

Before The Holy Table

A GUIDE TO THE CELEBRATION
OF THE HOLY EUCHARIST, FACING
THE PEOPLE, ACCORDING TO THE
BOOK OF COMMON PRAYER

EDITED BY

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PREFACE

A notable trend in the corporate worship of the Church today is the revival of the custom in the early centuries of the Church's history to celebrate the Holy Eucharist with the ministers facing the people. The practice never completely disappeared in the most ancient basilican churches of Italy, and one may still observe the custom in these churches at the solemn Eucharists celebrated at the high altar. The primitive arrangement was also revived in many churches at the time of the Reformation in the sixteenth century, including the Church of England. Even after the Holy Tables of the English churches were once again placed in a position against the east wall of the sanctuary, a partial survival of the primitive order remained until recent times in the celebrations at "the north end" of the altar.

There is, of course, no necessary reason why the ministers of the Eucharist should preside from any particular one of the four sides of the Holy Table. Nor does the posture of the celebrant at the Eucharist make any difference in the inherent meaning and significance of the sacramental rite. Nevertheless, it is clear to any one who takes the trouble to study religious ceremonial impartially that all ceremonial actions are instrumental in teaching and devotion. The meaning of any ritual may be enhanced or obscured by the ceremonial postures, gestures, and actions that accompany it.

It is commonly claimed in favor of celebrations of the Eucharist, in which the ministers face the people, that the corporate participation of the congregation in the rite is thereby enhanced. The people are enabled to see, and not merely to imagine, all the necessary, no less than the symbolic, ceremonies that are associated with the offering of the holy gifts, the consecration of them, and the breaking of the

Bread. The rite is clearly visualized in its essential character as the holy Supper of the Lord, the festal banquet of the Church, which is our earnest of the Messianic Feast in the Kingdom of God. The celebrant presides at the Holy Table as a father to his household. And none of his actions, whereby he leads his people in common devotion and dispenses to them the means of sustenance and grace, is hidden from their sight. It may be that something of the sense of mystery that must accompany every sacramental action may be lost when the entire celebration is made so visibly plain and open for all to see. The point is debatable. It is certain, however, that a celebration facing the people places upon the officiating ministers the utmost demand in sincerity of expression and dignity of gesture.

The handbooks now available to the clergy and their assistants for guidance in the ceremonial of the Holy Eucharist are all adapted to a situation where the celebrant stands or kneels at the altar, for much of the rite, with his back to the congregation. The attempts to relate these directions to celebrations where the priest faces the congregation have produced a variety of experiments, the end results of which may lead to much confusion. An absolute uniformity in ceremonial detail, throughout the Church, is impossible. Indeed, it is not desirable. But a certain degree of uniform practice in the more essential actions of the liturgy is of considerable importance, for it fosters the bond of fellowship, the sense of belonging one to another, among all the people of God. In our own day particularly, when both clergy and lay people move from place to place frequently, novel and curious varieties of celebrating the Eucharist are distracting and, therefore, disruptive of that attentive devotion that people not only desire, but have the duty, to give to the worship of God.

The present booklet is designed to meet a growing need in

those parishes—and their number is steadily increasing—that have, or plan to have, a *free-standing* altar, where it is desired to have the celebrant face the people. No attempt has been made to cover all possible enrichments of ceremonial, but only to strike a mean more likely to be acceptable in most congregations. Directions are given for two types of celebration: one, in which the priest has the advantage of two assisting ministers in addition to one or more servers; the other, in which the priest has no other assistance than that of one or more servers. In the former case, we shall speak of the assistant ministers by the technical names *deacon* and *subdeacon*. It will be understood, of course, that the functions assigned to the deacon may be fulfilled by any person in Holy Orders, whereas the functions of subdeacon may be assumed, in full obedience to the Canons of the Church, by a layman.

The booklet provides directions for alternative ways of conducting the Ante-Communion, that portion of the Eucharistic rite that precedes the Offertory. The Ante-Communion is not of necessity an altar service, and the rubrics of the Book of Common Prayer do not require the officiants to say it at the Holy Table—other than the very general direction in the first rubric that the priest should begin the service, “standing reverently before the Holy Table.” The Ante-Communion is a distinct rite in itself—at least, it may be so used—centering not about the altar, but about the reading of the Word. There is no reason why the attention of the congregation should be directed to the Holy Table before the gifts of bread and wine are made ready at the Offertory. Thus it is quite conformable to ancient custom, no less than to the inherent character of the rite, that Ante-Communion be conducted in choir. It should be noted, however, that this method of celebrating the Ante-Communion is suitable only in those churches which afford an adequate place for its per-

PREFACE

formance, either in the choir itself or in the space before the altar in the sanctuary.

The directions of this booklet are the result of much study, discussion, and experiment by the members of the Associated Parishes. They make no claim to finality or perfection. Constructive suggestions from those who use this booklet will be most welcome at any time, with a view towards the improvement of this manual. In any case, the authors of this guide have sought to establish a norm for the celebration of the Eucharist that is reasonable, and one that is loyal to the doctrine and discipline of our Anglican Communion in the Catholic Church of Christ. Our understanding of this tradition and heritage has already been made available in our illustrated brochure, *The Parish Eucharist* (Madison, Wisconsin: The Associated Parishes, Inc., 1951). Readers of this guide are referred to that publication for the substance with which we would give full embodiment to this, more skeletal, structure of ceremonial performance.

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Before The Holy Table

Key to Symbols Used in Figures

- P —Priest-Celebrant
- D —Deacon
- S —Subdeacon
- C —Crucifer
- T —Thurifer
- A —Acolytes, Servers
- L^a —Alms-bearers
- L^o —Oblation-bearers

I

PRELIMINARY PREPARATIONS

The ALTAR should be vested with a fair white linen cloth. If so desired, frontals and frontlets may also be employed.

Not more than two lights should be set upon the altar, one at each end of the table. These lights may be placed in suitable stands on the sanctuary pavement before the altar, and preferably so, if the altar is small in size.

No cross, however, should be placed on the altar, since it would hide the actions of the celebrant. It is suitable to suspend a cross over the altar from the ceiling, or to place a cross on the wall of the sanctuary behind the altar.¹

A book stand for the altar book, if used, should be a small bracket, and not so high as to detract by its size and proportions from the vessels for the bread and wine. A cushion may be used in place of a book stand. But neither cushion nor book stand is necessary. The altar book may lie upon the table without support.

The altar book may rest on either the Epistle or the Gospel side of the table; but it is more convenient to place it on that side of the altar which is more distant from the credence table.

A CREDENCE, table or shelf, may be placed at either side of the sanctuary, preferably on that side which is nearest to the sacristy. Upon the credence should rest the following:

1. The paten and chalice, with a burse containing such fair linens as may be needed; e.g., corporals, purificators, etc.
2. The lavabo bowl and towel, and a cruet of water.
3. The alms basin.

¹ If a tabernacle is placed upon the altar for the reserved Sacrament, it should be only a few inches in height, so as not to obstruct the full view of the celebrant, and the manual acts he performs.

In parishes that do not have an Offertory procession, the credence should also bear:

4. The bread-box and cruets of wine and water.

Where the Offertory Procession is a regular feature of the Eucharistic celebration, there will be needed another credence table, to be placed at some suitable place at the entrance to the nave. On this table is placed the bread-box and the cruets of wine and water, which shall be brought forward at the Offertory by representatives of the congregation. On this nave credence table may be set also, if so desired, alms basins for those who receive the offerings of the congregation.

The CANDLES in the sanctuary should be lighted before the celebration begins. If the Ante-Communion is said in choir, it is not necessary to light the altar candles until the Offertory.

All DEVOTIONS said by the celebrant with his assistants alone, both before and after the celebration, should be made in the sacristy, and not before the altar. If such devotions are said before the altar, they should include the participation of all the congregation.

All SERVERS—at least those who assist the celebrant in the preparation of the elements—should be confirmed communicants of the Church. Baptized, but unconfirmed, members of the Church may assist the ministers in the Daily Offices and in the Ante-Communion, but not at the Eucharist proper, beginning with the Offertory.

II

THE ANTE-COMMUNION:

IN CHOIR

The Ante-Communion is a complete service by itself, and its principal action is the reading and exposition of the scriptural Word of God. In early Christian times it was the only liturgical rite of the Church to which unbaptized persons were admitted, for it had a missionary and pedagogical purpose. As a proclamation of the mighty acts of God for man's salvation, the Ante-Communion was a means whereby men were brought to faith in Christ and made ready for initiation into the Body of Christ and full participation in its Eucharistic life. The pulpit, therefore, and not the altar, was the focal center of its ritual and ceremony.

In the old basilicas of the ancient Church, the semicircular apse provided a room for the seating of the celebrant and his assistants. They sat upon benches or seats looking out over the altar toward the nave. But the lessons were always read from pulpits erected in the nave itself, usually on either side of the chancel screens that enclosed the choir. At a later period, the seats of the officiating clergy were moved from the eastern end of the church edifice, and placed in front of the altar—the bishop's throne on the Gospel side of the sanctuary, and the sedilia of the lesser clergy on the Epistle side. Thus the entire Ante-Communion came to be celebrated, with the choir, in front of the altar. This custom still obtains in the Latin Church at solemn pontifical masses, celebrated by the bishop from his throne.

The present trend to restore the free-standing altar necessitates the enlargement of the space within the sanctuary. In

many cases this is not feasible by way of an apsidal arrangement of the east end of the edifice, where the sedilia of the clergy can be placed behind the altar. A more practical solution, and the one generally followed in contemporary design, is to extend the space of the sanctuary in front of the altar. This is often accomplished by removing the choir altogether from the chancel, and placing it in a gallery or transept, or in an enclosed space behind the altar, or in a chancel erected in the body of the nave. In this way the whole area of the sanctuary is directly joined to the area of the nave where the people are gathered, and there is no obstruction to the people's view of all the ceremonies and actions that take place in the sanctuary.

In many places it may not be possible to remove the choir from its present position in the chancel, directly in front of the sanctuary; and the sanctuary itself may not be sufficiently large and commodious for the Ante-Communion to be celebrated in the open space before the altar. In such cases, it may be possible to provide room in the choir itself for the seats of the officiating ministers. If this cannot be done, because of limitations of space, it is preferable to have the Ante-Communion conducted from behind the altar, as outlined in Chapter III.

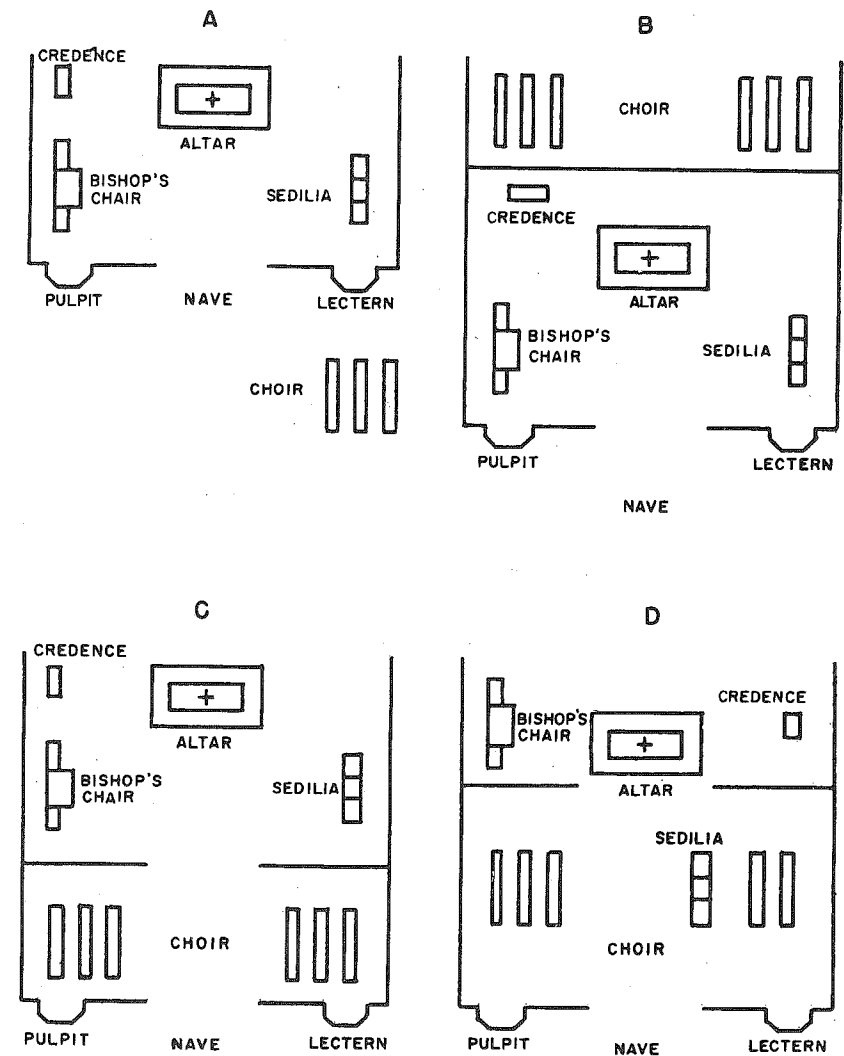
Figure I shows various possible arrangements suitable to the celebration of Ante-Communion in choir—that is, before the Holy Table.

Celebrated by Priest with Ministers and Servers Assisting

THE INTROIT

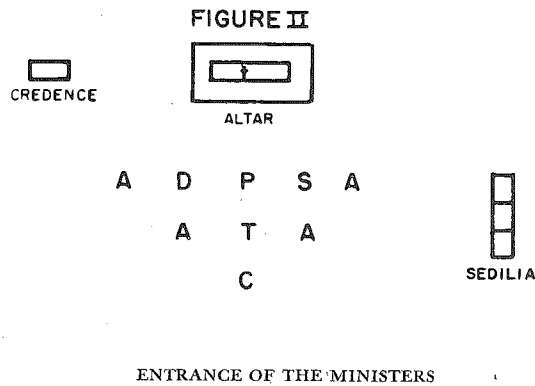
The choir enters from some convenient place, in silence, and takes its accustomed place. If there are non-officiating clergy present at the service, they enter after the choir and go

FIGURE I



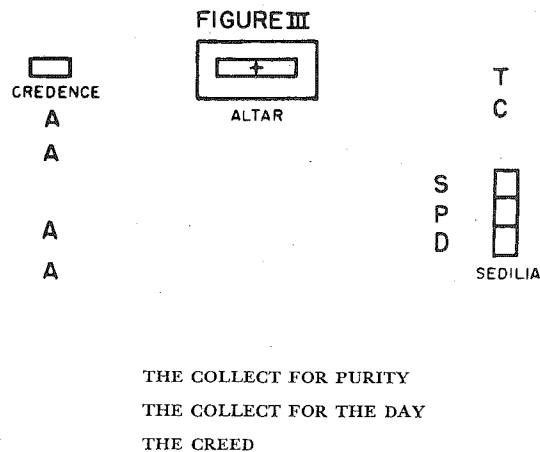
to their appointed places. While the Introit is being sung, the ministers and acolytes enter the church, from the sacristy, in the accustomed order: Crucifer, taperers, thurifer (if incense is used), servers, subdeacon, deacon, celebrant.

At the entrance to the sanctuary, the acolytes step aside to allow the three ministers to enter the sanctuary first. Before going to their appointed places, the ministers and acolytes



make together a reverence before the altar. All should be in position before this reverence is made, so that it can be done by all together. The arrangement before the altar, for this reverence, is given in Figure II.

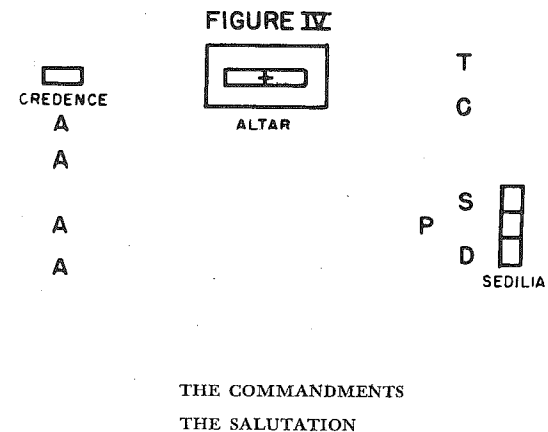
The celebrant, with the deacon and subdeacon, then goes to the sedilia prepared for them on the Epistle side of the



sanctuary (or, of the choir, if the sedilia are placed there). The acolytes and servers go to seats on the Gospel side; and, if there is room, some may be placed on the Epistle side, behind, not in front of, the ministers. The subdeacon stands at the right hand of the celebrant, the deacon at his left, as shown in Figure III.

When all are in their places (Figure III) and the Introit has been concluded, the celebrant begins the liturgy with the

COLLECT FOR PURITY,
which he says standing, while facing toward the Gospel side. He then steps forward and faces the people (Figure IV) for



THE COMMANDMENTS OR SUMMARY OF THE LAW,
and then steps back in line with the deacon and subdeacon (Figure III) for

THE KYRIE ELEISON.
He steps forward once more and faces the people (Figure IV) for

THE SALUTATION,

but takes the same position (Figure III) as in the Collect for Purity, for

THE COLLECT OF THE DAY.

For the recitation of prayers, the celebrant stands with arms upraised; for the Commandments and Kyrie, with his hands folded before the breast; for the Salutation, with arms extended toward the people. The other ministers and acolytes stand, with hands folded before the breast, throughout this portion of the service.

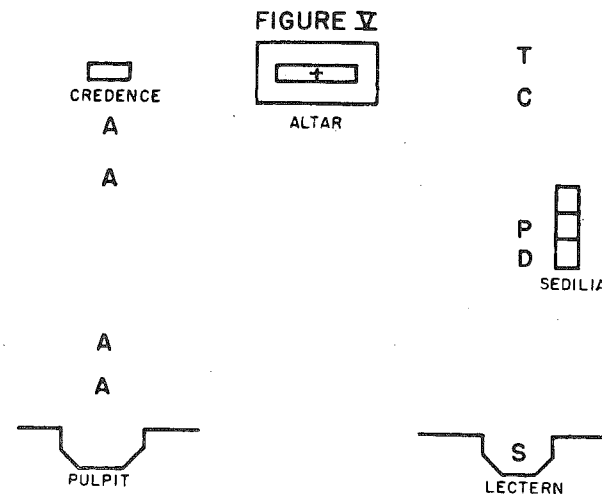
THE EPISTLE

When the Collect for the Day is concluded, the celebrant and deacon, and the acolytes are seated. (If they do not have seats, the acolytes remain standing in their appointed places.) Meanwhile the subdeacon takes the book and goes to a suitable place to read the Epistle (Figure V). This may be at the chancel steps, or at a lectern or pulpit on the Epistle side. When he has finished, the choir begins the hymn or chant of

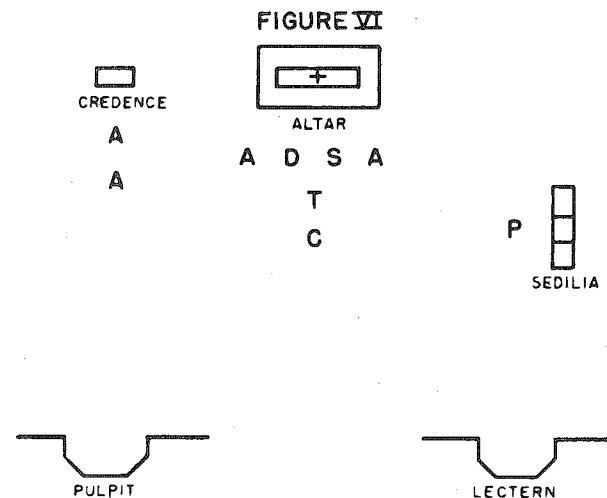
THE GRADUAL.

During the singing of the Gradual, the Gospel Procession forms in the sanctuary in front of the altar. It may be very simple, including only the crucifer, subdeacon, and deacon. Or it may include, in addition, two taperers, and (where incense is used) a thurifer. Before the procession leaves the sanctuary, all who form part of it reverence the altar together, standing in the positions shown in Figure VI.

The crucifer then leads the procession out of the sanctuary, followed by the taperers, thurifer, subdeacon and deacon. The deacon carries the book. They may go to the chancel steps, in which case the deacon stands at the top of the steps facing the people (Figure VII). The subdeacon stands on a



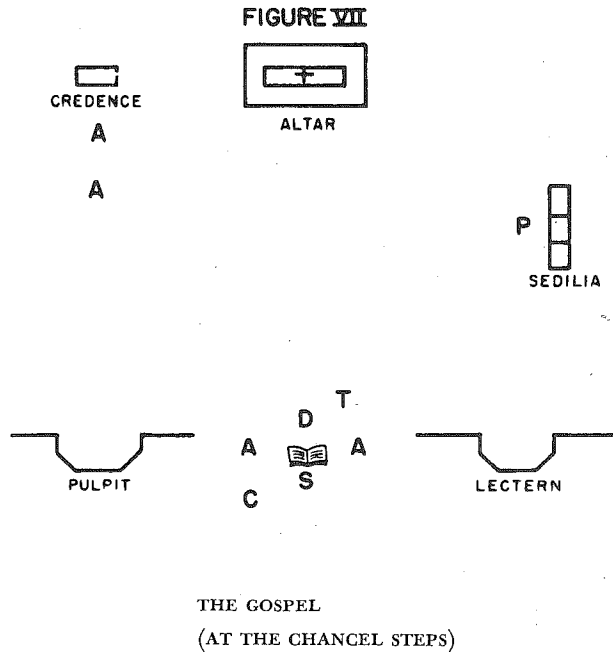
THE EPISTLE



THE GRADUAL
FORMATION OF THE GOSPEL PROCESSION

lower step, facing the deacon, and holding the book. The taperers stand on the same step with the subdeacon, one on either side of him, and face each other. The thurifer stands behind the deacon, and the crucifer stands at a lower step behind the subdeacon, but slightly to one side. All face toward the book.

If the procession takes the deacon to a lectern or pulpit on the Gospel side of the chancel, the procession goes in the



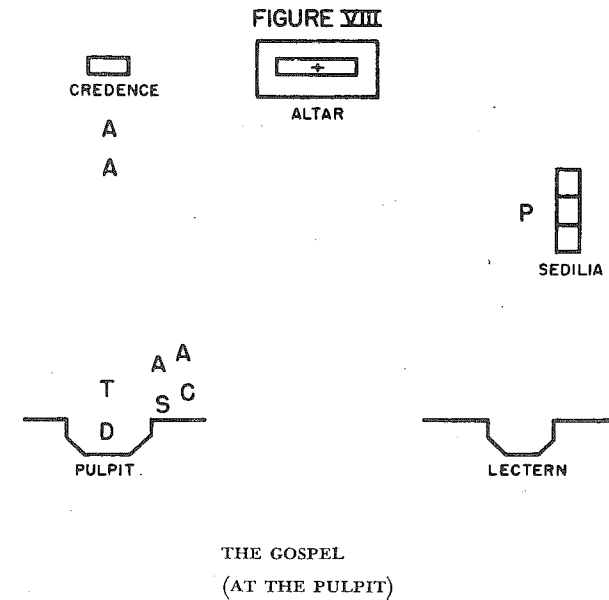
same processional order, but upon arriving at the lectern or pulpit, the deacon enters it, alone. The others wait for him at the entrance to the pulpit (Figure VIII).

When the deacon has ended the reading of the Gospel, the procession returns, in the same order in which it proceeded, to its place before the altar, and stands in the same order as at the formation of the procession (Figure VI). All reverence

the altar together. The deacon and subdeacon then return to their places at the sedilia on either side of the celebrant, and the acolytes go to their places. The celebrant then begins

THE CREED,

facing toward the Gospel side, as in the reading of the Collects (Figure III). A profound bow or genuflection may be made at the words, "And was incarnate . . ."



When the Creed is finished, all sit except the minister appointed to make the announcements. It is quite proper, however, for a lay member of the congregation to come forward and give the necessary notices. These announcements are best made at the chancel steps, or at a lectern or pulpit on the Epistle side.

If there are special prayers to be said after the notices, they may be read by one of the ministers, either at the chancel

steps or at the sedilia. They should not be read at the altar.

If an offering is received and Ante-Communion is not followed by the Eucharist proper, the celebrant may conclude the service with a Blessing, given at the altar.

Celebrated by Priest with Servers Only

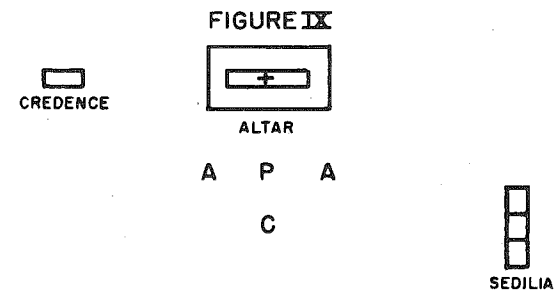
In many parishes there is only one priest, with no assisting clergy. In such cases, the celebrant should have at least one server, preferably two. There may also be a crucifer and acolytes who serve as taperers. It is fitting that a lay reader assist as subdeacon. He may be vested and sit in the sanctuary with the priest and acolytes, or he may come forward from the congregation at the appointed time to read the Epistle. The following outline, however, is drawn up for situations where there is a single priest, assisted by at least a crucifer and two servers.

THE INTROIT

The choir enters, from some convenient place, in silence, and takes its accustomed place. While the Introit is being sung, the celebrant and his acolytes enter the church from the sacristy, in the following order: Crucifer, servers, celebrant.

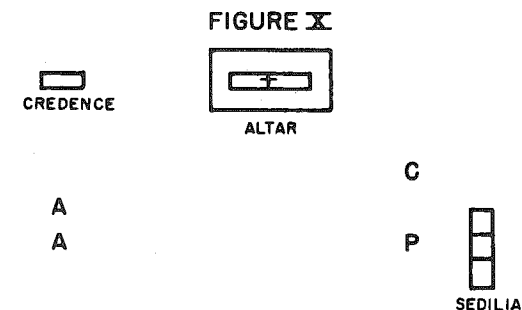
At the entrance to the sanctuary, the acolytes step aside to allow the priest to enter the sanctuary first. Before going to their appointed places, the priest and acolytes make together a reverence before the altar. The arrangement before the altar, for this reverence, is shown in Figure IX.

The celebrant then proceeds to his place on the Epistle side of the sanctuary (or, of the choir, if there is a suitable place for him there). The acolytes go to places on the Gospel side of the sanctuary (or choir), though one of them may stand beside the priest, on his right hand. When the Introit has been concluded, the celebrant begins the liturgy with



ENTRANCE OF THE MINISTERS

THE COLLECT FOR PURITY,
which he says standing, while facing toward the Gospel side (Figure X).



THE COLLECT FOR PURITY
THE KYRIE ELEISON
THE COLLECT FOR THE DAY
THE CREED

Then follows

THE COMMANDMENTS OR SUMMARY OF THE LAW,
THE KYRIE ELEISON,
THE SALUTATION, AND
THE COLLECT FOR THE DAY.

The celebrant faces the people for the Commandments or Summary and the Salutation. He faces toward the Gospel side for the Kyrie and Collect of the Day. For the recitation of prayers, the celebrant stands with arms upraised; for the Commandments and Kyrie, with his hands folded before the breast; for the Salutation, with arms extended toward the people. The acolytes stand throughout this portion of the service, with their hands folded before the breast.

THE EPISTLE

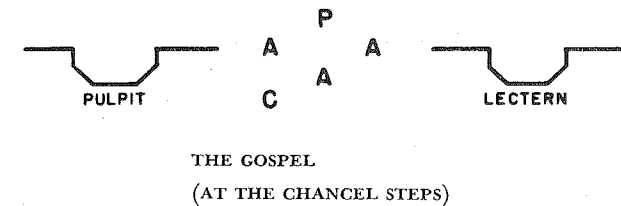
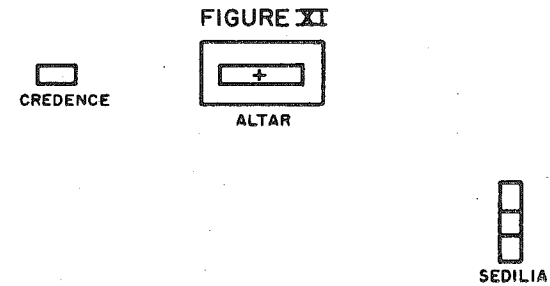
After the Collect for the Day, the celebrant goes to the chancel steps, or to a lectern or pulpit on the Epistle side, to read the Epistle. If, however, he has a lay reader serving as epistoler, this person reads the Epistle. It is also proper for a lay reader to step forward from the congregation and read the Epistle, standing either at the chancel steps or at a lectern on the Epistle side.

THE GRADUAL

During the singing of the Gradual, the Gospel Procession forms in front of the altar. It consists of the crucifer, two taperers (if desired), a server (or the lay reader acting as epistoler), and the celebrant. They take their places before the altar, and make a reverence together, standing in the positions shown in Figure IX.

The crucifer then leads the procession out of the sanctuary, followed by the taperers, server (or lay-reader), and celebrant. The celebrant carries the book. They may go to the chancel steps, in which case the celebrant stands at the top of the steps facing the people (Figure XI). The server stands on a lower step, facing the celebrant, and holds the book. The taperers stand on the same step with the server, one on either side of him, and face each other. The crucifer stands on a

lower step, behind the server, but slightly to one side. All face toward the book.



The procession may go, however, to a lectern or pulpit on the Gospel side. In this case, when it has reached the lectern or pulpit, the celebrant enters the pulpit, alone. The others wait for him at the entrance to the pulpit, as shown in Figure XII.

When the celebrant has ended the reading of the Gospel, the procession returns to its place before the altar, in the same order in which it proceeded. All reverence the altar together. The celebrant then returns to his place on the Epistle side, and the acolytes to their appointed places. The celebrant then begins

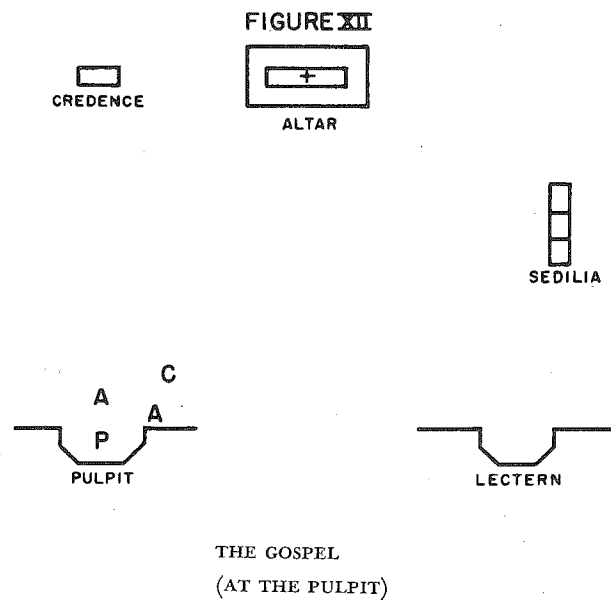
THE CREED,

facing toward the Gospel side, or toward the altar (Figure X). A profound bow or genuflection may be made at the words, "And was incarnate . . ."

BEFORE THE HOLY TABLE

After the Creed, the celebrant, or some appointed lay person, makes the announcements at the chancel steps, or at a lectern on the Epistle side. If there are prayers to be said, the celebrant reads them either at the chancel steps, or at his place in the choir. They should not be read at the altar.

If an offering is received and Ante-Communion is not followed by the Eucharist proper, the priest may conclude the service with a Blessing given at the altar.



III

THE ANTE-COMMUNION:

AT THE HOLY TABLE

Many church edifices do not provide ample space in the sanctuary or in the choir for conducting Ante-Communion as outlined in Chapter II. This is particularly the case where the celebration of the Eucharist involves three ministers and several acolytes. In such cases, it is better to have the entire service, including the Ante-Communion, taken from behind the altar, facing the people. There is much precedent for this, certainly, for the liturgy was customarily celebrated in this way throughout the early centuries of the Church.

A basilican style edifice, with the semicircular apse, is best designed for a celebration in which the ministers face the people throughout the whole service. For, in this arrangement, the seats of the officiating ministers are located in the apse directly behind the Holy Table. Even in cases where the edifice does not provide an apse, there may be enough space between the Holy Table and the east wall of the sanctuary to provide seats for the ministers; but in these instances, the seats should be elevated above the level of the altar pace, else the ministers, when seated, will be totally hidden from view.

In many buildings, however, the space within the sanctuary is not such as to allow the seats of the ministers to be placed behind the Holy Table. In these cases, the seats may be situated on either side of the sanctuary—the clergy sedilia on the Epistle side, and the Bishop's chair and the seats for acolytes on the Gospel side. If there is insufficient space for any seats, it is preferable that those who do not directly officiate at the altar stand on either side of the sanctuary.

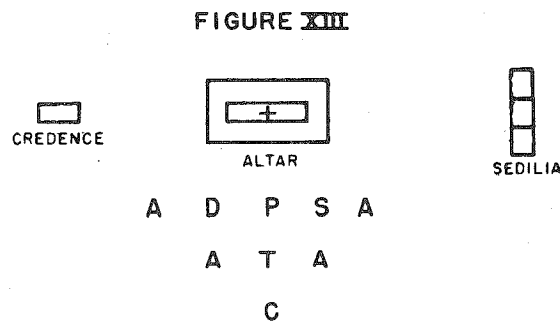
*Celebrated by Priest with Ministers
and Servers Assisting*

THE INTROIT

The choir enters from some convenient place, in silence, and takes its accustomed place. If there are non-officiating clergy present at the service, they enter after the choir, and go to their appointed places. While the Introit is being sung, the ministers and acolytes enter the church from the sacristy, in the accustomed order: Crucifer, taperers, thurifer (if incense is used), servers, subdeacon, deacon, and celebrant.

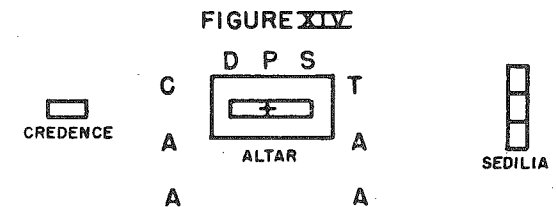
At the entrance to the sanctuary, the acolytes step aside to allow the three ministers to enter the sanctuary first. Before going to their appointed places, the ministers and acolytes together make a reverence before the altar. All should be in position before this reverence is made, so that it can be done simultaneously by all. The relative positions before the altar, for this reverence, are shown in Figure XIII.

The celebrant then proceeds to his place at the center, behind the altar, facing the people. He may go to this place by proceeding either around the Epistle, or around the Gospel, side of the altar. The deacon and subdeacon follow,



ENTRANCE OF THE MINISTERS

the former to the Gospel side, at the celebrant's right, the latter to the Epistle side, at the celebrant's left. Both of them face the people with the celebrant. The servers and acolytes may take their places either at the sides of the altar, or in front of it on either side of the sanctuary. All acolytes, wherever standing, face the altar. When all are in their places and the Introit has been concluded, the celebrant begins the liturgy, and continues without change of position, as shown in Figure XIV, through the following:



THE COLLECT FOR PURITY
THE COLLECT FOR THE DAY
THE CREED

THE COLLECT FOR PURITY,
THE COMMANDMENTS OR SUMMARY OF THE LAW,
THE KYRIE ELEISON,
THE SALUTATION AND COLLECT FOR THE DAY.

For the recitation of prayers, the celebrant stands with arms upraised; for the Commandments and Kyrie, with his hands folded before the breast; for the Salutation, with arms extended toward the people. The other ministers and acolytes stand throughout this portion of the service, with hands folded before the breast.

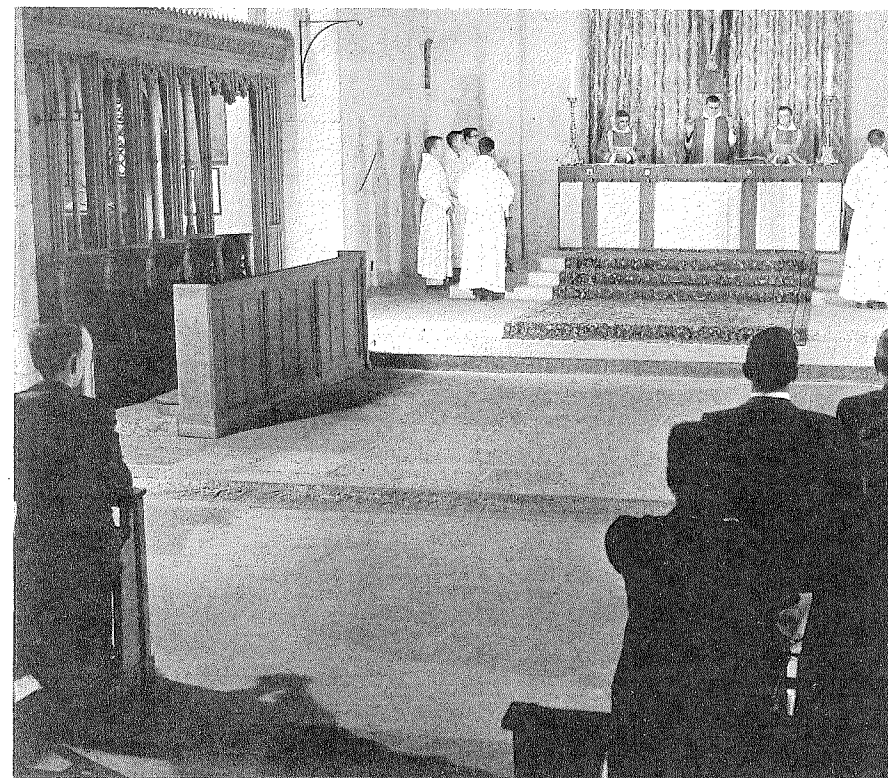


Plate I THE COLLECTS (ABOVE)

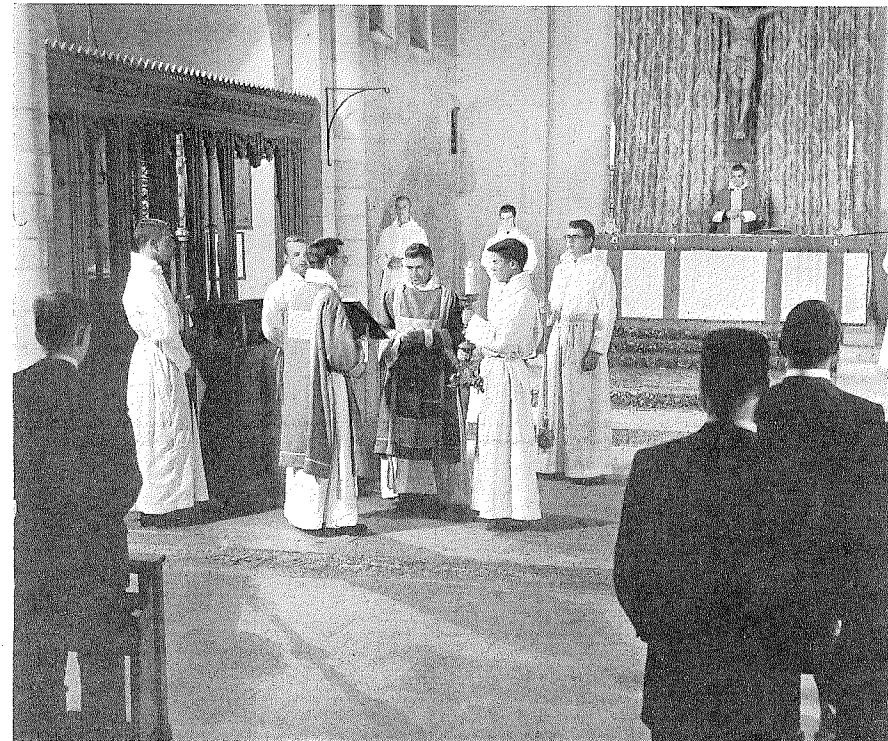
The celebrant, with arms upraised, reads the Collect for Purity at the beginning of the liturgy. The deacon stands at his right hand, the subdeacon at his left. The acolytes and servers are grouped about the altar in such a way as not to obstruct the view of the ministers.

The same positions are taken during the Collect for the Day and the Creed. Note that during the Collect for the Day, no less than during the Creed, the congregation may stand.

The vessels for the Communion are not placed upon the altar during Ante-Communion, but rest upon the credence table until the Offertory.

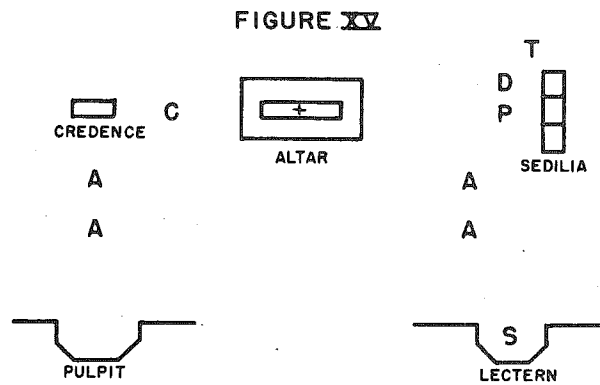
Plate II THE GOSPEL (BELOW)

The subdeacon holds the book for the deacon who reads the Gospel. The taperers stand on either side of the book, the thurifer stands behind the deacon, and the crucifer behind the subdeacon. Since there are no steps, the subdeacon stands a little to the side, so as not to hide the view of the deacon. The celebrant remains at the altar. Note that all persons face toward the Gospel book.



THE EPISTLE

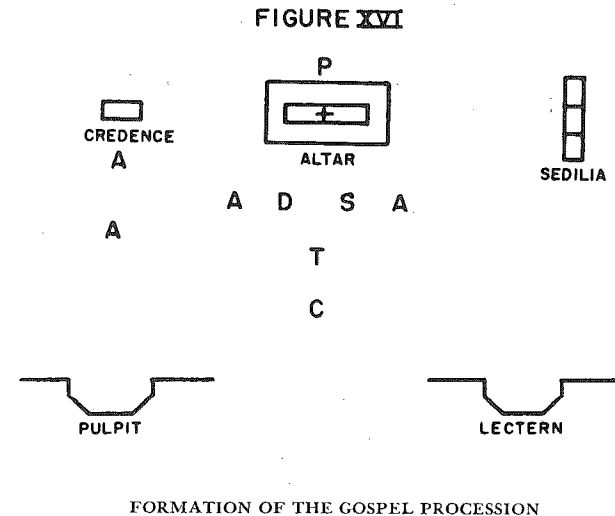
When the Collect for the Day is concluded, the celebrant and deacon, and the acolytes are seated. If there are no seats, they remain standing at their appointed places in the sanctuary. The subdeacon takes the book and goes to a suitable place to read the Epistle (Figure XV). This may be at the chancel steps, or at a lectern or pulpit on the Epistle side. When he has finished, the choir begins the hymn or chant of



THE GRADUAL.

During the singing of the Gradual, the Gospel Procession forms in the sanctuary in front of the altar. The procession may be very simple, including only a crucifer, subdeacon, and deacon. Or it may include, in addition, two taperers, and (where incense is used) a thurifer. Before the procession leaves the sanctuary, all who form part of it together reverence the altar, standing in the positions shown in Figure XVI. The celebrant remains standing, at his place, behind the altar.

The crucifer then leads the procession out of the sanctuary, followed by the taperers, thurifer, subdeacon, and deacon. The deacon carries the book. They may go to the chancel steps, in which case the deacon stands at the top of the steps facing the people (Figure XVII). The subdeacon stands on a lower step, facing the deacon, and holds the book.

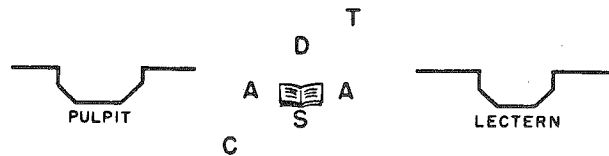
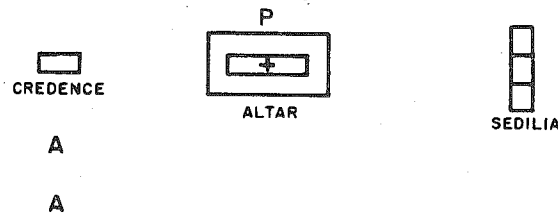


The taperers stand on the same step with the subdeacon, one on either side of him, and face each other. The thurifer stands behind the deacon, and the crucifer stands at a lower step behind the subdeacon, but slightly to one side. All face toward the book.

If the procession takes the deacon to a lectern or pulpit on the Gospel side of the chancel, the procession goes in the same order, but upon arriving at the lectern or pulpit, the deacon enters it, alone. The others wait for him at the entrance to the pulpit in the positions shown in Figure XVIII.

When the deacon has ended the reading of the Gospel, the

FIGURE XVII



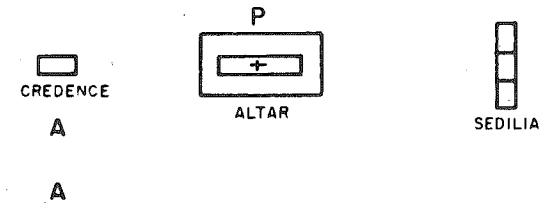
THE GOSPEL
(AT THE CHANCEL STEPS)

procession returns, in the same order in which it proceeded, to its place before the altar, and stands in the same order as at the formation of the procession. All together reverence the altar. The deacon and subdeacon then return to their places on either side of the celebrant, facing the people. The acolytes go to their places (Figure XIV). The celebrant then begins

THE CREED.

During the Creed, all in the sanctuary may make a reverence at the words, "And was incarnate . . ." but this reverence must be a profound bow and not a genuflection. For if the ministers kneel behind the altar, they are likely to disappear from view or to show only their heads above the table, an effect that is not edifying.

FIGURE XVIII



THE GOSPEL
(AT THE PULPIT)

When the Creed is finished, all sit except the minister appointed to make the announcements, or else they stand in their usual places if there are no seats. It is quite proper, however, for a lay member of the congregation to come forward and give the necessary notices. These announcements are best made at the chancel steps, or at a lectern or pulpit on the Epistle side.

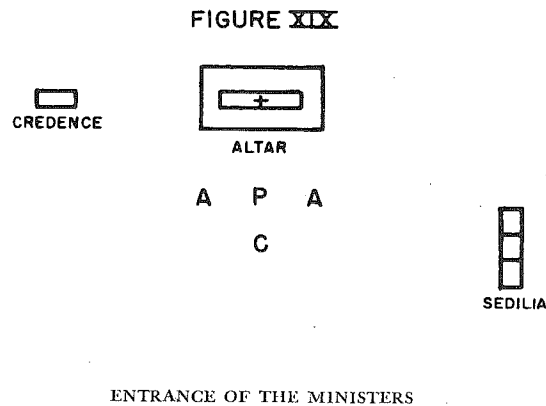
If there are special prayers to be said after the notices, they may be read by one of the ministers at the chancel steps or by the celebrant at the altar.

If an offering is received and Ante-Communion is not followed by the Eucharist proper, the celebrant may conclude the service with a Blessing given at the altar.

Celebrated by Priest with Servers Only

THE INTROIT

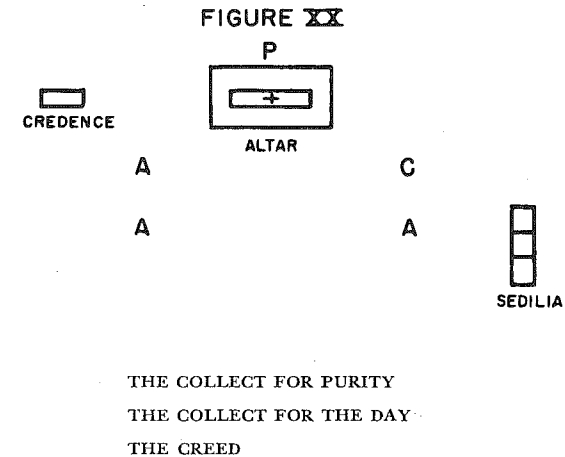
The choir enters from some convenient place, in silence, and takes its accustomed place. While the Introit is being sung, the celebrant and his acolytes enter the church from the sacristy, in the following order: Crucifer, servers, celebrant.



At the entrance to the sanctuary, the acolytes step aside to allow the celebrant to enter the sanctuary first. Before going to their appointed places, the celebrant and acolytes make together a reverence before the altar. The relative positions taken for this reverence are shown in Figure XIX.

The celebrant then proceeds to his place at the center, behind the altar, facing the people. He may go to this place by proceeding either around the Epistle or around the Gospel side of the altar. The acolytes take their places either at the sides of the altar, or in front of it on either side of the sanctuary. All acolytes face the altar. When all are in their places (Figure XX), and the Introit has been concluded, the

celebrant begins the liturgy, and continues, without change of position, through the following:



THE COLLECT FOR PURITY,
THE COMMANDMENTS OR SUMMARY OF THE LAW,
THE KYRIE ELEISON,
THE SALUTATION AND COLLECT FOR THE DAY.

For the prayers, the celebrant stands with arms upraised; for the Commandments and Kyrie, with his hands folded before the breast; for the Salutation, with arms extended toward the people. The acolytes stand, throughout this portion of the service, with hands folded before the breast.

THE EPISTLE

When the Collect for the Day is ended, all are seated or remain standing in their places, except the celebrant. He takes the book and goes to some suitable place to read the Epistle, either at the chancel steps, or at a lectern or pulpit on the Epistle side. If the celebrant, however, has a lay reader,

BEFORE THE HOLY TABLE

vested and standing in the sanctuary with the acolytes, the lay reader may read the Epistle. In this case, the celebrant either goes to his seat during the lesson, or remains standing in his place behind the altar. It is also proper for a lay reader to step forward from the congregation and read the Epistle, either at the chancel steps or at a lectern or pulpit on the Epistle side.



Plate III THE EPISTLE (ABOVE)

The celebrant has the assistance of a layreader who reads the Epistle at the sanctuary rail, on the Epistle side.

Plate IV THE GOSPEL (BELOW)

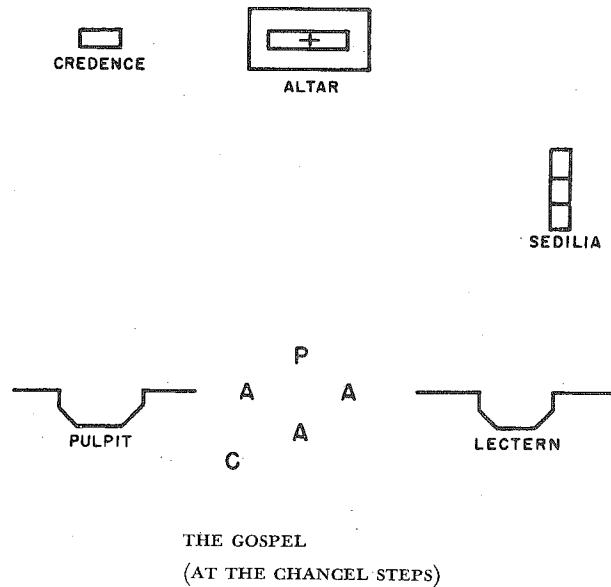
The reading of the Gospel, at a celebration in which the priest has only the assistance of servers, takes place at a lectern on the Gospel side. Taperers stand on either side of the celebrant, and a crucifer behind him.



THE GRADUAL

During the singing of the Gradual, the Gospel Procession forms in front of the altar. It consists of the crucifer, two taperers (if desired), a server (or lay reader, if there is one acting as epistoler), and the celebrant. They take their places before the altar (Figure XIX), and make together a reverence.

FIGURE XXI

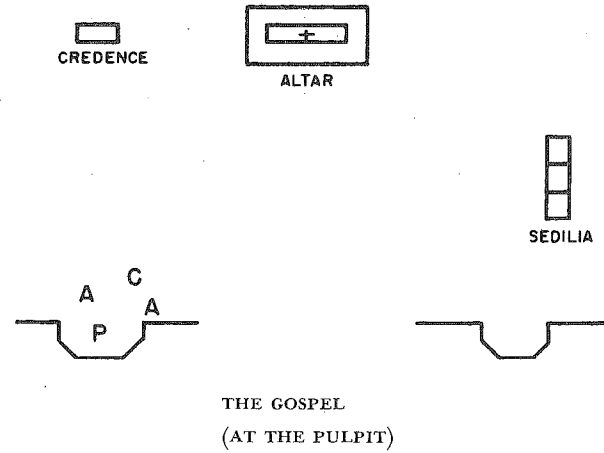


The crucifer then leads the procession out of the sanctuary, followed by the taperers, server (or lay reader), and the celebrant. The celebrant carries the book. They may go to the chancel steps, in which case the celebrant stands at the top of the steps facing the people (Figure XXI). The server stands on a lower step, facing the celebrant, and holds the book. The taperers stand on the same step with the server, one on either side of him, and face each other. The crucifer

stands on a lower step, behind the server, but slightly to one side. All face toward the book.

The procession may go, however, to a lectern or pulpit on the Gospel side. In this case, when it has reached the lectern or pulpit, the celebrant enters the pulpit, alone (Figure

FIGURE XXII



XXII). The others wait for him at the entrance to the pulpit.

When the celebrant has ended the reading of the Gospel, the procession returns to its place before the altar, in the same order in which it formed. All reverence the altar together. The celebrant then returns to his place, at the center, behind the altar, and the acolytes to their appointed places (Figure XX). The celebrant then begins

THE CREED.

During the Creed, all in the sanctuary may make a reverence at the words, "And was incarnate . . .", but this reverence must be a profound bow and not a genuflection. For if the celebrant kneels behind the altar, he is likely to disappear from view or show only his head over the table, an effect that is not edifying.

When the Creed is finished, all sit except the celebrant,

who then makes the announcements. It is quite proper, however, for a lay member of the congregation to come forward and give the necessary notices. These announcements are best made at the chancel steps, or at a lectern or pulpit on the Epistle side.

If there are special prayers to be said after the notices, they may be read by the celebrant either at the chancel steps or at the altar.

If an offering is received and Ante-Communion is not followed by the Eucharist proper, the celebrant may conclude the service with a Blessing given at the altar.

IV

THE EUCHARIST: BEGINNING WITH THE OFFERTORY

*Celebrated by Priest with Ministers
and Servers Assisting*

THE OFFERTORY

At the beginning of the Offertory, the ministers and acolytes are standing in their places, behind and about the altar, as described in Chapter III and shown in Figure XIV. The three ministers are behind the altar, facing the people; the acolytes are standing at the sides of the altar, or in front of it to either side, so as not to obstruct the people's view.

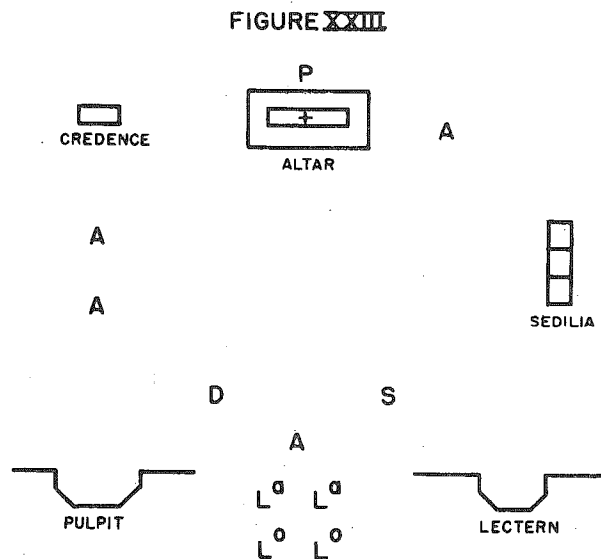
The celebrant reads one or more of the Offertory sentences. When the laymen appointed have begun to receive the alms of the people, the Offertory actions proceed in the following order:

1. A server takes the burse from the credence table and, coming to the front of the altar, hands the burse to the deacon over the Holy Table. The deacon thereupon lays the corporal. (If the candles have not been lighted at the beginning of the service, the acolytes light them at this time, either immediately before or during the laying of the corporal.)

2. If there is an anthem by the choir during the receiving of the alms, the ministers and servers may sit in their appointed places. If a hymn is being sung, all persons in the sanctuary remain standing and join in the hymn with the choir and congregation.

3. At the conclusion of the anthem or hymn, the lay

representatives of the congregation come forward to the sanctuary entrance, the alms-bearers preceding the oblation-bearers, one of whom carries the box of breads, the other the cruets of wine and water (Figure XXIII). The lay representatives may be preceded in the Offertory Procession by a crucifer and taperers, and (where incense is used) a thurifer, who, during the Offertory hymn or anthem, have repaired to the back of the nave to escort the alms- and oblation-bearers.

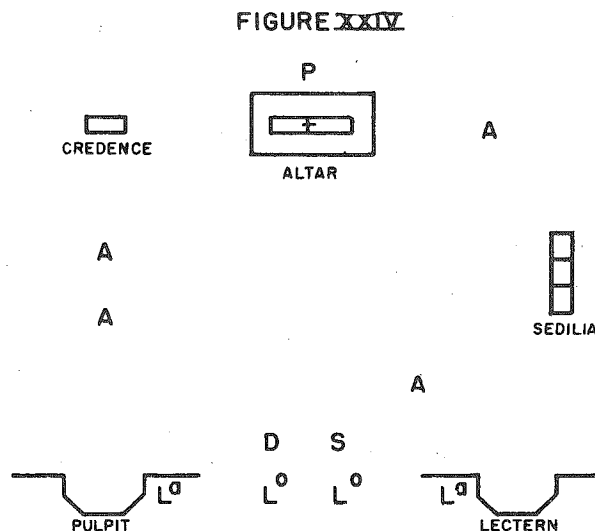


THE OFFERING OF ALMS

4. The alms- and oblation-bearers are met at the sanctuary entrance: first, by a server, who receives the alms and takes them to the celebrant, handing them to the celebrant over the Holy Table. The celebrant then offers and places the alms upon the altar. The alms-bearers then step to one side so that the oblation-bearers may come to the center at the entrance to the sanctuary. They should stand sufficiently far

apart so that the congregation may witness the preparation of the elements of bread and wine (Figure XXIII).

5. The oblation-bearers are met by the deacon and subdeacon. The subdeacon holds the paten and chalice, which he has taken from the credence table, or had brought to him by one of the servers. He holds them before the deacon, so that the deacon may prepare the oblations (Figure XXIV).



THE OFFERING OF OBLATIONS

6. While the subdeacon holds the paten before the deacon, the deacon takes from the bread-box so much bread as is needed, and puts it on the paten. The subdeacon then extends the chalice, while the deacon prepares the cup from the cruets of wine and water offered by the laymen. When both paten and chalice are prepared, the subdeacon places the paten on top of the chalice, and hands both of them to the deacon. The deacon, in turn, takes them to the celebrant and hands them to him over the altar. The celebrant then

BEFORE THE HOLY TABLE

offers and places the prepared paten and chalice upon the altar. If any presentation sentence or doxology is said or sung, it should be at this time; but such sentences or doxologies are not necessary.

7. After the offering of the oblations on the altar, the lay representatives return to their places in the congregation, and the deacon and subdeacon to their positions on either side of the celebrant. It is convenient, however, for the subdeacon, or one of the servers, to take the bread-box and the cruets from the lay representatives and put them on the credence, in case more bread and wine shall be needed.

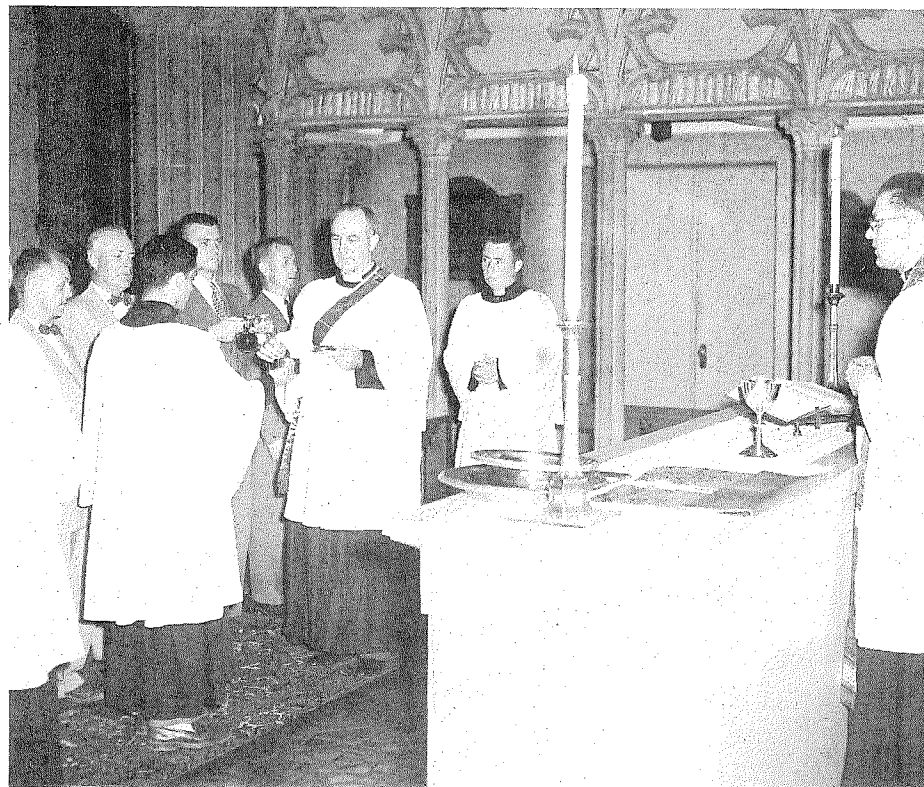


Plate V THE OFFERTORY (ABOVE)

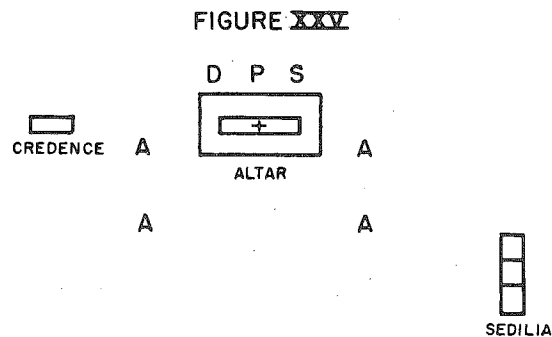
At this moment the deacon is preparing the paten. The alms have been received and placed on the altar. A server has taken the bread-box from one of the lay oblations-bearers, and holds it open so that the deacon can prepare the paten. The deacon will then offer the paten to the priest, and take the chalice from the altar. A second lay oblations-bearer holds the cruets of wine and water ready for the preparation of the chalice.

Plate VI THE OFFERTORY (BELOW)

At a celebration where the priest has only the assistance of servers, the celebrant prepares the oblations before the people at the entrance to the sanctuary.



8. Where a lavabo is customary, the subdeacon or the deacon administers this to the celebrant, whichever is the more convenient. If the credence table is on the Epistle side, it is more convenient for the subdeacon to do this. If it is on the Gospel side, then the deacon does it. When the lavabo is finished, all take their places as at the beginning of the Offertory (Figure XXV), and the celebrant bids



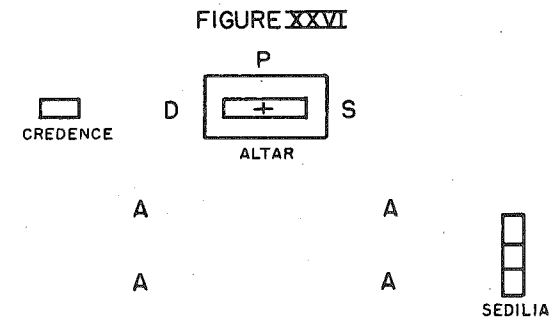
THE PRAYER FOR THE CHURCH
THE CONSECRATION
THE POST-COMMUNION

THE PRAYER FOR THE CHURCH.

No extra prayers should be recited at this place, but the rubric allows the celebrant to bid "secret intercessions" for those who have asked for the prayers of the Church. During the Prayer for the Church, the celebrant holds his arms up-raised, as in all solemn prayers of the liturgy. The other ministers and acolytes remain standing, and keep their hands folded before the breast.

THE INVITATION, CONFESSION, ABSOLUTION,
AND COMFORTABLE WORDS

The celebrant takes these devotions, remaining in his place and facing the people. At the Confession (Figure XXVI) the



THE CONFESSION AND ABSOLUTION
THE PRAYER OF HUMBLE ACCESS

three ministers do not kneel, but make a profound bow, for the obvious reason already stated. The acolytes kneel. If there is room, however, for the deacon and subdeacon to kneel at the side of the altar, they do so there. But the celebrant does not kneel, for it is not edifying to see him disappear behind the altar or to show only his head above the Holy Table.

THE CONSECRATION

The people may stand during the *Sursum corda*, Preface, and *Sanctus*. The acolytes stand throughout the Consecration Prayer (Figure XXV).

All the manual acts of the Consecration are visible to the people. The celebrant is free to make whatever other ceremonial gestures he wishes. At the Words of Institution or the Invocation, or at the final Doxology, the celebrant and his assistants do not genuflect. If they wish to make an act of reverence, it should be a profound bow.

THE LORD'S PRAYER

The celebrant may make a Fraction in silence, if he

BEFORE THE HOLY TABLE

wishes, after the Lord's Prayer. This is the ancient place of the Breaking of the Bread.

PRAYER OF HUMBLE ACCESS

The celebrant does not kneel, but makes a profound bow (Figure XXVI). The deacon and subdeacon, if there is room, kneel at the side of the altar. Otherwise they bow with the celebrant, as in the General Confession.

THE COMMUNION

If the subdeacon is not assisting in communicating the people, he stands to one side of the sanctuary, but does not remain behind the altar looking out over the people.

It is more seemly to take the Ablutions immediately after the Communion. The celebrant takes them in front of the altar, with his back to the people. It is most unedifying to have the Ablutions taken behind the altar, facing the people.

THE THANKSGIVING, GLORIA, AND BLESSING

The ministers and servers take the same position as at the beginning of the Offertory for the Thanksgiving and *Gloria*

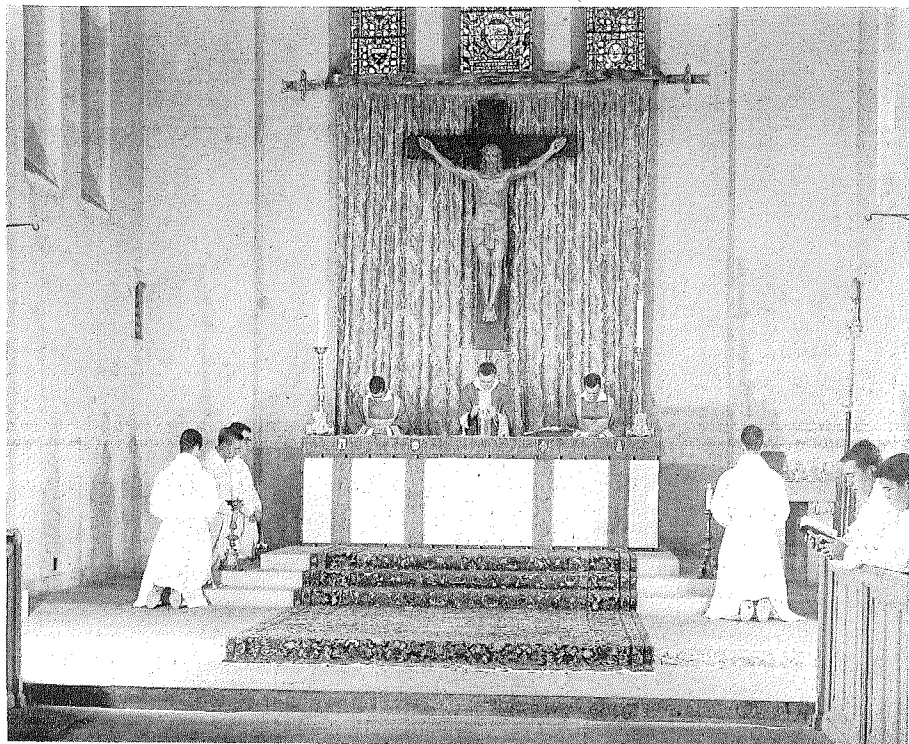
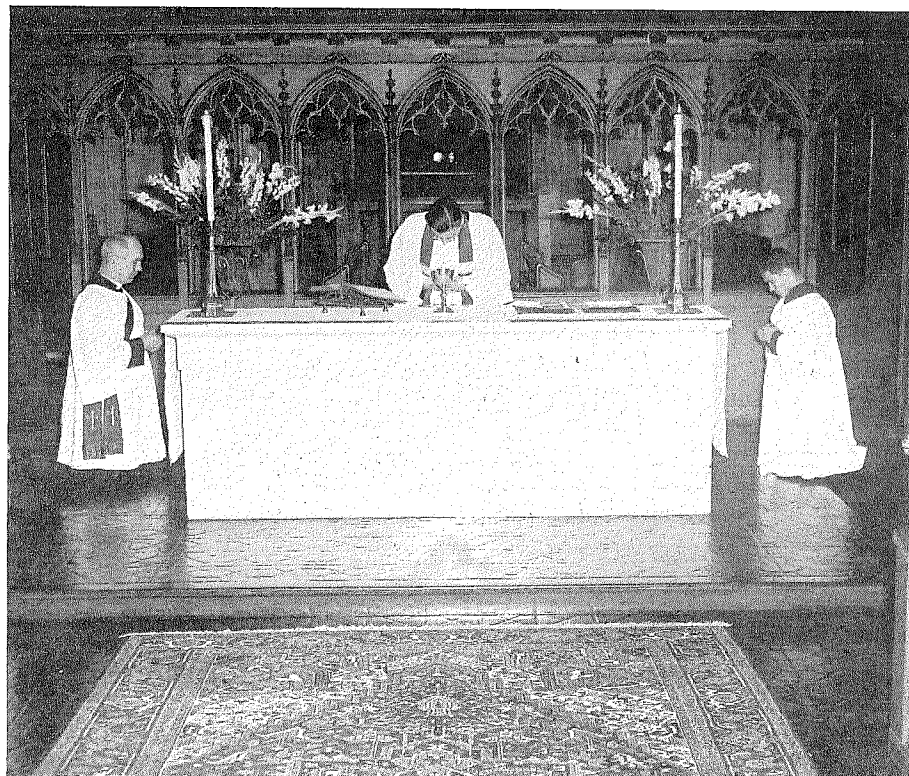


Plate VII THE GENERAL CONFSSION (ABOVE)

The celebrant makes a profound bow while leading the congregation in the General Confession. The deacon and acolytes kneel at the sides of the altar pace. The same positions are taken during the Prayer of Humble Access.

Plate VIII THE CONSECRATION (BELOW)

During the Consecration Prayer, all the manual acts of the celebrant are visible to the people. In this picture, the celebrant takes the Bread and prepares to break it at the Words of Institution: "he took Bread; and when he had given thanks, he brake it."

in excelsis (Figure XXV). At the Blessing, the assistant ministers kneel at the sides of the altar, if there is room; otherwise, they bow their heads.

Before leaving the sanctuary, all persons make a reverence in front of the altar, as at the beginning of the liturgy. They go out in the same order in which they entered.

Celebrated by Priest with Servers Only

THE OFFERTORY

The celebrant begins the Offertory from behind the altar, standing at the center and facing the people, by reading one or more of the Offertory Sentences (Figure XX). The acolytes are standing in their appointed places. When the laymen have begun to receive the alms from the people, the Offertory actions proceed as follows:

1. A server takes the burse from the credence table and brings it to the celebrant, who then lays the corporal. (If the candles have not been lighted at the beginning of the service, the acolytes light them at this time, either immediately before or during the laying of the corporal.)

2. If there is an anthem by the choir, the minister and acolytes may sit in their appointed places; but if a hymn is being sung, all persons in the sanctuary remain standing and join in the hymn.

3. At the conclusion of the anthem or hymn, the lay representatives of the congregation come forward to the sanctuary entrance, the alms-bearers preceding the oblation-bearers, one of whom carries the box of breads, the other the cruets of wine and water. The lay representatives may be preceded in the Offertory Procession by a crucifer and taperers, who, during the Offertory hymn or anthem, have repaired to the back of the nave to escort the alms- and oblation-bearers.

4. The celebrant and a server meet the alms- and oblation-bearers at the sanctuary entrance. The celebrant first receives the alms and takes them to the altar, where he offers and places them upon the Holy Table. He then returns to the sanctuary entrance to prepare the oblations.

5. As the alms-bearers step aside, the oblation-bearers come forward to the center, at the sanctuary entrance. The server holds the empty paten and chalice in front of the celebrant. The celebrant first takes the bread from the bread-box and prepares the paten. The server then extends before him the chalice, and the celebrant prepares the cup from the cruets of wine and water offered by the laymen. When both paten and chalice are prepared, the server places the paten on top of the chalice and hands them to the celebrant, who then takes them to the altar, offers, and places them thereon.

6. The celebrant then proceeds to his place behind the altar, facing the people. If it is his custom to have a lavabo, he now receives it from the hands of the server.

Without further ado, and with no extra prayers, the celebrant goes to the center of the altar, and bids the "secret" intercessions of those who have asked the prayers of the Church. He then begins

THE PRAYER FOR THE CHURCH.

During this prayer, the celebrant raises his arms, as in all solemn prayers of the liturgy. The acolytes stand in their places with hands folded before the breast.

THE INVITATION, CONFESSION, ABSOLUTION, AND COMFORTABLE WORDS

The celebrant continues to face the people. At the Confession, he does not kneel, since it is not edifying to the people to see him disappear behind the altar. Instead, he makes a profound bow. The acolytes kneel.

BEFORE THE HOLY TABLE

THE CONSECRATION

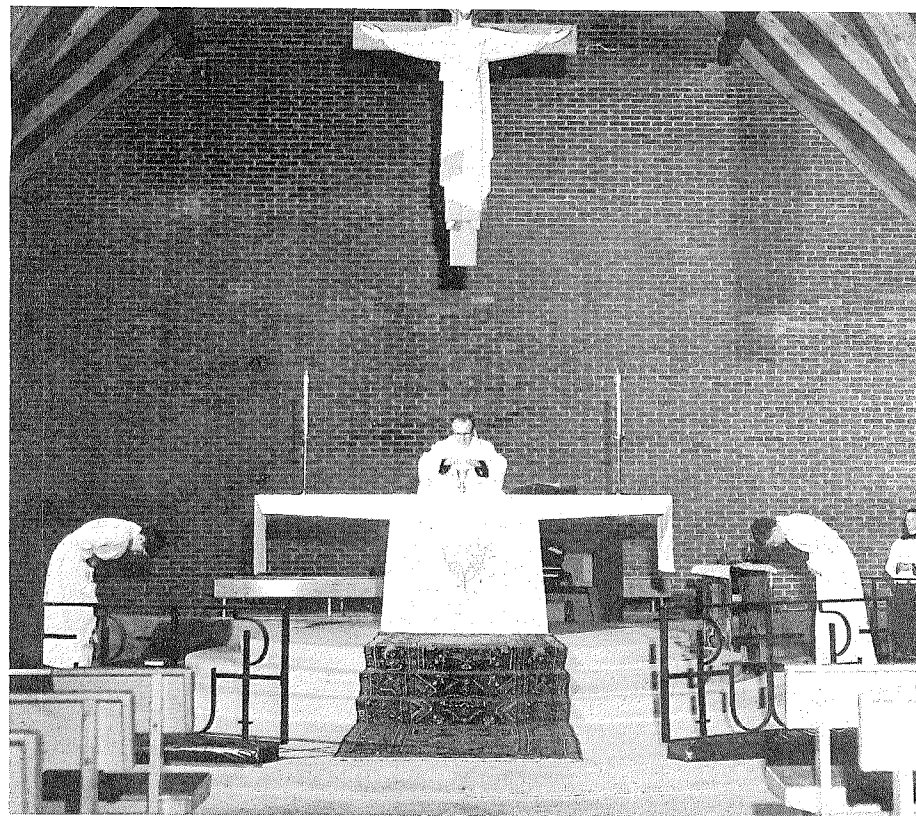
The people may stand for the *Sursum corda*, Preface, and *Sanctus*. The acolytes stand throughout the Consecration Prayer. All manual acts are visible to the people. At the Words of Institution, the Invocation, and the final Doxology, the celebrant does not genuflect. If he wishes to make an act of reverence, it should be the profound bow.

THE LORD'S PRAYER

The celebrant may make, in silence, a Fraction after the Lord's Prayer, at this, the ancient place of the Breaking of the Bread.

PRAYER OF HUMBLE ACCESS

The celebrant does not kneel, but makes a profound bow.



THE COMMUNION

It is seemly to take the Ablutions immediately after the Communion of the people. These are taken from the front of the altar, with the celebrant's back to the people. It is most unedifying to have the Ablutions taken behind the altar, facing the people.

THE THANKSGIVING, GLORIA, AND BLESSING

The celebrant returns to his place behind the altar for the post-Communion Thanksgiving and the *Gloria in excelsis*. The acolytes stand for these, but kneel at the Blessing.

Before leaving the sanctuary, all persons make a reverence in front of the altar, as at the beginning of the liturgy. They go out in the same order in which they entered.

Plate IX THE CONSECRATION

The celebrant lays his hand upon the chalice as he says the Words of Institution: "This is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me."

APPENDED NOTES

On Morning Prayer before the Eucharist

Where short Morning Prayer is said or sung before the Eucharist, the canticle after the lesson serves as the Introit. If the Ante-Communion is to be said in choir, the minister remains in the same place where he has said Morning Prayer; unless, for necessities of space, he must move from a place in the choir to a place before the altar in the sanctuary. The minister officiates on the Epistle side.

If the priest is to take the Ante-Communion at a position behind the altar, facing the people, he proceeds during the canticle-introit to his place, first reverencing at the altar before going around it to face the people.

The acolytes and servers are in their places before Morning Prayer begins. Hence they will have reverenced before the altar when they entered the church before Morning Prayer. If, however, any acolytes enter the church for the first time during the canticle sung as an Introit, they reverence before the altar when they first come before it, and then go to their appointed places.

When full Morning Prayer is said before the Eucharist, the Collect for the Day is omitted in Morning Prayer, and the Creed may be omitted at the Eucharist.

On a Celebration in the Presence of the Bishop

If the Bishop is the celebrant, the ceremonial is the same as outlined in the preceding chapters.

If the Bishop is not the celebrant, but presides from his chair on the Gospel side, the following procedures should be followed:

1. The Bishop enters the sanctuary first, before the ministers of the Eucharist, and proceeds to his chair.

2. A server or some other fit person always attends the Bishop.

3. The Bishop takes the Absolution and the Blessing. It is well for him to take also the Comfortable Words, since these are so closely linked to the Absolution. During these acts, the ministers may kneel at the sides of the altar, if there is sufficient space. If not, they should make a profound bow.

4. After the celebrant has communicated, the Bishop is communicated before anyone else.

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