib facing north. Behind the Kings stands the Light Bearer, and in front of them the Crucifer, also facing north. The Dean and the Taperers stand in front of the crib for prayers.

At a signal from the Dean the Light Bearer moves off again, leading the Procession up the middle alley towards the high altar before which the Tableau has now been arranged. The Kings enter the sanctuary with their attendants, offer their gifts, and then take up their positions in the Tableau. Arrived before the communion step the Dean takes his position in the centre, the other Clergy to the south, and the Choristers in a semicircle on either side with the Recorders to the north and with the Bishop in the midst. The other children stand behind, until the Dean kneels, when all kneel and make an act of devotion to the Christ Child. At a signal from one of the Clergy (who has been shown to the children beforehand) the children raise their candles, to lower them when the Priest's hand is lowered. The Dean then says 'Jesu, my lord, I thee adore; O make me love thee more and more', in which the children join. At the request of the Dean, the Bishop, rising in his place, pronounces the Blessing. The Clergy and Choir retire through the south choir gate first. The children depart by the south choir gate handing their candles to persons appointed to receive them. (The north choir gate should have been shut after the members of the Tableau have entered, and opened only after the Blessing.)

The general congregation comes into the choir by the north gate to view the Tableau and, after passing before the Tableau, leaves the choir by the south gate.

Persons are appointed to stand by the Christmas tree to receive the children's offerings during the Procession.

Note for Verger in charge of Lights

Before the Procession begins, the altar candles of all the chapels are lighted. Until the station at the crib, no other light is lighted in the church, save those candles carried by hand.

Immediately the Procession leaves the crib, the western candelabrum in the choir is lighted, then the eastern candelabrum, and after this the candles before the Tableau. Then, when the Procession has entered the choir, the altar floodlights are lighted.

THE EPIPHANY PROCESSION

Note for the Tableau

The persons in the Tableau take up their positions before the altar immediately the Light Bearer reaches the crib. They stand at ease until the floodlights are turned on to them. At the end they leave the sanctuary by the doors in the altar screen at a signal from one of the clergy.

Note for Stewards

All Stewards help in seating children on arrival, and in giving out candles and sheets of music. Six Stewards are needed to help in lighting candles at the end of the south aisle, near the Priest Vicars' vestry.

Stewards help to collect candles at the north choir gate afterwards.

Stewards also collect alms from the congregation at both west and south doors as the people leave the Cathedral.

LENT USE

THE lenten-white vestments proper to the season are used from Ash Wednesday onwards. The lenten chasuble (with red linen stole and maniple) is used at all Eucharists of the season, the amice having a red apparel. There is no apparel on the albe. The other Ministers at the Solemn Eucharist are similarly vested. The Servers wear lenten amices and plain albes.

The altars are covered with lenten-white frontals of unbleached linen, suitably marked; the reredos of the high altar is similarly covered and, where practicable, the reredos at every other altar.

In Passiontide the Celebrant wears a red linen chasuble. All the Ministers and Servers wear black apparels on the amices. All altars retain their lenten array except the high altar, where a frontal of red and black linen is used.

If Lady Day or S. Richard's Day occur in Lent, the only change that is made is that the second best white frontal is used at the high altar. (See also p. 46.)

PALM SUNDAY

ROSEMARY is provided for the Ministers and Servers, palm for the Canons and the people.

Choristers bring their palms with them, having had them blessed before the service.

A palm is fastened to the processional cross.

Palms in dishes are arranged on the footpace at the south end of the altar. Those for the Ministers, Thurifer, and Taperers are placed on the altar, towards the south.

The Ministers enter the sanctuary by the south choir gate, the Celebrant wearing the Passiontide cope. The Crucifer, Taperers, and Thurifer enter the sanctuary and go to the north side, where they stand facing south, the Crucifer flanked by the Taperers, and the Thurifer standing to the south of the Crucifer. The Celebrant stands before the altar, facing the Deacon, who stands below the footpace in the midst of the sanctuary and sings the Gospel, S. John xii, verses 12-19. The Celebrant then blesses the palms with the form given on page 49. (Diagram p. 32.)

For the Blessing of Palms the Celebrant stands at the south end of the altar. The Deacon stands behind him facing east, the Subdeacon stands on a level with the Deacon to the north, also facing east.

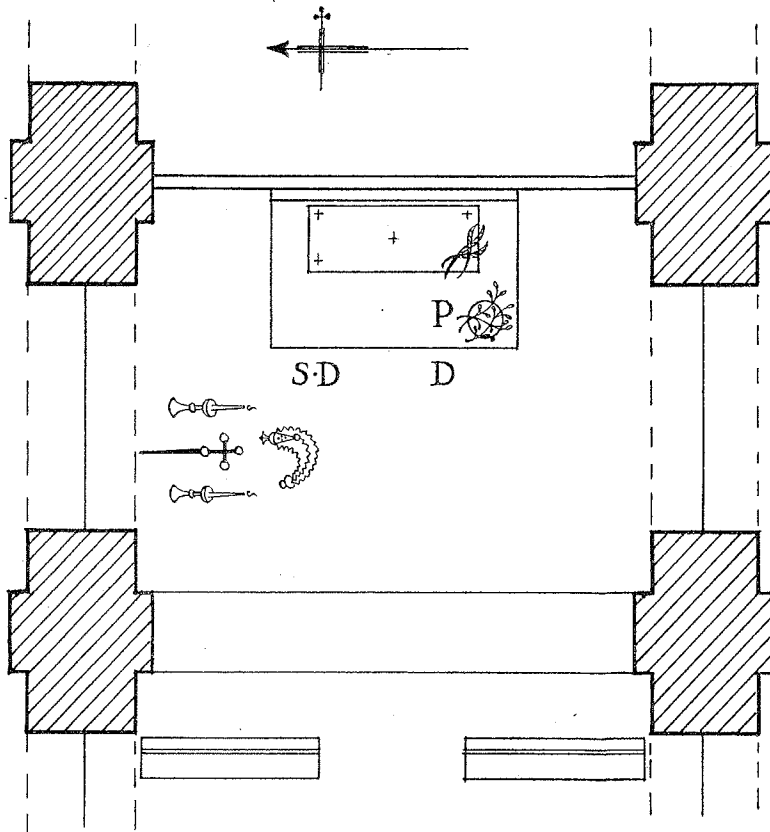
After the Blessing of Palms, Hymns 617, 618, and 619 (*English Hymnal*) are announced by the Subdeacon and sung during the distribution of palms, the congregation passing through the choir to receive their palms.

The Celebrant takes his own palm and distributes in the following order: Deacon, Subdeacon, Thurifer, and Taperers. The Crucifer remains standing on the north side of the sacarium. The Celebrant and Deacon go to the entrance to the sacarium to distribute to the Canons and the people. The Thurifer stands inside the sacarium behind the Celebrant and the Deacon, and swings his censer facing west. The Taperers put down their candles, take the dishes of palms from the footpace, and supply the Celebrant and the Deacon respectively, who stand just outside the communion benches.

As soon as Hymn 617 has begun, the Canons come up to receive their palms. When the Clergy are ready the Verger leads the people in two lines through the choir to receive their palms, one

PALM SUNDAY

line receiving from the Celebrant, the other line from the Deacon. When they have received their palms the people pass out through the north and south choir gates.



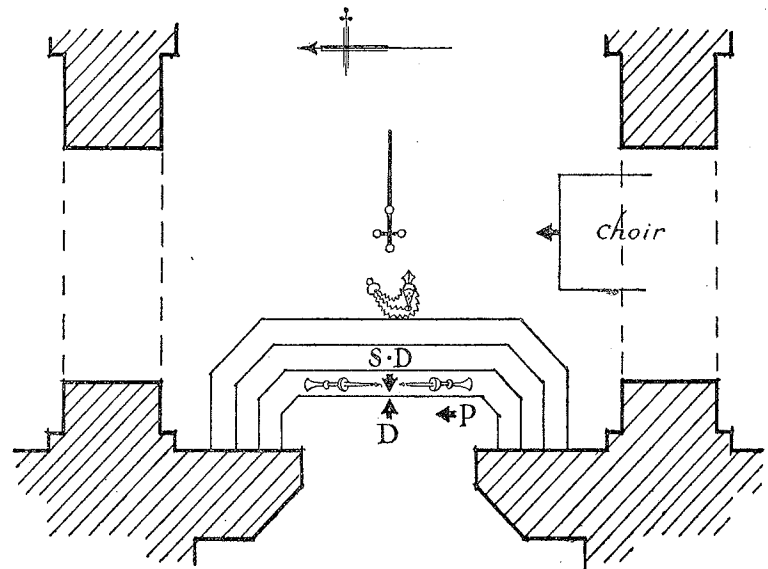
Palm Sunday: the Blessing of Palms

The Hymns for the Procession (namely, 622 and 623) are announced. The Celebrant sings 'Let us proceed in peace', and the Procession moves off in the usual way, the Subdeacon carrying the gospel book. It should reach the west door by the time the fourth verse of Hymn 622 has been sung.

At the west door the first Station is made. The Deacon stands on the top step and sings (without Title or Gloria) the Gospel for the first Sunday in Advent down to verse 11 ('Nazareth of Galilee'). The positions of the Ministers are as follows: The Deacon stands

PALM SUNDAY

on the top step, the Celebrant standing to his right. The Subdeacon stands on the second step, holding the book for the Deacon. The Thurifer stands below the steps east of the Subdeacon, the Crucifer stands behind the Thurifer. Both face west. The Taperers stand facing one another on the third step so as to throw the light on the book. The people face west.



Palm Sunday: the First Station

The Choir sings the Anthem 'Hosanna to the Son of David', by Weelkes, standing in a group on the south side. The Procession moves up the centre, finishing Hymn 622. At the choir-screen the second Station is made. The Celebrant sings 'O Saviour of the world, who by thy Cross and precious Blood hast redeemed us,' and the Choir replies 'Save us and help us, we humbly beseech thee, O Lord.' The Procession passes through the choir singing Hymn 623. At the end of the Hymn the Versicle 'Deliver me from mine enemies, O God' is sung. The Choir replies 'Defend me from them that rise up against me', and the Procession concludes with a Collect said before the high altar (p. 49).

Note. Before the service begins the congregation is invited to join in the Procession. Those who remain in their seats are requested to face west during the reading of the station gospel.

MAUNDY THURSDAY

The Eucharist

THERE is only one celebration of the Holy Communion, at 8 a.m. It is a Solemn Eucharist, and everybody communicates, Ministers, Servers, Canons, Choir, Vergers, and Sacristans, in that order. The altar is vested in white, the second-best vestments are used, and the candelabra are lighted. After the Consecration the Servers kneel in a row on the top step inside the sanctuary to receive Communion.

The Washing of the Altars

This follows Mattins. The Ministers assemble in the south transept, vested in albes and amices, and three Servers in rochets. One Server carries the book, one the bowl with cloths, and one the cruets of wine and water. The Sacristan carries the branch of palm. A Chanter is in attendance to sing the Antiphons and Responds.

The altars are stripped of frontals before the service, and so remain until they are dressed for Easter Day. Fair linen cloths only are left.

The Celebrant and Servers approach the high altar by the south choir gate. The Chanter stands outside the communion benches. The Celebrant (or the Assistant Priest) reads the Gospel (S. John xiii, verses 31-35).

At each altar the Celebrant says the Collect of the Mystery or Saint to which the altar is dedicated. The fair linen cloth is removed and the Chanter begins a Respond, e.g. 'My soul is exceeding sorrowful' (*Services in Holy Week*, p. 20, Plainsong and Medieval Music Society) or one of the Antiphons, e.g. 'A new commandment I give you' (*ibid.*, p. 17). The Assistant Priest takes the cruets and gives them to the Celebrant, who pours wine and water on to the consecration crosses, if there be any. The other Server gives the branch to the Celebrant, who with it sweeps water over the altar, and wipes it with a cloth.

(*Note.* If the altar be of stone plenty of water may be used; if of wood, water should be used sparingly.)

The Celebrant hands back the branch and cloths to the Servers,

MAUNDY THURSDAY

and the Procession moves round to the next altar. The order in which the altars are washed is as follows:

1. The high altar.
2. S. Richard.
3. S. Mary Magdalen.
4. The Lady altar.
5. S. Catherine.
6. SS. Thomas and Edmund.
7. S. Michael.
8. S. George.
9. S. Clement.

At the end all return to the high altar for a final prayer, and then depart by the south choir gate.

GOOD FRIDAY

Prime

THE order for Prime set forth in the 1928 Prayer Book is said at 8 a.m. or some other convenient hour.

Mattins

At 10 a.m. Mattins is said to the end of the Third Collect, when a Sermon is preached.

The Three Hours

The Litany, the Ante-Communion Service, and Evensong are said or sung between the hours of 12 and 3 according to the order which will be found at p. 73. (The music for the Passion, Antiphons, and the Reproaches is given in *A Liturgical Service for Good Friday*, S.P.C.K.) At 12 o'clock the Dean, or some other member of the Cathedral body, goes into the pulpit and gives out the necessary ceremonial directions. Care should be taken to point out that those who wish to make an act of devotion before the Cross should enter the choir by the south choir gate, make their act of reverence, and return to their seats through the north choir gate. The first Hymn is then given out. No other notices are given out until the Hymn after Evensong.

The three Sacred Ministers, vested in albes and amices, enter and go to the corporation pew or other convenient place. The Preacher goes to the pulpit and gives his opening Address. For the Litany which follows, said by the Deacon, the three Ministers go to faldstools which have been placed outside the choir, before the choir-screen. The Litany ended, the Ministers go out and the faldstools are removed. The Preacher goes to his stall in the choir and remains there. The three Sacred Ministers enter again by the south choir gate, the Celebrant in Passiontide chasuble, preceded by the Lenten Cross and two Servers in rochets. The Servers and Ministers go to the altar. The Choir enters and goes to the stalls.

The Ante-Communion Service then begins, the Ministers and Servers standing in their accustomed positions. Meanwhile the three Singers of the Passion, vested in albes and amices, have taken their places in chairs near the altar. During the Tract and Sequence the three Ministers are at their places in the sedilia.

GOOD FRIDAY

Towards the end of the Sequence the two Servers take the epistle book and gospel book from the altar. They go to the place where the Passion is sung. Standing on either side of the gospel lectern, they hold their books as support for the music of those that sing the parts of Christus and Synagoga. The Narrator rests his music book on the gospel lectern, which has been set in the midst of the choir, facing west.

At the words '... gave up the ghost', the three Readers of the Passion turn and bow profoundly, and silence is observed for a space. The Narrator continues the Passion without note. The Passion concluded, the Readers depart to their places unless the Deacon be one of the Readers. The Gospel, S. John xix, verses 38-end, follows immediately and is read by the Deacon, without note, from the gospel lectern.

At the end of the Gospel the three Ministers go to the altar for the Creed. During the Creed the Preacher goes to the pulpit. The Sacred Ministers sit at the sedilia while the Sermon is preached. During the Offertory there is a hymn, when the alms are collected. The Prayer for the Church follows, and Collects *ad libitum*.

The Pilgrimage to the Cross

The Cross over the pulpit has been taken down before the service and, covered with the Passiontide humeral veil and flanked by two unlighted candles, has been set on a table near the credence. When the prayers are finished the Sacristan brings the table and places it in the midst, west of the communion benches. The Celebrant carries the Cross, and the Deacon carries the two candles. The Cross is set on the table, and the Subdeacon removes the veil. The Verger gives a taper to a Server, who lights the candles. This done, one of the Singers of the Passion, facing west, sings the antiphon 'Behold the Cross displayed' (*English Hymnal*, p. 893; *Services in Holy Week*, p. 29). Before the service a card has been placed on the table by the Verger, on which are written or printed the words:

'O Saviour of the world, who by thy Cross and precious Blood
hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.'

The Choir begins the Reproaches. The three Ministers venerate in turn. Having done so, they stand to the south, facing north. The Crucifer and Taperers venerate. The Cathedral Clergy venerate.

GOOD FRIDAY

The Crucifer leads the Ministers out of the choir by the south gate. The Taperers remain standing facing inwards on either side of the Cross throughout the Veneration. The people then venerate, coming in by the south gate and passing out by the north gate of the choir. The Reproaches ended, the Choir goes out silently by the west gate.

At 2.30 the Preacher goes into the pulpit and delivers his final Address of ten minutes. The Clergy meanwhile have put on choir habit, and gone into the choir ready to begin Evensong at twenty minutes to three. After the Third Collect the final Hymn is given out, and the service concludes with a Blessing from the chancel step, at 3 p.m.

SAINT GEORGE'S DAY

THE Cathedral flag is flown.

The panels in S. George's Chapel are thrown open.

Early Eucharists are celebrated in S. George's Chapel.

At 10.30 the candelabra in the choir and in S. George's Chapel are lighted.

The altar lights are lighted in both places.

The prayer cards of S. George and of the Fallen are placed on S. George's altar.

The flag of S. George and the Union Jack are brought from the Priest Vicar's vestry and placed one on either side of the west gate of the choir.

The Order of the Memorial Service of the Royal Sussex Regiment is as follows:

Sentence, Confession and Absolution, Psalm 100, Lesson (Ecclesiasticus xlv, verses 1-15), Hymn 470 (*E. H.*), Address.

The Address concluded, a Procession is made to the Chapel of S. George, while the Hymn 'O Valiant Hearts' is sung. The following is the order of the procession: The flag of S. George and the Union Jack (carried by men of the Royal Sussex Regiment), the Dean and Chapter (*seniores priores*), the Mayor and Corporation, representatives of the Regiment. Arrived at the chapel the Flag-bearers stand on each side of the gate. The Dean stands at the altar, the rest of the Cathedral Clergy grouped behind him. The Dean makes the Commemoration, using the Prayer of S. George, the Prayer for the Fallen, and others *ad libitum*. The congregation is asked to face towards the Chapel during the Commemoration. As the procession returns to the choir the Hymn 'God of our fathers, known of old' is sung, during which a collection is taken for the S. George's Chapel Fund. The Dean and the Cathedral Clergy go to the high altar. The Dean gives the Blessing. He and the other Clergy remain facing east while 'God save the King' is sung and the Last Post and Reveille are sounded.

THE FEAST OF THE TRANSLATION OF SAINT RICHARD

ON the Feast of the Translation of S. Richard of Chichester (16 June) it is customary to make a visit to S. Richard's altar. This may take the form of a procession that includes the congregation in the nave; or it may take the form of a procession which passes straight from the choir to the altar of S. Richard. In either case the Clergy and Choir take up their normal places in the choir as at the beginning of other processions. If worshippers in the nave are to be included in the procession, the Crucifer leads the procession out of the south gate of the choir, as usual, so far as the south door. The procession moves across the Cathedral from south to north, and up the north choir aisle to the altar of S. Richard where the Station is made in the following way. The Dean and members of the Chapter ascend the steps and stand in line to the west of the altar of S. Richard, facing east. The other Ministers and the congregation take their positions as shown on the opposite page.

At S. Richard's altar the following prayers are said:

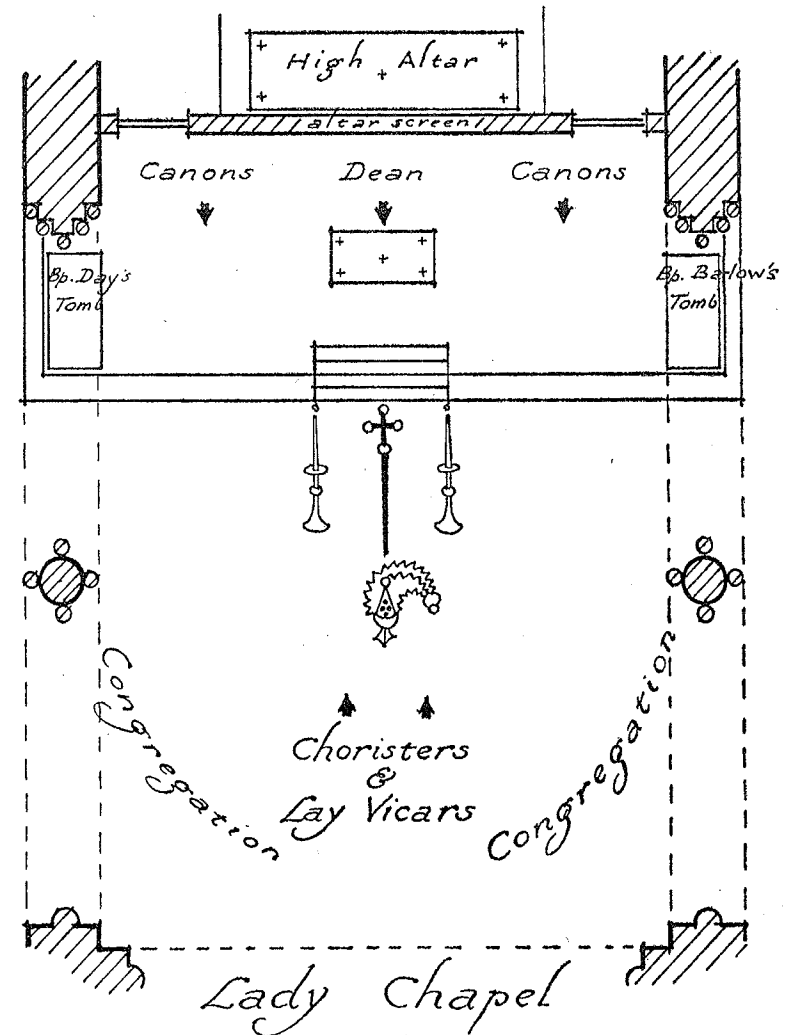
1. Collect for a Bishop.
2. S. Richard's Prayer.
3. Collect of All Saints.

The Blessing follows.

The Dean's Procession then leads the way back to the south transept for the dismissal.

The same order of proceedings is observed if the procession does not go down into the nave, except that the Crucifer leads the procession straight from the high altar to the altar of S. Richard.

Before the service, rose petals are customarily strewn on the pavement around S. Richard's altar. The candles on S. Richard's altar are lighted, also the candles on the lamp-candelabrum at that altar. The choir candelabra are lighted.



S. Richard's Day: Station at S. Richard's Altar

LIGHTS

Altar Lights

THE two candles on the altar are lighted at every celebration of the Holy Communion, at the offices of Morning and Evening Prayer, at Ordinations and Confirmations, and at all other services if of a festal character.¹

Sanctuary Lamps

The sanctuary lamp before the high altar and the lamp before the altar of S. Richard are always kept lighted, if circumstances permit.

The Candelabra

(a) The days of High Service upon which the choir candelabra will be lighted are as follows:

Christmas Day.
S. Stephen's Day.
S. John the Evangelist's Day.
The Innocents' Day.
The Sunday after Christmas Day.
The Epiphany.
The First Sunday after the Epiphany.
S. Richard's Day (3 April) when observed, viz. when it does not fall in the fortnight of Passiontide, or in Easter Week.
S. George's Day (at the Memorial Service of the Royal Sussex Regiment).
Easter Day.
Monday in Easter Week.
The First Sunday after Easter.
The Ascension Day.
Sunday after Ascension Day.
Whit-Sunday.
Monday in Whitsun-Week.
Trinity Sunday.
The Feast of the Translation of S. Richard of Chichester (16 June).
The Feast of Dedication (the first Sunday in October).

¹ See note on page 77.

LIGHTS

(b) On the following occasions also the choir candelabra will be lighted:

The Commemoration of Benefactors.
The Enthronement of a Bishop.
The Installation of a Dean.
The Installation of a Canon.
The Ordination of Priests or Deacons.
Confirmations.

(c) Christmas Eve: for the Blessing of the Crib, and for Evensong.

The Carol Service.
The Feast of the Purification of Mary the Blessed Virgin.
Maundy Thursday, for the Solemn Eucharist.

THE CATHEDRAL FLAG

THE cathedral flag is flown on all those occasions enumerated under sections (a) and (b) indicating when the choir candelabra are lighted (pages 42-43), but it is not flown on the occasions under section (c).

In addition the cathedral flag is flown on the anniversary of the King's Birthday, on the anniversary of the King's Accession, when the newly elected Mayor attends Divine Service, and on Remembrance Sunday, when the candelabra are not lighted.

THE LITURGICAL COLOURS

THE liturgical colours as used in the Cathedral are as follows:

Advent	Blue
Christmas and its Octave	Best White
Epiphany and its Octave	Second-best White
After Epiphany	Green
Septuagesima to Ash Wednesday	Blue
Lent	Lenten White
Passiontide	Passiontide Red
Maundy Thursday	Second-best White
Easter Day and its Octave	Best White
After Low Sunday to Ascension Day	Second-best White
Rogation Days	Blue
Ascensiontide	Best White
Whitsuntide	Red
Trinity Sunday	Best White
After Trinity	Green
The Translation of S. Richard	Best White
The Nativity of S. John Baptist	Second-best White
S. Michael and All Angels	Second-best White
The Feast of the Dedication	Second-best White
The Transfiguration	Second-best White
All Saints	Second-best White
Apostles, Evangelists, Martyrs	Red
Days of the Blessed Virgin Mary	Second-best White
Abbots, Abbesses	Yellow
Bishops, Confessors, Doctors	Yellow
Virgins	White
Matrons	Yellow
Commemoration of Benefactors	Second-best White
S. John before the Latin Gate	White
The Name of Jesus	White
Beheading of S. John the Baptist	Red
Holy Cross Day	Red
The Commemoration of All Souls	Blue
Saints, Martyrs, and Doctors of the Church of England	Yellow

THE LITURGICAL COLOURS

Ordination	Best White
Confirmation	Second-best White
The Burial of the Dead	Blue

On days when there is High Service the frontals of all altars which possess a change of frontal are changed. On other red-letter days only the frontal of the high altar is changed.

On black-letter days there is no change of frontal.

On red-letter days occurring in Lent the frontal at the high altar alone is changed in accordance with the colour of the Feast.

COLLECTS FOR USE
AT STATIONS IN THE PROCESSION
AND ON OTHER OCCASIONS

Christmas Eve

- ¹ **O** GOD, who makest us glad with the yearly remembrance of the birth of thy only Son, Jesus Christ: Grant that as we joyfully receive him for our redeemer, so we may with sure confidence behold him, when he shall come to be our judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

- ² **O** GOD, who hast caused this most holy night to shine with the illumination of the true light: Grant, we beseech thee, that as we have known the mysteries of this light on earth, we may also attain to the full enjoyment thereof in heaven; through Jesus Christ our Lord.

- ³ **O** ALMIGHTY God, who hast largely shed on us the illumination of thy incarnate Word: Grant that our minds may by faith be filled with that heavenly light, and our wills strengthened to show forth thy glory by our deeds; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth evermore.

Christmas Day

¹ **O** GOD, who makest us glad with the yearly remembrance of the birth of thy only Son, Jesus Christ: Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

² **O** CHRIST, almighty Son of God, come graciously, we pray thee, on the day of thy Nativity to be the Saviour of thy people; deliver us by thy loving-kindness from all temporal fear, and fill our hearts with the confidence of thy eternal love; who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end.

The Epiphany

¹ **A**LMIGHTY and everlasting God, true light of faithful souls; who hast hallowed this festival with the first-fruits of the offerings of the Gentiles: Fill with thy glory, we beseech thee, the whole world; that, all nations being brought under thy dominion, thou mayest manifest thyself to them in the clear shining of thy truth; through Jesus Christ our Lord.

² **A**LMIGHTY and everlasting God, who according to thy eternal purpose hast manifested in the world the unsearchable riches of thy Christ, that all men might have access to thee in boldness and confidence: Give us grace to seek thee diligently, and with all our gifts to worship thee thankfully; through Jesus Christ our Lord.

*Palm Sunday**The Blessing of Palms*

V. The Lord be with you;

R. And with thy spirit.

Let us pray.

ALMIGHTY God, who gavest thine only Son to suffer upon earth for our redemption: Send thy blessing upon us who now make our prayer unto thee, and sanctify to our use these branches of palm and other trees; that all who shall take them in thy name may enjoy the fullness of thy heavenly benediction, and serve thee in all good works, till they come to the joy everlasting; through the same Jesus Christ our Lord, who liveth with thee and the Holy Ghost, one God, world without end.

At the Choir-Screen

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;

R. Save us and help us, we humbly beseech thee, O Lord.

After the Procession

LORD Jesu Christ, Son of the living God, set thy holy passion, cross, and death, between thy judgment and our souls, both now and at the hour of our death. And moreover vouchsafe to the living, mercy and grace; to the faithful departed, eternal rest; to thy holy Church unity and concord; and to us sinners, life and joy everlasting: who livest and reignest with the Father and the Holy Ghost, God for ever and ever.

Eastertide

¹ **G**RANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord.

² **A**LL-POWERFUL and everliving God, we beseech thee grant unto us thy servants that we may enter with pure hearts and minds into the mysteries of the Paschal Feast, and that, being risen with Christ, we may rejoice in the glory of them that are born again; through the same Jesus Christ our Lord.

³ **O** GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily unto sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord.

Ascensiontide

¹ **G**RANT, we beseech thee, almighty God, that the faithful members of thy Son may thither follow, whither our Head and Chief has gone before; who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

² **O** GOD, who hast gone up on high, leading captivity captive: Bestow on men the gift of eternal peace, lifting up our hearts, with angels and archangels and with all the company of heaven, to worship thee on thy eternal throne; who with the Father and the Holy Ghost livest and reignest, ever one God, world without end.

Whitsuntide

¹ **W**E beseech thee, O Lord, let the power of the Holy Spirit be present in our midst; that it may both mercifully cleanse our hearts, and protect us from all adversities; through Jesus Christ our Lord.

² **O** GOD, who wast pleased to send on thy disciples the Holy Spirit, the Paraclete, in the burning fire of thy love: Grant to thy people to be fervent in the unity of faith; that, evermore abiding in thee, they may be found steadfast both in faith and works; through Jesus Christ our Lord.

Trinity Sunday

¹ **O** GOD, who art ever one Lord, eternal, infinite, almighty: Grant that we, who owe our being to thy pleasure, may verily be born again into thy kingdom, and with all created things may render thee due glory and honour and thanks; through Jesus Christ our Saviour, who with thee, O Father, and with thee, O Holy Ghost, livest and reignest, one God, world without end.

² **A**LMIGHTY and triune God, grant us grace to desire faithfully knowledge of thy eternal Godhead, to venerate the majesty of thy glory, and to desire with true sincerity of heart thine ineffable charity; so that, seeking thy face evermore, we may find our peace and rest in that holy and heavenly country, where thou livest and reignest, Father, Son, and Holy Ghost, one God, for ever and ever, world without end.

Dedication Festival

¹ **O** ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord.

² **O** LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord.

*On Maundy Thursday
at the Stripping*

At the High altar: The Holy Trinity

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end.

S. Richard

O GOD, the light of the faithful, and shepherd of souls, who didst set blessed Richard to be a Bishop in the Church, that he might feed thy sheep by his word and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord.

S. Mary Magdalen

O ALMIGHTY God, whose blessed Son did call and sanctify Mary Magdalen to be a witness to his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and alway serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

At the Lady altar

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord.

S. Catherine

O GOD, who didst endue thy holy Virgin Catherine with grace to witness a good confession and to suffer gladly for thy sake: Grant that we, after her example, may be found ready when the Bridegroom cometh, and enter with him to the marriage feast; through the same thy Son Jesus Christ our Lord.

SS. Thomas and Edmund

O GOD, the light of the faithful, and shepherd of souls, who didst set blessed Thomas and blessed Edmund to be Bishops in the Church, that they might feed thy sheep by their word and guide them by their example: Grant us, we pray thee, to keep the faith which they taught, and to follow in their footsteps; through Jesus Christ our Lord.

S. Michael

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord.

S. George

ALMIGHTY God, by whose grace and power thy holy Martyr George triumphed over suffering, and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord.

S. Clement

ALMIGHTY God, by whose grace and power thy holy Martyr Clement triumphed over suffering, and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord.

At the conclusion, before the High altar

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord.

COLLECTS

Saint Richard of Chichester: 16 June

ALMIGHTY God, who didst strengthen thy Church in holiness through the noble works and doctrine of thy Confessor and Bishop, Saint Richard of Chichester: Mercifully grant that we, who commemorate his godly life, may follow the example of his constancy and courage, and also with him may come unto the blessed fellowship of thy Saints; through Jesus Christ our Lord.

Saint Wilfrid: 12 October

O GOD, who by the preaching of thy blessed servant, Saint Wilfrid, didst cause the light of the Gospel to shine in this land: Grant we beseech thee, that having his life and labours in remembrance, we may shew forth our thankfulness unto thee for the same, by following the example of his zeal and patience: through Jesus Christ our Lord.

FORMS AND
OFFICES

THE FORM OF
ADMITTING A DIGNITARY OR
PREBENDARY

IN THE CATHEDRAL CHURCH OF CHICHESTER

ACCORDING TO THE STATUTES AND CUSTOMS OF THE AFORESAID
CATHEDRAL CHURCH

The Dignitary or Prebendary will remain in the Robing Room until the First Lesson has been read. He will then be conducted by the Chapter Clerk to the nave of the Cathedral, where the Dean (or his deputy) will be present. The Bishop's Mandate will then be handed to the Dean, who will direct the Chapter Clerk to read the same; after which the Prebendary or Canon will be thus questioned:

The Dean's Question:

Will you promise and swear due Fealty to this Church, obedience to the Dean and Chapter, residence according to the custom of this Church, that you will not reveal the secrets of the Chapter and that you will observe the ancient and approved customs of the Church?

He shall answer:

I promise.

This done, the Dean or President is to deliver him a book, with a rod, and a loaf of common bread placed over it, saying:

I receive you to be a Canon of this Church and invest you in the Canonry (or this Prebend of —) by this Book as to Spirituals, and this Bread as to Temporals.

THE FORM OF ADMITTING A DIGNITARY OR PREBENDARY

The new Dignitary or Prebendary shall proceed to the choir, where a stall or place shall be assigned to him in the following form:

By virtue of this mandate of the Lord Bishop, I assign you the stall in this choir, and the place in the chapter due of old and by custom belonging to the Dignity or Office of Canon of this Cathedral (or Prebend of —).

Then shall be sung Te Deum (or Magnificat, if the installation be during Evensong).

THE FORM OF
ADMITTING A CHORISTER

On the day appointed a carpet is spread in the choir and on it is placed the Dean's chair, facing west. Before Mattins or Evensong, the Boy to be admitted shall be brought by the Precentor (or in his absence by the Succentor) to the Dean (or in his absence to the Senior Canon), at such place in the choir as shall be directed, the Senior Chorister attending and holding the surplice to be worn by the Boy to be admitted.

The Precentor shall then say:

Mr. Dean (Mr. President), I present to you this Boy (A.B., naming him) to be admitted a Chorister of this Cathedral Church.

When more than one Chorister is to be admitted on the same day, it shall suffice for the Precentor to present them together, and for the Person admitting to ask the following questions.

The Person admitting shall then ask the Boy or Boys to be admitted the questions following, by name:

Dost thou (or Do you) desire to be admitted a Chorister (or Choristers) of this Cathedral Church?

Answer. I do.

Dost thou (or Do you) promise obedience to the Dean and Chapter, and to all Officers duly set over you?

Answer. I do.

Then shall each Boy to be admitted kneel down before the Person admitting, who, taking the Boy's hands between his own, and addressing him by name, shall say:

In the Name of the Father, and of the Son, and of the Holy Ghost, I admit thee (A.B., naming him) a Chorister of this Church. Amen.

Then shall the Dean hand the Boy a Book of Common Prayer.

Then shall the Boy put on his surplice, and stand before the Person admitting, who shall thus address him, the plural number being used for the singular when more than one Boy is admitted, both here and in the Prayer following:

Take thou good heed that what thou singest with thy lips, thou dost believe in thy heart, and what thou believest in thy heart, thou dost practise in thy life, and may God grant thee grace so to worship and serve him on earth, that thou mayest praise him eternally among the redeemed in Heaven. *Amen.*

Then all shall kneel except the Person admitting, who, standing up, shall say:

Let us pray.

ALMIGHTY and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine majesty: We make our supplications to thee for thy servants here present, and more especially for him who has [*or those who have*] now been admitted to a place in the Choir of this Cathedral Church. Let thy fatherly hand ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy holy word that, in the end, they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Then shall the Person admitting return to his stall in the choir, and the Boy shall take his appointed place, and the Psalm shall be chanted:

PSALM 122. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

Our feet shall stand in thy gates : O Jerusalem.

Jerusalem is built as a city : that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgement : even the seat of the house of David.

O pray for the peace of Jerusalem : they shall prosper that love thee.

Peace be within thy walls : and plenteousness within thy palaces.

For my brethren and companions' sakes : I will wish thee prosperity.

Yea, because of the house of the Lord our God : I will seek to do thee good.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Then shall the Person admitting (or the Bishop being present) say:

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you always. *Amen.*

OFFICE

TO BE SAID AT THE CONCLUSION OF THE NEXT SERVICE
IN THE CATHEDRAL HELD AFTER INFORMATION HAS BEEN
RECEIVED OF THE

DEATH OF A BISHOP OF THE DIOCESE, OR OF A MEMBER OF THE CHAPTER

To be said or sung, all kneeling:

IN the Name of the Father, and of the Son, and of the Holy Ghost.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Antiphon

IF thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.
O let thine ears consider well: the voice of my complaint.

AFTER THE DEATH OF A BISHOP OF THE DIOCESE

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

V. Lord, hear our prayer.

R. And let our cry come unto thee.

Priest:

Let us pray.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver thy servant [*here name the Member departed*] out of the miseries of this sinful world;

beseeking thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

V. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us:

R. Save us and help us, we humbly beseech thee, O Lord.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

GRANT to us, O Lord, together with all thy faithful departed, peace, light, and refreshment. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE
PILGRIMS' OFFICE

The Officiant shall say the Antiphon:

THE Lord shall preserve thy going out, and thy coming in.

PSALM 121. *Levavi oculos.*

To be said by Officiant and Pilgrims, in half verses.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the Lord : who hath made heaven and earth.

He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

Behold, he that keepeth Israel : shall neither slumber nor sleep.

The Lord himself is thy keeper : the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day : neither the moon by night.

The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

THE PILGRIMS' OFFICE

All shall repeat the Antiphon:

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

V. O Lord, save thy servants;

R. Which put their trust in thee.

V. Send us help, O Lord, from thy sanctuary;

R. And strengthen us out of Sion.

V. Be unto us, O Lord, a strong tower;

R. From the face of the enemy.

V. Let no evil happen unto us;

R. Nor the son of wickedness approach to hurt us.

V. Blessed be the Lord daily;

R. And may the God of our salvation make our journey prosperous.

V. Show us thy ways, O Lord;

R. And teach us thy paths.

V. O that our ways were made so direct;

R. That we might keep thy statutes.

THE PILGRIMS' OFFICE

V. The crooked ways shall be made straight;

R. And the rough places plain.

V. God shall give his angels charge concerning thee;

R. To keep thee in all thy ways.

V. O Lord, hear our prayer;

R. And let our cry come unto thee.

Then shall the Officiant say:

Let us pray for the unity of all Christian people.

V. Behold how good and joyful a thing it is, brethren;

R. To dwell together in unity.

OLORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church, and grant her that peace and unity which is agreeable to thy will; Who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Let us pray for the world.

OGOD, we beseech thee, grant us a vision of the world, fair as it may be; a world of justice, where none shall prey upon others; a world of plenty, where vice and poverty shall cease to fester; a world of brotherhood, where all success shall be founded on service and honours be given to nobleness alone; a world at peace, where order shall not rest upon force, but on mutual love and understanding. Grant us hearts to see the vision of a world with thee at one, through Jesus Christ our Lord. *Amen.*

THE PILGRIMS' OFFICE

Let us remember before God the Faithful Departed.

V. The righteous live for evermore;

R. Their reward also is with the Lord.

O GOD of the spirits of all flesh, we praise and magnify thy holy name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the Saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, we may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

THE ORDER OF
THE THREE HOURS
OF GOOD FRIDAY

At 12 o'clock: Hymn 105 (*English Hymnal*).

Address.

THE LITANY followed by silent prayer.

At 12.30: Hymn 107.

THE ANTE-COMMUNION SERVICE:

The Lord's Prayer and the Collect for Purity.

Kyrie eleison,

Christe eleison,

Kyrie eleison.

The COLLECTS of Good Friday.

The EPISTLE (Hebrews x, 1-25).

Psalm 140. (*Eripe me*) without *Gloria*.

Hymn 102.

The PASSION (S. John xviii, xix, 1-37).

The GOSPEL (S. John xix, 38-end).

The Creed.

The Sermon.

Hymn 116, during which a collection is made.

The Prayer for the Church.

THE PILGRIMAGE TO THE CROSS

Antiphon:

BEHOLD the Cross displayed, whereon the Saviour of the world did hang: O come ye, let us worship.

The Reproaches:

WHAT have I done unto thee, O my people, or wherein have I wearied thee? Testify against me.

THE THREE HOURS OF GOOD FRIDAY

Because I brought thee forth from the land of Egypt,
thou hast prepared a Cross for thy Saviour.

*Holy God, Holy, Mighty, Holy and Immortal, have mercy
upon us.*

Because I led thee through the desert forty years,
and fed thee with manna, and brought thee into a land
exceeding good, thou hast prepared a Cross for thy
Saviour. *Holy God, &c.*

What more could I have done unto thee that I have
not done? I indeed did plant thee, O my vineyard,
with exceeding fair fruit, and thou art become very
bitter unto me: for vinegar, mingled with gall, thou
gavest me when thirsty, and hast pierced with a spear
the side of thy Saviour. *Holy God, &c.*

*There follows PSALM 67 (Deus misereatur) before and after each
verse of which is sung the Antiphon:*

WE venerate thy Cross, O Lord, and praise and
glorify thy holy Resurrection: for by virtue of
the Cross, joy hath come to the whole world.

Then is sung:

FAITHFUL Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

and this is repeated after each verse of the following hymn:

THE THREE HOURS OF GOOD FRIDAY

Pange lingua (English Hymnal 95, 96)

SING, my tongue, the glorious battle,
Sing the ending of the fray;
Now above the Cross, the trophy,
Sound the loud triumphant lay:
Tell how Christ, the world's Redeemer,
As a Victim won the day.

God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree;
Then another tree was chosen
Which the world from death should free.

Thus the scheme of our salvation
Was of old in order laid,
That the manifold deceiver's
Art by art might be outweighed
And the lure the foe put forward
Into means of healing made.

Therefore when the appointed fullness
Of the holy time was come
He was sent who maketh all things
Forth from God's eternal home;
Thus he came to earth, incarnate,
Offspring of a maiden's womb.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, he meets his Passion,
For that this he freely willed,
On the Cross the Lamb is lifted
Where his life-blood shall be spilled.

THE THREE HOURS OF GOOD FRIDAY

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

Silent prayer is made for a space.

At 2.20:

Address.

EVENSONG (Psalms 40, 69)

Hymn 471.

The Blessing.

Silent prayer is made for a space.

NOTES

THE RECITATION OF THE PSALTER

THE recitation of the Psalter demands close attention, a subtle sense of timing, a unified tone, and above all a sense of community of spirit, if the true dignity of the antiphony is to be preserved. The dangers—and the remedies—are indicated in the Sarum Customs (Frere, *The Use of Sarum*, p. 36).

Preterea quisque clericus se gerat sic in ecclesia, videlicet in psalmo dicendo, ut seruet modum, qui canendo deo et angelis placet et corda quorundam audiencium ad deuocionem trahit; teste Bernardo qui ait. Psalmidiam non nimis protrahantur: punctum nullus teneat sed cito dimittat. Post metrum bonam pausam faciamus. Nullus ante alium incipere et nimis currere presumat aut post alios nimium trahere uel punctum tenere. Simul cantemus, simul pausemus, semper ascultando.

LIGHTS

It is not an ancient custom to have candles permanently standing on the altar out of service time. Lights were, of course, always used for illuminating the church, and this number was increased for the sake of additional splendour as time went on. The altar in particular was surrounded with hanging lamps. Paulinus of Nola (fourth century) describes the lights burning in the basilica of S. Felix:

Night and day they shine: then night with the splendour of daylight
Blazes, and day itself, made brighter with heavenly beauty,
Shines yet brighter.

(Poema XIV, *De S. Felicis Natalitia*, Carmen, iii, C. 98 seq.)

The lights carried in procession were set on the pavement. But Jean-Baptiste Thiers, the seventeenth-century liturgist, is probably right when he asserts: 'Dans l'Église Latine, je ne pense pas que l'on ait mis des chandeliers sur les autels avant le x siècle tout au plus.' (*Dissertations Ecclésiastiques*, Paris, 1688.) He gives as his justification the fact that in his day lights were not placed on the altar in the cathedral and collegiate churches, which are the most attached to antiquity, and he notes that up to the end of the tenth century, authoritative writers prohibit the placing of anything on the altar except the gospel book and relics. The underlying notion was the sacredness of the altar itself, as the symbol of the presence of Christ in the church.

Even during the later Middle Ages it only very gradually became the practice to place lights on the altars even during Mass. H. W. Brewer (*The Month*, vol. lxxxix, p. 170) observes, 'Our medieval ancestors were very sparing about the use of altar candles; they appear only to have had two candles on the high altar, one on either side of the altar cross, and I am inclined to think that these were only placed on the altar at High Mass, because they are not represented in ancient drawings or pictures.' Brewer draws attention to Roger Van der Weyden's picture in the National Gallery, and

Van Eyc's picture of the Mass of S. Louis. (He probably means the Mass of S. Giles.) Examination of pictures of altars in various publications of the Alcuin Club supports the view that when the Mass was not being sung or said, there were often no candles on the altar, but that when the Mass was in progress, two, or sometimes one, were usually placed on the altar, though sometimes the only light was a torch held by a Server (cf. Collection X, *Gothic Altars*, for the fifteenth and sixteenth centuries). Compare also *Exposition de la Messe*, and Collections III and IV, and VIII and XII, *Pontifical Services* for the fifteenth and sixteenth centuries.

In the statutes that Bishop Grandison granted to the collegiate church of S. Mary at Ottery, there are elaborate arrangements for lamps and candles to be set before and around the altars. Candles were to be set in bowls hung from the roof, on cresset stones, on beams of wood, or of iron. But no provision is made for candles on the altar except at Mass, when there is to be at least one. In his provision for his obsequies two candles are to be placed on each altar in the cathedral. Bishop Grandison orders that on certain occasions, e.g. at the Christmas Procession, eight candles are to be placed *super trabem*, that is probably on the beam which carried the rood.

Against this background it is interesting to consider what was the custom at Chichester. In the Statutes agreed on in 1232, the duties of the Treasurer are described. Among them was the provision of luminaries. 'Supra altare majus accendi debent VII cerei, quorum quilibet erit ponderis duarum librarum, et super trabem pictam supportantem crucifigi ymaginem VIII ijusdem ponderis, et duo super gradus ante altare similiter et ejusdem ponderis.'

The picture is fairly clear. There were eight candles on the rood beam, four on each side. Two candles were placed on the altar steps. Where were the other seven? What is the meaning of *supra altare*? Various prepositions are used in this connexion. Dr. Dalton says *ad altare* is 'at the altar', *in altare* 'on the altar', *coram altari* 'in front of the altar', *hinc inde* 'on either side' of the altar (*The Collegiate Church of Ottery S. Mary*, p. 236). He does not refer to *super* or *supra*. *The Medieval Latin Word-List* (Oxford University Press) gives 'on, at, against' of place. *Super* certainly means 'on' where the beam is referred to, and when candles are described as being set *super gradum*. Bishop Grandison lays down in the *Ordinale* of his cathedral at Exeter (*Ordinale Exon.*, vol. ii, p. 540) that at the Feast of the Holy Cross two candles are to be set *super altare crucis*, and similarly on the Feast of the Passion of S. Thomas. When in connexion with the latter feast he mentions eight candles, he says they are to be set *super trollicium altaris sancti Thome*, i.e. certainly not on the *mensa* of the altar. He goes on to say that no candle is to be placed *ad alia altaria ecclesie* except when the procession approaches those altars, when the taperers are to place their candles *super altare* while the procession stays at an altar, and when it moves off the taperers will take up their candles.

Certain conclusions may be drawn about the use of Chichester:

1. In view of the evidence given above it may be regarded as certain that no candlesticks stood on the *mensa* of the high altar out of service time in the thirteenth century.

2. Since there is no clear indication of more than two candles, either in the Chichester directions, or in pictures for another 300 years, it is improbable that seven candlesticks were placed on the *mensa* even in service time in Chichester or anywhere else. The number seven is interesting when compared with the eight which stood on the rood beam. The latter were an even number so that four could stand on each side of the rood. Seven would be a very awkward number actually on an altar. Medieval pictures make it probable that there was either a representation of the Crucifixion in the reredos, or else a cross standing on the centre of the altar.

3. It is reasonable to suppose that *supra* is here used loosely, and that the seven candles stood either in a candelabrum or on a beam above the altar. A picture of the coronation of Louis XV at Rheims in 1722, reproduced at p. 91, may well illustrate the use of a number of lights *supra altare* while the two remain on the *mensa*. Parallels can be found in other great churches in France and Spain in the eighteenth century.

The evidence of inventories strengthens this conclusion; it is also an interesting fact that nowhere has a set of more than two candlesticks survived from medieval times.

In the sixteenth century two lights standing on the altar had become customary in England as is shown by the *Injunctions of King Edward VI* (1547) and the *Articles to be enquired of in the Diocese of Canterbury* of the same year. Elizabeth retained the custom in her chapel (cf. Heylyn, *History of the Reformation*, p. 124).

Bishop Cosin and Bishop Wren bear witness to the continuity of usage in the seventeenth century. The practice of many cathedrals and colleges in Oxford and Cambridge preserved the tradition right down to the nineteenth century.

The conservative usage of the Scandinavian Churches bears further witness to what may fairly be called old Catholic custom. In Finland, Sweden, Norway, and Denmark, the two traditional candles still stand on the altar, many of them very old. The same phenomenon may be observed in Lutheran Germany.

INCENSE

INCENSE was not a feature of Christian worship until the religion of the Church became the dominant religion. When there was no longer any risk of confusion with heathen customs the use of incense took its place in the splendour of worship along with music, with stately buildings, with the art of the craftsman and the painter. The purpose was fumigatory and honorific, the provision of an agreeable odour paying respect to those who ministered in holy things. Incense was therefore primarily processional in its use. Three moments in the Liturgy were thus marked; the entrance of the Celebrant and his attendants, the reading of the Gospel, and the Offertory. This is the case, for example, in the Sarum rite.

These are therefore the points where incense is used in this book. The complexities that gradually accrued during the Middle Ages are omitted. One such was practised at Chichester. A fourteenth-century direction

NOTES

required that there should be censing at the elevation, which was introduced into the Latin rite in the thirteenth century at the words *Hoc est Corpus Meum*. This was not the use of Sarum, which retained the more ancient practice that confines the use of incense to the preparatory part of the service. As the elevation at that point is excluded by the directions of the Prayer Book of 1549 (and therefore by the Ornaments Rubric) there is no place for such a use to-day. The primitive stillness of the central action is preserved.

THE OFFERTORY

THE ceremonial of the greater churches differed in their Offertory ceremonies. At Salisbury, Wells, Lincoln, and Exeter, the preparation of the chalice took place between the Epistle and Gospel at High Mass, as it does to-day in the Dominican and Calced Carmelite and Premonstratensian Orders, while at Hereford and in several Benedictine houses, like S. Mary's Abbey, York, it was done at the time of the Offertory. It was no doubt the latter form of practice that influenced the 1549 Prayer Book, which orders the chalice to be mixed at this point instead of earlier. This is the time at which it is done in the Roman rite, though with different ceremonial. At Low Masses (and perhaps also at High Mass in some places) the preparation generally took place before the service, as still happens among the Dominicans; the elements had previously been brought to the altar with some solemnity.

As the Lincoln Judgment of 1890 directed preparation of the elements before the service, responsible modern authorities, such as the *Parson's Handbook*, and the *Directory of Ceremonial* published by the Alcuin Club, representing not individual opinions but the views of many scholars, felt bound to modify directions accordingly. If the Lincoln Judgment be ignored, as it generally is to-day, it is possible to return to the Sarum rules where these were followed of old, or else to carry out the preparation at the Offertory in accordance with one of the other precedents. In the ceremonial of Sarum, the sacred elements were solemnly brought to the altar during the Kyries, thus anticipating the Great Entrance which is normally associated with the Offertory.

At Chichester the process is simplified by preparing the chalice and paten at S. Richard's altar during the Offertory. From this altar the vessels charged with the elements are solemnly brought to the high altar by the Subdeacon, who hands them to the Deacon, he, in his turn handing them to the Priest. In this way emphasis is laid on the fact that the liturgy proper begins with the offering.

THE ELEVATION OF THE CONSECRATED SPECIES

THE practice of elevating the Host has an interesting history. In early times it was the custom to elevate the bread and the wine at the doxology which brought to a close the Anaphora or Prayer of Consecration. It was the completion of the God-ward action, the final invocation of the Divine Blessing.

NOTES

After the controversies of the eleventh century about the nature of the Presence, associated with the name of Berengar, a new movement took shape with a different motive. The aim now was no longer God-ward but man-ward. To stimulate devotion the priest held the wafer high over his head after the words *Hoc est Corpus Meum*. The introduction of this ceremony caused a profound change in the rhythm of the service, giving it a new climax. Eucharistic piety which had, from the earliest times, been centred on offering and communion, became diverted to an external action—seeing the Host. Monsieur E. D. Joret, O.P., writing in *Eucharistia*, p. 350 (Paris, 1934), sums up the growth of this devotion from the thirteenth to the fifteenth century in these words: 'Un fait nous paraît hors de conteste: c'est le rôle capital du désir de voir l'hostie, aux origines du rite de l'élévation.' It is noteworthy that authoritative modern Roman teaching lays down that the Deacon and Subdeacon should look at the Sacred Host and chalice when they are raised up (cf. *The Rite of High Mass and Sung Mass*, by the Reverend J. O'Connell, p. 128). Adrian Fortescue (*The Mass*, p. 345) writes 'This medieval ceremony of the elevation has tended to become a new centre of gravity for the Mass. It is possible to exaggerate its importance. A rite unknown till the XIIIth century cannot be of first importance in liturgy. We must teach our people that the essence of the Mass is not the elevation, but consecration and communion.'

This was the consummation at which the first Prayer Book aimed by the insertion of the following rubric after the Dominical Words: 'These words before rehearsed are to be said, turning still to the Altar, without any elevation or showing the Sacrament to the people.'

THE ABLUTIONS

THE ablutions of the sacred vessels and the washing of the Celebrant's hands at the end of the service originally took place afterwards in the sacristy. Then little by little we find it carried out at an earlier moment, until in the later Middle Ages, as now in the Roman rite, it is done immediately after the Communion. There were slight variations of method just as the prayers that were said varied. According to the Prayer Book rubrics it is clear that we must go back to an earlier practice that retained the Elements on the altar until after the Blessing. In the Orthodox Church the Deacon begins to take the ablutions away from the Holy Table itself and into the chapel of the Prothesis before the service ends. But where there is no Deacon the priest himself takes the ablutions, as with us, immediately after the end of the service. Here then is a reversion from later medieval practice to earlier customs.

The natural place for the ablutions is at the end of the rite. In the Roman rite the act of communion is the conclusion; in the English rite the service ends with the Blessing. 'In such a system the consumption of what remains and the ablutions necessarily follow after the Blessing. To confuse these two methods [i.e. English and Roman] is an indefensible proceeding.' (Dr. Frere in *Walter Howard Frere, Essays*, p. 137, Alcuin Club Collections, No. xxxv.)

STANDING, KNEELING, SITTING

STANDING for prayer was the attitude taken over by the Christian Church from Judaism. 'The Pharisee stood and prayed thus with himself.' . . . 'The Publican standing afar off.' The *Orantes* in the Catacombs bear witness to the Christian practice which is confirmed by the decrees of Councils. The twentieth Canon of the Council of Nicaea established a precedent to which reference has been made down the ages:

'Because there are some who kneel on the Lord's Day, and even in the days of Pentecost; that all things may be uniformly performed in every parish, it seems good to the holy Synod, that prayers be made to God standing.'

The *Didascalia Apostolorum* (ch. xii, ed. R. H. Connolly, p. 119) indicates that in Syria all stood for prayer in the third century in Palestine. Narsai, who speaks for the same part of the world in the fifth century, invoking the Nicene command, forbids any kneeling to the laity, allowing it only to the Priest before—but not after—the Invocation, symbolizing by so doing the Lord's death. 'Even the Priest—before the descent—he may bow the knee, but after the descent of the Holy Spirit, he may not so worship.' (*The Liturgical Homilies of Narsai*, ed. Dom R. H. Connolly, p. 23.) This is in line with what Origen says (*De Oratione*, ch. xxxi): 'The bending of the knee is needful when a man would accuse himself of his sins to God', but for acts of praise standing is right.

Standing has remained the normal attitude of worship for clergy (and also for the people) in the Eastern Churches; for many centuries it was normal in the Western Churches. The practice of genuflexion is of late medieval origin. The Reverend Herbert Thurston, S.J., writes as follows (*The Month*, vol. xc, July–December 1897, p. 396): 'It is surely a striking fact that while the Holy Sacrifice has been offered for less than nineteen centuries, thirteen of those centuries should have passed away before the priest who offered it was ever seen to bend his knee to the ground in the gesture so familiar at our altars now. . . . The fact is familiar to all who possess a moderate acquaintance with liturgical history.' Father Thurston points out how the primitive practice, still retained in the East, has been preserved by the Carthusian Order. The *Ordinarium Carthusiense* forbids the Priest when wearing the sacerdotal vestments to bow the knee, and orders him only to bend his body *propter reverentiam personae quam representat*. Moreover there is no exposition of the Mass, whether Roman, French, German, or English before the early years of the sixteenth century which shows any knowledge of rubrical directions to genuflect—or to make any sign of reverence—after the so-called Words of Consecration. Father Thurston draws attention to the behaviour at the 'moment of consecration' of those who assisted at Mass. 'I will only say here, that when we know that the Canons of Lincoln Cathedral, like those of many French dioceses down to comparatively recent times, remained standing during the elevation and only *bowed their heads* to the uplifted Host, it is obvious that the rubrical principles of those days were in many important points fundamentally different from those in vogue among us.'

In England genuflexions were no part of the ceremonial used by the Sacred Ministers at the altar down to the Reformation. The directions in the liturgical books printed in the early part of the sixteenth century are in line with these observations. In the Cathedral library at Chichester there is a Sarum Missal, printed in 1534 in the Rue Saint Jacques in the house of François Regnault. The rubric after the words *Hoc est enim corpus meum* is as follows: 'Post haec verba inclinet se sacerdos ad hostiam: et post ea elevet eam supra frontem ut possit a populo videri: et reverenter illam reponat ante calicem in modum crucis per eandem facte. Et tunc discooperiat calicem.' There is no room for genuflexion here.

Exeter, where in the fourteenth century they ran after modern Roman fashions, was an exception. 'Ad altare se inclinent, vel potius genuflectent more ecclesie Romane, cum dicitur haec clausa *Et incarnatus est de spiritu sancto de Maria virgine, et homo factus est*; et statim stent dicendo *Crucifixus etiam pro nobis*, quia Judei irrisoris tunc genuflexerunt', says Bishop Grandison (*Ordinale*, p. 10), showing that he is introducing an innovation, when he substitutes kneeling for bowing. When a special act of reverence was needed the profound bow was the traditional usage.

The ancient Catholic custom of standing was preserved in churches of the Roman obedience for acts of praise when it was abandoned elsewhere. Standing is still the normal posture in choir, except when kneeling is prescribed or sitting is permitted. The existing rules of the Roman Church for the laity at High Mass follow those for the Clergy who may be present in choir; broadly speaking, the laity are to act in accord with the ceremonial of the Sacred Ministers. All stand for the Introit, *Kyrie*, *Gloria in excelsis*, the singing of the Prayers and the Creed. Just before the Preface all who are kneeling stand and remain standing until *Sanctus* has been sung. They kneel for the Consecration, but stand again for the Post-communion Prayers (cf. *The Rite of High Mass and Sung Mass*, by the Reverend J. O'Connell, pp. 74 and 75).

The Scottish Liturgy also preserves the ancient Catholic custom. At the Offertory there is a rubric: 'Then, the people standing until after the *Sanctus*.'

At Chichester standing is the posture for Ministers and Servers at the altar, according to ancient custom, except when kneeling is ordered by the Prayer Book, or where sitting is permitted.

Thus, the Clergy sit during the singing of anthems at Mattins and Evensong. The Ministers and Servers sit during the singing of hymns inserted into the Eucharist, unless they are engaged on ceremonial functions. They sit also during the singing or reading of the Epistle, as for other lessons from Scripture. 'The rubric orders standing for the Gospel, both in the Communion Service and the Baptismal Service, as a posture of greater respect expressive of the special attitude of mind in which the Gospel is to be heard. Of recent years the significance of this direction has been much obscured through a habit adopted in some churches of kneeling through the Epistle. This is subversive of the purpose of the rubric; for instead of marking the Gospel with special reverence, it assigns to it a less reverential posture than to the Epistle.' (W. H. Frere, *The Principles of Religious Ceremonial*, p. 107.)

NOTES

THE SARUM USE

THE fact that Richard Poore, Bishop of Chichester 1215 to 1217, had so large a hand in the codification of the Sarum Use after he became Bishop of Sarum, would suggest that the Chichester Use was closely allied to the Use of Sarum. There were, however, various diversities from that use. It is interesting to find that the first direct reference to the Sarum Use in Chichester documents is to be found in the will of William Milton, Dean. His will is dated 25 July 1424. *Lego meum magnum missale ad summū altari ecclie Cicestren' si usus ecclie sar' in dicta ecclia cicestren' observetur et si non tunc volo qd dictum missale sit in dispositione decani et capituli ecclie Cicestren'.*

Simon Northew, Canon, in his will dated 22 March 1428-9, says: *lego eidem ecclie quatenus ad usum sarum se converterint duo gradelia et duo processionalia et unam capam.* Was there controversy at Chichester in the fifteenth century about the Use of Sarum?

PLOUGH SUNDAY

IN recent years a series of services to meet the needs of farmers and farm-workers, members of the Women's Land Army, and Young Farmers' Clubs, have come into use in the diocese of Chichester. They have been drawn up by the Reverend D. L. Couper, formerly domestic chaplain to the Bishop, and have been published under the title *Country Services*.

On Plough Sunday, the Bishop is accustomed to bless a plough brought to the Cathedral by the Young Farmers of West Sussex, when the appropriate service is used. A picture of this appears on p. 92.