

THE LITURGY OF THE CHURCH

according to the Use of

THE DIOCESE OF MILWAUKEE

Being

Shortened Matins and the Celebration of the Holy Eucharist

together with

THE CUSTOMARY

of

THE CATHEDRAL CHURCH OF ALL SAINTS

Milwaukee, Wisconsin

1965

"The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent. Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers. But because it is impossible for the Bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important; for in some manner they represent the visible Church constituted throughout the world. And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy..."

Constitution on the Liturgy

Second Vatican Council

December 4, 1963

[The above quotation is a summarization of the Epistle of St. Ignatius of Antioch (c. 96 A.D.) and expresses the liturgical role of the Bishop and his Cathedral in relation to the Diocese using contemporary terminology.]

PREFACE

The Liturgy and Customary which follows seem to this bishop at this juncture in history to represent the best that can be achieved by way of method for that community of the people of God who join together to worship Him at the principle service of each Sunday in All Saints Cathedral, Milwaukee. Other celebrations, on Sundays and weekdays, will follow the pattern more familiar- the celebrant going directly to the altar and remaining there until the liturgy is completed.

By no means is the Cathedral's Liturgical Committee unanimously happy with what is here set forth for the time being. We look forward to that day when the Church's Standing Liturgical Commission will present, and the General Convention will adopt, a revised Book of Common Prayer which will fully acknowledge, and put into use, all that the liturgical ferment since the 1928 Book was adopted has shown to be valuable and desirable. At the same time it must be pointed out that the deviations from the 1928 Book, now herein incorporated, few though they be, do have adequate sanction and are by no means the result of caprice.

While this standard of liturgical practice is commended to all the clergy and the parishes of the Diocese of Milwaukee, it is required at the Cathedral of the Diocese, effective September 1, 1965, and in all Missions of the Diocese by Advent Sunday, 1965.

+Donald H. V. Hallock
The Bishop of Milwaukee

The Feast of St. Bartholomew, 1965

GENERAL INTRODUCTION

It is the purpose of this Liturgy and Customary to carry out in the best possible manner the three marks of the Liturgical Movement, i.e., to revive the liturgical life of the Church by providing for maximum participation of the people of God in His worship; to restore those portions of the Liturgy which in former times aided in the participation and instruction of the people, thereby aiding in the achievement of the first mark; and to unify the liturgical standard as a norm for that life.

The first purpose of this Liturgy and Customary is to revive the liturgical life of the Church, centered primarily in the Eucharist, by enabling the people of God more intelligently to approach the Throne of Grace through the worship of the Church. This intelligent approach is partially achieved by the restoration of portions of the Liturgy which provide added instruction in the Holy Scriptures and fuller participation of the people in the liturgical rites of the Church.

To enhance its instructional function and to enable the congregation to achieve more intelligent participation in the Liturgy, it has seemed wise to mark the different portions of the rite with certain ceremonial actions and positions. Finally, by setting forth a Liturgy and a Customary, it is hoped that some measure of liturgical unity might be achieved in the diocese.

The Standing Liturgical Committee
of the Cathedral Church

The Rt. Rev. Donald H. V. Hallock	Kenneth R. Jayne
Chairman	Richard F. Weber
The Rev. Canon Robert G. Carroon	The Rev. R. J. C. Brown,
The Rev. Canon Alan P. Smith	Ex-officio

INTRODUCTION TO THE LITURGY

The Church is undergoing at present a great deal of liturgical experimentation and change. Often these experiments are capriciously entered into, or changes are arbitrarily made with no explanation. It is the purpose of this introductory section to set forth the rationalizations for, and sources of, any alterations in present liturgical rites, ceremonials, or customs.

The compilers of this Liturgy felt that the participation of the people would be aided and their instruction enhanced if the "shortened form" of Morning Prayer (as now allowed by the Book of Common Prayer¹) was prefixed to the present Eucharistic rite. Together these two rites form the Liturgy of the Diocese of Milwaukee.² This addition restores both the psalmody of the Church and the Old Testament Lesson to the public worship without undue alteration in the usual parish time schedule.

To further assist the people in achieving a fuller understanding and participation in the Liturgy it was determined that the pro-anaphors or ante-communion should be read from the same place as shortened Matins and that together they would constitute the fore-part of the Liturgy commonly called the Liturgy of the Word. In addition, so as to emphasize the unique offering of the Eucharistic Sacrifice³ it was determined that the celebrant should not approach the altar until the offertory, at which time the Eucharist proper, or Anaphora, begins.

I. The Liturgy of the Word

A. Shortened Matins

The opening sentences are omitted. The versicles are said, or sung, by the celebrant from a place of entrance because the Venite is to replace the so-called "processional hymn" as an entrance hymn.⁴ The proper sentences preceding the Venite

1- BCP page 10

2 Note explanation when Litany is substituted for Matins.

3 Anglican Orders (English), London, S. P. C. K., 1957, page 35

4. Note exception when Litany is substituted for Matins.

are sung as an antiphon on the appointed feasts and seasons. Psalm 95 is said or sung by the choir and congregation as the celebrant and his assistants enter. And note that it is Psalm 95 entire and not portions of Psalms 95 and 96 as now in the Book of Common Prayer on page 9. The present Book of Common Prayer permits the substitution of Psalm 95 for the "Venite" and as the Episcopal Church is the only member church in the Anglican Communion which does not use Psalm 95 entire it is in the interest of Anglican unity in general that it has been restored in this Liturgy. The use of the Venite is procession follows other custom in the Prayer Book, such as the sentences in the Burial for the Dead.⁵

The rubric regarding the place in choir or sedilia should be interpreted in the light of the arrangement of the particular sanctuary and choir in which the Liturgy is being celebrated. It means that the portion of the Liturgy up to the offertory sentence is to be said from a place close to the congregation and separate from the altar.

The Psalm and the Old Testament Lesson are those set forth in the Lectionary of the Anglican Church of Canada.⁶ This Lectionary was chosen because it carries over into the Psalm and Lesson the theme of the Collect, Epistle and Gospel. (In addition the Canadian Lectionary suggests a proper Gradual Psalm and Offertory sentences for feasts and seasons.)

The Canticles are those now set forth in the Book of Common Prayer. It is the intention of the compilers that the musical setting for the Venite, the Psalm, and the Canticle be such that the congregation may participate in their recitation. However this is not to preclude a more elaborate rendition of the aforementioned on special occasions.

5 BCP page 324

6 The Book of Common Prayer of the Anglican Church of Canada, pp 1ff.

B. The Pro Anaphora

The rubric which follows the canticle serves to remind the celebrant that he is still engaged in the Liturgy of the Word. The salutation is included here as indicated in Matins preceding the Lord's Prayer.⁷

The Ten Commandments are omitted as per the recommendation of the Standing Liturgical Commission of the Episcopal Church.⁸ The term Deacon is added to the rubric governing the recitation of the Summary of the Law to point up his function at a Solemn Celebration when he may legitimately take this portion.⁹ The Kyrie (in Greek or English and either three- or nine- fold,) and the position of the Glorias in Excelsis are both as per the recommendation of the Standing Liturgical Commission.¹⁰ The same is the case with the rubrics governing the phrasing of the Collect, Epistle, Gradual, Gospel, Creed and Sermon.¹¹

C. The Litany

In penitential season the Litany may be sung in procession or read from the Sedilia, in which case the Collect for Purity and the Summary of the Law will be omitted and the Kyrie shall follow immediately upon the conclusion of the Litany.¹²

II. The Eucharist

A. The Offertory

The Offertory is begun as per the recommendations of the Standing Liturgical Commission but with the addition of the salutation as per the Roman rite to delineate the beginning of the Eucharistic Action. The Offertory Sentences are those recommended by the Standing Liturgical Commission and may be supplemented by those from the Canadian Liturgy.¹³ The rubrics governing the hymn or anthem at the offertory is that recommended by the

7 BCP, page 16

8 Prayer Book Studies, Vol. IV, page 323

9 The Chichester Cusomary page

10 Prayer Book Studies, vol. IV, page 324

11 Ibid , ppg. 324-326

12 Ibid, page 323

13 The Book of Common Prayer of the Anglican Church of Canada, pages 72-74

Standing Liturgical Commission with the added stipulation that this be the cover for the reception of the alms of the people and the spreading of the corporal, etc. The rubric which follows assumes that the offertory procession will be a part of the ceremony and that the elements will be brought, together with the alms from the rear of the nave to the altar, symbolizing the offerings of the people.¹⁴ The action of the Offertory should not be covered by a hymn or anthem but all should be silent and standing; so that the full attention of the congregation is concentrated on the action.¹⁵ The rubric following, regarding the two sentences, is that recommended by the Standing Liturgical Commission but differentiates from it in that the sentences are to be said before the offertory hymn rather than as alternatives to it. The hymn covers the action of the lavabo and censing, if there be such.¹⁶ The next rubric provides for two fixed intercessions as well as those allowed by the present Book of Common Prayer.¹⁷

B. The Prayer of the Church to the Consecration

As there seems some confusion regarding the posture of the congregation (other than the sanctuary party) in the various ceremonial and rubrical directions extant we have determined to follow that of Coventry and direct that the people kneel.¹⁸ The rubric preceding the invitation is the one recommended by the Standing Liturgical Commission.¹⁹

C. The Consecration to the Communion

The next alteration in the present Book of Common Prayer structure comes with the addition of the directive to the priest to face the people and begin the Sursum Corda with the salutation as per the recommendation of the Standing Liturgical Commission.²⁰ (see also The Ministration of Holy Baptism²¹.) All continues as in the present Book of Common Prayer with the addi-

14 The Communion in Coventry Cathedral, page 15.

15 Before the Holy Table, pages 45-48

16 Ibid, page 50

17 BCP, page 74

18 The Communion in Coventry Cathedral page 16

19 Prayer Book Studies page 331

20 Prayer Book Studies vol. IV, page 331

21 BCP, page 278

tion of the Benedictus Qui Venit immediately following the Sanctus as in the Coventry rite.²² Then follows the Prayer of Consecration with rubrical directions and insertions as per the recommendations of the Standing Liturgical Commission.²³ The participation of the people is emphasized by their response, "Amen." Following the Lord's Prayer is the Fraction and Pax as recommended by the Standing Liturgical Commission and as presently contained in the rites of Coventry and the Anglican Church of Canada.²⁴

The Agnus Dei follows as an optional hymn with the Requiem substitutes for the common response as per the Coventry rite.²⁵ As it is becoming liturgical practice for the people to join the priest in the recitation of the Prayer of Humble Access, that direction is included.²⁶ The optional sentence which is commonly used as a signal for the people to draw near in order that they may receive the sacrament is included for the sake of convenience.

D. The Communion to the Blessing

All continues as per the recommendation of the Standing Liturgical Commission with the exception that the words of administration are continued as in the present Prayer Book. The direction to take ablutions immediately after the communion of the people is per the recommendation of the Standing Liturgical Commission.²⁷ The dismissal is optional and is included for the sake of convenience. As the people can receive no greater blessing than their communion, which presumably they have just made, it may be that the blessing with which the celebration is concluded is really superfluous and the dismissal or sending forth of the people from the altar is the important act.

22 The Communion in Coventry Cathedral, page 20

23 Prayer Book Studies, vol IV, pages 332-333

24 Ibid page 334

25 The Communion in Coventry Cathedral page 22

26 The Book of Common Prayer of the Anglican Church of Canada, page 83

27 Prayer Book Studies, page 336

In conclusion it should be pointed out that the Liturgy of the Diocese of Milwaukee has been so ordered that it is possible to celebrate the Eucharist proper in a position either facing the congregation or in the traditional manner. In all matters not otherwise noted, the Book of Common Prayer shall continue to be the standard.

#

THE LITURGY OF THE CHURCH

According to the Use of the DIOCESE OF MILWAUKEE

Being

Shortened Matins and the Célébration of the Holy Eucharist

THE MINISTRY OF THE WORD

[Standing at a place of entrance, the Minister shall say or sing,

O Lord, open thou our lips;

Answer And our mouth shall show forth thy praise.

[Here, all standing, the Minister shall say or sing,

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

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

Minister Praise ye the Lord.

Answer The Lord's Name be praised.

[Then shall be said or sung Psalm 95, Venite, exultemus Domino; the Celebrant and his assistants shall procede to the sedilia or place in the choir.]

[On the days hereafter named, immediately before the Venite, may be said or sung

[On the Sundays in Advent. Our King and Saviour draweth nigh* O come, let us adore him.

[On Christmas Day and until Epiphany. Alleluia. Unto us a child is born;* O come, let us adore him. Alleluia.

[On the Epiphany and seven days after, and on the Feast of the Transfiguration. The Lord hath manifested forth his glory;* O come, let us adore him.

[On Monday in Easter Week and until Ascension Day. Alleluia. The Lord is risen indeed;* O come, let us adore him. Alleluia.

[On Ascension Day and until Whitsunday. Alleluia, Christ the Lord ascendeth into heaven;* O come, let us adore him. Alleluia.

[On Whitsunday and six daystafter. Alleluia. The Spirit of the Lord filleth the world;* O come, let us adore him. Alleluia.

[On Trinity Sunday. Father, Son, and Holy Ghost, one God;* O come, let us adore him.

[On the Purification and the Annunciation. The Word was made flesh, and dwelt among us;* O come, let us adore him.

[On other Festivals for which a proper Epistle and Gospel are ordered. The Lord is glorious in his saints;* O come, let us adore him.

Psalm 95. Venite, exultemus Domino
 O come, let us sing unto the Lord;* let us heartily rejoice
 in the strength of our salvation.
 Let us come before his presence with thanksgiving;* and show
 ourselves glad in him with psalms.
 For the Lord is a great God;* and a great King above all gods.
 In his hand are all the corners of the earth;* and the strength
 of the hills is his also.
 The sea is his, and he made it;* and his hands prepared the dry
 land.
 O come, let us worship and fall down;* and kneel before the
 Lord our Maker.
 For he is the Lord our God;* and we are the people of his pas-
 ture, and the sheep of his hand.
 To-day if ye will hear his voice, harden not your hearts;* as
 in the provocation, and as in the day of temptation in the
 wilderness.
 When your fathers tempted me;* proved me, and saw my works.
 Forty years long was I grieved with this generation and said,*
 It is a people that do err in their hearts, for they have not
 known my ways:
 Unto whom I swear in my wrath,* that they should not enter unto
 my rest.

[Then shall follow the Introit Psalm according to the lection-
 ary of the Diocese. And at the end of the Psalm, and likewise
 at the end of the Venite, Benedictus es, Benedictus and Jub-
 ilate shall be said or sung the Gloria Patri.]

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 be read the Lesson according to the Table or Cal-
 endar. And, NOTE, That before every Lesson, the Minister
 shall say, Here beginneth such a Chapter (or verse of such
 a Chapter) of such a Book; and after the Lesson, Here endeth
 the Lesson.]

[Here shall be said or sung one of the following Hymns,
 Te Deum Laudamus
 Benedictus es, Domine
 Benedictus, omnia opera Domini
 Benedictus. (St. Luke i, 68)
 Jubilate Deo. (Psalm c.)

[Standing in the same place, the Priest shall say the Col-
 lect for Purity, the People kneeling.]

[But if a Litany hath been said immediately before, the Priest
 may pass at once to the Kyrie Eleison.]

THE COLLECT FOR PURITY

Priest The Lord be with you.
 Answer And with thy spirit.
 Priest Let us pray.

Almighty God, unto whom all hearts are open, all desires known,
 and from whom no secrets are hid; cleanse the thoughts of our
 hearts by the inspiration of thy Holy Spirit, that we may per-

fectly love thee, and worthily magnify thy Holy Name; through Christ our Lord.

Answer

Amen.

[Then shall the Priest or Deacon say,
Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

KYRIE ELEISON

Lord, have mercy upon us. Kyrie eleison.
Christ, have mercy upon us. or Christe eleison.
Lord, have mercy upon us. Kyrie eleison.

[Each clause may be repeated thrice.]

GLORIA IN EXCELSIS

[Upon all Sundays, (except in Advent, and from Septuagesima to Palm Sunday, inclusive;) upon all Festivals; upon days within appointed octaves; and upon all days in the Festival Season from Christmas to the Epiphany, and from Easter to Trinity Sunday inclusive; shall be said or sung the Hymn, Gloria in Excelsis, all standing.]

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

Priest
Answer
Priest

The Lord be with you.

And with thy spirit.

Let us pray.

[Then shall the Priest say or sing the Collect of the Day; the People kneeling.]

THE EPISTLE

[Then, the People being seated, the Minister shall turn to the People and read or sing the Epistle, first saying,

The Epistle is written in the ___ Chapter of ___ beginning at the ___ Verse.]

[The Epistle ended, he shall say,

Here endeth the Epistle.]

THE GRADUAL

[Here may be sung a Hymn or an Anthem.]

THE GOSPEL

[Then, all the People standing, the Priest or Deacon appointed shall read or sing the Gospel, first saying or singing, The Lord be with you.

Answer And with thy spirit.

The Holy Gospel is written in the ___Chapter of ___, Beginning at the ___Verse.

[Here shall the People say or sing,

Glory be to thee, O Lord.

[And after the Gospel, the People shall say or sing, Praise be to thee, O Christ.

THE CREED

[Then shall be said or sung the Creed commonly called the Nicene.]

I believe in God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

THE SERMON

[Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and, if the occasion be, shall Notice be given of the Celebration of the Holy Liturgy, and of the Banns of Matrimony, and of the other matters to be published.]

[Here followeth the Sermon.]

THE OFFERTORY

[Then shall the Priest turn to the People, and begin the Offertory by saying or singing, The Lord be with you.

Answer And with thy spirit.

[Then shall be said or sung one or more of the Sentences following.]

Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High. Psalm 50:14

Give unto the Lord the glory due unto his Name: Bring an offering and come into his courts. Psalm 96:8

Walk in love, as Christ also hath loved us, and given himself for an offering and a sacrifice unto God. Ephesians 5:2

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1

While we have time, let us do good unto all men; and especially unto those who are of the household of faith. Galatians 6:10 [Charitable Offerings]

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; who have ministered unto the Saints, and yet do minister. Hebrews 6:10

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? I St. John 3:17

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. St. Matthew 25:40

How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Romans 10:14 [Missionary Offerings]

Jesus saith unto them, The harvest is truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. St. Luke 10:2

[Here may be sung an Hymn or an Anthem at which time the offering of the People may be received by the Church Wardens or other representatives of the Congregation.]

[Then shall the Priest and his assistants prepare the Holy Table.]

[Then shall the Church Wardens or other representatives of the Congregation bring forward to the sanctuary entrance the said offerings of the People together with the box of bread or ciborium and the cruets of wine and water.]

[Then shall the Priest offer, and place upon the Holy Table, the Bread and Wine.]

[At the presentation of the Alms and Oblations, one of these Sentences shall be said,

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. I Chronicles 29:11

All things come of thee, O Lord, and of thine own
have we given thee. I Chronicles 29:14

[Then may be sung a Hymn during which time the
lavabo may be administered.]

THE GENERAL INTERCESSION

[Then shall the Priest ask the secret intercessions
of the People, always including the intentions of the
Anglican Cycle of Prayer and the Diocese of Milwaukee
Cycle of Prayer.]

[The People kneeling, the Priest shall say,

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

Almighty and ever living God, who by thy holy Apostle hast
taught us to make prayers, and supplications, and to give
thanks for all men; We humbly beseech thee most mercifully
to accept our [alms and] oblations, and to receive these
our prayers, which we offer unto thy Divine Majesty; be-
seeching thee to inspire continually the Universal Church
with the spirit of truth, unity, and concord: And grant
that all those who do confess thy holy Name may agree in
the truth of thy holy Word, and live in unity and godly
love.

We beseech thee also, so to direct and dispose the hearts
of all Christian Rulers, that they may truly and impar-
tially administer justice, to the punishment of wickedness
and vice, and to the maintenance of thy true religion,
and virtue.

Give grace, O heavenly Father, to all Bishops and other
Ministers, that they may, both by their life and doctrine,
set forth thy true and lively Word, and rightly and duly
administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and es-
pecially to this congregation here present; that, with
meek heart and due reverence, they may hear, and receive
thy holy Word; truly serving thee in holiness and right-
eousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord,
to comfort and succour all those who, in this transitory
life, are in trouble, sorrow, need, sickness, or any other
adversity.

And we bless thy holy Name for all thy servants departed
this life in thy faith and fear; beseeching thee to grant
them continual growth in thy love and service, and to give
us grace so to follow their good examples, that with them
we may be partakers of thy heavenly kingdom. Grant this,
O Father, for Jesus Christ's sake, our only Mediator and
Advocate.

Answer

Amen.

THE INVITATION

[Then shall the Priest or Deacon turning to the People say to those who come to receive the Holy Communion,

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith and take this Holy Sacrament to your comfort and make your humble confession to Almighty God, devoutly kneeling.

THE GENERAL CONFESSION

[Then shall this General Confession be made, by the Priest, and all those who are minded to receive the Holy Communion, humbly kneeling.]

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

THE ABSOLUTION

[Then shall the Priest (the Bishop if he be present) standing, and facing the People, say,

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.

Answer Amen.

COMFORTABLE WORDS

[Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, a; ye that travail and are heavy laden, and I will refresh you. St. Matthew xi 28

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16

Hear also what St. Paul saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins.

I St. John ii, 1, 2

THE CONSECRATION

SURSUM CORDA

[Then the Priest, facing the People, say or sing,

The Lord be with you.

Answer

And with thy spirit.

Priest

Lift up your hearts.

Answer

We lift them up unto the Lord.

Priest

Let us give thanks unto our Lord God.

Answer

It is meet and right so to do.

THE PREFACE

[Then shall the Priest say or sing,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

[Then shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS

Priest
and
People

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

[Here may be said or sung,

Blessed is he that cometh in the Name of the Lord,
Hosanna in the highest.

THE PRAYER OF CONSECRATION

[Then shall the Priest, standing before the altar, say,

All glory be to thee, Almighty God, our THE THANKSGIVING
heavenly Father, for that thou, of thy
tender mercy, didst give thine only Son
Jesus Christ to suffer death upon the
Cross for our redemption; who made there
(by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the
sins of the whole world; and institute, and
in his holy Gospel command us to continue,
a perpetual memory of that his precious
death and sacrifice, until his coming a-

gain.

For in the night in which he was betrayed
(a) he took Bread; and when he had given thanks,
he brake it, and gave it to his disciples, say-
ing, Take, eat, this is my Body which is given
for you; Do this in remembrance of me.

Likewise, after supper, (b) he took the Cup;
and when he had given thanks, he gave it to
them saying, Drink ye all of this; for 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.

Wherefore, O Lord and heavenly Father, according
to the institution of thy dearly beloved Son our
Saviour Jesus Christ, we, thy humble servants,
do celebrate and make here before thy Divine
Majesty, with these thy holy gifts, which we
now offer unto thee, the memorial thy Son
hath commended us to make; having in re-
membrance his blessed passion and precious death,
his mighty resurrection and glorious ascension;
rendering unto thee most hearty thanks for the
innumerable benefits procured unto us by the
same.

And we most humbly beseech thee, O merciful
Father, to hear us; and, of thy almighty
goodness, vouchsafe to bless and sanctify,
with thy Word and Holy Spirit, these thy
gifts and creatures of bread and wine; that
we, receiving them according to thy Son our Sav-
iour Jesus Christ's holy institution, in remem-
brance of his death and passion, may be partakers
of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mer-
cifully to accept this our sacrifice of praise and
thanksgiving; most humbly beseeching thee to grant
that, by the merits and death of thy Son Jesus Christ,
and through faith in his blood, we, and all thy whole
Church, may obtain remission of our sins, and all
other benefits of his passion. And here we offer
and present unto thee, O Lord, our selves,
our souls and bodies, to be a reasonable
holy and living sacrifice unto thee; humbly
beseeching thee, that we, and all others
who shall be partakers of this Holy Communion
may worthily receive the most precious Body
and Blood of thy Son Jesus Christ, be filled
with thy grace and heavenly benediction, and made one body wi
with him, that he may dwell in us and we in him. And al-
though we are unworthy,

THE INSTITUTION

- (a) Here the Priest is to take the Bread into his hands.
- (b) Here he is to take the Cup into his hands.

THE OBLATION

THE INVOCATION

THE SUPPLICATION

(continued on next page)

through our manifold sins. to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and in whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

And the
People shall
answer

Amen.

THE LORD'S PRAYER

[The Priest shall say or sing,
And now, as our Saviour Christ hath taught us, we are bold to say,
Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.]

Priest
and
People

THE HOLY COMMUNION

[Here the Priest shall break the consecrated Bread; silence may be kept for a brief space.]

[Then shall the Priest say or sing,
The peace of the Lord be alway with you.
And with thy spirit.]

Answer

AGNUS DEI

[Here may be said or sung the following Hymn,
O Lamb of God, that takest away the sins of the world,
+Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
+Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
‡Grant us thy peace.
[At a Requiem, +Grant them rest; ‡Grant them rest everlasting.]

THE PRAYER OF HUMBLE ACCESS

[Then shall the Priest, kneeling humbly at the Altar, say this Prayer of Humble Access to the Holy Communion. And this Prayer may be said by the People with the Priest.]

We do not presume to come to this thy Table, O merciful Father, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his body and our souls washed by his most precious blood. and that we may evermore dwell in him and he in us. Amen,

THE ADMINISTRATION OF THE HOLY COMMUNION

[Then may the priest say,

Behold the Lamb of God, who taketh away the sins of the world.

[The Priest shall first receive the Holy Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, Deacons, and any others then present in the Sanctuary.]

[Then shall the Priest deliver the Holy Communion to the People also, into their hands, all devoutly kneeling. And sufficient time shall be given to those present to communicate.]

[And when he delivers the Bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

[And the Priest or Deacon who shall deliver the Cup, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

[During the Communion there may be sung a Hymn or an Anthem.]

[If any of the consecrated Bread or Wine remain, apart from any which may be required for the Communion of the Sick, or of others who, for weighty cause, could not be present at the celebration of the Liturgy, the Priest and other Communicants shall immediately after the Communion of the People, reverently eat and drink the same; and the Priest shall then cleanse the sacred Vessels, and replace them as at the beginning of the Liturgy.]

THE THANKSGIVING AFTER COMMUNION

[Then shall the Priest say,

The Lord be with you.

Answer

And with thy spirit.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end..

[And the People shall answer,

Amen.

THE DISMISSAL

[Then may the Priest say or sing,

Answer The Lord be with you.
And with spirit.

[Then the Priest or Deacon may say or sing,

Answer Depart in peace.
Thanks be to God.

[During the seasons when the Gloria is not used, may be said or sung,

Answer Let us bless the Lord.
Thanks be to God.

THE BENEDICTION

[Then the Priest (the Bishop, if he be present) shall let them depart with this blessing,

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowlegdge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father , the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

INTRODUCTION TO THE CATHEDRAL CUSTOMARY

The following diagrams and explanations indicate the manner in which the Liturgy is celebrated at the Cathedral. While designed primarily for use by the Cathedral Staff it will no doubt be of assistance to those implementing the Liturgy as set forth in the first section of this manual.

In this Customary is set forth the rationale for the solemn celebration of the Liturgy. By indicating the fullest ceremonial action possible it is hoped to answer most questions that might possibly arise regarding the ceremonial implementation of the Liturgy. Those who are using a simplified ceremonial may find this customary of some use as a base and general guideline as to sanctuary arrangement, etc.

In addition, from time to time, priests of the diocese celebrate and assist at the Cathedral and the possession of the Cathedral Customary will enable them to participate in the Liturgy with a minimum of rehearsal and direction.

NOTES ON THE CATHEDRAL CUSTOMARY

The General Preparation:

Sacristy: Vestments for the Sacred Ministers as follows:
Celebrant: amice, alb, cincture, stole, cope
Deacon: amice, alb, cincture, stole, maniple, and dalmatic
Sub-deacon: amice, alb, cincture, if in Orders, maniple, and tunicle
Lector: cassock, surplice, and if eligible academic hood
Preacher: (if other than Deacon who shall be the usual preacher at the Liturgy) cassock, surplice, and stole
M. C. cassock and surplice
Acolytes: appareled amice, (color of the day), and alb

Sanctuary: Frontal on the High Altar and, pulpit hanging, the color of the day
Six lighted office lights
Book of Gospels placed in center of the Altar
Veiled chalice, extra chalice, lavabo and towel, bread box, book of Epistles, and the Missal opened to the Prayer for the Whole State of Christ's Church are placed on the credence.

Prayer books, hymnals and other service books as required are placed in the sedilia opened to the proper places.

The Holy Bible on the lectern is marked for the Lesson.

The chasuble and maniple are placed on the altar rail in the Blessed Sacrament Chapel

Nave: On a table at the entrance to the Cathedral is placed a ciborium, bread box, wine and water cruets, a basin in which the people may place their alms. Those intending to make their communion should place a bread in the ciborium.

Posture and Reverence:

All in the sanctuary and congregation will stand for the Venite, Canticle, Gloria, Gospel, Creed, Offertory, and hymns. All will sit for the Introit Psalm, Lesson, Epistle, and Sermon. The congregation will kneel at all other times. Acolytes will stand except during the Confession, Absolution, Comfortable Words, last half of Preface until Agnus Dei, Reception of Holy Communion, and the Blessing. No one will kneel or rise except when signaled to do so by the Master of Ceremonies. The words "proper reverence" as used in this Customary indicate that a profound bow is to be made when the Blessed Sacrament is not at the High Altar. When the Blessed Sacrament is present there, the genuflection is made whenever crossing the center of the Altar. The only exception to this is dur-

ing the Offertory Censing when one genuflection only will be made; the Celebrant will be acknowledged by a bow whenever leaving the Sanctuary. The Crucifer, or Acolytes when accompanying the Crucifer, NEVER genuflect. All genuflect at the Incarnation.

Concerning Incense: The custom of using incense at the Eucharist is of very ancient date and is mentioned in all the oldest Christian Liturgies. It was an accessory to the worship under the old Jewish Dispensation, and is frequently mentioned in the Old Testament, as well as in the New. Malachi, the last of the Prophets, foretelling the days of the Gentile Church, says, (Ch. i,ii), "In every place incense shall be offered unto My Name, and a Pure Offering."

Incense has been used at the Cathedral Church throughout this century, and is used in this Customary at the Gospel, Offertory, and Consecration. Individuals or groups are not censured.

When the Bishop is Present: If the Bishop is the Celebrant the ceremonial is the same except the Liturgy of the Word is celebrated at the throne, and the Chasuble and Maniple are placed in the Lady Chapel for convenience sake. If a Chaplain is not present, the Lector will assume the function of the Chaplain and specifically bring the Crosier to the Bishop for the Gospel, Absolution, and the Blessing. When there is an ordination, a seventh candle is placed on the High Altar.

If the Bishop is not the Celebrant, but presides from his throne, the following procedure is followed:

1. The Bishop is acknowledged, rather than the Celebrant, whenever leaving the Sanctuary.
2. The Bishop takes the Absolution and Blessings; incense is blessed at the throne by the Bishop.
3. After the Celebrant has communicated, the Bishop is communicated before anyone else.
4. The Chaplain or Lector always attends the Bishop.

SYMBOLS

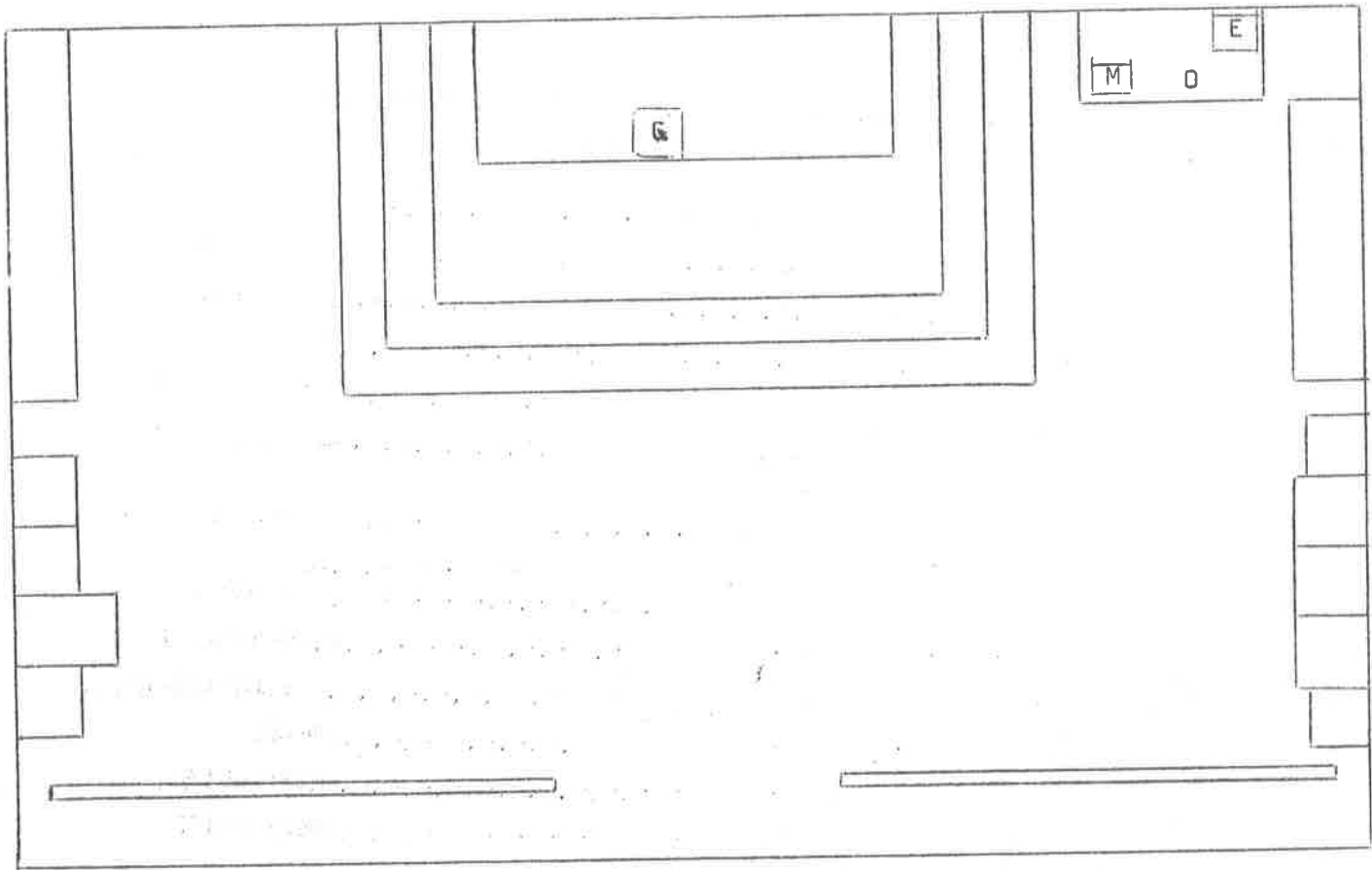
C Celebrant	Th Thurifer
D Deacon	Ac Acolyte
SD Sub-deacon	Crucifer
L Lector	G Gospel Book
MC Master of Ceremonies	E Epistle Book
M Missal	O Alms Basin
O Chalice	CA Cruet - Water
@ Ciborium	
CV Cruet - Wine	

THE LITURGICAL COLORS AS USED IN THIS CATHEDRAL
According to the English Use

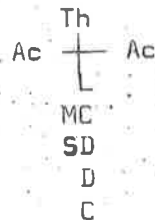
ADVENT . . . . .	.BLUE
CHRISTMAS AND ITS OCTAVE . . . . .	.BEST WHITE
EPIPHANY AND ITS OCTAVE	BEST WHITE
AFTER EPIPHANY . . . . .	.GREEN
PRE*LENT (SEPTUAGESIMA TO ASH WEDNESDAY) . . . . .	.BLUE
LENT (ASH WEDNESDAY)	LENTEN WHITE (Lenten Array on statues and frontal)
PASSION SUNDAY AND PASSIONTIDE	PASSIONTIDE RED
PALM SUNDAY - Blessing of Palms and Procession	RED
Palm Sunday Mass	PASSIONTIDE RED
MAUNDY THURSDAY . . . . .	.BEST WHITE
GOOD FRIDAY	PASSIONTIDE RED
HOLY SATURDAY . . . . .	.WHITE
EASTER DAY AND ITS OCTAVE . . . . .	.BEST WHITE
ASCENSION DAY . . . . .	.BEST WHITE
WHITSUNDAY	RED
TRINITY SUNDAY	BEST WHITE
AFTER TRINITY . . . . .	.GREEN

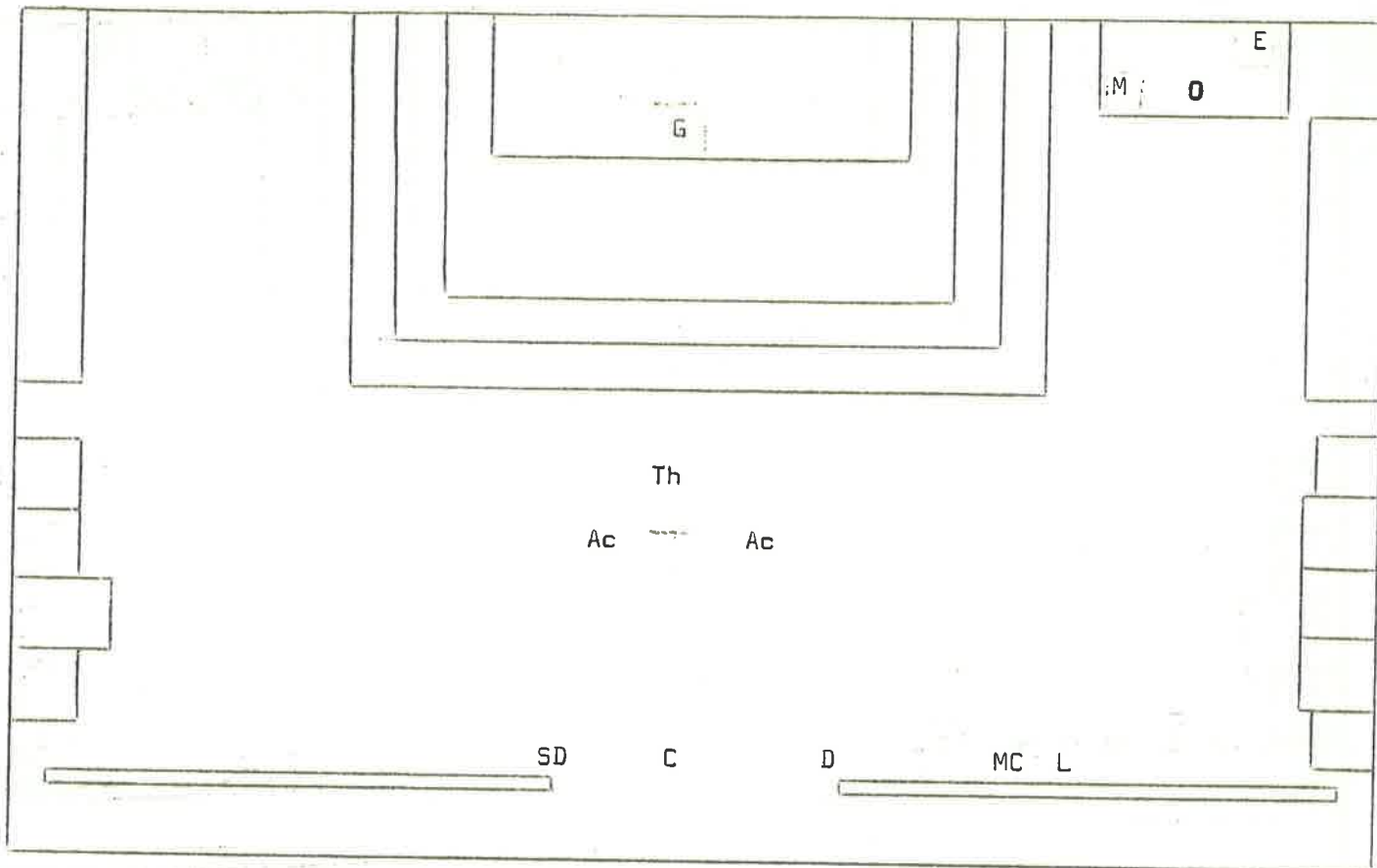
CHRIST THE KING (Vestments and Frontal). . . . .	.WHITE
EMBER DAYS . . . . .	.BLUE
ROGATION DAYS . . . . .	.BLUE
ALL VIGILS . . . . .	.BLUE
ALL SOULS AND REQUIEMS	BLACK
VIRGINS . . . . .	.WHITE
MARTYRS . . . . .	.RED
DAYS OF THE BLESSED VIRGIN	WHITE
ORDINATIONS . . . . .	.RED
BAPTISM AND CONFIRMATION	WHITE
MARRIAGE	WHITE
BURIAL OF CHILDREN	WHITE
SAINT NOT A MARTYR . . . . .	.WHITE
HOLY GHOST	RED

The Lenten Array is hung on Shrove Tuesday evening for Ash Wednesday. The veils are hung before all crucifixes, pictures; statues are covered and the Triptych doors are closed.



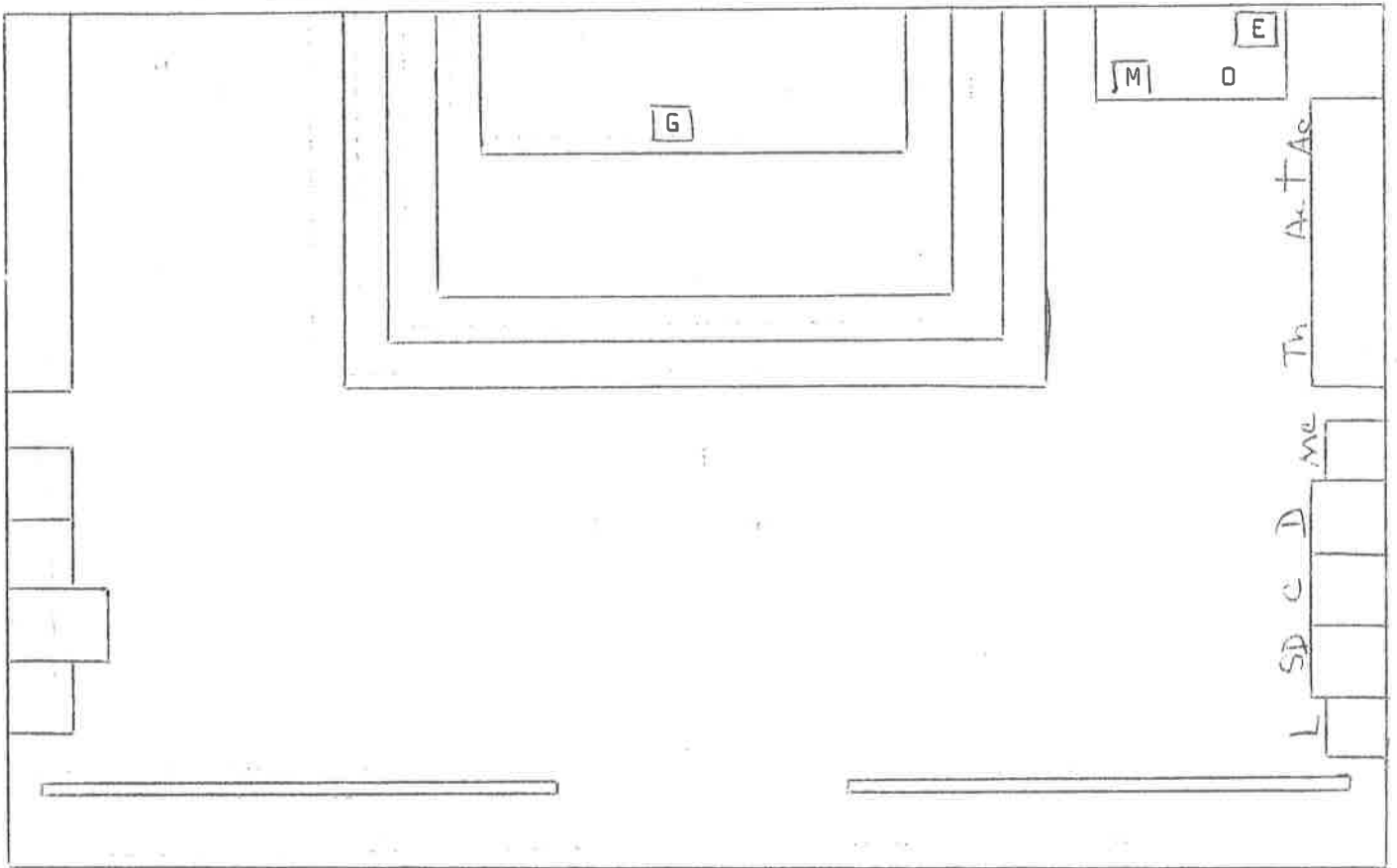
Shortened Matins and Solemn High Mass will begin with the Sacred Ministers standing in front of the Lady Chapel Altar facing the congregation. The Celebrant will stand in the center with the Sub-deacon on his left and the Deacon on his right. The Celebrant will sing the Versicles appointed for Matins and the Choir and congregation will respond. As soon as the 95th Psalm is begun, the Acolytes, Lector and MC will enter the Chapel, ignoring the Altar, and proceed to the rear of the Cathedral via the west aisle to the center aisle and thence to the Sanctuary in this order: (Shown proceeding to the Sanctuary via the center aisle.)



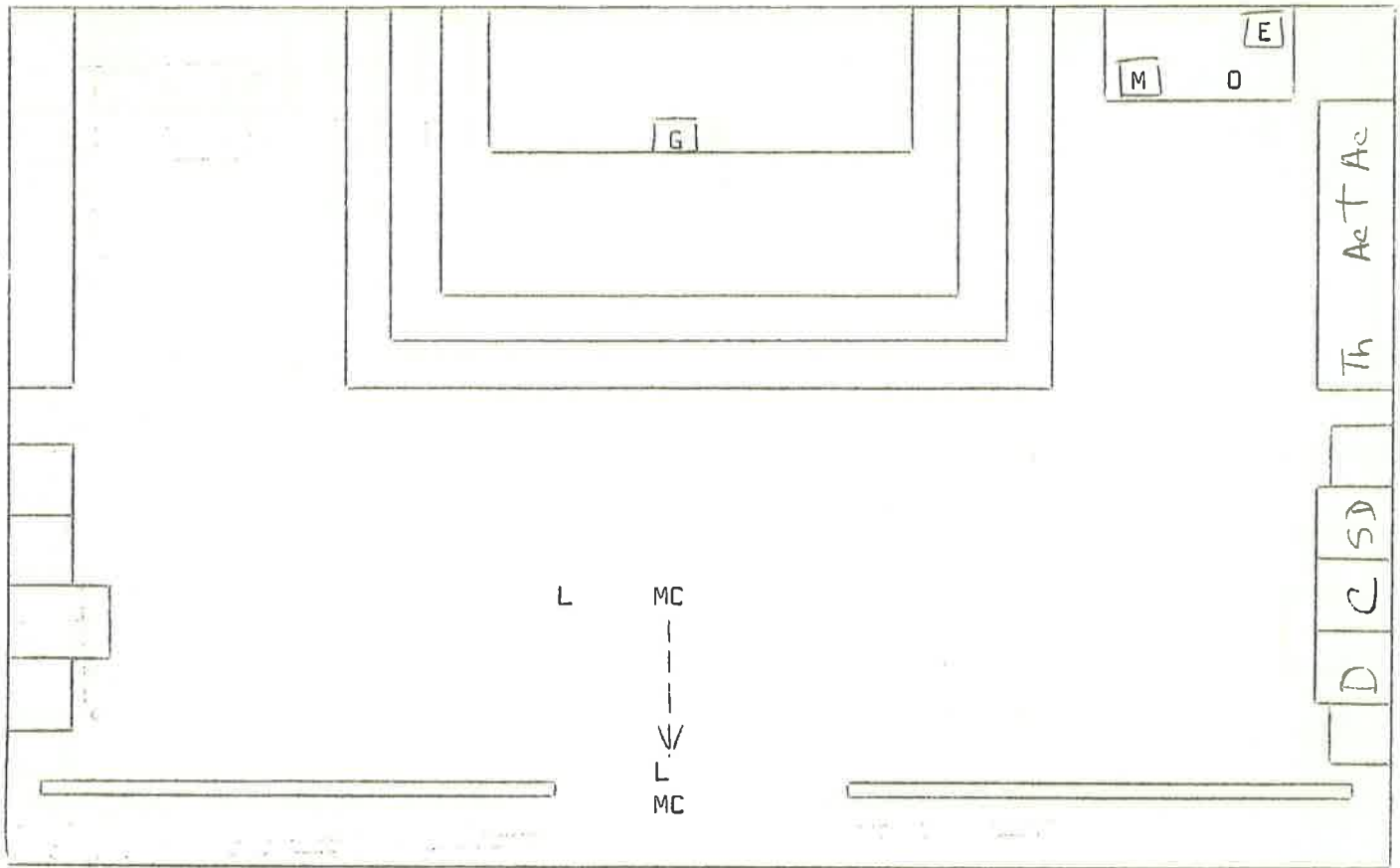


The **Thurifer**, **Crucifer**, and **Acolytes** will proceed directly into the Sanctuary. The proper reverence will be made in mid-sanctuary and they will place the Processional Cross, Torches and Thurible in the proper places and take their places at the Acolyte bench. The Lector and MC will enter the Sanctuary and wait until the Sacred Ministers have arrived. All will proceed to mid-sanctuary, make the proper reverence and take their places at the sedilia.

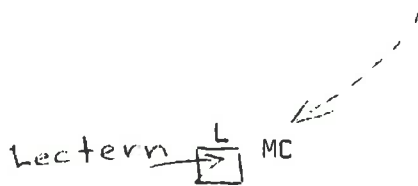
NOTE: During Penitential Seasons, Shortened Matins will be replaced by the Litany sung in procession. When the Litany is sung, the clergy and assistants will proceed directly to Choir via the west entrance to the Choir. The procession will be formed there and proceed around the Cathedral via the west aisle, central aisle, east aisle and center aisle back to the choir where the Litany will be completed. The Liturgy of the Word will continue with the singing of the Kyrie at the Sedilia. [The Collect and Summary of the Law are omitted.]

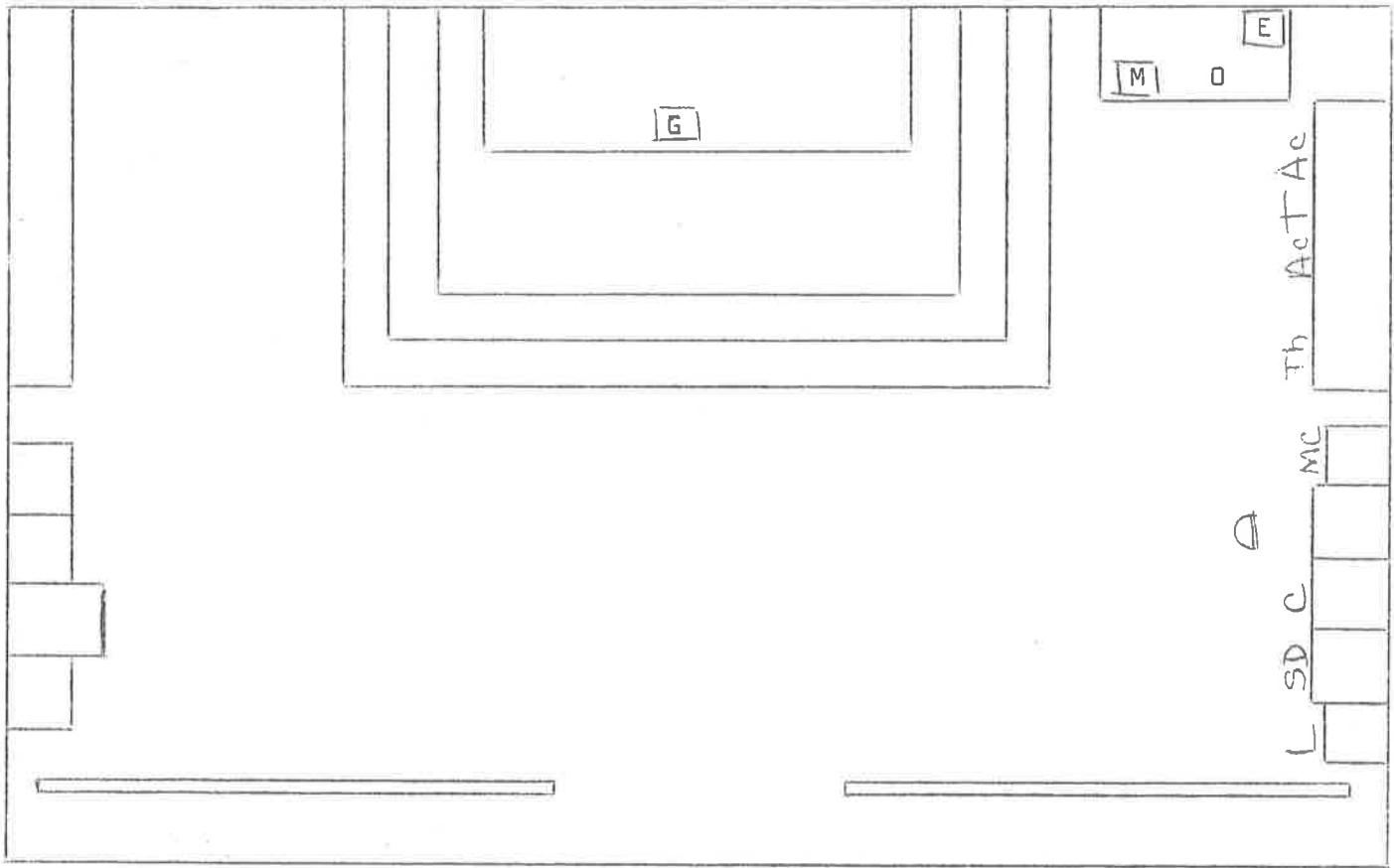


All will stand in place as shown until the Venite has been completed. All will sit for the Introit Psalm.

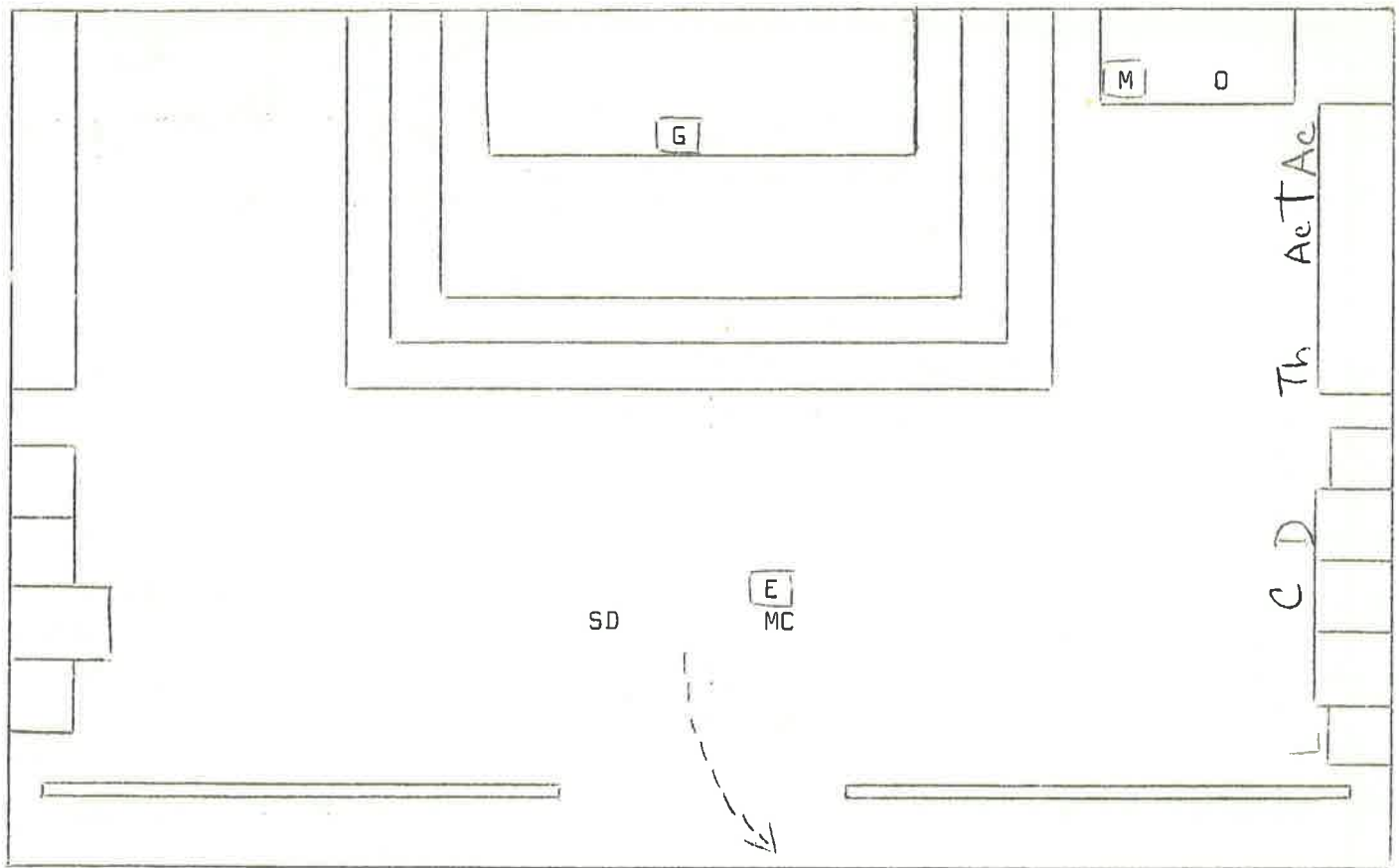


At the conclusion of the Psalm the MC will meet the Lector in the middle of the Sanctuary, both will make the proper reverence and the MC will escort the Lector to the Lectern. Clergy, Assistants and congregation remain seated. At the conclusion of the Lesson the MC and Lector will return to their appointed places as the Canticle is being sung. All will stand.



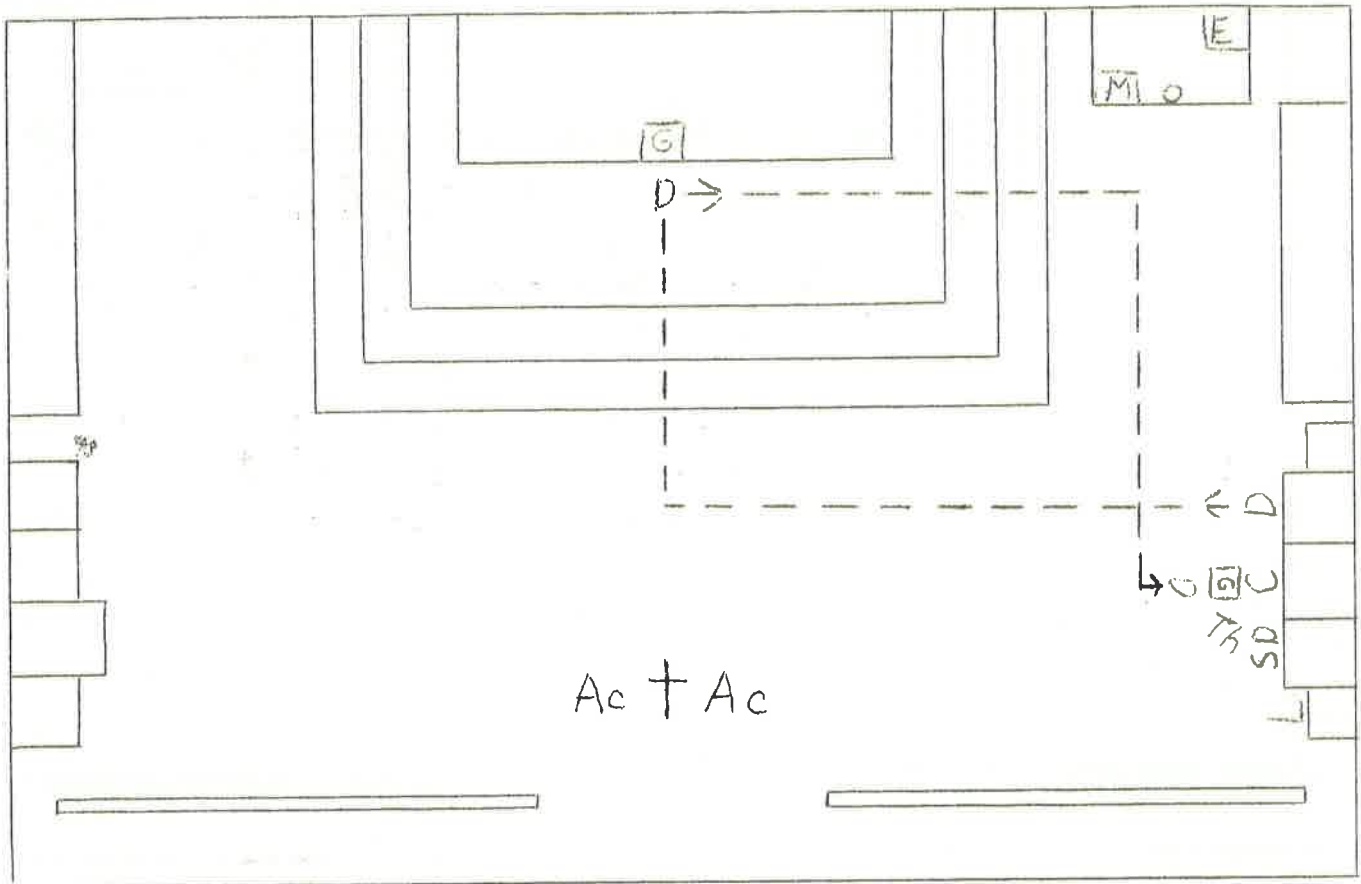


At the conclusion of the Canticle, all standing in place, Mass begins as the Celebrant prays the Collect for Purity. The Deacon takes two steps forward and, facing the people, says the Summary of the Law. The Nine-fold Kyrie Eleison and Gloria are then sung. [The Gloria is omitted during Penitential Seasons.]

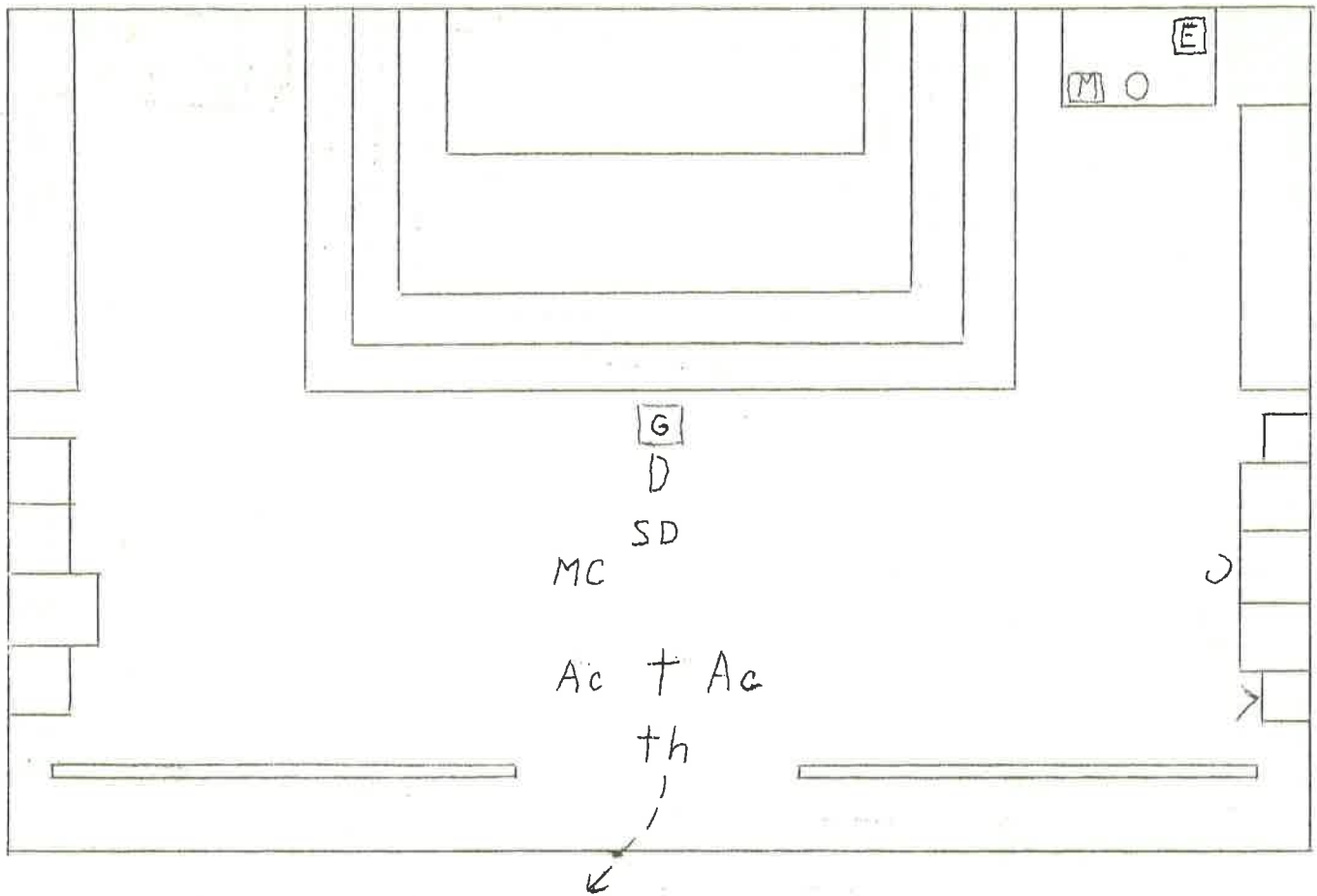


At the conclusion of the Gloria the Celebrant will intone the Collect for the Day. The MC will take the Book of Epistles and meet the Sub-deacon in mid-sanctuary. After the proper reverence is made, the MC will proceed the Sub-deacon to the top of the steps in Choir where the Epistle is sung. All in the Sanctuary and congregation are seated. The Sub-deacon will conclude the Epistle by saying, "Here endeth the Epistle." All will respond with, "Thanks be to God." The MC and Sub-deacon will return to their appointed places.

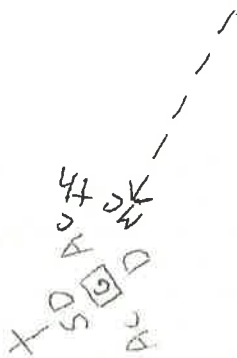
SD
 E
 MC



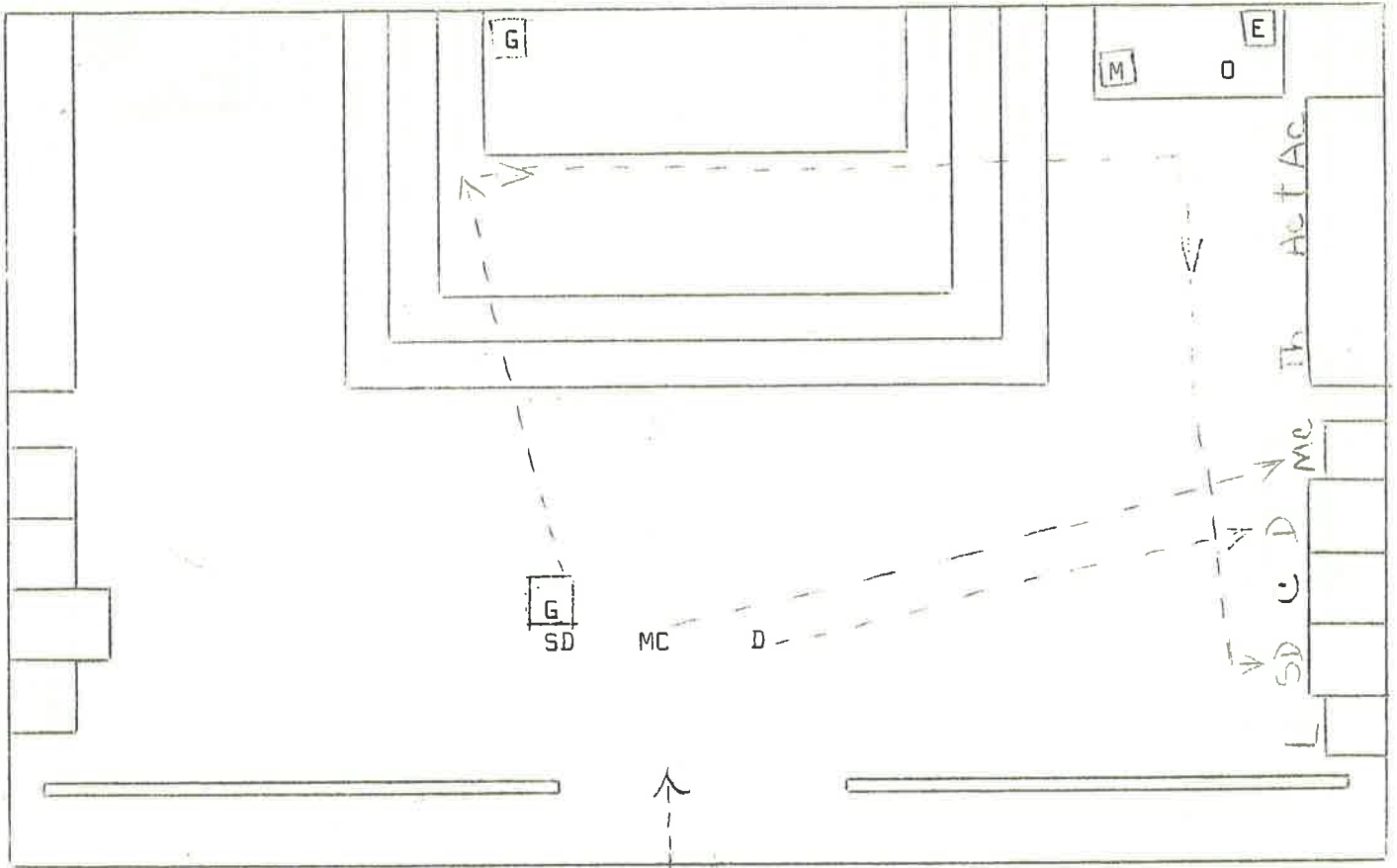
The Gospel Procession is now formed. The Deacon precedes to the center of the sanctuary, makes the proper reverence before ascending the predella, secures the Book of Gospels and proceeds to the Sedelia as shown above, where he kneels and asks for a blessing. In the meantime, the Crucifer and Acolytes have proceeded to the center of the sanctuary where they will remain until the others have arrived in place. The thurifer will present the thurible to the celebrant who will prepare incense.



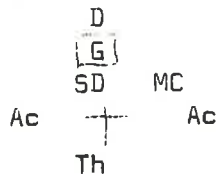
At the signal from the MC, all will make the proper reverence and process to the nave where the Gospel will be sung.



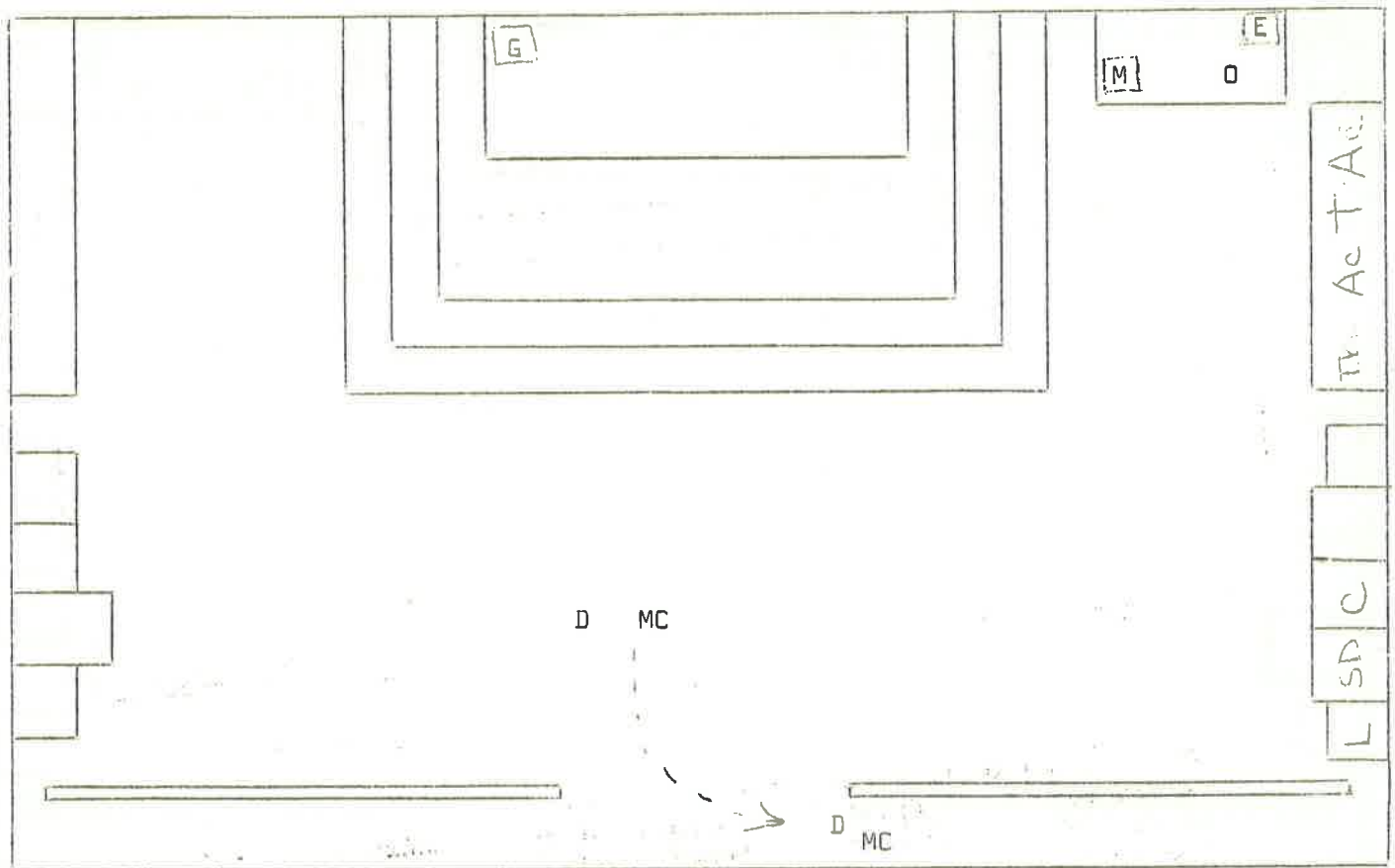
When the Holy Gospel has been announced, the MC takes the thurible, hands it to the Deacon who censes the Book thrice (center, left, and right). The MC takes back the thurible and hands it to the thurifer. The Celebrant and Lector stand facing the Book of Gospels during the chanting of the Holy Gospel.



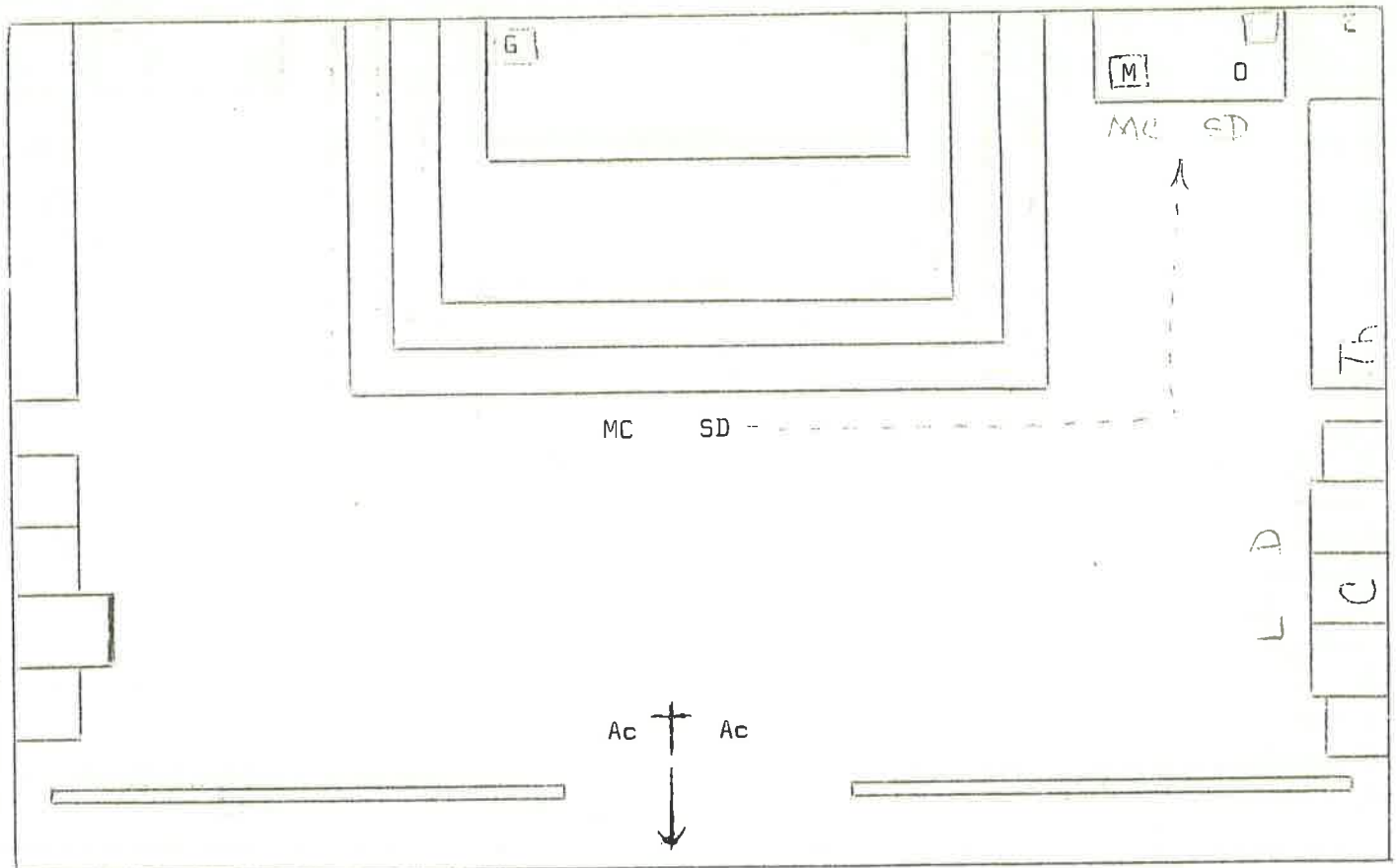
At the conclusion of the Gospel, the Deacon kisses the Book and all return to the Sanctuary as follows:



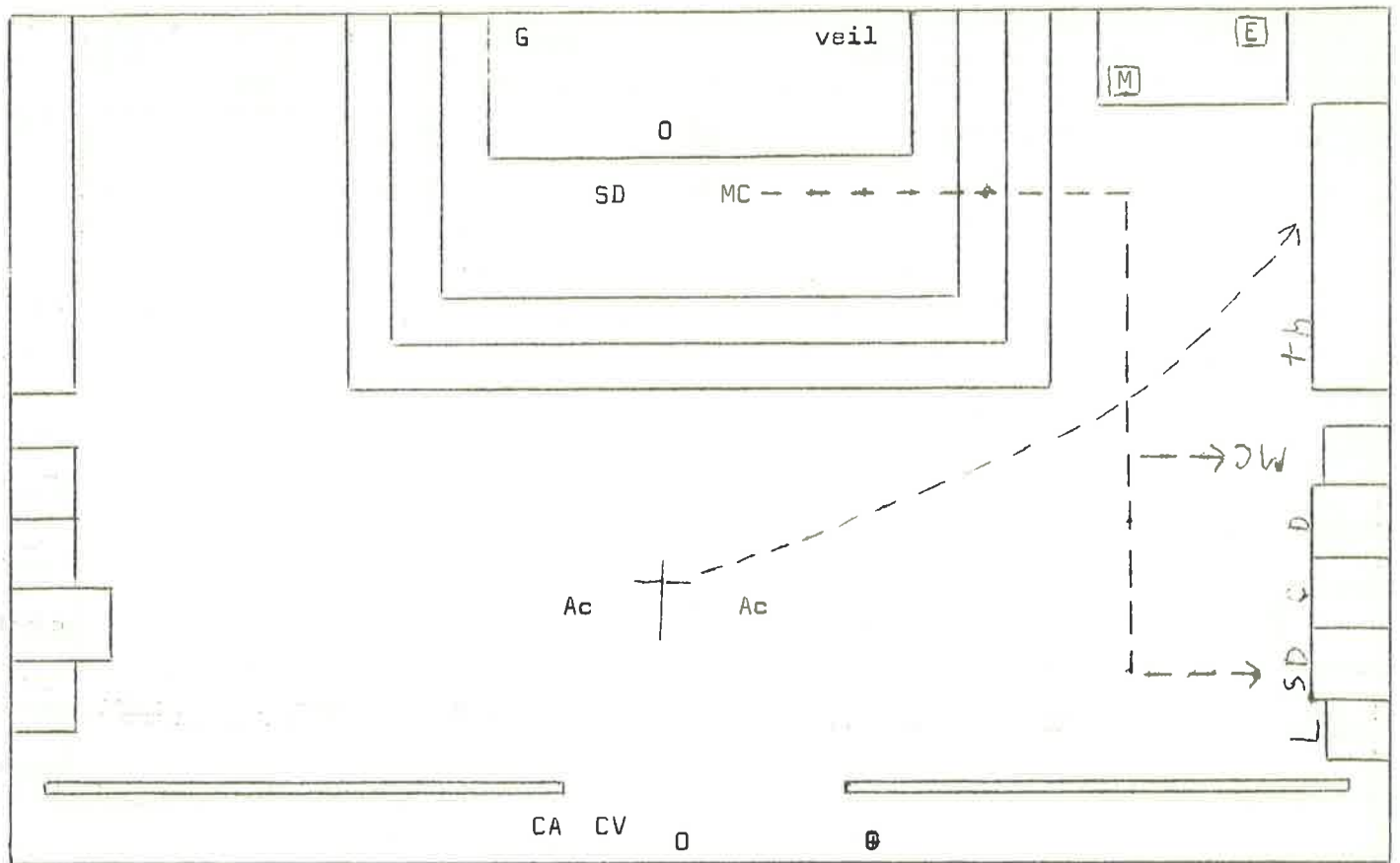
All will make the proper reverence and proceed to their places except the Sub-deacon who will go up to the Predella and place the Book of Gospels on the Gospel horn of the mensa. He will make the proper reverence at the center of the Predella and return to the Sedilia via the Epistle side of the Altar. In the meantime the Celebrant will have intoned the Creed. All will stand in place for the singing of the Creed and genuflect during the Incarnation.



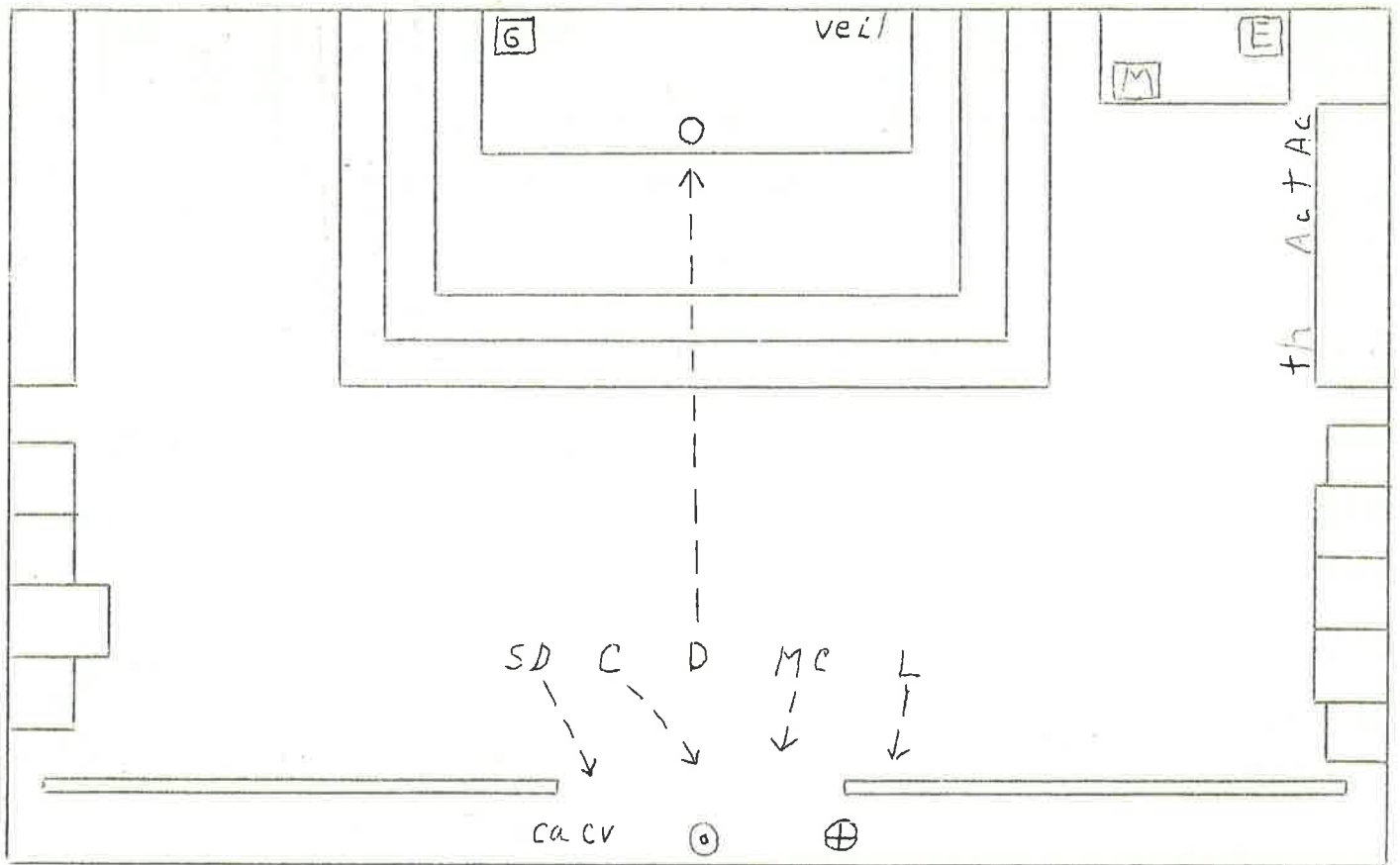
At the conclusion of the Creed, the MC and the Deacon (or Preacher if the Deacon is not preaching) will proceed to the center of the Sanctuary, make the proper reverence, and go to the pulpit. All will remain seated for the Sermon.



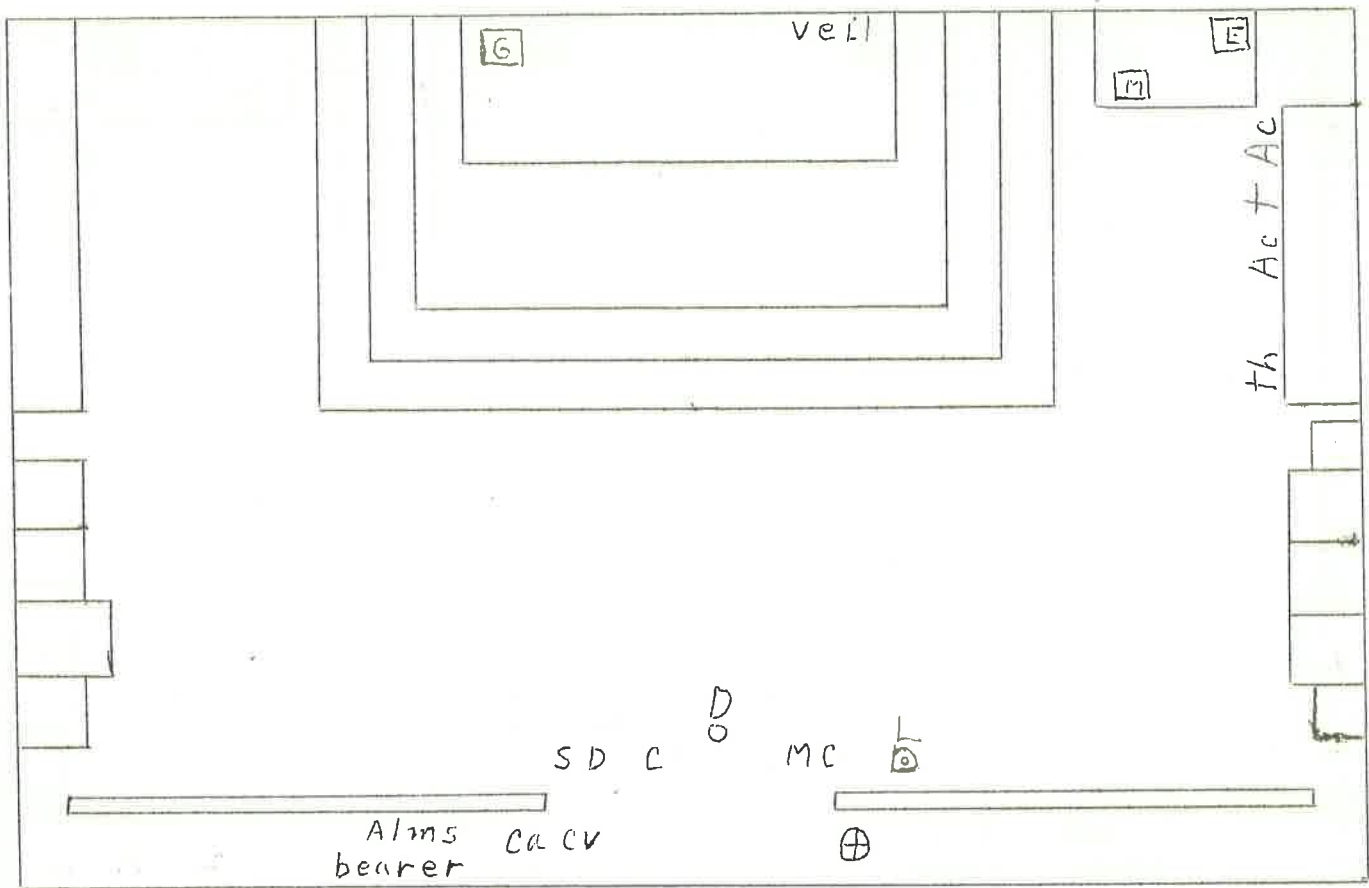
When the Sermon has ended, the MC and the Preacher return to the Sanctuary via the Epistle-end opening of the Communion Rail. The Ushers in the rear of the Cathedral will begin gathering together the alms and oblations. The Deacon and Lector will assist the Celebrant in removing the Cope and vesting with Chasuble and Maniple. The Chasuble and the Maniple will be procured from the Communion Rail in the Blessed Sacrament Chapel and the Cope placed on the Prayer Desk. [If there be no Lector, the Thurifer will assume the duties of the Lector.] In the meantime, the Crucifer and two Acolytes, carrying torches, will make the proper reverences and go down the center aisle to the back of the Cathedral where they will form the Offertory Procession. Also, the MC and Sub-deacon will have proceeded to the center of the Sanctuary and, making the proper reverences in front of the Altar steps, proceed to the Credence to gather the Vessels and bring them to the Altar.



As soon as the Celebrant intones "The Lord be with you," the Acolytes will lead the laymen up to the opening of the Communion Rail where they will stand as noted above. The Acolytes will go to their places and the Sub-deacon and MC will return to the Sedilia.

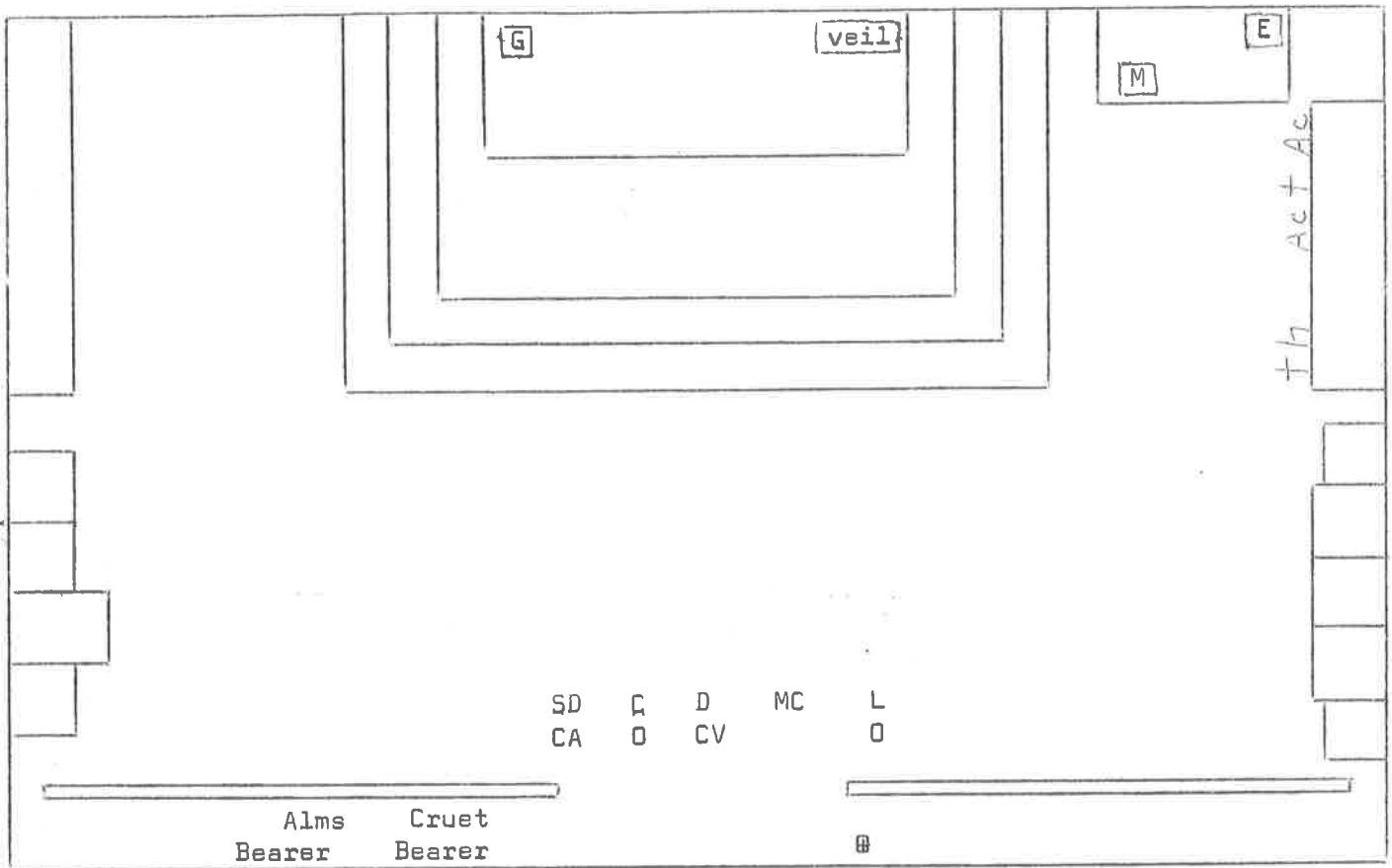


At the signal from the MC, the C, D, SD, L and MC will go to the center of the Sanctuary and make the proper reverence. The Deacon will proceed up to the Altar and take the chalice. The SD, C, MC, and L will turn around and stand before the alms and oblations bearers. The Celebrant will first take the alms, bless them, and give them to the MC, who will hand them to the Lector. The layman who was carrying the alms will then step to the left of the layman carrying the wine and water cruets.

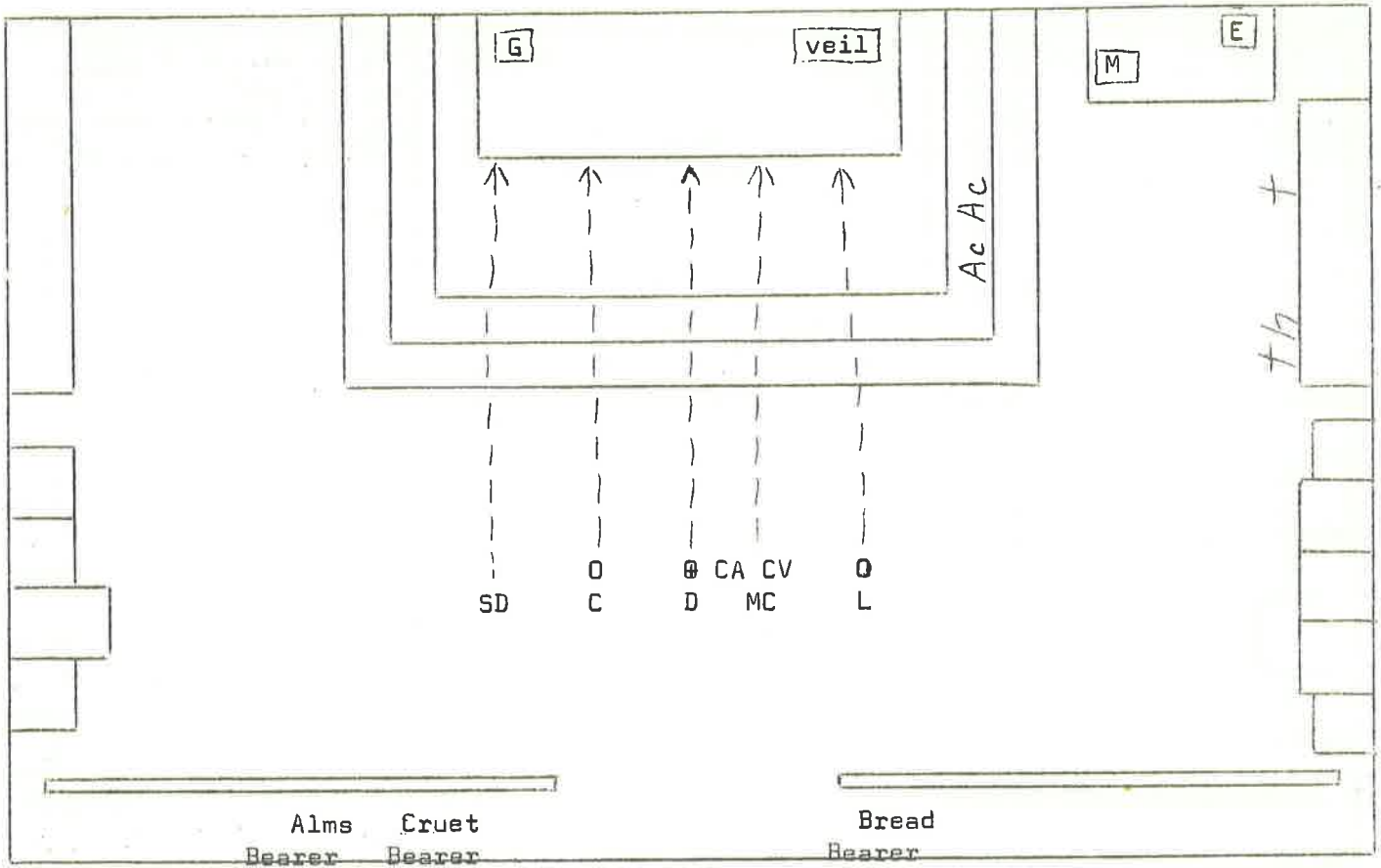


The Celebrant will place some additional breads in the ciborium and the layman will hold both the bread box and the ciborium until the Chalice has been prepared. In the meantime the Deacon has arrived with the Chalice which he will hand to the Celebrant.

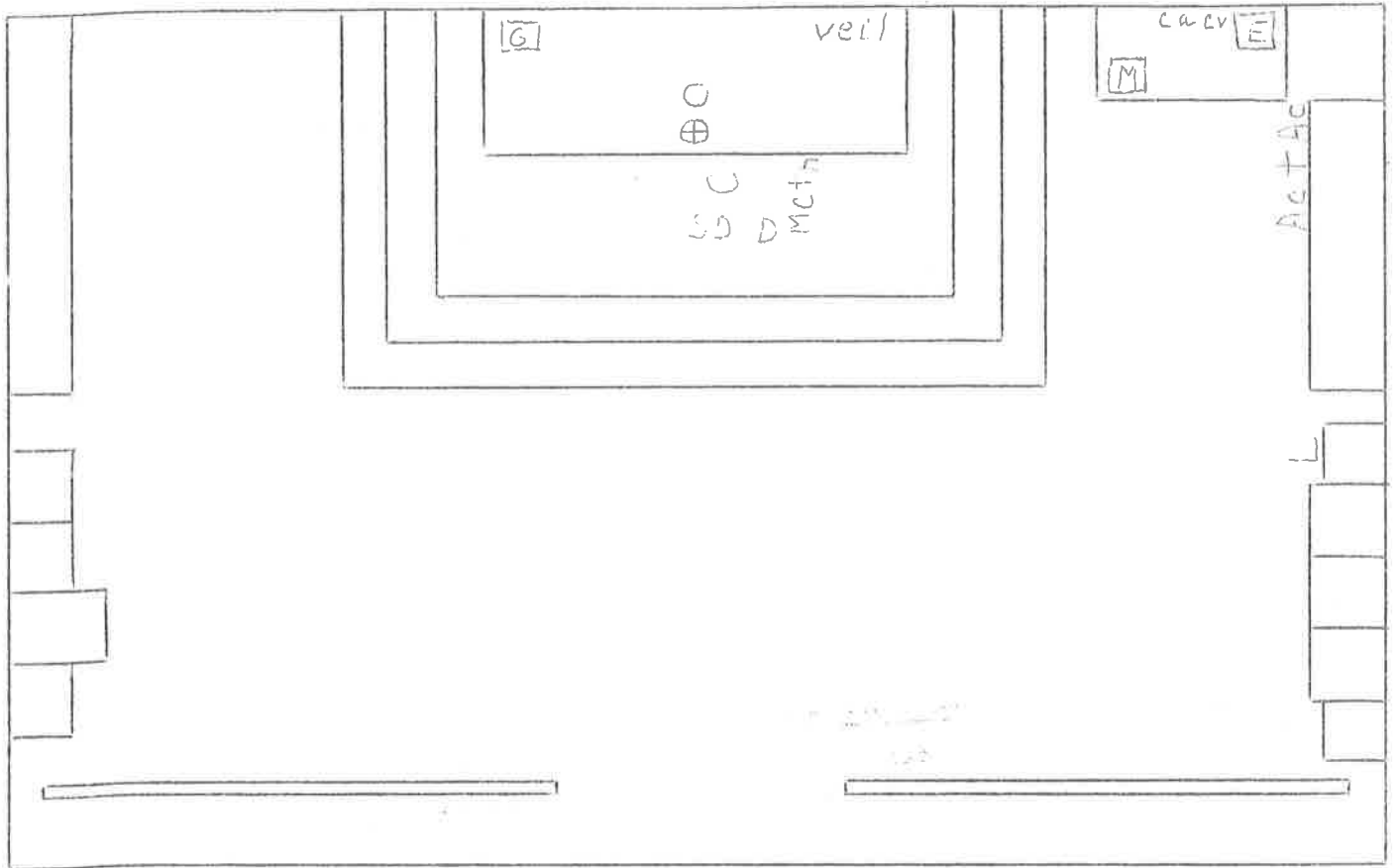
a



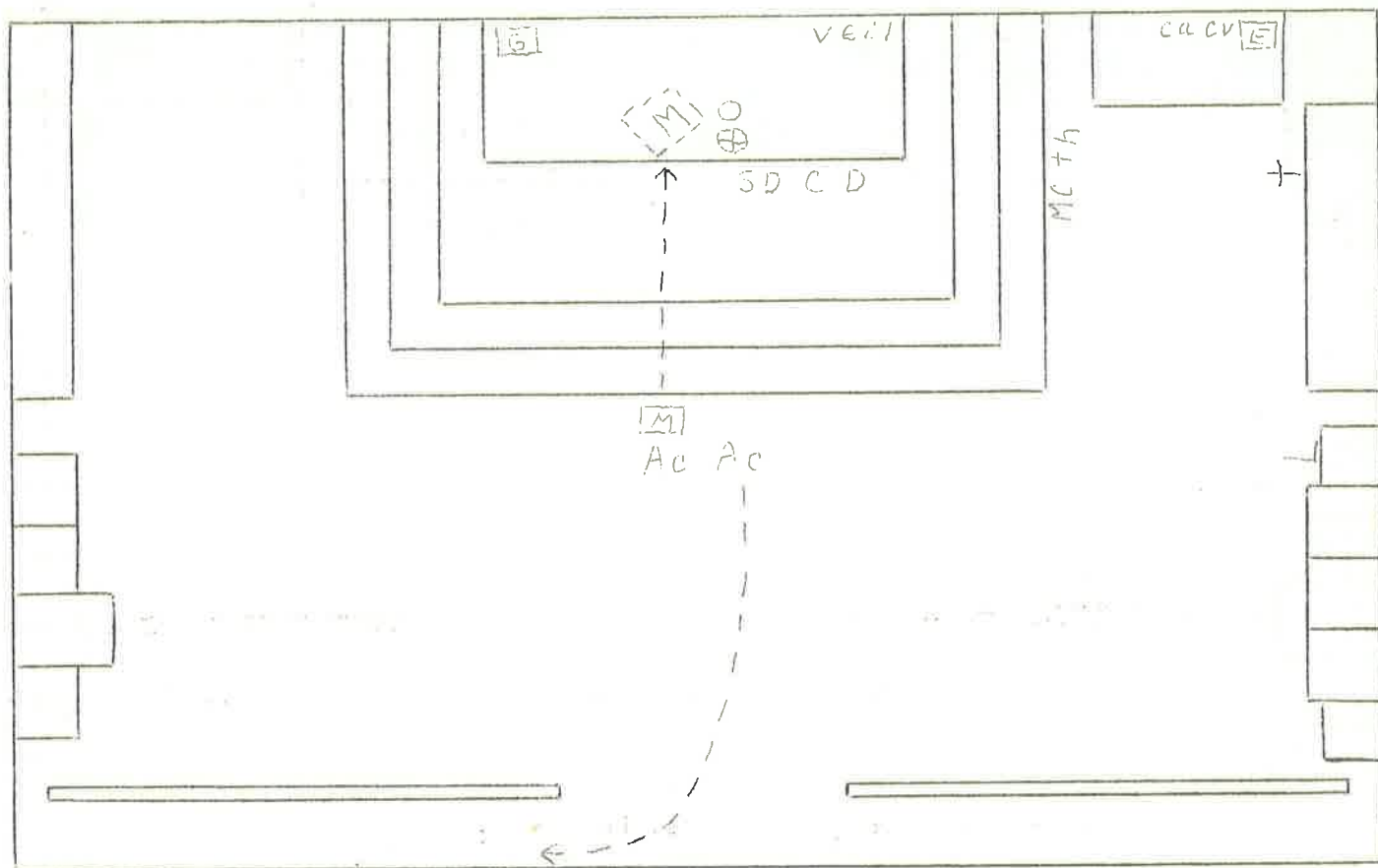
The Deacon will pour wine into the Chalice, the Celebrant will bless the water and the Sub-deacon will pour a small quantity in the Chalice. The cruets will be handed to the MC and the Deacon will take the bread box and Ciborium from the laymen.



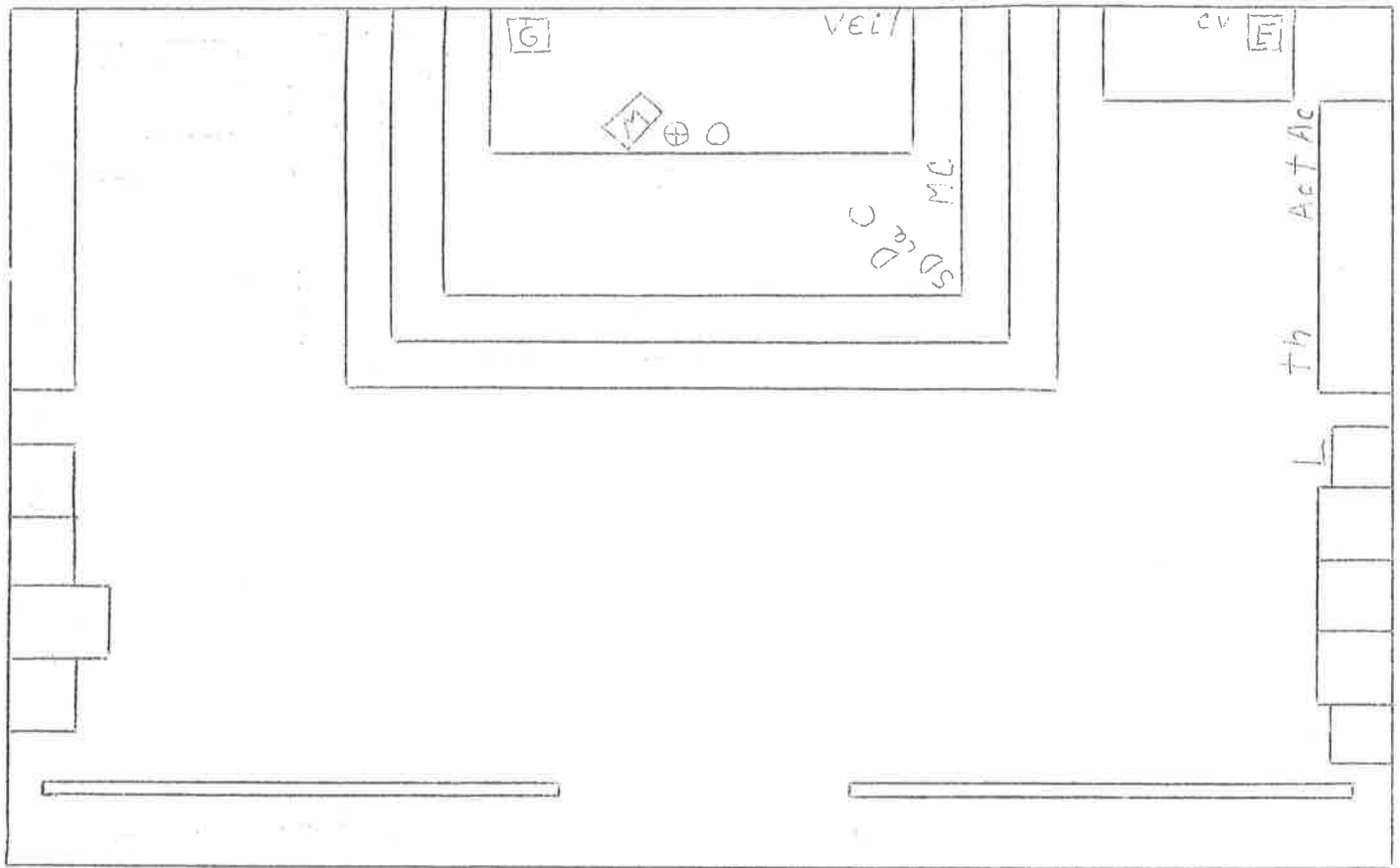
All will proceed to the Altar where the Offertory Sentences will be said. The Lector will place the Alms on the Credence Table and the Acolytes will take the cruets and bread box. The MC will dismiss the laymen with a slight bow.



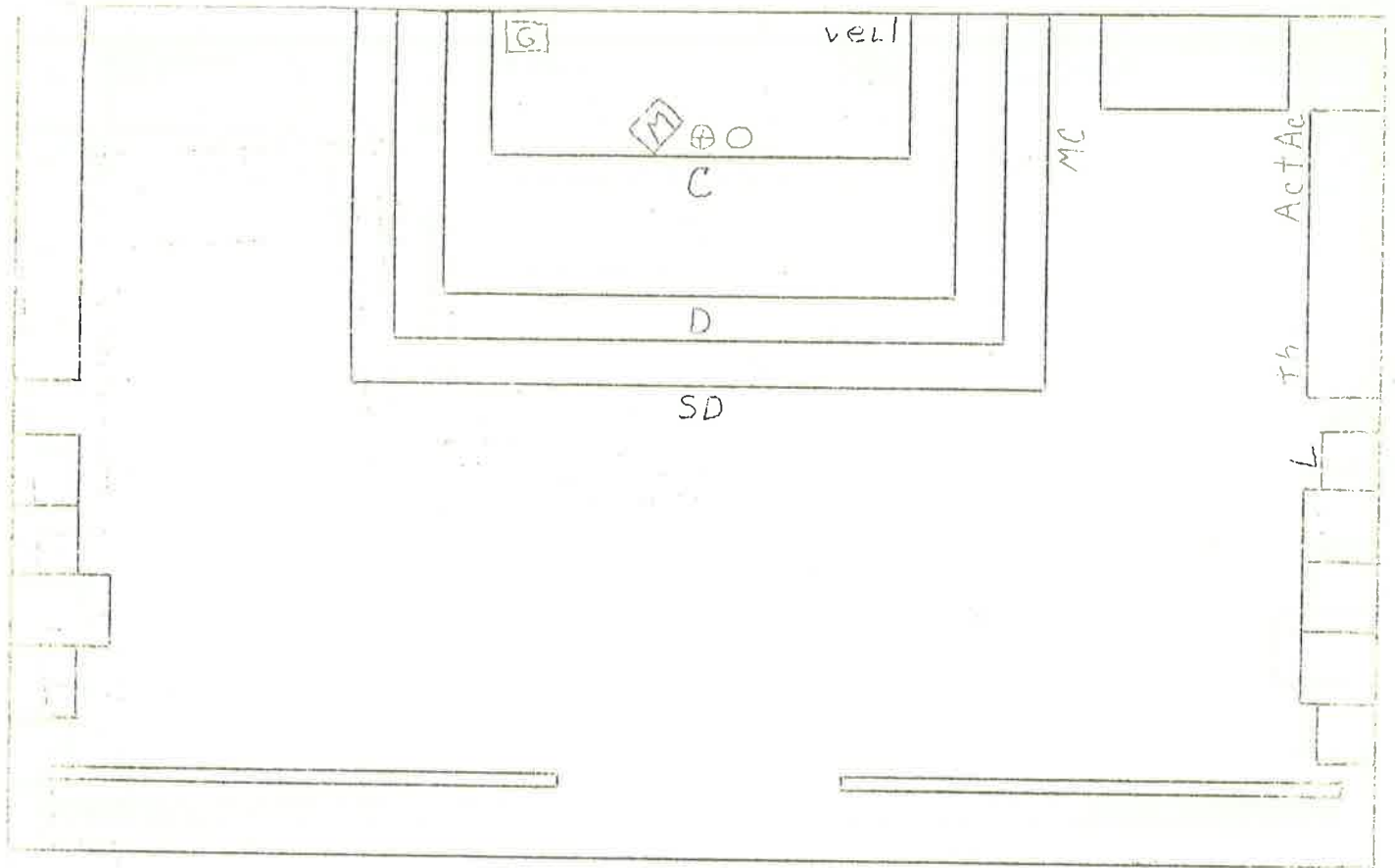
Incense is prepared and the oblations and the Altar are censed..



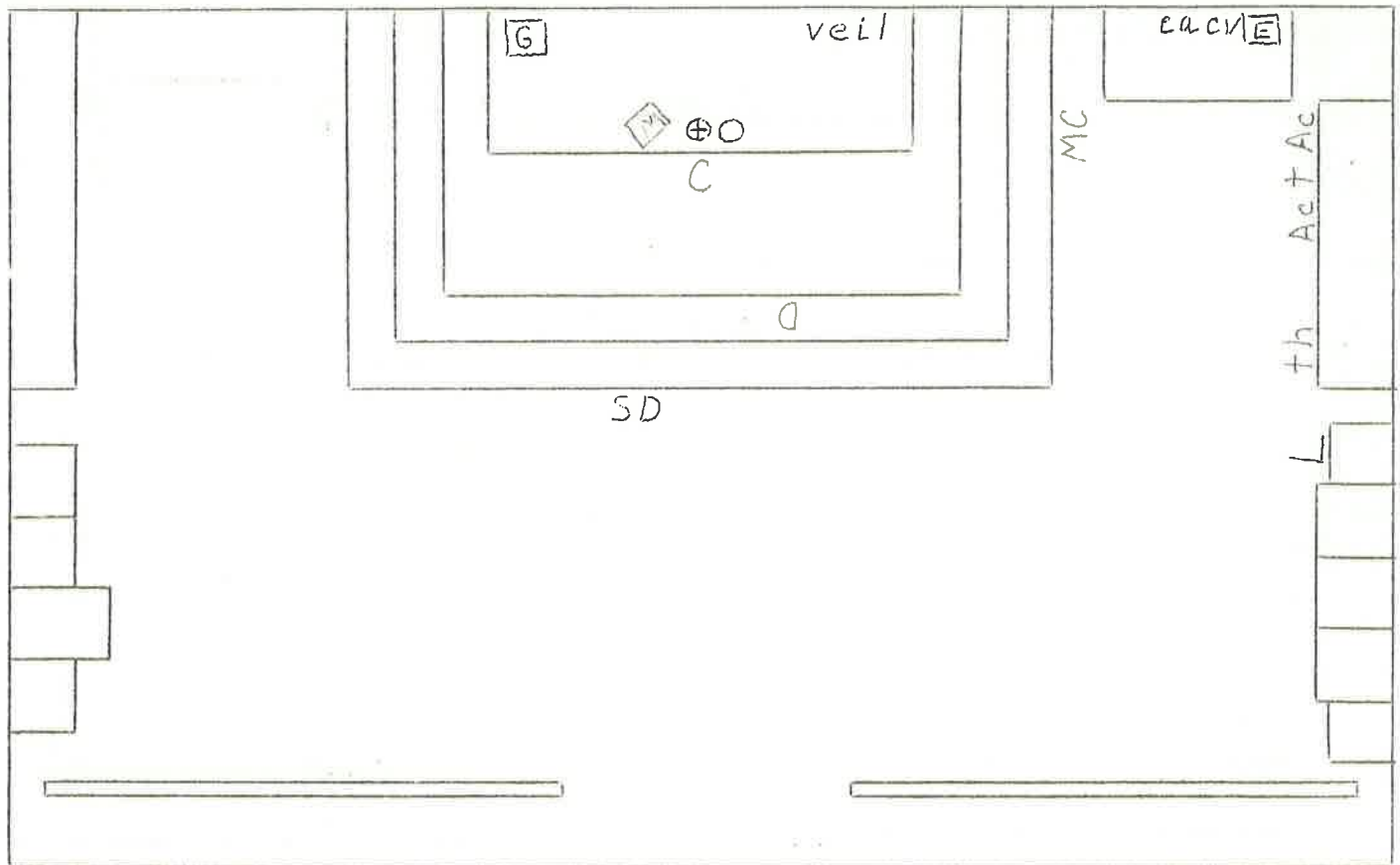
As soon as the Gospel side of the Altar has been censed, the two acolytes come to the center of the Sanctuary, one carrying the Missal. Both make the proper reverence and the Missal is brought up to the Altar while the other acolyte moves the kneeling pad and places it in the center of the altar rail opening. Both make the proper reverence together and return to their places.



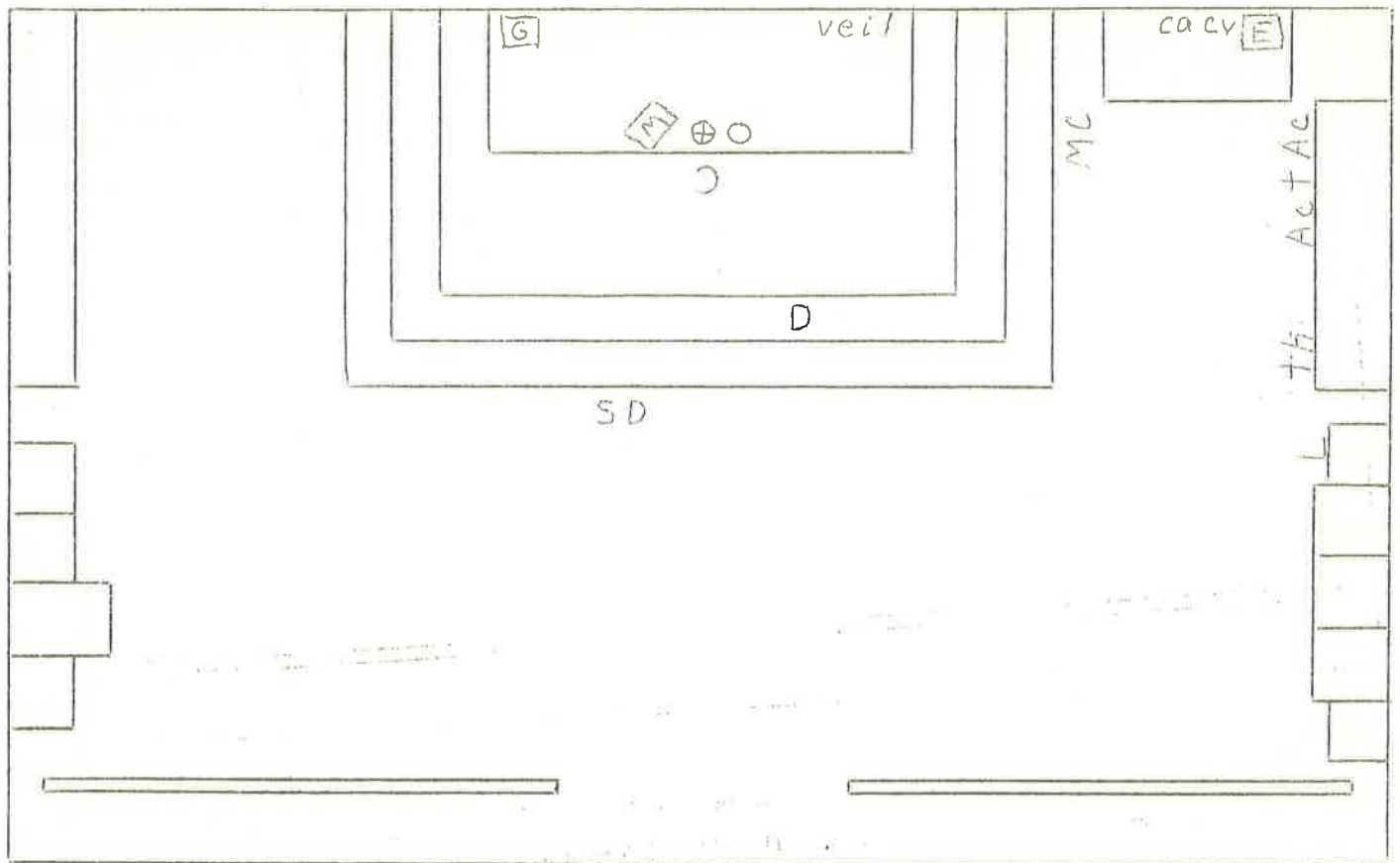
As soon as the altar has been censed, the thurifer steps up and takes the thurible and places it in its stand. The Sacred Ministers remain at the Epistle horn for the Lavabo. The MC brings up the water, towel and bowl. The Subdeacon holds the bowl, the Deacon pours the water and the MC holds the towel. After the Lavabo has been administered, the Deacon and Subdeacon return to their respective places behind the Celebrant at the center of the Altar.



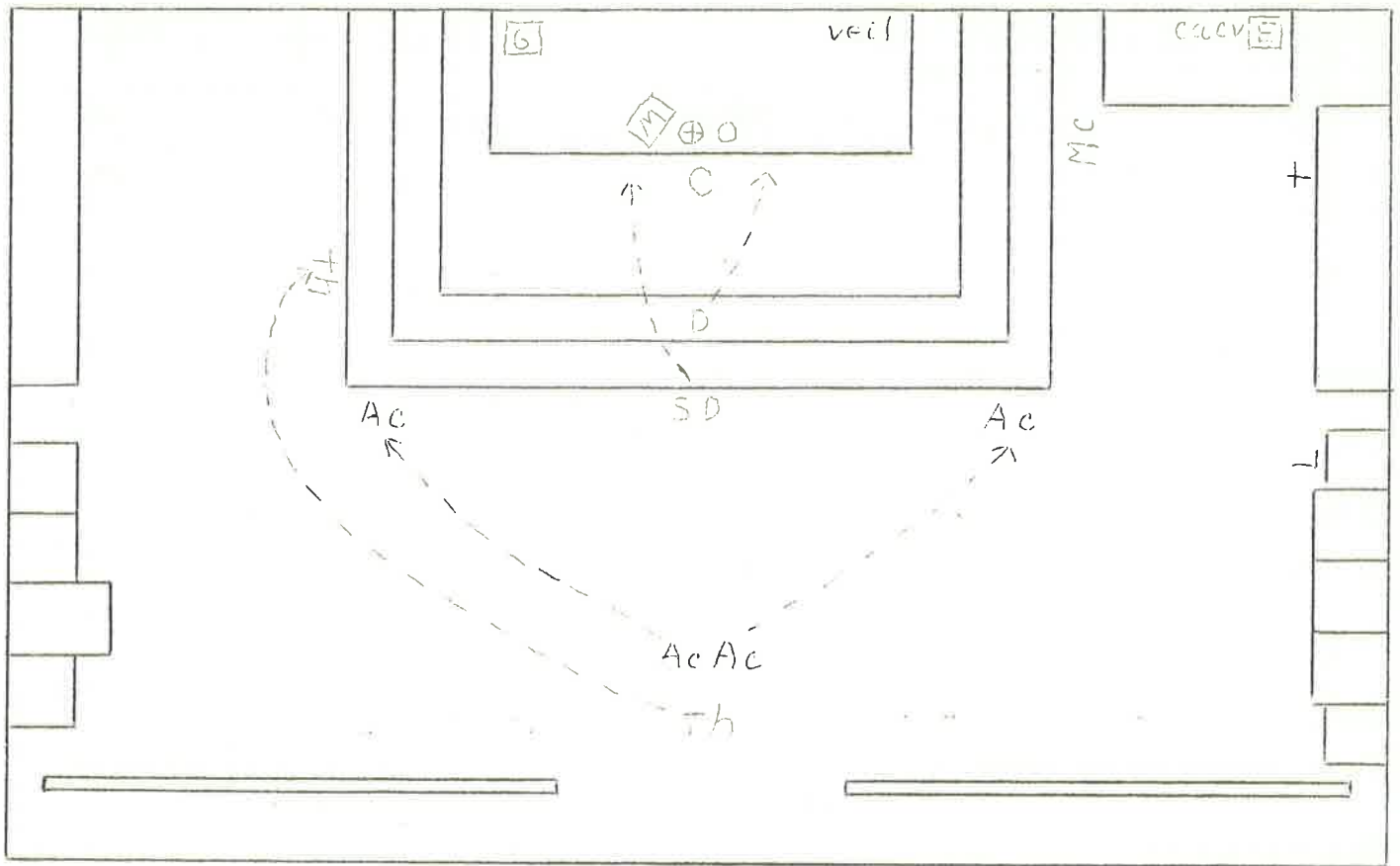
The Celebrant recites the Prayer for The Whole State of Christ's Church.



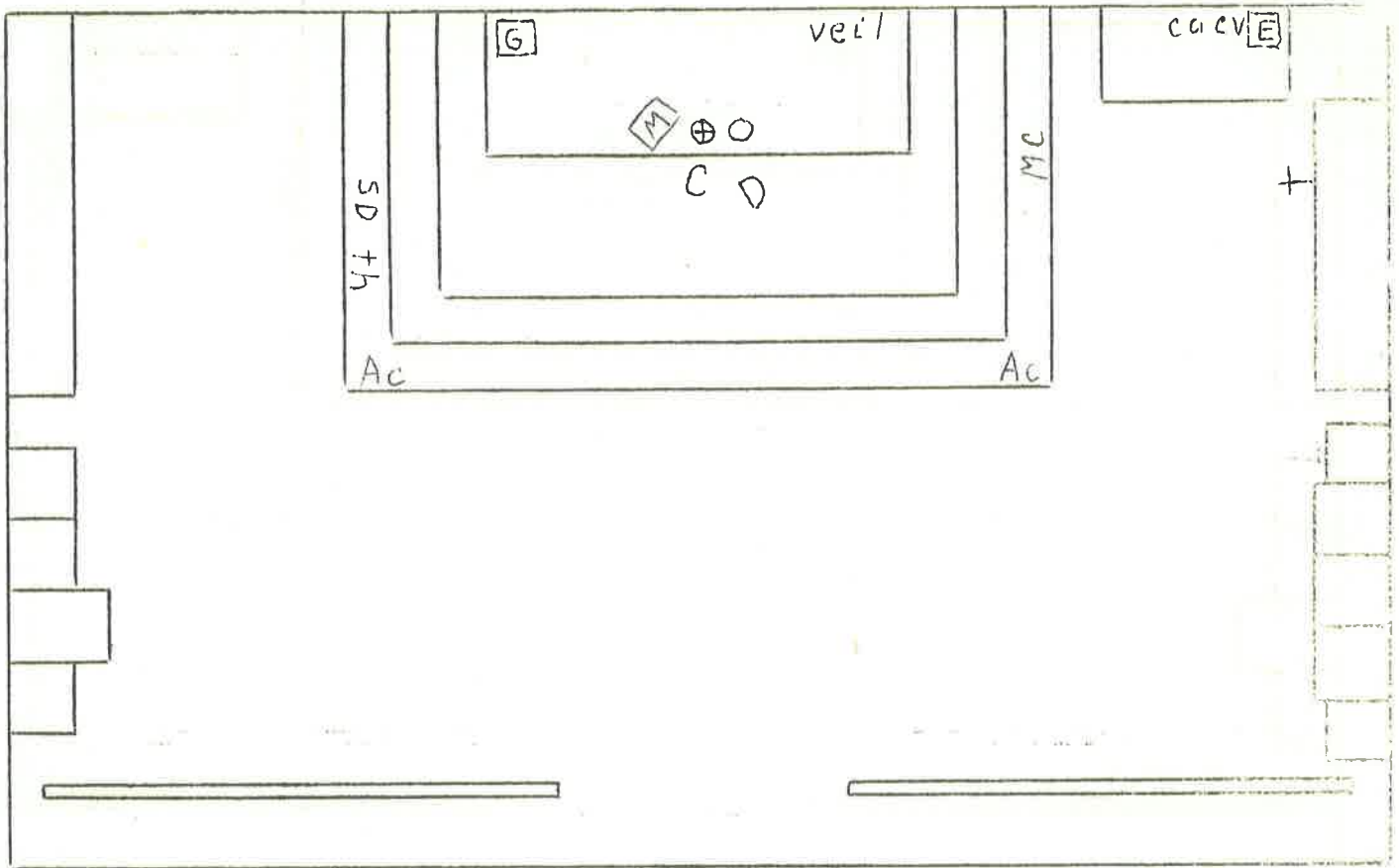
At the end of the Prayer, the Deacon and Subdeacon separate, the Deacon faces the Congregation and exhorts them to confession. The Celebrant and the Subdeacon remain facing the Altar. The Deacon turns to face the Altar in the same place, and to kneel. The Subdeacon then begins the Confession.



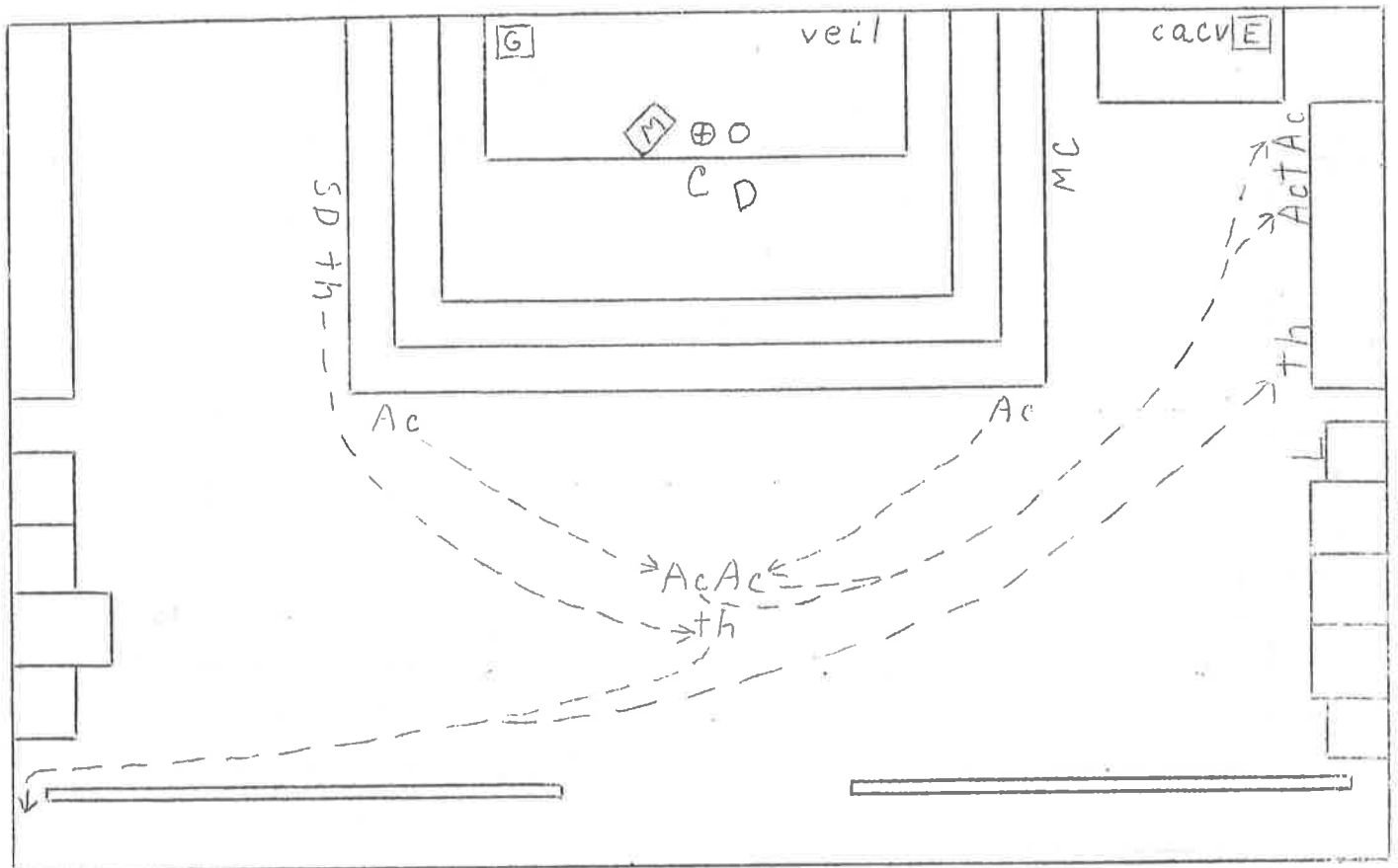
The Celebrant turns to give Absolution, and all remain kneeling throughout the Comfortable words. At the words "... it is very meet, right, and our bouden duty ...", EVERYONE stands. As the Celebrant turns to face the Altar, the Deacon and the Subdeacon return to the center behind the Celebrant. The Acolytes get their torches and the thurifer gets the thurible and incense.



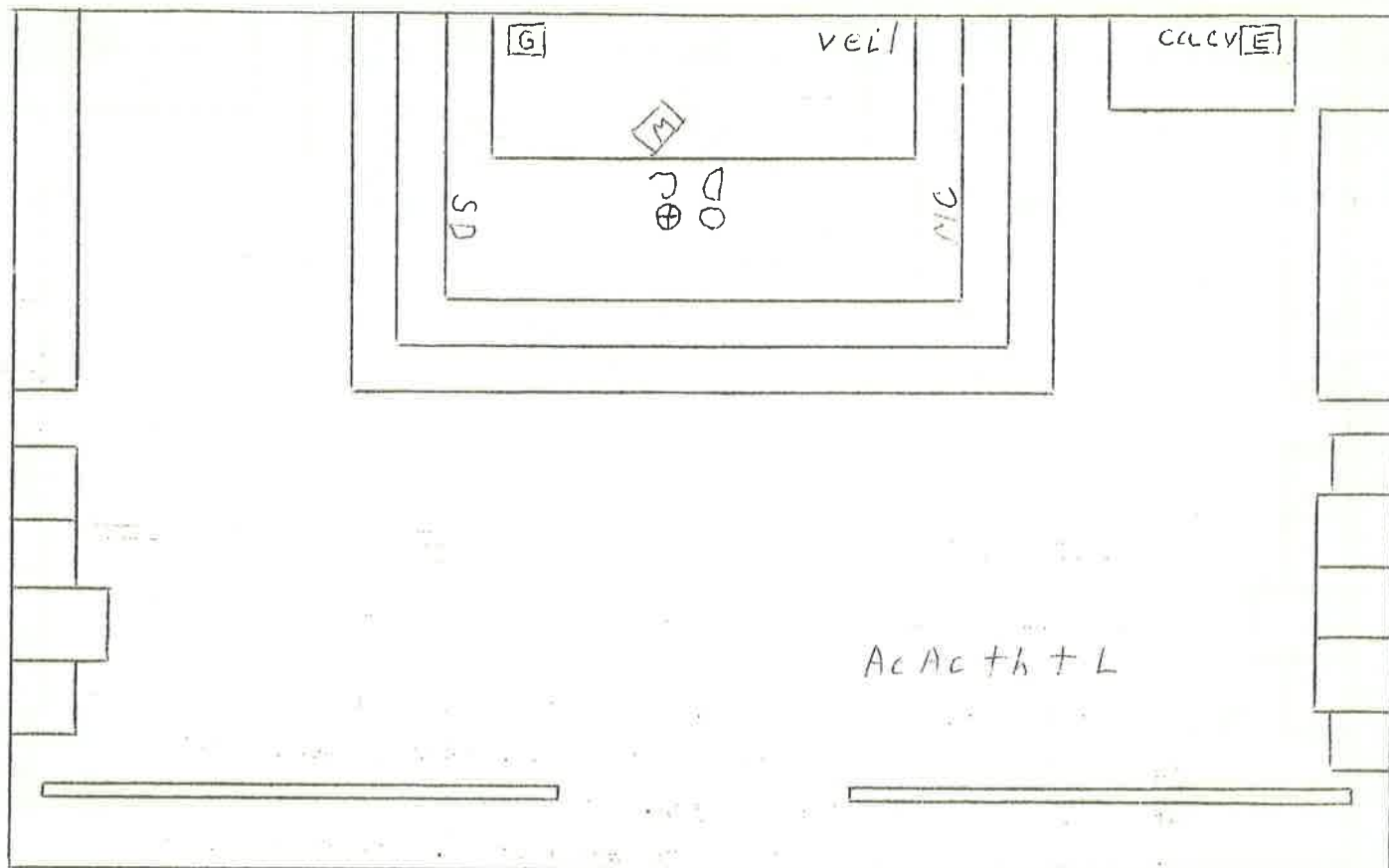
The Thurifer and Acolytes go to the center of the altar and make the proper reverence. The Thurifer goes to the Gospel side and kneels on the bottom step at the signal. The Acolytes separate, one goes to the Gospel side and the other one goes to the Epistle side. When the Celebrant intones "Therefore, with Angels and ...", the Deacon and Subdeacon ascend the Altar steps and all others kneel.. The Thurifer will place incense in the thurible when the singing of the Sanctus be the choir begins.



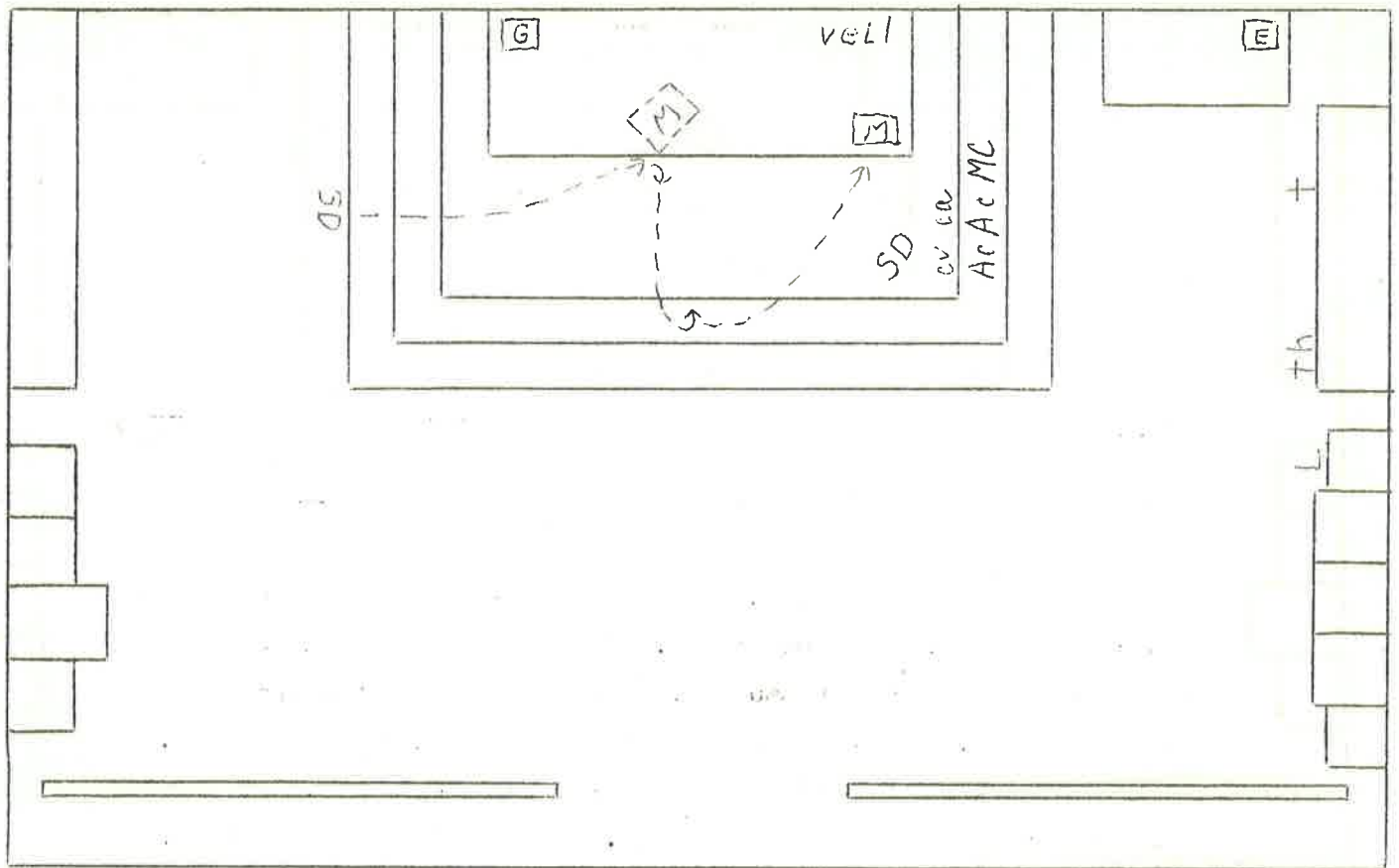
At the end of the Benedictus, the Subdeacon turns, bows to the Celebrant, and goes down the steps on the Gospel side and kneels to the left of the Thurifer, taking the thurible. This position is kept by all until the Agnus Dei. At the Elevation, the Deacon kneels, and the Subdeacon censes the Blessed Sacrament. The crucifer will press the button to signal the usher who will ring the tower bell. The MC rings the Sanctus bell.



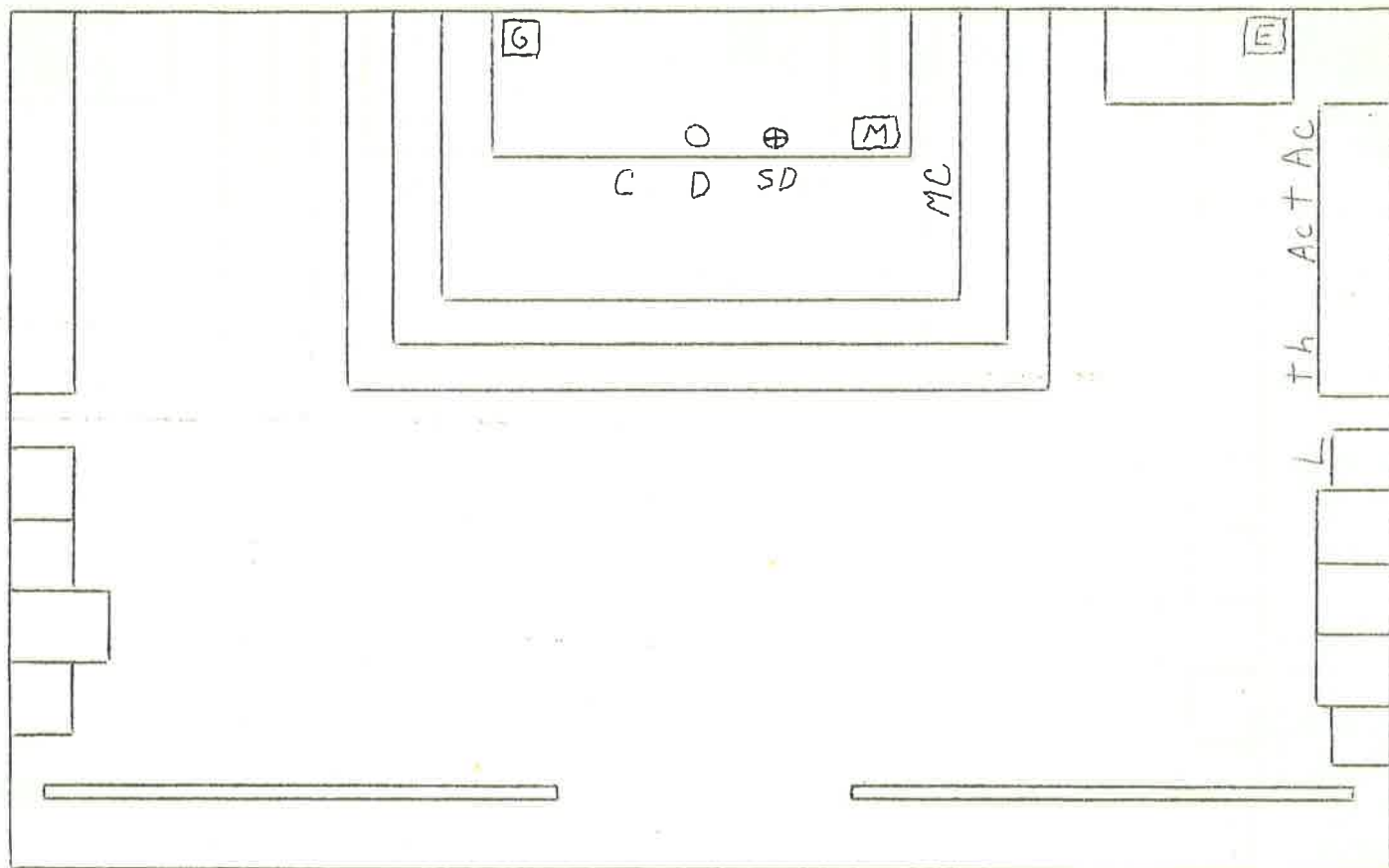
At the beginning of the Agnus Dei, EVERYONE stands. The Thurifer and Acolytes go to the center of the Altar. ALL genuflect. The Acolytes return to their places at the bench and the Thurifer takes the Thurible out to the Acolytes Room and immediately returns to the Sanctuary via the same route he left and then goes to his place at the bench.



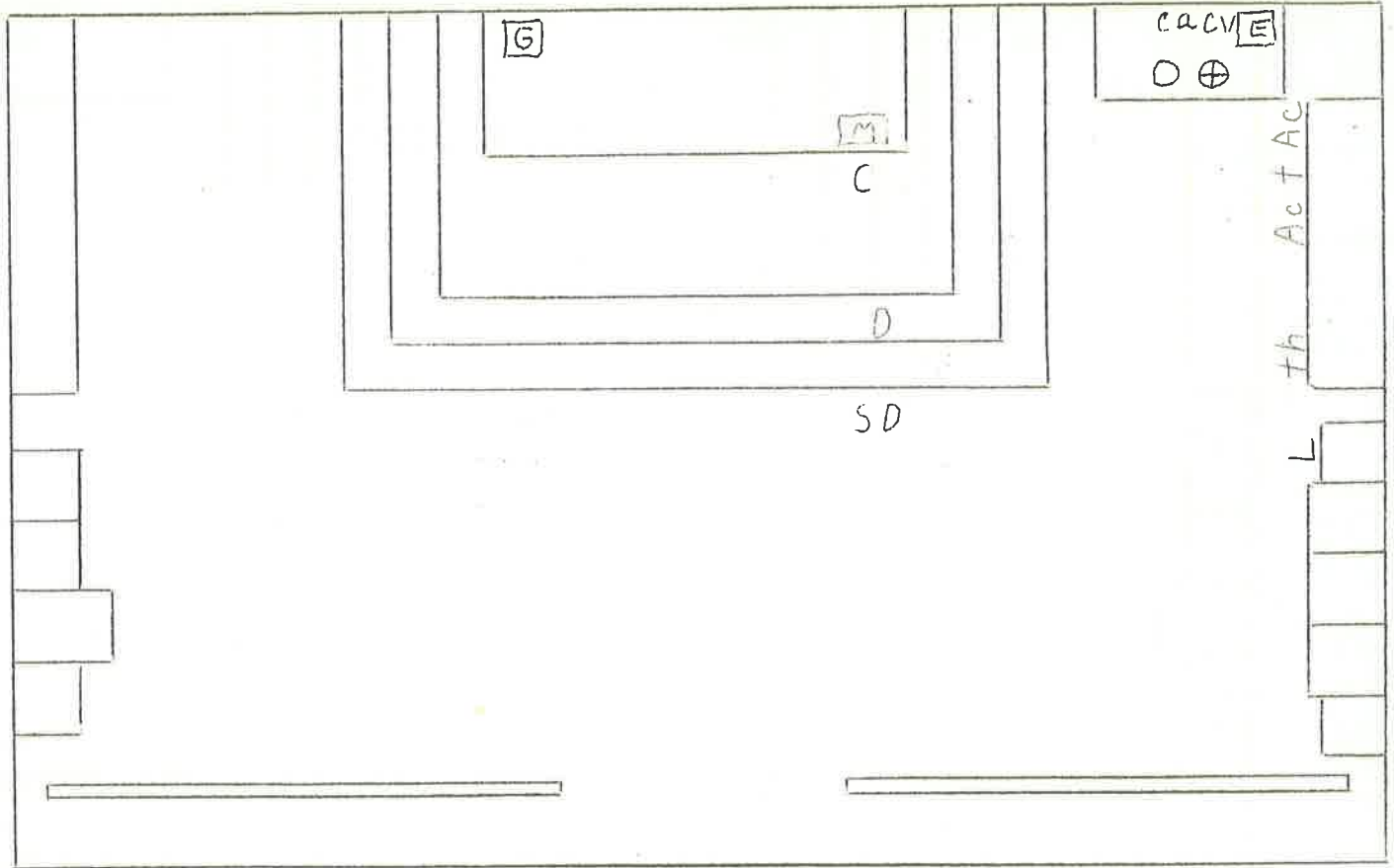
The MC rings the Sanctus bell thrice, and after the Celebrant has communicated, everyone stands. The MC goes up the steps and kneels to receive Holy Communion. After the Deacon has received Holy Communion, he goes to assist the Celebrant with the Chalice. All in the Sanctuary, who are to receive Holy Communion, kneel in a row on the pavement as shown above. At the signal from the MC, all rise and go to stand at their proper places at the benches. The Subdeacon returns to the pavement on the Gospel side. The Lector counts the number of communions.



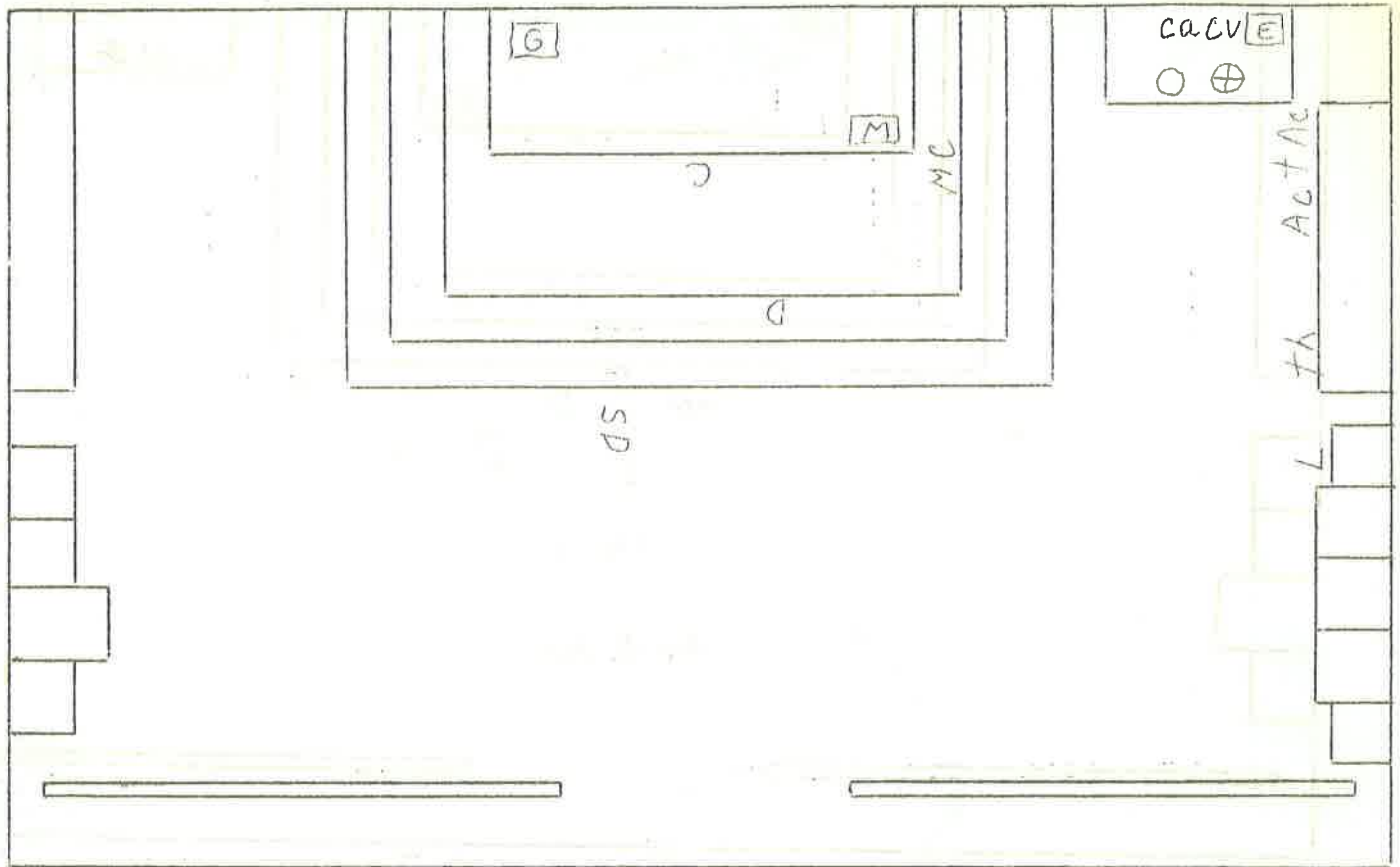
At the signal from the MC, the Subdeacon will go up to the Altar to transfer the Missal to the Epistle side, making a genuflection at the center of the Deacons step. The MC and Acolytes ascend the steps, and the Subdeacon takes the water cruet. The MC takes the wine. Water and wine is poured into the Ciborium. As soon as the Deacon arrives, all genuflect and the MC hands the wine to the Deacon. Wine and water are poured into the Chalice. The cruets are returned to the Acolytes who take them to the Credence Table and then return to their places at the bench. The Thurifer, in the meantime, has removed the kneeler from the center of the communion rail.



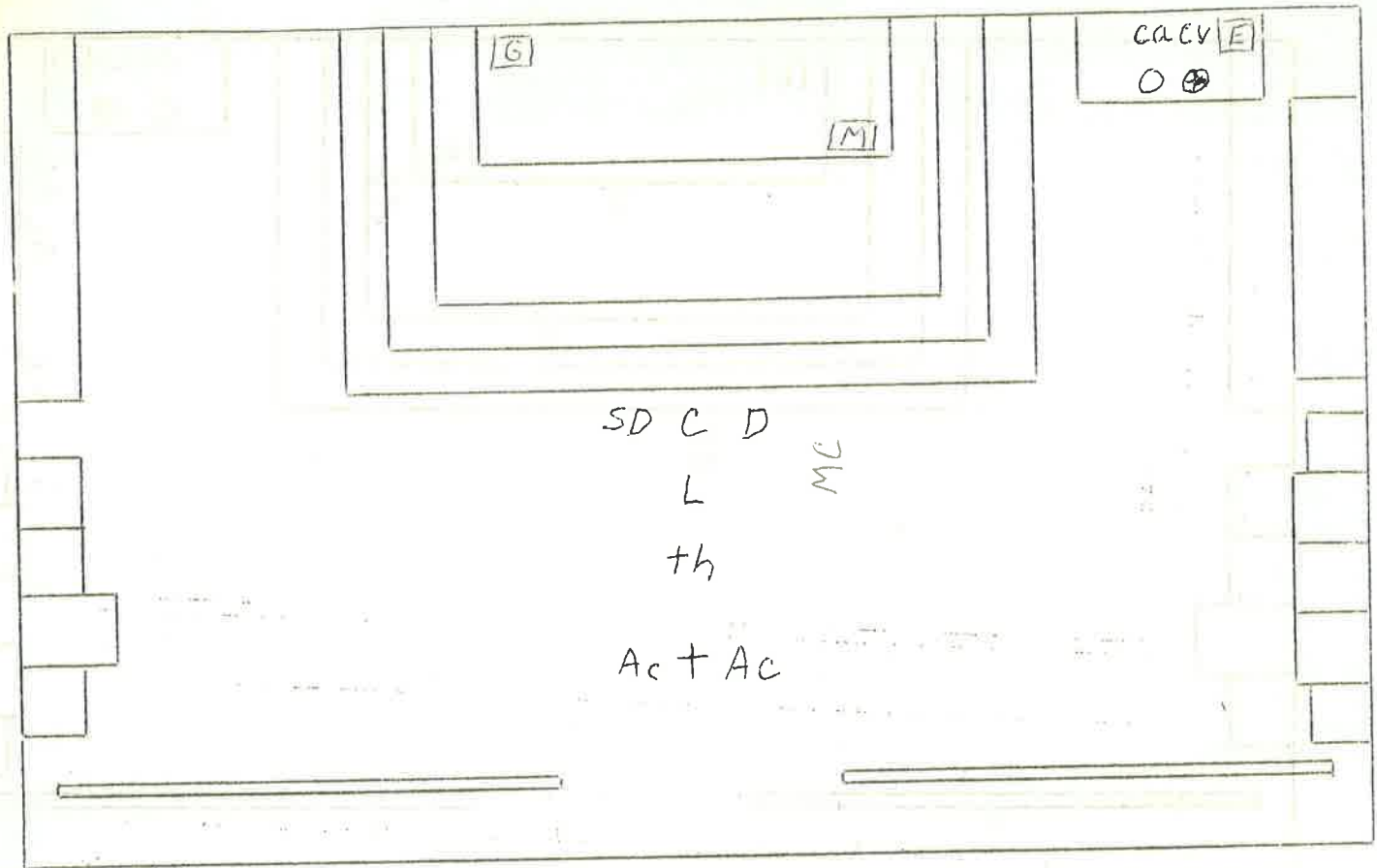
The Celebrant steps to the left, the Deacon cleanses the vessels and the Subdeacon covers the Chalice. The MC takes the Ciborium and leads the Subdeacon (carrying the veiled Chalice) to the Credence Table where the articles are placed. Meanwhile, the Celebrant has gone to the Missal, and the Deacon is behind him on the Deacon's step. The Subdeacon goes to his place on the pavement behind the Deacon. The MC ascends to the Epistle horn.



At the end of the Prayer of Thanksgiving, the MC closes the Missal, and the Sacred Ministers go to the center of the Altar. The Deacon and the Subdeacon separate.



The Celebrant intones, "The Lord be with you." and the Deacon turns to face the Congregation and intones the Dismissal. During Seasons when the Gloria is sung, "Depart in Peace." is sung. When the Gloria is NOT sung, "Let us bless the Lord." is sung. The Congregation's response, in both cases, is "Thanks be to God."



When all have lined up before the Altar, the MC says, "Let us process", all make the proper reverence and proceed out in the same order as they entered except that the Thurifer is immediately behind the Crucifer.

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