

ANGLICAN SERVICES

A book
concerning ritual and ceremonial
in the Church of England

by

The present Editor of
“Ritual Notes”
and
“The Order of Divine Service”

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PREFACE

“Let all things be done decently and in order”; so wrote St. Paul to the Church at Corinth. And indeed this must be the guiding principle of Christian worship, for God to whom this worship is offered is a God of order and not of chaos. Moreover, this worship is essentially corporate; and this implies of necessity an agreed manner of carrying it out; for so only can we avoid that confusion which, as we have seen, is contrary to the nature of Christian worship. So have arisen most of the accepted customs of ritual and ceremonial.

Some few ceremonies, notably those surrounding the reading of the Gospel at Mass, have been introduced for their own sake: but, far more often, that which has come to be described as “correct” is only the particular manner of performing this or that act which centuries of experience have shown to be the most practical and reverent.

Many of the details of Christian worship first came into use as matters of practical necessity or convenience. But now, though often necessity no longer urges, Christian instinct is reluctant to acquiesce in their disuse; for they are reminders that the Church of to-day is one with that of past ages, and they recall to us the goodness of our heritage.

For the essay on the rites of Holy Week I am indebted to the Ven. R. G. P. Lamburn, Archdeacon of Masasi, whose notes form the basis of this section: and also to the Revd. G. A. C. Whatton, for further valuable comments on these rites, and for some notes on the Offertory.

CONTENTS

	PAGE
PREFACE	v
CHAPTER I	
THE CHURCH, ITS FURNISHINGS AND ORNAMENTS ...	1
CHAPTER II	
THE CLERGY, SERVERS AND CHOIR	22
CHAPTER III	
CEREMONIAL ACTIONS AND USAGES	26
CHAPTER IV	
ROBES AND VESTMENTS	38
CHAPTER V	
THE CHURCH'S KALENDAR AND LITURGICAL COLOURS ...	52
CHAPTER VI	
THE HOLY MASS	76
CHAPTER VII	
THE DIVINE OFFICE	154
CHAPTER VIII	
THE CHRISTIAN YEAR	190
CHAPTER IX	
THE OCCASIONAL OFFICES AND OTHER SERVICES	269
CHAPTER X	
RESERVATION OF THE BLESSED SACRAMENT	315
APPENDIX	
GLOSSARY OF LITURGICAL TERMS	324
INDEX	325
	333

ADDENDUM.

Page 127, Par. 538. Add:

- (2) (d) weekdays in Lent, Ember days, vigils, and Rogation Monday, which have proper gospels of their own.

ANGLICAN SERVICES

CHAPTER ONE.

THE CHURCH, ITS FURNISHING AND ORNAMENTS.

THE CHURCH.

CHURCHES AND CHAPELS.

THE COMMON WORSHIP OF ALMIGHTY GOD is normally carried on in places specially set apart, permanently or temporarily, for this purpose. Such places are called churches or chapels according to their status.

2. A church is a building which has been erected for the use of the general public, and is open to all for their worship.

3. A chapel is a building erected for the use of a section only of the public.

4. Chapels are further distinguished as public, semi-public, or private.

5. A public chapel is a chapel erected and owned privately, but which by definite agreement is open, at least in service-time, to the public; such chapels are considered to have all the rights and duties of churches.

6. A semi-public chapel is a chapel erected to serve for the worship of a particular section of the public, and is regarded as the parish church of that section. Examples of such are the chapels of hospitals, schools, and institutions; the chapels of bishops' houses and of cemeteries are also regarded as semi-public.

7. A private chapel is one set apart for the devotion of a particular person and his household; it differs from a simple prayer-room or oratory in that it is desired to say Mass therein.

8. Permission to set up such a chapel is given to the person who makes the request, and not in respect of a particular place: subject therefore to the rights of the Bishop, should the

petitioner move into another diocese, the permission does not require to be renewed on a change of habitation: on the other hand, it lapses on the death of the person to whom the privilege was granted.

9. Private chapels require to be separated from the other parts of the house by a wall, and not merely by curtains or similar hangings.

10. Permission to erect a private chapel is given to satisfy the greater devotion of the petitioner, and attendance thereat is not meant to supplant, but to be in addition to, that at the parish church. Mass therefore must not be said in a private chapel on Sundays and Feasts of Obligation (no. 298) unless permission for this has been specially granted.

THE CONSECRATION AND BLESSING OF CHURCHES.

11. Churches and chapels may be either consecrated or simply blessed.

12. The Consecration of a church is its solemn setting apart in perpetuity for the worship of God, an act that must be performed by the bishop of the diocese, or at least by a bishop under his direction. A church once consecrated is *ipso facto* a sacred building, and subsequently to put it to secular uses would be sacrilege.

13. When it is desired to open for worship a building that may possibly in the future revert to non-sacred uses, a consecration is not given, but simply the appropriate blessing, which is not considered to render the building sacred. This is done in the case of a temporary church, which may in the future, for example, become the parish hall: and also in the case of permanent churches on which there is an unsecured mortgage, because of the possibility of the building being seized on a foreclosure; consecration would be given later when the debt was paid off. Moreover, structures of wood or iron are not consecrated, as being of their nature temporary; a concrete edifice however is regarded as permanent.

The Bishop may, if he will, delegate the duty of giving this simple blessing to another to perform.

14. Public and semi-public chapels may be solemnly consecrated, provided that the necessary safeguards against future desecration are provided.

15. It makes no difference to any subsequent service in a church whether it has been consecrated or simply blessed; the only point to note is that an unconsecrated church cannot keep a dedication festival.

16. The consecration of a church is said to inhere particularly in the walls. Consequently a church which has been

damaged, if the walls are still intact, does not lose its consecration—*i.e.* is still a sacred edifice and not technically a ruin, even if the roof has been destroyed.

17. Churches are normally orientated, *i.e.* built so that the altar is at the east end, though in modern practice this rule is sometimes disregarded. Nevertheless, the end of the church at which the altar is placed is always referred to as the "east" end, even when this is not geographically the case; and the terms north and south sides and west end are to be interpreted similarly. Thus, when one is directed to turn "to the east", it is always understood to mean turning in the direction of the altar, whether this is at the geographical east end or not.

THE ALTAR.

18. In every church there must be at least one altar: there may of course be more as the size and plan of the church may dictate; at least one side altar is very convenient. Altars were anciently always made of stone, and many people think that this practice should be strictly adhered to: on the other hand, post-reformation English practice favours altars of wood. In either case, they should be permanently fixed in their positions and not be movable. It is strictly forbidden to make a cupboard of the under-part of an altar, or to store anything whatsoever under it.

19. When an altar is made of wood, there should properly be inserted in the centre of the table—so that at Mass the chalice would stand on it—a stone (about $15\frac{1}{2}$ ins. by 12 ins. by $1\frac{1}{2}$ ins.); this is the *altar stone*, and it alone is actually consecrated; the wooden surround being strictly only the framework into which this is set.

20. Every altar requires to be consecrated by a bishop before being used for Mass.

21. The principal altar is that which stands beyond the choir; it is known as the high altar. This altar should not be placed against a wall, but be so situated that if necessary one can walk behind it.

22. Every altar should be at least three feet three inches high, while three foot four or even five inches is better. No altar should be less than five feet long, for otherwise it is not possible to place thereon all things necessary for the celebration of Mass; seven feet six inches is not too much for a high altar. The table should be about two feet wide—not much less, or it will be too narrow for convenient use, nor much more, or it will be difficult to reach the back.

THE GRADINE.

23. Many altars have a shelf, known as a gradine, behind them, on which stand the cross, candlesticks, and flower vases. It cannot however be said that this is necessary, and often, more correctly, the cross and candles stand directly on the altar; flowers should never be placed on the altar itself.

24. The so-called "English altar" has at the back and at the sides curtains which are over all about double the height of the altar itself; there is no gradine or shelf. Other types of altar have their side-curtains, if there are any, hanging at an angle away from the altar.

THE REREDOS OR DORSAL.

25. Over the altar, and between it and the foot of the east window if there is one, there is usually some permanent or semipermanent feature of carving or tapestry, or a picture. Such an adornment, if of stone or wood-carving, is known as a reredos; if of tapestry, a dorsal: a picture is the altar-piece.

A dorsal need not conform to the sequence of liturgical colours, though some change between festal and penitential seasons is obviously desirable.

THE "EPISTLE" AND "GOSPEL" SIDES.

26. The two sides of the altar are always known as the "epistle" and "gospel" sides, from the fact that these two lections are read at the different sides; the epistle side is the right-hand side as one faces the altar. This convenient terminology is used to denote the two sides, not only of the altar, but also of the sanctuary and the chancel.

THE ALTAR STEPS.

27. No altar should stand directly on the floor of the sanctuary, but should be raised at least one step above it; the high altar should be raised by three steps.

28. The top step, which forms the platform before the altar, is known as the footpace or *predella*: it should be made of wood (for stone is cold to stand on); and should be at least two feet six inches wide, so that the priest when he genuflects will not need to reach his foot back to the second step. The footpace should not extend right across the sanctuary, but terminate about twelve inches beyond the sides of the altar.

29. The other steps may be of stone, and should be about nine inches wide, with a rise of some five or six inches; they also should not extend right across the sanctuary, but turn at the sides and become lateral steps.

30. Below the steps there should be an open space, about six feet wide, between the altar rail and the lowest step; this

should not be broken by other steps. This is the "pavement", and those actions which take place on it are conveniently described by the short latin phrase as being done *in plano*.

THE FURNISHINGS OF THE ALTAR.

31. The furnishings of the altar consist of the cross and candlesticks. These should all stand on the same plane, either on the gradine, or if there is none, then on the altar itself. They should match each other, that is to say, the cross should stand on a base similar to that of the candlesticks.

THE ALTAR CROSS.

32. The altar cross should be a decorated cross, of the type sometimes known as the "cross of the Resurrection"—not, that is, a plain "Calvary" cross—symbolising thereby the power of the risen Christ which is the fruit of His Passion. The cross should bear a Figure of the Crucified, representing however for the same reason the repose rather than the agony; indeed many people prefer in this connexion to have a Figure of the crowned and reigning Christ.

The altar cross should be large enough to be seen, not only by the celebrating priest, but by the congregation as well.

33. If there is over the altar a representation of the Crucifixion—as for example in a sculpture in the centre of the reredos—a separate altar cross is not necessary, provided that such carving or picture can suitably by its place and size form a substitute.

THE ALTAR LIGHTS.

34. The candlesticks stand on either side of the cross, and on the same plane as it. Two candles only are sufficient to conserve the principle of altar lights; but often more are used. There would not seem to be any principle involved in this; the question is rather of artistic appearance. Thus a large altar with only two small candlesticks might easily look very bare.

35. In these circumstances the high altar is very often furnished with six candles, three on either side of the cross. Similarly a large chapel may have four or even six if desired, though on side altars two generally suffice. The exception is an altar on which the Blessed Sacrament is reserved; for such an altar should have six candles even if it is not the high altar, for obviously it ought to be as well furnished as any other. The provision of four candles on the high altar is not usual, though it is not altogether unknown.

36. The use of six candles on the high altar, as has been said, involves no question of principle; but there would appear to be a certain symbolism. The practice is said to have originated in the seven acolytes of the mediæval Papal High Mass depositing their candles—along with the processional cross which formed the altar cross—behind the altar. Thus there was there a row of seven candles; and this became, and still is, the norm when the Bishop of the diocese himself celebrates High Mass. On other occasions one is removed, to show that the celebrant is not the Bishop personally but, as it were, his deputy.

37. When an altar is provided with four or six candlesticks, it is convenient, and is in fact always usual, to provide two small candlesticks in addition for use on occasions when two lights only are required. These small candles, when in use, are placed on the altar itself; at other times they are removed.

THE NUMBER OR LIGHTS.

38. At High Mass and sung Mass on Sundays and festivals six candles are lighted. Sometimes on occasions of great importance ten or even twelve are used, but the practice of using in addition to the six lights two or more branched candlesticks (which are meant for the service of Benediction) is not to be encouraged.

On days of less importance four candles only need be lighted for high Mass.

At a low Mass two candles only should be used; but an exception is made in the case of a Parish Mass (no. 419) celebrated as a low Mass, when four may be lighted if desired: again, four candles may be used at a low Mass celebrated by a bishop.

39. Mass may never be celebrated without altar lights. In case of real emergency one light only would suffice; or even an oil lamp would be better than nothing.

40. At sung Matins and Evensong the same number of lights are used as at the corresponding sung Mass, *i.e.* six on Sundays and festivals; at other times four or two suffice. These Offices, being part of the formal worship of the Church, should never be recited without lights, except on the last three days of Holy Week, when, apart from Mass, lights are not used except for the Office of Tenebræ.

41. For weddings, and for non-liturgical services held before the altar, candles may be lighted if desired, though there is no obligation to do so; usually two suffice.

42. The altar lights must be genuine candles: it would be most unseemly to replace them by electric lights in the shape

of candles, or other such device. The candles are to be of white wax, except on Good Friday and at the services of the dead, when candles of brown (unbleached) wax are customarily used.

43. It is customary only to light the candles on the altar at or before which the service is taking place, lest the attention of worshippers be distracted to other parts of the church. But in processions it is usual and correct to light all candles in the church, a procession being regarded as a service that takes place in all parts of the building. They should however not be allowed to remain alight for a service before or after the procession.

THE ORDER OF LIGHTING AND EXTINGUISHING.

44. When two candles are to be lit on the altar, that on the epistle side is lit first, then that on the gospel side; if six, then the three on the epistle side are lit first, working from that nearest the cross outwards, then the three on the gospel side, also from the centre outwards. If more than the six are to be lighted, then all those on the epistle side are lit before any on the gospel side, working row by row from the centre outwards.

In extinguishing, exactly the reverse order is followed. Candles on the gospel side are thus put out first, working from the outermost (of each row if many have been lit) towards the cross.

If many candles have to be lighted or extinguished it is permissible for two servers to undertake the duty simultaneously, each seeing to the candles on one side of the altar.

FLOWERS.

45. The use of flowers on the altar as a decoration is very common indeed. Old English custom placed flowers around, though seemingly not on, the altar; the Roman *Caeremoniale Episcoporum* suggests "*vascula cum flosculis*"† as a proper decoration, and the *Memoriale Rituum* suggests their use "if customary".

46. The purpose of flowers is to symbolise joy. They form therefore a decoration for festivals, and some would confine their use to feast days; others allow their use, in moderation, at all times except in the penitential seasons.

47. Flowers are forbidden as decorations of the altar during Advent and Lent, on the Ember Days (except those in Whitsun week) and during the ceremonies before Mass on Candlemas Day and Whitsun Eve (nos. 928 and 966). But they are allowed on the third Sunday in Advent and Christmas Eve, and on the fourth Sunday in Lent (Refreshment Sunday), and they are used in the customary manner on the three

† "*little vases with little flowers.*" But it may be questioned how far the force of the diminutive should be pressed.

Sundays of Septuagesima, Sexagesima, and Quinquagesima. It is not correct to say that their use is not permitted on days when the colour is purple; the real test is the use of folded chasubles (no. 227).

48. Flowers should never be placed directly on the altar, but on the gradine behind it; if there is no gradine, then they must be placed around. The use of living plants in pots is specifically prohibited. Nor are altar flowers permissible at Requiems and Funerals.

THE FRONTAL.

49. The tapestry hanging in front of the altar is known as the frontal. It may hang on small hooks under the table of the altar, or it may be hung from a rod; sometimes it is stretched on a light wooden frame. It should be invariably of the colour of the day (no. 342), or of the office being celebrated in the case of a solemn Votive Mass (no. 543) or similar occasion.

There is no need to change the frontal in the case of an ordinary votive Mass (no. 548).

50. Sometimes this frontal is replaced by some permanent feature, e.g. of wood, and this practice is not forbidden; in fact with side altars it is very convenient not to have to change the frontals possibly more than once a day if votive Masses are being said; but it is obviously desirable that the high altar should show the colour of the day.

51. On Good Friday no frontal, or indeed any other covering of the altar, is used. If in front of the altar there is some form of decoration in place of a frontal, it is not correct to hide this with a simple black covering.

52. The frontlet or superfrontal is the small piece of material which hangs over the front of the altar; it may be about six inches deep, and it hangs from one of the undercloths of the altar (no. 56): its obvious purpose is to cover the attachments from which the frontal is suspended. The superfrontal need not conform in colour to that of the day, nor need it be changed with every change of frontal.

53. Sometimes the superfrontal has over it a narrow strip of lace as a decoration. If this is used, the lace will naturally hang from the second of the undercloths; but many people question whether the use of lace is really desirable.

THE ALTAR LINENS.

THE ALTAR CLOTHS.

54. The cloths of the altar consist of the wax or cere cloth, the two undercloths, and the top or fair linen cloth.

THE CERE CLOTH.

55. The wax cloth should exactly cover the table of the altar. Its purpose is to stop any damp penetrating from a stone altar to the cloths, and also to prevent staining from any possible accident to reach through to the altar itself. But its use after the ceremony of the consecration of the altar is optional.

THE UNDER-CLOTHS.

56. There should be also two undercloths, which may if desired be replaced by one cloth folded in two. These should also exactly fit the top of the altar, and are best made of a rough-textured linen, so as to prevent slipping. From one of these cloths, as has been said before, the superfrontal will hang, and from the other the lace, if that be used.

THE FAIR LINEN CLOTH.

57. The uppermost of the altar cloths is the "fair linen cloth" required by the rubric, and is generally known by that name. It should be made of the finest linen, and have on it five needlework crosses at places corresponding to the centre and four corners of the altar-table. It should be sufficiently long not only to cover the top of the altar, but also to hang down on each side nearly to the ground. The ends may if desired be edged with a narrow strip of lace, or be embroidered with coloured (but not black) thread. Sometimes it is made to hang an inch or two over the front of the altar, but this is not necessary.

THE DUST COVER.

58. The fair linen cloth must be uncovered when the altar is prepared for Mass, and also on other occasions when the altar is to be censed (as for example at solemn Evensong); at other times it is kept covered with a dust cover. This is a cloth, properly of green colour, which is placed on the altar for this obvious purpose. It should hang a few inches over each end of the altar.

OTHER ALTAR LINEN.

59. In addition to the cloths of the altar, the altar linen includes the corporal, the pall, the purificator, and the lavabo-towel.

THE CORPORAL.

60. The corporal is the square of linen on which the chalice rests in the course of Mass. It should be made of the finest linen; and its size is given as twenty inches square, though smaller sizes are permissible for smaller altars. It should have

embroidered in white thread a small cross on the hem to mark the front. But if this cross is large—an undesirable practice—it is better to use it to mark the back of the corporal, lest the embroidery retain any crumbs from the consecrated Host.

61. The method of folding the corporal is as follows. First, the front is folded back over the middle, and then the back over this, so as to make three folds of equal width; then the two sides are similarly folded over the middle: the whole will then be folded into nine squares of equal size with the upper side of the corporal innermost.

62. The purpose of the corporal is to prevent any particles of the Host from straying onto the altar cloth and so being carelessly cast aside. Consequently the corporal, when being placed on the altar, must never be shaken out, but deliberately unfolded. When on the altar it should be so placed, if possible, as not to have its edge under the centre altar card; on the other hand, the edge should not be allowed to overhang the front of the altar: and it is not correct to fold back a corner so as to cover the Host on the altar or paten.

63. It will be obvious from their sacred use that corporals must be kept scrupulously clean. It is better therefore to have one in use at a time, transferring it as required from burse to burse, rather than to have many in use—one in each burse—for so they easily become soiled. If Mass is said daily, the corporal will require to be changed not less than once a fortnight, and once a week is better.

THE PALL.

64. The pall was originally a second corporal, which was used, folded, to cover the chalice and so prevent anything falling in; it could then be unfolded if desired to form a veil over the Blessed Sacrament. In modern practice however this corporal is replaced by a square of linen stiffened with cardboard, and called the pall. Its size is about five inches square, though it may vary somewhat according to the width of the rim of the chalice. Usually on the underside there is a detachable square of linen which is removed for washing: while on the upper side there may be embroidered some sacred emblem, either in white or in a colour other than black.

65. After giving communion from the chalice it is desirable for the celebrant gently to wipe the edge of the cup with his thumb, lest the pall be stained: but it has to be admitted that this practice, though obviously demanded by reverence, does not seem to be mentioned in any standard work on ceremonial. The custom sometimes seen of fixing a piece of blotting paper to the bottom of the pall to absorb such stains is hardly compatible with due reverence for the Holy Sacrament.

THE PURIFICATOR AND TOWEL.

66. The purificator is the small linen cloth (which need not be of the finest quality) with which the chalice is wiped after use. Its size depends on the depth of the chalice with which it is used; about twelve inches square is a fair average. Before use the purificator is folded length-ways into three, and then again in the other direction in two or three as may be convenient. A fresh purificator should be provided for every Mass.

67. The lavabo-towel is used for the celebrant to wash his hands at the "lavabo" in the Mass. No details are laid down as to its size or material.

THE BLESSING OF ALTAR LINEN.

68. The altar-cloths, corporal, and pall must be blessed before being brought into use; the purificator and towel are not blessed. Similarly, after being used in connection with the Blessed Sacrament the corporal, pall and purificator must not be handled by laics until they have been rinsed out by one in holy orders. After washing of course laics may handle them until they have again been in use.

A pall is blessed with the same formula as a corporal.

THE SACRED VESSELS.

69. The Sacred Vessels are the chalice and paten, together with the ciborium and the pyx. They should be made of gold or silver; and in this latter case the inside of the cup and the top of the paten should be gilt, so that the Blessed Sacrament touches only gold or fine linen.

70. The chalice and paten are not normally permitted to be handled by layfolk; but permission may be given to certain persons, such as a sacristan, to touch them when their duties require, as for example for cleaning or putting away. Moreover, occasionally it is inevitable that a layman should handle them in the course of a service; but then he always takes them through the folds of a purificator, so as not publicly to touch the vessels themselves; but this *never* occurs when they contain the Blessed Sacrament. More latitude is allowed with the ciborium and pyx; layfolk may handle them except when they hold the Holy Sacrament.

71. The chalice and paten require to be consecrated by a bishop before use. Should they by accident, or intentionally in good faith, have been put to their sacred use unconsecrated, they do not thereby acquire consecration, which would have to be given in the proper manner before any further use. The ciborium and pyx do not require consecration, but only receive a blessing from a priest.

72. If a chalice or paten is desecrated, as for example by being put to secular uses, or by being exposed for public sale, it must be reconsecrated; but this is not necessary after a regilding, for that is not an act of desecration.

THE CHALICE.

73. The chalice should have its cup perfectly plain and smooth; there should be a boss or knob half way up the stem, but no other projection which would hinder the priest when he holds it between his fore and second fingers. On the base there should be engraved a small cross or other sacred device to mark the side from which Communion is given; in order to avoid any irreverence all communicants should receive from the same side.

THE PATEN.

74. The paten should properly be quite plain and saucer-shaped. There must on no account be any decoration or engraved ornamentation; indeed, even the flat rim often seen is undesirable; the whole and not merely the inside should be concave. The edge should be quite thin, so that the priest can easily pick up any particles of the sacred Host from the corporal.

THE PREPARATION OF THE SACRED VESSELS.

75. The chalice and paten are prepared for Mass thus. On the chalice is placed a clean purificator folded lengthwise in three; on this is placed the paten containing a priest's host; on the paten is laid the pall. Over all these is then placed the chalice veil in such a manner that it will completely conceal the foot of the chalice, and on it the burse containing the corporal; the back of the veil is then folded over the burse for convenience in carrying.

If the sacred vessels are being prepared for high Mass, they are placed on the credence so prepared and covered by the chalice veil; they are then entirely covered by the humeral veil (no. 249), and the burse is placed outside this latter. If however the Mass is one in which the Creed is not to be sung (no. 484), the burse is prepared *under* the humeral veil for convenience: in Requiem Masses no humeral veil is used.

THE CIBORIUM.

76. The ciborium resembles the chalice in shape, and is provided with a lid surmounted by a small cross; the inside of the cup is slightly raised inside to facilitate the handling of the Hosts.

77. The use of the ciborium is to hold the small Hosts to be given to the people in Communion. It is often found that, particularly when there are many Hosts to be consecrated,

there is grave danger of them falling off the edge of the paten. On such occasions, therefore, many priests prefer to use a ciborium to hold them; indeed very often a ciborium is always used for the people's Hosts, however few or many the communicants may be. When this is done, however, the paten is not dispensed with, but is used for the priest's large Host as usual.

78. At Mass the ciborium is used as follows. At the Offertory the priest receives the people's Hosts in it and not on the paten, which he leaves on the altar; having done so he returns to the centre, places the uncovered ciborium at the back of the corporal, behind where the chalice will stand, or if necessary a little to the right; he offers the large Host on the paten as usual, coupling mentally with it the Hosts in the ciborium, which he then covers. Before saying *Who in the same night* he uncovers the ciborium and brings it forward to the right of the large Host, and before saying the Words of Institution he momentarily lays his hand over it. Having elevated the Host and genuflected, he covers and replaces the ciborium. After his Communion he simply takes the ciborium instead of the paten for the Communion of the people, covering it with its lid while he administers the chalice.

79. To cleanse the ciborium, it is often only necessary for the priest to remove any fragments of the Host with his forefinger; if by so doing he can properly cleanse this vessel, he need do no more. But if further cleansing is needed, the best manner is for the priest to receive the second ablution (that over his fingers) into the ciborium, pouring it thence into the chalice before consuming it.

An ablution of wine into the ciborium is equally correct, but should only be used if the wine is light and dry, and never if the ciborium has to be used again at once.

THE PYX.

80. The pyx is of two kinds. One resembles a small ciborium, and is used to hold the Reserved Sacrament in the tabernacle or aumbry (no. 1256); in fact so great is the resemblance that it is often referred to as a ciborium. The second kind is used in carrying consecrated Hosts to the sick, and in shape is like a double-cased watch. It is carried in a small silk-lined bag hung round the neck with cords and so fastened that it will not shake or fall.

81. The chalice and paten, when exposed to public view but not in liturgical use—e.g. on the altar or credence before the Offertory or after the ablutions—are covered with a veil. The best authorities take the view that, under similar conditions, the ciborium and pyx should likewise be veiled when not in actual use.

OTHER (NON-SACRED) VESSELS.

THE CRUETS AND LAVABO-DISH.

82. For use at Mass two cruets should be provided to hold the wine and water; they should be of glass or crystal, and if they are not readily transparent, there should be some mark on each to show which element it contains. Their size must depend on the quantity of wine likely to be required in the Mass.

83. The lavabo-dish is used to catch the water poured over the priest's fingers in the Mass. Properly it should also be used for a stand for the cruets, but this is not always convenient, and often something else, such as a sheet of glass, is used for this.

THE ABLUTION VASE.

84. A small vase, for which no special size or shape is prescribed, will be required if a priest has to reserve the ablution of one Mass to be consumed later because he will say a second Mass.

THE ALTAR BOOK AND ALTAR CARDS.

THE MISSAL.

85. The Altar-book or missal should be of good size—not less than quarto—and be printed in large, bold type; and for the sake of clearness the rubrics should be printed in red. It should contain the whole service for every occasion in the year, so that the priest will never need another book on the altar.

There should be markers permanently in the book, though commonly they are not fastened into the binding. It is convenient to have as markers eight ribbons—two each of white, red, green and purple—fastened together at the top: in this way different places may be identified by a different coloured marker. The broad bands, removable from the book, and made to conform to the colour of the day, are not an efficient substitute, as often more than two places need to be marked, and then varying colours are most desirable.

Furthermore, certain places should be permanently marked with tabs on the edge of the pages for facility in finding or in turning the pages. Such places include all the pages of the canon; and any other places that are needed in every Mass may be so differentiated; for example it is convenient so to mark the Prayer for the Church; it is generally unnecessary to mark the creed or the Offertory prayers as these may be read from the altar card.

86. A priest must never attempt to say Mass without a book, for memory may easily be treacherous and an awkward pause result; there are certain relaxations in the case of a priest

whose sight is failing (no. 621). On the other hand, a priest should know by heart all those parts of the service which he must say facing the people or away from the book: it is most unedifying for him surreptitiously to take up a little book in his hands at these moments. Moreover, it is not proper (nor often, having regard to the size of the book, in practice possible) for the priest to take the altar-book into his hands to read the epistle and gospel. The gospel he reads with hands joined, facing north-west, while the book remains on its stand, thus as far as possible approaching the action of the deacon solemnly reading the gospel at high Mass: at the epistle the old custom by which the subdeacon reads is so far preserved at low and sung Mass in that the priest lays his hands on the book as if holding it; the book however remains on its desk (the priest consequently facing east) for the simple reason that most altar-books are too heavy to be taken up in one's hands.

87. When not in use, the missal should be kept in the sacristy, and not on the missal-desk on the credence. Before low Mass—and sung Mass unless there is a competent M.C. to do this—it should be placed out in the sacristy for the celebrant to find his places in it; it is very unedifying for there to be pauses in the middle of the service while the priest finds places.

88. At low Mass, the missal is carried in by the server as he precedes the priest to the altar to begin the service; he places it unopened on the desk at the epistle side: at the end of Mass he similarly carries it out again. It is not prepared on the altar before the service except in the case of a low Mass which may have to be celebrated without a server.

Before sung Mass (whether with or without incense) and high Mass, and low Mass celebrated by a bishop, the missal is prepared on its desk at the epistle corner open at the introit for the day; after the service it is left closed on the desk.

THE MISSAL DESK.

89. The missal desk is used to support the altar-book during Mass; it may be of wood or brass. The bottom edge should not be much above the table of the altar, and a convenient angle for the slope of the desk is about 42°. Some authorities prefer a cushion on which to rest the book.

When on the altar at the epistle side the desk is at all times placed with its edge parallel to that of the altar; but at the gospel side it is turned to a convenient angle for reading.

THE ALTAR CARDS.

90. The altar cards are three in number, and contain certain portions of the Mass which are not conveniently read from the book. During Mass they stand in the centre of the

altar and at each end, resting as it were against the foot of the cross and of the two outermost candlesticks.

91. The cards themselves may be of any convenient size and design (though all three should be of the same height) and may be glazed at will. The centre card (which is the largest) should bear a small representation of the Crucifixion, and have on it the Creed, the *Gloria in excelsis*, the prayer before the gospel, those at the Offertory and Communion, and that before the blessing. The card for the epistle side should have the prayer at the mixing of the chalice and the lavabo psalm (Ps. 26, 6-end), and that for the gospel side the ordinary last gospel (St. John 1, 1-14).

92. The missal desk and altar cards should not be left on the altar out of the time of Mass, but should be removed to some suitable place aside. The altar cards are not used at a Mass celebrated by a bishop.

THE FURNISHINGS OF THE SANCTUARY.

PAVEMENT LIGHTS.

93. Pavement candles, sometimes called "Gospel lights" or "Standard lights", two in number, sometimes stand at the foot of the altar steps, though there does not seem to be any rule requiring their presence. Neither would there seem to be any rule regarding their use; but generally they are lit for solemn services, namely those at which six candles are lit on the altar. It would however hardly seem proper to light them on occasions on which two candles only are permitted on the altar.

94. They are lit, nevertheless, if torchbearers with their torches are not available (no. 400), at a low Mass celebrated by a bishop from the Preface until after the Consecration, or after the Communion if there is a Communion of the people.

95. Similarly, there does not seem to be any rule about the lighting of the candles on the riddell-posts of an "English" altar; though here again it would hardly be right to light them when two candles only are prescribed.

THE PASCHAL CANDLE.

96. The Paschal Candle is a large candle which stands at the Gospel side of the sanctuary during Eastertide, from Easter Eve until Ascension Day, symbolising the risen Presence of Our Lord during the great Forty Days. To it are affixed five grains of incense representing the five Wounds.

97. The Paschal candle is lighted, after its blessing on Easter Eve, at sung Mass and sung Evensong on Easter Day, the Monday, Tuesday and Saturday in Easter Week, and on all

Sundays in Eastertide; it may be lighted also at all other liturgical services. It is not however used at non-liturgical services, as e.g. at a Procession; though it would seem to be excess of zeal to put it out if the procession immediately preceded or followed a liturgical Office: it must not be lighted for the Rogation Litany and Mass, nor Requiem Masses or funerals, or indeed any service whose colour is purple or black. The candle is lighted for the principal Mass on Ascension Day, when it is extinguished after the reading of the Gospel, and removed from the church at the close of that Mass; it is then used again only at the blessing of the Font on Whitsun Eve.

98. It is not necessary to have a new candle each year if the part that remains is large enough to last for another season. Again, if it is desired to have a second candle, as for example for a chapel-of-ease, it may be blessed alongside the main candle, being lighted with it and having the grains of incense affixed to it at the same time as the main candle.

THE SANCTUARY CARPET.

99. The Sanctuary Carpet should be large enough to cover the footpace of the altar together with the steps and the space below them. Strictly it should be green in colour, but this is very often disregarded. In Requiem Masses it is replaced by a purple rug covering the footpace only; and over Good Friday no carpet at all is used. Any pattern in the carpet should avoid profane or undesirable designs; and sacred symbols should also be avoided, as it would be unseemly to trample such underfoot.

THE CREDENCE.

100. The Credence Table, originally a side altar, is a small table standing at the epistle side of the sanctuary, on which are placed things required for Mass which are not placed directly on the altar. Out of Mass-time very often the two small "low Mass" candles and the missal desk are put aside on the credence.

During Mass the credence should be covered with a linen cloth, which should properly hang nearly to the ground; in practice however a smaller one only a little larger than the size of the table is used, and this alone is proper for Requiem Masses and on Good Friday. Out of Mass-time the top of the credence table may be left uncovered.

THE SEDILIA.

101. The sedilia are the seats in the sanctuary for the use of the clergy ministering at the altar. There should be seats so provided for three clergy: often they are built into the wall of the church; but individual stools, or a bench to seat three, are also permissible, and in some ways preferable. The sedilia

should be draped in green, purple being used however in penitential seasons and in requiems.

102. Priests may not use in the sanctuary chairs with arms, *e.g.* the "glastonbury" chair, nor are chairs of the common domestic type allowed at all.

103. Other seats, presumably of simpler design than those for the clergy, may be provided for the use of servers; generally small stools are provided; they should not be placed alongside the sedilia: and servers may never sit in the sedilia.

THE BISHOP'S THRONE.

104. The Bishop's throne, which in all churches except the cathedral will be a temporary erection put up only when the Bishop of the diocese is to be present, stands on the gospel side of the sanctuary. It should properly be raised by three steps above the floor, and have a back behind, and a canopy over, the chair. The drapings should be of the colour of the day—purple at a requiem; but the cushions on which the Bishop sits or kneels are green—green and gold for an Archbishop.

In practice in parish churches the throne for the Bishop will often have to be simply a suitable chair, placed on a small platform, with a tapestry hanging on the wall behind.

THE FALDSTOOL.

105. The faldstool is a folding seat without a back, with legs in the form of an elongated X, which is used by the Bishop when he sits facing the people. He so uses it at Ordinations, when it is placed before the altar; at Confirmations, when it is usually placed at the chancel step. It is removed during the parts of the service when it is not required to be used.

A faldstool is also used by a bishop other than the Bishop of the diocese when he celebrates high Mass or officiates at solemn Evensong. It is then placed at the foot of the altar steps on the epistle side in line with the corner of the altar; the bishop sits facing the people.

106. Very few parish churches possess a faldstool; and consequently, on the occasion of a visit from a bishop requiring its use, a decent chair with a low back will need to be substituted for it.

THE SACRISTY.

107. The Sacristy is the place set apart for the vesting of the clergy for Mass and the more solemn Offices: it should be quite separate from the choir-vestry and the place where the churchwardens count the collections. In it should be a "press"

for the vestments—*i.e.* a chest with long flat drawers in which the vestments can be put without folding—and a table on which those to be used can be laid out for Mass; the top of the press usually serves very effectively for this.

There should also be drawers for stoles, etc., which do not form part of sets of vestments, places for corporals, purificators, etc., and a bowl in which used purificators can be placed; there should be a table with pens and ink, and the usual registers, a copy of the Diocesan Kalendar (no. 260), and a table of the rite for Votive Masses: in addition the Sacristy should have a reliable clock, and be fitted with running water.

THE PROCESSIONAL CROSS.

108. The Processional Cross should have on it a Figure of Our Lord crucified; and it should be made so that when necessary, as at the funeral of infants, the cross can be taken off the staff.

Out of service time, when it is necessary to carry the Processional cross from one place to another, it is not carried in processional manner, but just as any other similarly sized object would be carried.

PORTABLE LIGHTS.

109. Processional lights should have the bases of the candlesticks fixed and not detachable. They are used at high Mass and sung Mass with incense, at solemn (but not at ordinary sung) Matins and Evensong, and at Processions. There is no authority for their use at sung Mass without incense with but two servers.

110. Torches are quite distinct from the Processional lights. Unlike the latter, they are made entirely without bases; in church they are always held in the hand, and never deposited on the ground; out of church they are stored in a rack or other suitable receptacle.

111. A Triple candle is used at the Easter Eve Ceremonies, but on no other occasion. It consists of three moderately-sized candles with their bases twisted together so that their tops form an equilateral triangle. It is carried on a rod known as the "reed".

In the revised Easter Vigil ceremonies, however, the triple candle is not used.

THE CENSER AND INCENSE BOAT.

112. The Censer (or thurible) is the vessel in which incense is burned upon glowing charcoal. Its form is that of a hemispherical bowl made to stand, with a cover of similar, but

inverted shape. It is carried on three chains attached to a disc at a distance of about 24 inches, the disc itself being surmounted by a ring for carrying. A fourth chain, passing through a hole in the disc and terminating in another ring, lifts the cover.

113. Care needs to be taken in use that the chains do not get twisted around each other; and for this reason a censer should be kept, when out of use, hanging by its chains.

114. The incense boat is the vessel, so named from its shape, in which the incense to be burned is prepared. It has a spoon with which the incense is placed in the censer.

THE HOLY WATER STOUP.

115. This vessel, which is a small bowl with a handle for carrying, is used to contain the holy water, which is sprinkled with an aspersory, an instrument resembling a small straight brush; another form has a hollow spherical end pierced with holes.

THE CHANCEL AND NAVE.

THE ALTAR RAILS.

116. The rails which separate the altar from the chancel (the Communion rails) should be so arranged that there is sufficient gap in the centre for three persons to enter abreast. In some churches fixed rails are replaced by removable benches, placed in position only when there will be a Communion of the people, and this is an excellent practice when fixed rails are not required to save the altar from desecration.

SEATING IN THE CHANCEL.

117. The chancel is for the seating of the clergy and liturgical choir. The seats are arranged in one or more rows on either side facing each other. Those of higher dignity sit in the back rows, the other rows having corresponding dignity according to their place; and in each row the senior seat is in Anglican custom that at the west end: the south side is that of greater honour. The first seat in choir therefore is that on the west end of the back row on the south side, the corresponding seat on the north side being the second, and so on.

Sometimes the seats for the clergy are "re-turned", that is, turned so as to face east; in this case the first seat is that nearest the centre on the south side, the second being that nearest the centre on the north.

118. It is now generally accepted that laymen and boys may wear cassock and surplice and sit "in choir"; they are not however treated ceremonially as if they were clergy.

119. It should be noted that, liturgically, the term "choir" does not necessarily mean the singers. Its strict meaning is those who assist at service in the chancel habited in cassock and surplice. Very often of course this includes those who sing, together with the clergy; whence comes the distinction between the "choir" and the "clergy in choir". But the practice sometimes adopted of placing the singers with the organ on a west gallery has much to recommend it.

THE NAVE.

120. The nave is that part of the church where the general congregation have their seats. It should be so arranged that there are gangways (aisles) in the centre and on both sides.

THE BAPTISTRY.

121. The Baptistry is the part of the church containing the font. It should be a distinct place by itself—in fact a chapel—or at least railed off like the altar, so that the general public cannot approach closely. There should be an altar in the baptistry.

THE NARTHEX.

122. The narthex is the technical name for the porch of the church, regarded, like the chancel and sanctuary, as a liturgical part of the building. Occasionally, certain parts of service are directed to take place in the narthex, notably the opening of the Easter Eve function.

CHAPTER TWO

THE CLERGY, SERVERS AND CHOIR.

THE CLERGY.

THE CELEBRANT.

123. The celebrant is the title given to the priest who celebrates Mass, and it needs no elaboration. The same celebrant must carry through the whole service; it would be grossly improper, for example, for another priest to take the service as far as, say, the Preface, on the ground that he could sing better than the actual celebrant.

THE DEACON AND SUBDEACON.

124. The deacon and subdeacon are the clerics who assist the celebrant at a high Mass. The deacon attends immediately on him; and his other principal function is to read the gospel. The subdeacon similarly attends on the celebrant, but rather less immediately, and reads the epistle. They are sometimes called the "gospeller" and "epistoller" respectively. Together they are the assistant ministers.

THE SACRED MINISTERS.

125. The celebrant, deacon, and subdeacon of high Mass are collectively described as the "sacred ministers".

THE OFFICIANT.

126. The officiant is the priest (or deacon or layman if permissible) who conducts some service other than Mass.

THE SERVERS.

127. The term "server" is a comprehensive one, and includes all laymen who take part in the ceremonies in the sanctuary. In respect however of their duties the terms appropriate to such are always used (*e.g.* thurifer, acolyte, etc.), and the term "server" is only used to denote a particular duty at low Mass and sung Mass without incense, where there is only one server, or two who carry out identical duties.

THE MASTER OF CEREMONIES.

128. The Master of Ceremonies (M.C.) is normally a priest. His function the proper ordering of the services, particularly those in which there is any degree of ceremonial. He is responsible not only that the servers and indeed clergy taking part know and carry out their duties properly, decently, and reverently; but also that the right collects, commemorations, lessons, etc., are read. He is in fact responsible for the entire correct rendering of the service.

129. It is his duty to guide the whole service, signing, for example, to those concerned by a slight bow when it is time to perform some duty; but he should not do so, nor should he correct mistakes, in an ostentatious manner: often it is better for him to let a mistake pass at the time, and later to take tactful steps to see that it does not occur again.

130. In parish churches the M.C. is nearly always a layman, and such a lay M.C. is not expected to assume authority over the clergy: he is, in effect, the senior server.

THE THURIFER.

131. The Thurifer is the server whose duty it is to see to the incense. He presents the censer at the proper moments to the celebrant or officiant filled with glowing charcoal, but he does not himself put the incense in it. When the particular act of censuring is over, he retires to the sacristy (or other suitable place) until incense is required again. Many people, it is true, consider that these goings in and out of the thurifer are distracting, and would prefer him to remain in the sanctuary the whole time; but against this it has to be remembered that to do so would probably mean filling the sanctuary, and possibly the church, with clouds of meaningless smoke.

THE ACOLYTES.

132. The Acolytes carry out what may best perhaps be described as "general duties", and carry the portable lights. There are always two acolytes; and, as their function requires them very frequently to act together, they should be of approximately the same height, and be habited alike.

THE TORCHBEARERS AND COPEBEARERS.

133. The torchbearers, as their name suggests, carry torches at Mass on certain occasions (no. 175). At high or sung Mass, the acolytes may, if necessary, act as torchbearers. Their number is two, four, or six, according to the rank of the day.

134. The Copebearers are two servers detailed to walk in procession on either side of the celebrant or officiant and lift the borders of his cope, to take some of the (often great) weight, and to avoid his treading on it. When the priest is assisted by deacon and subdeacon, they, and not two lay servers, lift the cope; and therefore, when they are present, copebearers are not required. The copebearers in procession may be servers who have other functions to carry out at another time; thus, the torchbearers may be given this duty, or the M.C. himself may act as one.

135. In view of the fact that, when present, the deacon and subdeacon act in fact as copebearers, this duty ought to be considered to be a senior one, and should therefore not be given to small boys.

THE VESTURE OF SERVERS.

136. Servers are normally habited in cassock with cotta (or surplice). But in some churches, following old English custom, they wear at sung Mass and solemn Evensong amice, alb, and girdle; and it would not be possible to consider this usage as incorrect. On the other hand it has to be admitted that it is much easier for servers (who have not the same experience as the clergy in vesting) to dress carefully and neatly in cotta than in girded alb; and moreover it requires a considerable initial outlay to procure sufficient albs to fit servers of differing heights.

137. At low Mass, the server is usually, and properly, habited in cassock and cotta or surplice. But it is not incorrect for him to serve in ordinary dress provided that it is clean and tidy; though many would consider that on Sundays and feast days cassocks and cotta are more suitable.

THE CHOIR.

138. The choir, liturgically speaking, consists of those who have places in the chancel and assist at the service wearing cassock and surplice (choir habit, no. 202). Originally, this privilege was confined to the clergy and those in minor Orders (the "clerks") but it is now a definite and permitted practice that laymen may be so seated and habited. Consequently there has arisen in modern practice a difference between the "choir" and the "clergy in choir".

139. It will be seen therefore that from the liturgical point of view the choir are not necessarily the singers. Often, following cathedral practice, the singers are in fact placed in the choir, but this is not necessary, nor indeed always desirable.

Following this distinction, the rules governing posture in choir apply to those whom we may for the sake of clearness

call the "clergy in choir"; those for the singers differ slightly because of their duty of singing; and layfolks in choir are not ceremonially treated as if they were clergy.

140. The liturgical function of the choir (as singers) is to lead the singing of the congregation, to make the responses of the service, and, at Mass in particular, to sing the variable parts that need trained singers for their rendering. The same is true of the Offices of Matins and Evensong, where they, as is natural in "Choir" Offices, have a greater part in the service.

POSTURE IN CHOIR.

141. Notes on this are given in greater detail in the sections on different services. Normally, however, the choir stand (not kneel) for prayers, except where kneeling is specifically directed; sit for the psalms and lessons, and during singing unless themselves engaged in so doing, and kneel during certain more solemn prayers.

142. When standing, the two sides of the choir face each other. But they turn to the east (more correctly, turn towards the altar) on the following occasions:

(1) during prayers, and when the celebrant of Mass speaks or sings by himself (*e.g.* during the Preface, or the intonation of the Creed and Gloria);

(2) by universal Anglican custom during the recitation of the Apostles' Creed; but there is no authority for so doing during the Nicene Creed nor the *Gloria in excelsis* except during the intonation; and it is incorrect so to turn for the *Quicumque Vult*;

(3) if standing at the time, during the singing (or saying) of the *Gloria Patri* (not during its second part *Sicut erat*), and also at the last verse of hymns which in a similar manner mention the Persons of the Blessed Trinity in doxology. If seated at the *Gloria Patri*, the members of the choir merely bow (the clergy removing their birettas if covered) without turning towards the altar.

CHAPTER THREE.

CEREMONIAL ACTIONS AND USAGES.

REVERENCES.

Bows.

143. This very common mode of showing respect hardly needs any general description or explanation. But in the details of its use in church and at service-time further notes are required.

144. The books of ceremonial describe three different kinds of bows, namely, the low bow, the medium or ordinary bow, and the slight or simple bow.

THE LOW BOW.

145. The low bow is a purely ceremonial action, and is made by bending the body sufficiently far for the hands to be able to touch the knees; the head is not bent in its relation to the shoulders.

This bow is made by the celebrant of Mass, and the officiant of solemn Evensong, to the altar on arriving there to begin the service, and on departing at its close: but it is not made by a celebrant on passing the high altar if he is to celebrate elsewhere. It is also made by the celebrant of Mass, and by the assistant ministers of high Mass, while saying the form of confession in the Preparation, and as a salutation to a bishop (other than the bishop of the diocese).

In a similar manner, though it probably cannot rightly be called a low bow in the same sense, the celebrant is directed to bow over the altar at ten points during the Mass—at the prayer before the Gospel, twice during the Offertory prayers, at the beginning of the Canon, at the consecration of the Host, and of the Chalice, at the paragraph *and here we offer and present* in the prayer of Oblation (if said in the Canon), at the *Agnus Dei* and the prayers before Communion, while receiving the sacred Host, and at the prayer before the blessing.

THE MEDIUM BOW.

146. The medium or ordinary bow is an inclination of the head and shoulders, which however ought not to be exaggerated. This is the reverence used out of service-time—indeed on all occasions other than those mentioned above—to the altar, and is the bow used when saluting a superior in ecclesiastical rank other than a bishop; it is made, for example, by servers to the celebrant.

THE SIMPLE BOW.

147. The simple bow is merely an inclination of the head without any movement of the shoulders. This is the bow used when some text in service-time requires a reverence to be made. It is therefore used on the following occasions:

(a) at the Holy Name of JESUS whenever it occurs;*

(b) at the verse *Gloria Patri* (but not at the following verse *Sicut erat*) whenever it occurs, and also at the last verse of hymns in which the Persons of the Blessed Trinity are similarly named in doxology;

(c) in respect of the Holy Ghost at the words *together is worshipped* in the Nicene Creed;

(d) in respect of the Godhead at the word *God* in the opening phrases of the Nicene Creed and *Gloria in excelsis*, and also at the words *we worship thee, we give thanks to thee, receive our prayer* in the same hymn; and at the words *Our Lord God* in the *Sursum Corda*;

(e) at the name of the Blessed Virgin Mary, and of the saint whose festival it may happen to be on that day, when the name occurs during a prayer.

On the occasion mentioned in (a) and (b) the bow when made by a person standing (as opposed, for practical reasons, to sitting or kneeling) is directed towards the altar; on the other occasions one bows straight in front.

148. As is probably well understood, a reverence, in the form of a bow, is made to an altar, because it is as it were God's throne. But this reverence is made only to the high altar of the church, or to an altar at which a service is taking place. Apart from this latter case, no notice is taken of side altars; but of course one genuflects to the Blessed Sacrament reserved at or near one (nos. 152 and 154); neither does one bow to the high altar when passing it at a distance. Naturally, individual worshippers moving about a church would use their own discretion as to what constitutes distance in this connection; but as regards processions, one would say that those taking part in

* care needs to be taken not to bow at this name when it is used as the Greek form of the name of the Old Testament hero Joshua (Ecclus. 46, 1; 1 Macc. 2, 55; Hebr. 4, 8.)

them would turn and reverence the high altar if passing in front of it across the chancel or top of the nave, but that they would not do so if passing across the west end of the church; in the last resort however any decision as to how to act would depend largely on the size and plan of the church.

GENUFLECTIONS.

SIMPLE GENUFLECTIONS.

149. A genuflection is an act of reverence greater than that signified by a bow. It is made in this manner. He who is to make the genuflection faces that to which it is to be made, standing upright; he drops his right knee to touch the ground at the spot where his right foot was, and immediately rises: he does not in any way incline his shoulders or head—there is no motion of bowing in a genuflection—nor does his knee remain on the ground for any appreciable time.

150. A genuflection is the normal mark of reverence to the Blessed Sacrament, but its use is not confined to this.

151. A genuflection is used on the following occasions:

(a) When saluting the Blessed Sacrament reserved, wherever It may be.

(b) To reverence the Blessed Sacrament on the altar in the course of Mass.

(c) As a mark of respect when formally making a salutation to the bishop of the diocese (but no other bishop); it is no doubt true that many people would consider that a low bow was more suitable on such occasions, but nevertheless a genuflection is the strictly proper reverence to the diocesan bishop.

(d) As the reverence given to a relic of the true Cross; this may be of purely academic interest to us, but it is important to note it having regard to the next paragraph.

(e) As the reverence made to the unveiled Cross on Good Friday; this arises from the fact that those many folk who cannot visit the holy places at Jerusalem* on this day do so in spirit by venerating the altar-cross, in the same manner that the Crib at Christmas is erected so that the faithful may as it were visit the manger of Bethlehem.

152. The rule for reverencing the Reserved Sacrament with a genuflection is simple; one genuflects to It whenever, if It were not present, one would bow to the altar.

153. During Mass, between the Consecration and the Ablutions, those who pass from side to side of the altar do not genuflect when passing the middle, but make the reverence before moving and on arriving.

* in old days venerating the cross found by St. Helena in 326 A.D.

154. There does not appear to be any definite rule as to what reverences should be made when approaching, passing, or leaving an altar near which the Holy Sacrament is reserved in an aumbry (no. 1258). But the most satisfactory procedure seems to be to genuflect to the Sacrament there reserved on entering or leaving the sanctuary—*i.e.* when passing through the altar-rails; but when passing across the altar inside the rails to make a bow to the altar.

155. One genuflects to the Blessed Sacrament when coming into or going out of a church where It is reserved; though very often in practice this reverence is made when entering or leaving one's seat.

PROSTRATIONS.

156. A Prostration is a form of reverence better described as a "double genuflection". It is made by kneeling on both knees facing that to which the reverence is made, making a slight bow of the head and shoulders, and then rising; in this reverence therefore one does remain momentarily on one's knees.

This reverence is made to the Blessed Sacrament when It lies on the altar exposed (*i.e.* not locked in a tabernacle or aumbry); but it is only used when first approaching or finally leaving the altar; a simple genuflection suffices during the course of Mass, or when performing duties in the sanctuary out of service-time.

157. A more literal prostration, when one lies at full length, is made on three occasions, namely:

(a) by the celebrant and the sacred ministers on Good Friday when first arriving at the altar for the Liturgy of the day (*i.e.* the ante-communion with whatever may follow it);

(b) by the celebrant and his assistant ministers during the first part of the Litany on Easter Eve;

(c) by the Ordinands during the Litany at the Ordination service.

KNEELING.

158. It is necessary to distinguish between kneeling and genuflecting. Kneeling implies remaining on both knees for an appreciable time, whereas genuflecting implies dropping on one knee only, and immediately rising; a prostration is a reverence on both knees, but without remaining kneeling.

159. When kneeling, the head and body should not be inclined; they should be carried upright. Only in certain special cases does one bow when kneeling, that is, when one is *also* directed to bow: these occasions are at low Mass when the server bows at certain parts of the Preparation and at the

Incarnatus in the Creed, at both of which points he is already kneeling; he then makes a slight inclination of the head and shoulders. It may be pointed out that it is never correct to double one's self up when kneeling as if to kiss the ground.

When kneeling at a desk or stall, the hands should be placed on the desk in front, and the eyes directed forward; the head should not be buried in the hands.

GENERAL DEPORTMENT.

STANDING.

160. When standing the weight should be placed evenly on both feet, and any tendency to loll or slouch should be rigidly avoided. The position of the hands is dealt with in no. 163.

SITTING.

161. When sitting, even more than when standing, it is necessary to avoid attitudes that lack dignity or suggest repose rather than attention. One should sit upright, the hands if disengaged being placed flat on the knees. A certain amount of relaxation might be considered permissible during sermons and addresses, but at no time should the knees be crossed; nor should the cassock be allowed so to fall as to show the trousers underneath.

WALKING.

162. When it is necessary to move from one part of the church or sanctuary to another, one should move in a deliberate and not hurried manner, taking no short cuts; if it is necessary to move to the side, one should turn and walk straight, and not side-step, nor should one step backwards.

In moving across the sanctuary one does not go to the centre before or after some action merely for the purpose of reverencing the altar.

THE HANDS.

163. The hands are normally placed together before the breast, fingers outstretched and pointing slightly upwards, the right thumb being crossed over the left; the forearms are held horizontal, not pointing upwards or hanging down. If one hand is engaged, the other is placed flat on the breast.

These positions are always used when walking, and during prayers; but at other times a certain relaxation is considered permissible—one might clasp the fingers or place the hands in the sleeves of the cassock; but if two servers are together, they should take care to act uniformly in this matter.

THE POSTURE FOR PRAYERS.

164. It needs to be emphasised that standing and not kneeling is the normal posture for public prayers, the attitude of kneeling being reserved for the more solemn or penitential occasions, for example, the Consecration, or the Collects on fast days, at Mass. *Let us pray* is not a direction to kneel.

THE SIGN OF THE CROSS.

UPON ONESELF.

165. The sign of the Cross is made upon oneself as if to signify that the action in connection with which it is made is to be stamped with the symbol of the Christian Faith—as if to say “this is done in the Name of Our Lord”. It is made in this manner. One touches with the tip of one's middle finger—the other fingers being extended and touching each other—first the forehead, then the breast; thirdly the left shoulder, and finally the right shoulder. Thus there are traced vertical and horizontal lines; the breast is not again touched at the end.

166. This sign is made on the following occasions, either as a prescribed ceremonial act, or by custom so widespread that it must be considered to be the correct form:

- (1) At the Invocation *In the Name of the Father, etc.* (except in the address beginning *Forasmuch* in the Marriage service);
- (2) At the close of the Nicene Creed and *Gloria in excelsis*, and also at the end of the Apostles' Creed;
- (3) When receiving the Blessing, e.g. at the close of a service;
- (4) At the Verse *Our help is in the Name of the Lord* before the form of Confession;
- (5) At the opening words of the *Benedictus qui venit*;
- (6) At the beginning of the *Benedictus* at Matins, of the *Magnificat* at Evensong, and of the *Nunc Dimittis* in Compline;
- (7) At the verse *May the souls of the faithful etc.*, but not at other prayers for the faithful departed.
- (8) Before receiving the Host and Chalice in Holy Communion.

167. Before the Gospel the sign of the Cross is made in a rather different manner. First he who is to read traces with his right thumb a small cross over the opening words of the text of the Gospel; then he, and all others make, again with the right thumb, three small crosses on their forehead, lips, and breast, as if to recognise that the Gospel is to govern their minds, words, and hearts.

OVER PERSONS AND OBJECTS.

168. A priest giving a blessing makes the sign of the cross over the person or object to be blessed. He traces a cross before himself towards that which is to be blessed, extending somewhat his right hand to do so; the hand is held nearly or quite upright, the little finger being away from himself, and the fingers and thumb touching each other. The size of the cross will vary with the size of the object to be blessed.

When making the cross in blessing the people it should be about twelve inches each way; it should be made directly in front of the lower part of the face, and not at one side, and the hand should not be raised higher than the level of the eyes at any time.

169. A bishop, when giving a blessing, by anglican custom crooks the last two fingers of his hand. He makes three crosses over those to be blessed, the first to his left, the second straight forward, and the third to his right.

IN HOLY COMMUNION.

170. In giving Holy Communion to himself, the celebrant of Mass, holding the Host in his right hand, traces a cross before himself with It, starting on a level with his eyes and drawing a line downwards; then he traces a line across; he makes a similar cross before himself with the Chalice. In giving Communion to the people he traces a small cross vertically over the paten or ciborium (but taking care to keep the Host always over this vessel, and not going more widely than this will allow) as he begins the formula *The Body of Our Lord Jesus Christ etc.* Some authorities would suggest making a similar cross with the Chalice, but in view of the practical dangers involved in so doing, many would omit this. It should be noted that the sign of the Cross is not made with the Host when first turning to the people at Communion-time when saying *Behold the Lamb of God, etc.*

PORTABLE LIGHTS.

171. The use of portable lights is honorific, that is to say, their purpose is to give honour to some sacred object; they are not so used in respect of persons. They are of two kinds, namely the *processional lights* (sometimes called the *acolytes' candles*) which have fixed bases, and the *torches*, which have no base at all.

PROCESSIONAL LIGHTS.

172. The Processional lights are primarily used to be, when carried by the acolytes, as it were an escort of honour either to the Processional Cross or to the Gospel book. Many people in addition see in them a symbol of the Light of the Gospel going forth.

173. In greater detail, their use is as follows:

(1) At Mass they are ceremonially carried in at the entry of the celebrant; they are held on either side of the Gospel-book while the Gospel is read; and finally, they are carried out at the end of the service. When there are no assistant ministers at sung Mass (so that the Gospel-book is on the altar at the reading) yet still the lights are held near it by the acolytes who attend on the book.

(2) At solemn Matins and Evensong they are carried in and out at the beginning and end of the Office. Apart from this their principal use is that they are held on either side of the Officiant—as if to give light to his book—during the prayers which follow the *Benedictus* and *Nunc Dimittis*, and at certain other points when the officiant reads or sings alone.

(3) In processions they are carried on either side of the Processional Cross: but if at any point there is not room for three to walk abreast, the acolytes precede the Crucifer.

TORCHES.

174. Torches are quite different from the Processional lights, and the latter should not, if it can be in any way avoided, be used as torches.

175. Their principal use is at the Consecration at a high Mass, sung Mass with incense, or bishop's low Mass. They are carried by servers (torchbearers) who form as it were a guard of honour to Our Lord in the Blessed Sacrament; they come to kneel before the altar before the *Sanctus*, and retire immediately after the Consecration; but on certain occasions they remain until after the Communion is ended, namely: on the weekdays (not being saints' days) in Advent and Lent; vigils, whether fasted or not, except those of Christmas, Easter and Whitsun; Ember days except those in Whitsun Week; in Requiems; and also in any other Masses in which Communion will be given to the people.

Torches are held by their bearers in one hand—the outer when they are in pairs—the other being as usual placed on the breast.

INCENSE.

176. Incense consists of certain gums or spices, which when heated or burned, give off a fragrant odour. Such gums are burned on glowing charcoal, in a vessel known as a thurible or censer (no. 112).

THE CENSING OF PERSONS AND THINGS.

177. Apart from the idea of an offering to God, the underlying idea of the use of incense would appear to be fumigatory;

it was used to purify the building and give it a pleasant smell. Thus, on the one hand, the use of incense in Christian worship symbolises the spiritual purification necessary in approaching Almighty God—a matter also brought home to us in the use of holy water (no. 192), and in the use of the general Confession as a prelude to service.

But in addition to this use of incense, and perhaps historically arising out of it, comes the offering of incense to persons. The perfume is taken to them in the censer: originally they would with their cupped hand draw the smoke to their face; nowadays the censer is swung towards them. Here the use of incense has drawn away from the fumigatory, and has become honorific: persons are censured, not only as a symbol of purification, but as a mark of honour.

THE METHOD OF CENSING.

178. He who will incense stands facing the person or object to be incensed; holding the censer in the right hand by the chains just above the top of the cover, and taking the end of the chains in the left hand, he lifts the censer about to the level of his face; he swings the censer—once for a “single swing” and twice for a “double swing”—towards those whom he incenses. This forms one swing; he repeats it once or twice more when he has to give two or three swings.

THE NUMBER OF SWINGS.

179. Three swings are given to the Blessed Sacrament, the cross of the altar, the book of Gospels, a bishop, the celebrant or officiant unless the bishop of the diocese is formally presiding. Two swings are given to the celebrant or officiant in the presence of his bishop, the assistant ministers at high Mass, the canons in the cathedral, the clergy of a parish church. One swing is given to clergy other than the chapter in a cathedral, the junior clergy (if this distinction is made) in a parish church, and laymen incensed individually. This last however is usually observed only in the case of servers standing in pairs; when three or more of the laity are together (as for example a choir consisting of layfolks, servers grouped together, and always the congregation) they are incensed collectively with three swings—centre, left, right. All these are incensed with double swings; single swings are in practice only used in incensing the altar.

THE CENSING OF THE ALTAR.

180. The altar is censured in the following manner. The celebrant (or officiant), having made the proper reverence to the cross, incenses it with three double swings; again making the

reverence he moves to the epistle side censuring the back of the table with three swings (“one towards each candlestick”); he then incenses the end of the altar with two swings, and then, proceeding to the middle, the front of the table with three swings. Here he makes his reverence again, and then moves to the Gospel side incensing the back of the table on this side with three swings; he then gives two swings to this end of the altar and three to the front of the table on this side, but without moving to the centre; then he censes the front of the altar with three swings while passing to the middle; reverencing the cross he goes to the epistle side censuring the front here with three swings: arriving at the epistle corner he hands over the censer. It should be noted that all these swings, except those given to the cross, are single swings.

THE CENSING OF THE OBLATIONS.

181. The oblations are censured in this manner. Taking the censer, but making no reverence, the celebrant makes three crosses over the host and chalice together, and then three circles round them, the first two from left to right, and the third from right to left.

THE USE OF INCENSE AT MASS.

182. At Mass incense is used at these points:

- (1) At the Introit, the altar and celebrant are censured.
- (2) Before the Gospel, the gospel-book, and after the Gospel the celebrant.
- (3) At the Offertory, the oblations, altar, celebrant, clergy in choir, assistant ministers at the altar, servers, lay-choir, congregation, in that order.
- (4) At the Elevations, the Blessed Sacrament.

THE USE OF INCENSE AT MATINS AND EVENSING.

183. At solemn Matins and Evensong, at the *Benedictus* and *Magnificat*, the following are incensed: the altar, the priest, clergy in choir, servers, lay-choir, congregation. At Evensong but not Matins, side altars may also be incensed if so desired before the priest is himself incensed.

184. If the bishop of the diocese is formally presiding at the service, he is incensed *after* the celebrant or officiant, who however receives two swings only. At the gospel, the bishop only is incensed provided that he is presiding in cope and mitre; if he is not so vested, the celebrant alone is incensed both at this point and at the Introit.

BELLS.

185. Apart from the ordinary ringing of church bells to announce services, there are four other uses of bells, two of the outside bells and two of small bells rung by hand.

THE SANCTUS BELL.

186. The Sanctus bell, so called from its use at the *Sanctus*, is a small bell, properly a single one; the use of a compound instrument made up of several small bells is not intended, and a gong struck by a padded stick is actually forbidden; though in practice both of these are common. The use of this bell is to indicate to worshippers certain important points in the course of Mass. It is therefore rung:

(1) Three times in quick succession as the priest begins the *Sanctus* (at a sung Mass it is rung quickly so, and not coinciding with the singing of the threefold Holy by the choir).

(2) Three times at the elevation of the Host, and three times at the elevation of the chalice, in practice each time as the priest (a) genuflects, (b) elevates and (c) again genuflects (see no. 513).

(3) It is also customarily rung once just before the Consecration act starts, to call the attention of the people to this fact; a very convenient time is when the priest comes to the words *Hear us, O merciful Father*.

(4) Three times in quick succession as the priest begins to receive the Blessed Sacrament: this ringing serves a useful purpose in that it is nearly always taken as the signal for communicants to approach the altar.

187. It need hardly be emphasised that the Sanctus bell should be sounded gently, and not so as to disturb the devotions of the people. It is nevertheless to be regarded as a part of the ceremonial of the Mass, be it low, sung, or high: it is rung "before the Lord" and not for the information of the people only, and ought not to be omitted if there be only a small congregation present on the ground that it is not then a practical necessity.

188. In a Mass celebrated by a bishop, and at Requiems, the bell is sounded at the usual points in the service.

THE SACRISTY BELL.

189. The Sacristy bell is quite distinct from the Sanctus bell, and is a small bell hanging outside the vestry door. It is sounded as the celebrant of low Mass enters the church to tell that the Mass is about to begin. It is sometimes, but not very correctly, used as a prelude to other services as well.

THE CHURCH BELL.

190. The Sacring bell is rung on the great bell of the church—three strokes for the elevation of the Host and chalice respectively—to announce to those outside, such as the sick, that the most sacred act has been consummated in the church, and to invite them to join with the congregation in spirit.

191. The angelus is a ringing of the great bell, at morning, noon and evening, to call the faithful to prayer in reminder of the Lord's Incarnation, in honour of which they recite the devotion known as the *Angelus*. Though there is no formal rule on the subject, it is the almost invariable custom to sound the bell in three groups of three strokes each, and then a group of nine.

HOLY WATER.

192. Holy water is water which has been solemnly blessed with the petition that wherever it may be sprinkled God's protection may rest. To use it therefore is to apply this solemn petition to that upon which it is cast; it forms in fact an act of prayer.

193. Holy Water is customarily sprinkled on things to be blessed, and in minor blessings forms the principal part of the little ceremony. Moreover a small supply is placed near church doors so that those who enter or leave may dip their fingers in it and cross themselves, so as it were invoking this blessing on themselves, and also reminding themselves from the matter of water of the purity of heart with which they should approach the presence of God.

CHAPTER FOUR.

ROBES AND VESTMENTS.

NON-EUCHARISTIC VESTURE.

THE CASSOCK.

194. The Cassock is the ordinary dress of the clergy, both within the church and outside; in fact, it is their general uniform. Its use is nowadays considered to be optional in social activities, though this disuse is probably to be deprecated; but inside the church at services and whenever performing any ministerial function its use is of obligation.

The cassock is also worn—and as of obligation—by all laity who take part in the services in choir or as servers; but for them its use outside the church is not usual.

195. The cassock should be sufficiently long to reach to the wearer's heels; it is distressing to see a length of trousers appearing beneath this garment.

ITS COLOUR.

196. The colour of the cassock is not precisely laid down for the choir or servers; sometimes coloured cassocks are used, though then great care needs to be taken lest the hue clash with the general colour scheme of the church or vestments; generally a simple black will be found preferable.

For priests and deacons the cassock is to be black, the only exception being that royal chaplains sometimes wear red. Bishops wear a cassock of purple, replacing this properly on fast days by one of black; and for out-of-church use they use a black cassock with purple piping, buttons, and cincture.

ITS SHAPE.

197. The cassock for use in church is a single-breasted garment, with cuffs and oversleeves reaching to the elbow, and without any cape. Often however it is replaced by the double-breasted form, buttoning on the shoulders, known as the "sarum" cassock; and this is too general to be regarded as in any way incorrect. For use outside the church another form (often

familiarly called the "soutane") is used; this is single-breasted, with oversleeves and a short cape sewn into the collar.

THE CINCTURE.

198. The cincture, which confines the cassock at the waist, is properly a symbol of authority, and should be used only by bishops, dignitaries, incumbents, and principals of colleges; its use by the clergy of all ranks however is so widespread that it cannot really be regarded as incorrect.

THE SURPLICE.

199. The surplice is the ordinary dress, worn over the cassock, for all services and ministrations, except when Eucharistic vestments are worn—and even then these should properly be worn over the surplice, though the custom has almost entirely lapsed in practice. Occasionally however for services of a quite informal character the cassock is worn alone.

The surplice should be cut quite full, and gathered at the neck, for the "sausage-skin" variety has no claim to beauty: it should reach at least to the wearer's knees.

THE COTTA.

200. The cotta is but a variant form of the surplice; it is cut with a square yoke at the neck, and the sleeves are less full; commonly too it is somewhat shorter in length, reaching to about half-way between the hips and the knees: it is sometimes trimmed with lace at the cuffs and bottom, while the surplice never has this adornment. There is no difference whatever in the use of the cotta from that of the surplice; the matter is purely one of shape, and throughout these notes the terms surplice and cotta are to be regarded as interchangeable.

The use of the cotta, as opposed to the surplice proper, is most common among servers, because for those who have duties of this type to perform the less flowing cut of sleeves is a distinct advantage.

THE ROCHET.

201. The rochet is the form of surplice worn chiefly by bishops; it is made with tight sleeves. Commonly it reaches to the ankles and has tight cuffs; but there is no reason why it should not be rather shorter in length and made without cuffs, resembling indeed a short alb.

CHOIR HABIT.

202. Choir habit or choir dress is the name given to the robes worn by all, whether clergy or laity, who assist in the

choir-stalls at sung Mass, Matins and Evensong—and indeed at any other services similarly held. For laymen, choir dress consists simply of cassock and surplice, though sometimes those who have the right to an academic hood wear it; and lay readers wear the collar of their order. For priests and deacons it consists of cassock and surplice, together with the black scarf, and the hood if they are entitled to it; but when the cotta is worn in place of the full surplice, the scarf and hood are not generally used: the biretta is carried, being put on only when seated.

For bishops, choir habit consists of the rochet and chimere, with hood and scarf. This however is worn only when assisting in the bishop's stall in choir—which in a parish church would be represented by a suitably arranged chair and kneeling-desk outside the altar-rail; he is then considered to be assisting informally; he is not regarded as being "present" in the meaning of the rubric, and therefore does not, when so assisting, give the blessing or absolution. The bishop never goes to his choir-stall vested in cope and mitre.

THE COPE.

203. The cope is a vestment of dignity, and its use is not confined to any order of the clergy; it may be worn on suitable occasions by bishops, priests and deacons; and indeed it may be used by laymen when acting as cope-bearers or cantors, though this is not very likely to happen outside cathedrals and large parish churches.

204. Generally speaking, the cope is worn on occasions of greater ceremony by the officiant at the particular service, except of course at Mass, when the celebrant wears the Eucharistic vestments. It is therefore worn by the officiating priest at Matins and Evensong sung "solemnly" (no. 738), by the presiding priest at a procession; if desired at funerals; and generally on occasions, both liturgical and non-liturgical, which it is desired to mark with some ceremonial distinction. Priests, however, do not wear the cope when officiating at the baptism of infants (as opposed to that of adults for which the cope is recommended), or at weddings.

The cope is also worn by the "priest-assistant" at high Mass celebrated by a bishop, and by the chaplains at high Mass sung by the bishop of the diocese (but him alone): and its use is allowed in processions to clergy other than the officiant if it is desired to give them special honour.

205. Bishops wear the cope on most occasions when they officiate. Thus they wear it when presiding on occasions of importance at Mass, Matins, and Evensong; at Confirmations,

weddings, and if thought fit, on non-liturgical occasions of importance.

206. The colour of the cope is that of the day. It is a mistake to have one cope which will serve for all occasions.

207. The stole is not worn under the cope unless some occasion, as given in no. 210, requires *per se* the use of the stole; the only exception would seem to be that of a procession before Mass, when the stole is worn over the alb and under the cope. The scarf is never worn with the cope.

208. Bishops wear the cope over their rochet or alb and pectoral cross, and the stole if it is to be worn; it should never be assumed over the chimere or scarf. But when presiding at Mass, Matins or Evensong, they wear the cope over a girded alb (with amice), stole, and pectoral cross.

THE STOLE (OUTSIDE MASS).

209. The stole is never used over the surplice as a mere decoration; it is only worn when some occasion requires it. The chief of these are the administration of sacraments and the conferring of a formal blessing; there are however other occasions that require notice.

210. The stole is therefore worn over the surplice:

(1) At the administration of sacraments, namely:

(a) at Holy Baptism (purple changed to white as explained in no. 1078);

(b) at Confirmation by the bishop administering the sacrament (white);

(c) at weddings (white);

(d) while hearing confessions, and when giving Extreme Unction (purple);

(e) by the priests who assist the bishop in the laying on of hands in the Ordination of priests (for a discussion of the colour see no. 1209);

(f) In giving Communion from the Reserved Sacrament to the sick (white) or to the whole in church (colour of the day or white).

(2) When giving a formal blessing to some object or person (no. 1227); the colour is that of the day or season, unless the form contains an exorcism, for then purple is used.

(3) When carrying the Blessed Sacrament from one place to another, and when censuring It (white).

(4) Certain other occasions not covered above, namely:

(a) when conducting a funeral, whether of an adult (black) or of a child (white);

(b) at the churching of women (white);

(c) when preaching in the presence of the bishop, and, if there is the custom, at other sermons except those in connection with the Offices of the dead (colour of the day or of the Office);

(d) by custom while conducting the devotion of the Stations of the Cross (purple).

211. The stole is not worn on other occasions; and in particular it is never used at Matins and Evensong, nor by priests who assist in choir at Mass, or indeed any other occasion such as Confirmation; nor is it worn under the cope at a Procession, unless of course some act to be performed during the procession, such as a blessing requires it; the one exception is at a Procession before Mass, when the Eucharistic stole is worn over the alb.

212. Over the surplice or rochet a priest or bishop wears the stole over both shoulders hanging straight down in front; a deacon however wears it over his left shoulder only, tied under his right arm. A priest-celebrant at Mass crosses the stole before his breast; whereas a bishop, whenever he wears the stole over the alb, whether with cope or chasuble, lets it hang pendent without crossing it, so as not to conceal the pectoral cross. The deacon of high Mass wears the stole over the left shoulder only, and the subdeacon has no stole at all: priests acting in these capacities follow these rules, and do not wear the stole in the sacerdotal manner.

THE EUCHARISTIC VESTMENTS.

213. The Eucharistic vestments are the uniform prescribed by the Church, and ordered as regards the Church of England by the Ornaments Rubric, for the celebration of Mass. They are worn as such and not as a matter of personal preference; the meaning of the uniform being that, as they are the old Roman dress of a gentleman, and are worn universally in this connection, they symbolise the fact that the holy Mass is the same in all places and in all ages, whenever and wherever it is celebrated.

214. The vestments form a unity; the priest, that is, wears vestments, not six different ones. Consequently, in emergencies one vestment could replace another; for example, a long stole could if necessary be substituted for a girdle, or a short one for a maniple. Again, if necessity urged, a celebrant would not be disobeying the rubric if he used some of the vestments only—the alb and chasuble being regarded as the most important; and therefore it would seem to follow that a priest who through necessity and not choice celebrated in surplice and stole was, by wearing the latter, in principle wearing vestments.

215. The priest who is to celebrate Mass (and equally his assistants at high Mass) must wear the cassock, and be properly

shod with outdoor shoes*. Over the cassock (and properly, though not often in practice, the surplice) the celebrant of Mass wears the amice, alb, girdle, maniple, stole (crossed), and chasuble. A bishop celebrant of low Mass wears these same vestments (not a cope) over his rochet, together with his pectoral cross over the alb; he does not cross the stole: the mitre and crosier are not used.

216. For high Mass the celebrating priest wears these same vestments; the deacon wears amice, alb, girdle, stole (over the left shoulder), dalmatic and maniple; the sub-deacon wears amice, alb, girdle, tunicle, and maniple. A bishop celebrant of high Mass wears under his chasuble the dalmatic and tunicle, which in this case are made of thin unlined silk for convenience; the mitre, and (by the bishop of the diocese) the crosier, are also used.

SETS OF VESTMENTS.

217. It is of course desirable that the whole of each set of vestments should match. A set for low Mass consists of chasuble, stole, maniple, chalice veil, and burse. A set for high Mass has chasuble, dalmatic, tunicle (two folded chasubles and a "broad stole" in a full purple set) two stoles, three maniples, and a humeral veil (except in a black set); a cope to match the set is also desirable. Obviously the chasuble from a high Mass set should not be used for low or sung Mass, for then it would wear out before the rest of the set.

COLOUR OF VESTMENTS.

218. The colour of the vestments used must be that of the day or observance. It is not allowed to vary the colours at choice, or on any other pretext, such as greater beauty of one set: thus, it would not be permissible to use a red vestment on Easter day on the ground that it was new and fine, whereas the white was old and shabby. Nor is it permissible so to intermingle the colours that one set may serve for more than one colour; the colour must be definite and not confused. On the other hand, it is never required to omit any observance or Mass on the ground that vestments of the proper colour are not available; thus, it would not be necessary to forgo the saying of a Requiem Mass because black vestments were not to be had, or to omit an additional Mass because the only vestments of the proper colour were already in use.

THE AMICE, ALB, AND GIRDLE.

219. The amice, alb, and girdle are always worn together, the only exception being an occasional use of the amice with

* "Such shoes as priests are accustomed to wear in public"; not therefore slippers, which appertain to the bedroom.

the surplice which is rather beyond the scope of these notes. Their use is principally at Mass, when they are worn not only by the celebrant, but also by the deacon and subdeacon of high Mass, and also by the bishop assisting in cope and mitre. Outside Mass their principal use is by the bishop officiating, or assisting in cope and mitre, at Matins and Evensong; and at Processions celebrated before Mass, or at other times with extra solemnity.

220. The amice and alb should be of linen; union linen is permissible, but not cotton. The girdle may be of other materials, such as silk, wool or cotton; but it must be of round section, a band of flat material being forbidden. The girdle is usually white, but it may equally correctly be of the colour of the day.

221. The amice and alb may be adorned with apparels, that of the amice being affixed to the back like a collar, and those of the alb being attached to the skirt in front and back. Lace is also permissible as a decoration for the alb, at the cuffs and skirt, where however it should not normally come above the knees.

222. The amice is put on first on the head, and lowered to the neck, and is fastened by its strings; it should completely hide the collar; similarly the alb should be sufficiently long to conceal the cassock completely. The girdle should be about ten feet long; that is to say, when first tied round the waist the tassels should reach nearly to the ground; these ends are then used to clip the stole in position.

THE MANIPLE, STOLE, AND CHASUBLE.

223. The maniple, stole, and chasuble are worn together by the celebrant of Mass; the use of the maniple and chasuble are practically confined to this service, though the stole is frequently worn at other times (no. 210). These vestments should be of silk; but in case of poverty other materials are permitted, but especial care should be taken in their making. They should match each other, and conform to the colour of the day or of the Mass being said.

224. The maniple should be permanently fastened in a loop to fit over the left arm, and a small band of elastic to fix it is most convenient. The stole should not be allowed to be seen at the back of the neck over the chasuble; some say that it is wise to cut it in the shape of an open V, so that it sits flat at the back, and not in a bunch. Both the maniple and the stole should have embroidered in the centre a cross, which is kissed as the vestment is put on or off. A cross or other decoration at the ends is optional. There is no particular form

of decoration required on the chasuble, which is not kissed when being put on or taken off.

225. There are in common use two different cuts of these vestments, the Roman and the sarum. In the sarum vestments the stole and maniple are narrow and of the same width throughout: the chasuble is of oval shape, falling about to the wrists; its usual decoration is a Y-cross on both back and front, though the cross and pillar orphrey is sometimes seen. Sarum vestments are lined with stuff of a contrasting colour. Roman vestments on the other hand are lined with their own colour (dead yellow being often used with white): the stole and maniple are rather broader, and widen considerably at the ends: the chasuble is almost square at the back, and is somewhat cut away in front to leave the arms quite free, and the neck is open in front; its usual decoration is a cross on the front and the pillar on the back.

THE DALMATIC AND TUNICLE.

226. The dalmatic and tunicle are the vestments worn normally by the deacon and subdeacon of high Mass. There is little difference between the sarum and Roman forms, but the Roman shape, not very often seen, has the sleeves left completely unfastened. Under the dalmatic, the deacon, even when he is in priest's orders, wears his stole over the left shoulder only, and this stole is commonly fastened permanently at the ends to save continual fastening and unfastening.

226a. Dalmatic and tunicle are often used for the officiant's assistants at the more solemn Processions; they are also worn by the assistants to the bishop of the diocese when he sings high Mass; but they are never used at Matins and Evensong.

THE FOLDED CHASUBLE AND BROAD STOLE.

227. Folded chasubles (always purple in colour except on Good Friday when black is used) are worn by the deacon and subdeacon of high Mass in place of dalmatic and tunicle on the following occasions: in the Mass of the season (as opposed to that of a festival) in Advent (except on the third Sunday, the following Monday, Tuesday and Thursday, when the Mass of that Sunday is repeated, and on Christmas Eve), in Lent, (except on the fourth Sunday), Ember Days (except those in Whitsun Week); they are also used at the ceremonies preceding Mass on Candlemas, Ash Wednesday, Palm Sunday, Easter Eve, and Whitsun Eve.

228. The deacon and subdeacon remove their folded chasubles while performing the specific duty of their office at Mass: therefore the subdeacon removes his before reading the

epistle, resuming it when he has received the celebrant's blessing after reading: the deacon removes his before saying the prayer before the gospel; he does not put it on again until he has transferred the book to the epistle side after the communion (and ablutions): meanwhile properly he wears it over the left shoulder, over his stole; but in all practice another vestment, completely void of all decoration, and being in fact just a strip of material, called the broad stole, is worn in its place.

229. The use of folded chasubles is only required in cathedrals and the larger parish churches; in smaller churches their use is quite optional; but in their absence dalmatic and tunicle are not worn instead, the deacon and subdeacon then minister in alb and maniple (and the deacon his stole) only.

THE CHALICE VEIL AND BURSE.

230. The chalice veil and burse, though not articles of apparel, are generally regarded as being among the sacred vestments, in that they form parts of a "set of vestments"; they should in all cases match the vestments with which they are used, and therefore should not be purchased separately.

231. The burse should open like a book; it may if desired have expanding sides (gussets), but on the whole these are better absent; it is lined on the inside with white linen or silk.

232. The chalice veil should strictly be unadorned by any decoration; but in practice a cross or some other sacred device is almost always embroidered on it, in such a position that in use it will hang in front of the chalice; care must be taken that such embroidery will be clear of the pall.

233. At Mass, the burse, after the corporal has been removed, stands towards the gospel side, resting against the gradine or a candlestick. The chalice veil is lifted from the chalice with both hands, and then laid, folded in three so that no lining shows, to the epistle side of the corporal: at high Mass it is left on the credence until after the ablutions.

THE HUMERAL VEIL.

234. The humeral veil is a large veil, about eight feet in length and some three feet four inches in width; its ends are often fringed, and it has some sacred device worked on it about six inches to the left of the centre, it being required to hang a little lower on the right than on the left. Like the other vestments, it is of the colour of the day, and should match the high Mass vestments; a black veil, however, is never used.

235. The humeral veil is used at high Mass as follows. At the Offertory, as the sentence is read or sung, the subdeacon goes to the credence. There the veil is placed on his shoulders

by an acolyte and fastened in front with the ribbons; he removes the small veil from the chalice, and takes the latter in his bare left hand; the right hand rests on the pall to hold it secure, and the right end of the veil is placed to cover the chalice; so he goes to the altar. After the mixing of the chalice the subdeacon receives the paten in his bare right hand, and covers it with the right end of the veil; he holds it against his breast with the left hand over the right. He holds it thus while moving about; while being censed, while reciting the *Sanctus*, and when he kneels at the Consecration. At other times he holds the paten, still covered, at the level of his eyes, the left hand then supporting his right elbow; the left side of the veil is allowed to hang down. Towards the end of the Lord's Prayer in the Canon the subdeacon goes up to the right of the deacon (who himself is on the celebrant's right) and gives up the paten; the veil is at once removed by an acolyte, and not again used. The humeral veil is not so used in Requiems, when at high Mass the paten is placed under the corporal as at low Mass.

236. The humeral veil is also used when the Blessed Sacrament is to be carried from one place to another; the ciborium or other vessel is held through the folds of the veil. For this use a white veil is always used.

HEADGEAR.

THE BIRETTA.

237. The biretta is a stiff four-sided cap with three blades on top, the bladeless side being worn on the left. It has one great advantage over certain other types of cap in that it can be put on and taken off with one hand. In handling it, its wearer takes it by the centre blade (that worn on the right), and a server or other handing it to him holds it by the blade that will be in front when worn, *i.e.*, since the blades are in the shape of the letter T, the wearer holds it by the blade corresponding to the upright stroke of this letter, and he who hands it to the wearer by the right end of the cross-stroke.

238. Priests and deacons wear a biretta of black stuff; laymen never wear this head-covering, except in the one case of a layman acting as subdeacon of high Mass, who is permitted to do so.

239. The biretta is always worn by the celebrant of Mass, and also by the deacon and subdeacon of high Mass, on the way to and from the altar, and while seated; it is not worn between the foot of the altar and the sedilia. It is also worn in processions inside the church by clergy in copes or vestments, but not by others: outside the church all clergy may wear the biretta.

Clergy in choir wear the biretta only when seated; they, remove it on all occasions when a bow is prescribed (for example, at the mention of the holy Name of Jesus); if prolonged, the biretta is rested on the right knee. Clergy not in vestments do not wear the biretta in church when standing or walking, even when ceremonially entering the choir for a service.

240. Bishops wear a biretta of purple, lined with green. They use it as would a priest, with the exception that they never wear it with cope or vestments, when the mitre is used. When not in vestments a bishop (but never a priest) wears the biretta to give the blessing.

241. Outside church, apart from processions, the biretta may be worn at any place at any time, subject of course to the ordinary dictates of social courtesy; but it should be emphasised that the biretta is a ceremonial cap and not an outdoor hat.

THE SKULL CAP.

242. The skullcap (*zuchetto*) of purple colour is worn by bishops (under the mitre when that is worn); at Mass they remove it during the reading of the Gospel and from the *Sursum corda* until the ablutions.

243. A black skullcap may be worn in choir by clergy, at least if infirmity makes some head-covering necessary; if they wear a black cap they remove it when reverencing the altar, while reciting the confession, Creed, *Sanctus* and *Gloria*; during the reading of the Gospel (but not while the celebrant reads privately at high Mass or at the last Gospel); from the *Sursum corda* until the ablutions; while being incensed; and at the blessing.

The skullcap is the proper head-covering out of doors for laymen in robes; but they must not, even as servers, wear it inside the church. Moreover, the crucifer, acolytes and thurifer are allowed no head-covering, even out of doors; the M.C., if in holy Orders, wears a skullcap and not a biretta.

THE MITRE.

244. The mitre is worn by bishops and blessed abbots with the cope or Eucharistic vestments. There are three types of mitre, the precious, the gold, and the simple; their use varies according to the solemnity of the occasion.

THE PRECIOUS MITRE.

245. The precious mitre is made of costly and ornate material, and is often studded with jewels. It is used at Mass, Matins, and Evensong on days whose colour is white or red, and

also on Sundays whose colour is green or rose (no. 340); it is not used on green weekdays.

The precious mitre is frequently too heavy for continuous wear; and therefore at Mass from the Introit to the Offertory, and at Matins and Evensong during the psalms and lessons, it is replaced by the gold mitre.

THE GOLD MITRE.

246. The gold mitre is made of cloth-of-gold without adornment; it is used to replace the precious mitre as noted above, on green weekdays and with purple vestments, at solemn Baptism and at Confirmation, and generally on non-liturgical occasions.

THE SIMPLE MITRE.

247. The simple mitre is made of plain white material, without any adornment but with reddish ends to the ribands. It is used with black vestments.

THE USE OF THE MITRE.

248. It is only on rare occasions—never at Mass, Matins, or Evensong—that the bishop puts on or takes off the mitre with his own hands; it is done for him by an assistant: when there are two deacons-of-honour (more properly called assistant-deacons) the first has the duty of putting the mitre on the bishop and the second of taking it off. When not in use, the mitre is held by a chaplain (the mitre-bearer) through the folds of a white scarf known as the “vimpa”.

249. It is not possible in a brief note to give complete directions as to when the mitre is or is not worn; reference should be made to detailed directions in larger works. But, as a general rule, it may be said that the mitre is worn by the bishop: when moving from one place to another, even in the presence of the Blessed Sacrament on the altar; while being incensed, except after the Gospel; when washing his hands when he celebrates high Mass; when performing some specifically episcopal act such as Confirmation or Ordination; when kneeling during the litany at an Ordination; and when giving the blessing.

The mitre is not worn during prayers read either by the bishop or someone else; during the reading of the gospel; nor during the singing of the Canticles; nor at the blessing of the candidates at the close of a Confirmation; nor when giving the blessing in the presence of the exposed Sacrament.

An archbishop gives the blessing unmitred out of respect for the archiepiscopal cross held before him.

250. If Confirmation is administered without vestments (*i.e.* in rochet and stole), the mitre is worn only during the act of Confirmation: at an Ordination, since the Eucharistic vestments are being worn, the mitre is always used. But except in this one case a bishop does not use the mitre at low Mass.

EPISCOPAL INSIGNIA.

THE CROSIER.

251. The crosier or pastoral staff is a sign of jurisdiction, and is therefore used only by the bishop of the diocese and in his own diocese. He may, however, if he thinks fit, permit its use on a specific occasion to another bishop; but this is only granted under very special circumstances. The pastoral staff is not used at funerals or other services of the dead—over whom the bishop no longer has jurisdiction—nor on Good Friday; that is to say, never with black vestments.

The bishop carries the crosier in his left hand when in procession or when moving from one place to another, using it as a staff with which to walk; but on Candlemas Day and Palm Sunday, when the bishop is carrying the blessed candle or palm, the staff is borne before him by a chaplain: and this may also be done in long processions to avoid fatigue, or at any time if the bishop is too infirm to carry it himself.

During services, the bishop holds the staff in both hands at Mass, during the reading of the gospel, at Matins and Evensong during the singing of the *Benedictus* and *Magnificat* respectively; but he does not hold it while kissing the gospel-book after the reading, nor while he is being incensed. The bishop also holds it in his left hand while giving the blessing and absolution.

When the bishop is not himself holding the staff, he hands it to a chaplain (crosier-bearer), who handles it through the folds of a vimpa; he gives it to, and takes it from, the bishop direct.

THE PECTORAL CROSS.

252. The pectoral cross is the sign of the episcopal office, and is therefore worn by all bishops, whether diocesan or not. It is worn over the cassock, or indeed in ordinary outdoor dress; in choir-habit it is worn over the rochet, and with Eucharistic vestments over the alb, being put on before the stole.

THE GLOVES.

253. When a bishop celebrates high Mass, he wears until the Offertory gloves of thin silk of the colour of the day; the ring is worn outside these gloves. They are not used when the bishop is merely assisting at Mass, even in cope and mitre.

THE RING.

254. The episcopal ring is worn on all suitable occasions; it is made to slip on and off the finger easily. When the bishop ceremonially washes his hands, the ring is first removed by the chaplain or priest-assistant and placed on a silver salver; it is replaced when the washing is finished.

THE EPISCOPAL CANON.

255. When a bishop celebrates high Mass, or low Mass with some solemnity, he uses in place of the missal, from the Offertory until the Communion, a special book, often highly illuminated, containing the unvarying parts of the Mass, and called the episcopal canon.

THE ARCHIEPISCOPAL CROSS.

256. The archiepiscopal cross is used by an archbishop throughout the territory of his primacy on all liturgical occasions, and at other times when he thinks fit. Within his own diocese the archbishop uses the crosier, as well as this cross, in exactly the usual manner (no. 251). He never handles the cross himself; it is carried before him by a chaplain: when he gives the blessing, the chaplain, kneeling, holds the cross before him; and, out of respect, the archbishop gives the blessing unmitred.

CHAPTER FIVE.

THE CHURCH'S KALENDAR AND LITURGICAL COLOURS.

THE KALENDAR.

257. The Kalendar is but the round of Christian feasts and fasts arranged in order and classified with regard to comparative importance. It has two main divisions; in the one, centering round Christmas, observances are assigned to specific days of the month; the other centres round Easter Day, and the days on which the various feasts and fasts fall vary from year to year.

THE GENERAL KALENDAR.

258. The Kalendar of the Church of England, or more strictly in this connection, the Church in England, is of course that of the Prayer Book given in the tables at the beginning and may conveniently and properly be referred to as the Kalendar of 1662. This, technically, is the only Kalendar which is formally authorised: but in practice, with greater or less authority, a number of emendations, almost entirely by way of addition, are made to this list, and these are described below. Moreover, the 1662 Kalendar divides feasts into but two classes, "Holy Days" and lesser saints' days, often called "red-letter" and "black-letter" saints' days respectively, and makes no difference in importance among the various fast days: again, no provision whatever is made for the occasions when two observances occur on the same day. This is found in practice to be an over-simplification of the "Rules of the Pie"; and in many places the system of classification and rules of precedence in use in the Roman Church are followed, always granted that such clear directions as the Prayer Book does give supersede these rules. It may be objected that it is not wise to borrow in this manner from another Communion which has no authority over the Church of England: but it is often felt that it is better to do so, even if the Roman system does appear to be over-complicated, rather than for each individual priest, or even diocese, to make up his own regulations. The notes on the Kalendar in this book are based on this assumption.

259. The Kalendar then of 1662 is still the norm for the Church in England. The additions and variations common in practice may be set out as follows:

(1) The feasts of Corpus Christi, the Assumption* (Repose) of the B.V. Mary, and All Souls' Day, are of frequent observance, and might almost be considered to have the consent, by silence, of Authority. They are, when observed, to be regarded as Holy Days, a proceeding which is simplified by the fact that neither Corpus Christi nor All Souls' Day can ever occur on a Sunday.

(2) It is a matter of almost universal admission that it is in order to observe certain greater feasts with octaves, though no definite mention of this, other than the rubrics concerning Proper Prefaces, is made in the 1662 Book.

(3) The revised Book of 1928 proposed certain additions to the Kalendar, and certain omissions. Some adopt these proposals in their entirety; others omit none of the 1662 feasts, but take advantage of the additions in the 1928 Book.

(3) The two feasts of St. Thomas of Canterbury are often observed.

(5) Certain other feasts, which have no Anglican authority behind them, are borrowed from the Roman Kalendar, and some of these have been observed, if unofficially, for some time in many quarters. Such feasts are for the most part not of any particular Roman significance, and the fact that the great majority of them are of such rank as not to take precedence of a Sunday or Prayer Book Holy Day makes their observance a matter of little public notice.

The feasts referred to here are not of course possible to define exactly, as some would add more than others; but the following are often observed and are referred to in this book; but since they are not strictly a part of the Anglican Kalendar, all references to them in this book are placed within brackets:

(a) The two feasts commemorating the Love of God and our redemption, namely the feasts of the Sacred Heart and the Precious Blood (the Friday after Trinity i and July 1st).

(b) The feasts of the Holy Guardian Angels (October 2nd) and of the Archangels SS. Gabriel (March 24th) and Raphael (October 24th).

(c) The feasts of the Commemoration of St. Paul (June 30th) and of St. Joseph (March 19th).

(d) The comparatively new feast of Christ the King (on the last Sunday in October).

* It would be wrong to assume that those who observe this feast thereby necessarily commit themselves to the doctrine of the corporal Assumption of our Lady.

THE DIOCESAN KALENDAR.

260. Over and above the feasts included in the general Kalendar outlined above, it is permissible for each diocese to add the observance of feasts of duly canonised saints—generally of local importance. These would be in addition to the generally observed feasts, and may even take precedence of any of the latter that may fall on the same day; but it would not seem to be in order for a diocese to omit any feast in the general Kalendar.

261. Likewise, throughout each diocese there should be observed, as first class feasts with octaves (no. 305), the feasts of the patron saint of the diocese, the title feast of the cathedral, and the Dedication festival of the cathedral. Probably however these would be little more than liturgical observances in the parishes, and not occasions for special festal services.

THE PAROCHIAL KALENDAR.

262. Throughout each diocese the parishes use the diocesan Kalendar, except in churches in the care of monastic orders, who use their own Kalendar—though even then the diocesan Kalendar must be used in the cathedral. But each parish and church will keep its own feasts of Dedication, Patron, and title (no. 1033).

263. It is not to be presumed that the parochial clergy and others concerned in the proper ordering of services will have all the rules of precedence at their fingers' ends; indeed, it would not be reasonable nor wise to expect it. It is therefore to be desired that some form of Kalendar (often called by its latin name "*Ordo*") will be provided and used; this will set out clearly and in detail the order of service for each day—the colour to be used; commemorations to be made; the use of the Creed, Gloria, proper prefaces and proper last gospels at Mass; the use of proper psalms, proper lessons, and the *Quicumque Vult* at Matins and Evensong; and other similar details as may be necessary. For reasons given in the last note, this *Ordo* should be prepared on a diocesan basis*, and copies should be found in the sacristy of each church, and be in the possession of all the clergy.

CLASSES OF OBSERVANCES.

264. The days of the Christian year are of three classes—Sundays, feasts, and ferias; the first two names are self-explanatory; ferias are weekdays which are not feasts of any rank however low, and include vigils and similar fast days.

SUNDAYS.

265. Sundays are divided for purpose of precedence (though not of dignity) into three classes—Sundays of the first class, those of the second class, and ordinary (sometimes called lesser) Sundays.

SUNDAYS OF THE FIRST CLASS.

266. Sundays of the first class take precedence of any observance whatsoever occurring on the same day; but their evensongs have no special precedence as regards feasts falling on the Saturday or Monday just before or after.

267. The first class Sundays are: Advent Sunday; all the Sundays in Lent; Easter Day; Low Sunday; Whit-Sunday.

268. Thus, for example, if Advent Sunday falls on November 30th, this day takes precedence of St. Andrew's day even if this latter is the patronal festival; but if the Sunday falls on November 29th or December 1st, then the first or second Evensong of St. Andrew's day has precedence over the second or first Evensong, as the case maybe, of the Sunday.

SUNDAYS OF THE SECOND CLASS.

269. Sundays of the second class give way only to a feast of the first class, while again their Evensongs have no special precedence as regards feasts falling on Saturday or Monday.

270. The second class Sundays are the second, third and fourth Sundays in Advent, Septuagesima, Sexagesima, and Quinquagesima Sundays.

271. It will be seen therefore that in practice these Sundays give way only to the feasts of the Dedication, Patron or title, as these are the only first class feasts that can occur on these Sundays—with the exception, however, of the modern classification of the Conception B.V.M. as a first class feast, which can fall on the second Sunday in Advent; for a discussion of this see no. 955.

A good example of the precedence of these Sundays is found on the occasions when December 21st is the fourth Sunday in Advent. Normally on this occasion, the Sunday has precedence of the feast of St. Thomas; but if the latter is the feast of the Patron or title, then the feast has precedence of the Sunday.

LESSER SUNDAYS.

272. All other Sundays in the year are classed as ordinary (or lesser) Sundays. They give way, both as regards feasts falling on Sundays, and as regards Evensongs of feasts falling on Saturdays or Mondays, only to double feasts of first or second

* Or perhaps, more practically, a diocesan supplement to a general "*Ordo*."

class rank, or to feasts or the *privileged* Octave Days of feasts of Our Lord. Of these last there are only two examples in the Anglican Kalendar namely, the feast of the Exaltation of the Holy Cross, and the Octave day of the Epiphany, both of which, although not of second class rank, have precedence of a Sunday if they fall on that day.

ADDITIONAL SUNDAYS AT THE END OF EPIPHANY-TIDE AND TRINITY-TIDE.

273. There are provided in the Prayer Book services for six Sundays after Epiphany and twenty-five after Trinity. This means that there are Offices provided for three Sundays more than are required in each year. The Masses (and to a lesser extent the Offices) however of the superfluous Sundays are not omitted; but those that are not required in Epiphany-tide nor needed to fill a gap at the end of Trinity-tide, are used on the Saturday, Friday, and Thursday, as may be necessary, before Septuagesima Sunday; and similarly any left over at the end of Trinity-tide are used on the Saturday, Friday and Thursday, as far as may be necessary, before the last Sunday after Trinity. On all these days on which the Mass of a superfluous Sunday is said, the full Sunday rite with Creed, Proper Preface, and *Gloria in excelsis* is used.

In the Office the only notice taken of these anticipated Sundays is that their collect is used as the collect of the day at Matins on the day in question and at Evensong on the day before; they have no second Evensong. All these days have the same precedence as a Sunday both in occurrence and in concurrence (no. 272).

MASS OF AN IMPEDED SUNDAY.

274. When the services of any Sunday are superseded by those of some more important festival, the Mass of the Sunday must not be entirely omitted for that year. It is therefore said on the first day in the week following on which the kalendar gives neither feast nor fast—i.e., on the first day in that week on which the collect, epistle, and gospel of the Sunday would be said, these *must* be used, and no ordinary Votive or Requiem Mass said.

But if no such day occurs in that week, as not infrequently happens when a feast having an octave falls on a Sunday, then this Mass of Sunday must be said on the first of the days in the week on which one of the following falls, taking them in the order of importance here given:

- (1) A feast of simple rank.
- (2) The Mass of the B.V. Mary on Saturday (no. 1031).
- (3) A simple octave day.
- (4) A day within a common octave (no. 305).

Provided that none of these days is also a vigil, Ember Day, or Rogation Monday.

(5) A day within the octaves of Christmas, the Epiphany, the Ascension, and Corpus Christi, provided that the Sunday Mass to be said is that of the Sunday within the octave of these feasts, and not that of the Sunday preceding them.

(6) Finally, if no such day is available (a rare occurrence), the Sunday Mass will have to be omitted for that year.

275. Since the Mass of the preceding Sunday said in the following week is of simple rite, neither the Creed, nor the Sunday Proper Preface, nor the *Gloria in excelsis* is said in these Masses: but an exception is made in the case of the Mass of the Sunday within the octaves of the four feasts mentioned in (5) above said *within the octave* of that feast, and also in the case of the Mass of the Sunday after Christmas said after January 1st, in which cases the Creed, Proper Preface of the feast and *Gloria* are all said.

276. These rules do not apply to a Sunday falling on January 5th, nor to the services of the superfluous Sundays anticipated on weekdays at the end of Epiphany-tide and Trinity-tide.

EXAMPLES.

277. Examples of the above may be given for the sake of clarity:

(1) If St. Bartholomew's Day (August 24th) falls on the 11th Sunday after Trinity, the services on that Sunday are those of the feast; and on Monday 25th, Masses must be those of the 11th Sunday after Trinity (without Creed, proper preface or *Gloria*), Votives and Requiems not being permissible.

(2) If All Saints' Day (November 1st) falls on the 22nd Sunday after Trinity, its service of course is given precedence of the Sunday; but on Tuesday 3rd (Monday 2nd being occupied as All Souls' Day) the Mass (but not Matins or Evensong) will be that of the 22nd Sunday after Trinity, in green, with commemoration of the octave but without *Creed* or *Gloria*.

(3) Similarly, if May 26th (St. Augustine, B.C.) happens to be the Sunday after the Ascension, the services on Sunday are of the saint, as being a second class feast, and on Monday 27th the service of the Sunday after Ascension is said, in this case with Creed, proper preface and *Gloria*.

FERIAS.

278. Ferias are of three classes, Privileged, greater, and ordinary. All these are of "simple" rite (no. 312).

PRIVILEGED GREATER FERIAS.

279. Privileged greater ferias, like first class Sundays, take precedence of any other day whatever. They are Ash Wednesday* and the Monday, Tuesday and Wednesday in Holy Week.†

GREATER FERIAS.

280. Greater ferias are the weekdays in Advent and Lent, Rogation Monday, and the September Ember Days. These have precedence only over ordinary vigils and feasts of the lowest class; but they have this right that they are always commemorated (no. 325(2)) with their own proper collect and gospel, which in commemoration is read as the last gospel at Mass; the only exception being the weekdays of Advent (other than Ember Days) which have no collect or gospel of their own.

ORDINARY FERIAS.

281. Ordinary ferias are the days, outside Advent and Lent, on which no feast, or other observance, occurs. When any other feast or fast occurs, their mention is omitted altogether.

FESTIVALS.

282. Feasts, including those which, like Easter Day, always occur on Sundays, are divided into six divisions: these are technically known as double feasts of the first class, doubles of the second class, greater doubles, doubles (sometimes for distinction called lesser doubles), semi-doubles, and simples. The term "double" arises from the manner of saying the Offices, for on these days, to mark their comparative importance, the antiphons were sung entire before as well as after the psalms and canticles, whereas on semi-doubles and simples only the first word or two was sung (by way of playing over the tune before the days of organs) before the psalm or canticle.

DOUBLES OF THE FIRST CLASS.

283. Double feasts of the first class in honour of our Lord of primary rank have the special privilege that on them no mention is ever made of a saint; if such saint's day is not of sufficient importance to be transferred (no. 325 (i)), its observance is omitted altogether for that year; on these first class feasts of our Lord only a Sunday or greater feria (but not a vigil) is commemorated.

* Ash Wednesday Evensong gives way to that of a feast occurring on a Thursday: see n. 823.

† The last three days of Holy Week, on account of their special importance, are regarded as first class feasts of Our Lord, though perhaps the word "feast" is not really altogether applicable to them.

284. These feasts are: Christmas Day, the Epiphany, Maundy Thursday, Good Friday, Easter Eve, Easter Day, Easter Monday and Tuesday, Ascension Day, Corpus Christi, (The Sacred Heart): Whitsunday, together with Whit Monday and Tuesday, has the same privileges as being the feast of a person of the Godhead.

285. Other doubles of the first class permit a commemoration of a saint's day of lesser rank (though not of the lowest rank) but at Matins and low Mass only and not at Evensong or in the principal Mass; a simple feast or vigil occurring with such a first class feast is omitted altogether.

286. These other first class feasts are: The Annunciation, Assumption and Conception, (if so observed) of the B.V. Mary, (St. Joseph), the Nativity of St. John the Baptist, St. Peter (and St. Paul); St. Michael and All Angels, All Saints' Day, the feasts of the Dedication, Patron, and Title, including in England St. George's Day, as the national Patron, (together with the feast of the Precious Blood).

DOUBLES OF THE SECOND CLASS.

287. Double feasts of the second class are the remaining Holy Days, and a few others that rank as such in matters of precedence, though of course the obligation of observing Holy Days does not apply to these last. They permit of a commemoration of other lesser feasts and vigils though a simple feast is not commemorated at Evensong or at the principal Mass.

288. These feasts are the remaining Holy Days, namely, St. Andrew's Day, St. Thomas, St. Stephen, St. John (December 27th), the Holy Innocents, The Circumcision of our Lord, the Conversion of St. Paul, the Purification B.V.M., St. Matthias, St. Mark, SS. Philip and James, St. Barnabas, St. James the Great, St. Bartholomew, St. Matthew, St. Luke, and SS. Simon and Jude.

The following feasts also rank as second class feasts, though without the obligation attached to Holy Days: The Visitation, Nativity (and Conception if this is not observed as a first class feast) of the B.V. Mary, St. Thomas of Canterbury, the Invention of the Holy Cross, St. Augustine of Canterbury, St. Anne, the Transfiguration of Our Lord, the Holy Name.

The feasts of St. Laurence and of the Translation of St. Edward the Confessor also properly come into this category, but in practice they are usually kept as greater doubles—that is, they are not given precedence of a Sunday if they happen to fall on that day of the week.

GREATER DOUBLES.

289. Greater doubles may be described as the black-letter days to which it is desired to give some prominence, as for

example to national saints, but to which it is not desired to give red-letter rank.

290. The greater doubles in the Kalendar are: St. Patrick, St. Gregory the Great, St. Benedict, St. John before the Latin Gate, St. Bede the Venerable, St. Alban, (the Commemoration of St. Paul, June 30th, Translation of St. Thomas of Canterbury, July 7th), St. Peter's Chains, Beheading of St. John the Baptist, the Exaltation of the Holy Cross, St. Francis of Assisi, St. Edmund, K.M., (S. Gabriel and St. Raphael the Archangels, and the Holy Guardian Angels), together with St. Laurence and the Translation of St. Edward the Confessor if these last two are not kept as second class feasts.

The Octave days of first class feasts also rank as greater doubles, and have precedence of other feasts of this class.

291. Greater double feasts do not have precedence of a Sunday, except those that are in honour of Our Lord, or the *privileged* Octave Day of a first class feast of Our Lord. The only two examples of such in the English Kalendar are the Exaltation of the Holy Cross and the Octave Day of the Epiphany; and these therefore, contrary to the usual rule for greater doubles, do take precedence of a Sunday.

ORDINARY DOUBLES.

292. Ordinary Doubles, often called "lesser doubles" or simply "doubles", are the ordinary lesser saints' days. They are too many to enumerate here, but they contain all the black-letter days not noted elsewhere. It is worth noticing that the feast of St. Mary Magdalene comes within this section, unless (as in the 1928 book) it is given second class rank.

SEMI-DOUBLES.

293. Semi-double feasts are the black-letter days which are regarded as being of less importance than most. Such are: St. Vincent (and St. Anastasius), St. Denys (and his companions); King Alfred, St. Britius, St. Machutus.

294. Days within octaves of first class feasts are also of semi-double rank, and have precedence of other semi-doubles.

295. Ordinary Sundays rank as semi-doubles for dignity, though of course they rank next after second class feasts in regard to precedence.

SIMPLES.

296. Simple feasts are the unimportant days that are in fact little more than commemorations. They have no second Evensong, that is, they have an evensong on the eve, but not on the day itself: they give way to week days in Advent and

Lent, Ember days, vigils, and Rogation Monday. The list of such feasts is: St. Lucian, St. Blasius, St. Valentine, St. Nicomede, St. Margaret, St. Giles, St. Enurchus, St. Lambert, St. Remigius, St. Faith.

297. The octave days of second class feasts rank also as simples, without second evensong; they have precedence of other simples.

DAYS OF OBLIGATION.

298. The Prayer book gives at the beginning a list of the "Feasts that are to be observed in the Church of England." Presumably this was intended to imply a duty of church-going on all these days, as well as on Sundays. But under modern conditions to observe such a number of feasts in this manner has become a practical impossibility; and the direction "to be observed" has come to mean no more than that on these days the Parish Priest is to provide a Mass which his parishioners can, if they will, attend. This interpretation, making even on such a day as Christmas Day attendance at Mass optional, is plainly unsatisfactory. Many people, therefore, for want of other guidance observe the Roman list of "Days of Obligation"—days on which, as on all Sundays, absence from Mass (without due cause) is a sin of omission. These days are Christmas Day, the Feasts of the Circumcision, Epiphany, and Ascension of Our Lord, Corpus Christi, and the feasts of SS. Peter and Paul, the Assumption B.V.M., and All Saints*.

This obligation lapses if the feast is transferred from its own proper day.

OCTAVES.

299. By an Octave is meant the practice of giving extra distinction to greater feasts by prolonging the observance for eight days. It needs to be noted that this practice of repeating, to a greater or less extent, the festival services for this period is not the same as repeating the festival services on the following Sunday, nor does the Octave cease on that Sunday.

CLASSES OF OCTAVES.

300. Octaves are of three kinds, privileged, common, and simple. The privileged Octaves are those of the principal feasts of Our Lord; common Octaves are those of other first class feasts; simple Octaves are those of second class feasts.

* Whether this list is altogether suitable for Anglican purposes may perhaps be doubted. The Feasts of St. Peter and the Assumption B.V.M. have not the same strength of tradition with us that they have with Roman Catholics; and one would like to see Ash Wednesday and Good Friday included. Moreover, New Year's Day comes too close between Christmas Day and the Epiphany for real convenience.

PRIVILEGED OCTAVES.

301. Privileged Octaves are themselves of three kinds, first, second, and third class.

302. (1) Privileged Octaves of the first class are those of Easter and Whitsun. These do not admit of the observance of any feast within them. The Monday and Tuesday in each are themselves first class feasts, and on them no commemoration of any sort is made; the remaining days are semi-doubles, but on them, in contradiction to the usual rule, two collects only are said at Mass; they admit of the commemoration of such feasts as do not require to be transferred (no. 325).

It may be noted that in each case the following Sunday (Low Sunday or Trinity Sunday) is outside the Octave; although Low Sunday is the Octave of Easter, the peculiar liturgical observances of the Easter Octave cease *before* Low Sunday; Trinity Sunday has, of course, no reference to the feast of Pentecost.

303. (2) Those of the second class are the Octaves of the Epiphany and Corpus Christi. The days within the Octaves of these feasts give way only to the feasts of the Patron, Title or Dedication; the Octave day of the Epiphany has precedence over any other day that may occur with it (including the first Sunday after the Epiphany): the Octave Day of Corpus Christi gives way only to the feasts of the Nativity of St. John the Baptist or St. Peter (and St. Paul).

304. (3) The Octaves of the third class are those of Christmas and the Ascension (and the Sacred Heart). These have the same precedence only as common Octaves—they give way, that is, to all feasts of double rank, and their Octave days to first and second class feasts—; but on them commemoration of the Octave is always made, and the Sundays in the Octaves have special privileges.

COMMON OCTAVES.

305. Common Octaves are the Octaves of other first class feasts to which octaves are assigned, namely, (the Conception B.V.M.), the Nativity of St. John the Baptist, St. Peter (and St. Paul), the Assumption of B.V.M., and All Saints' Day, together with the feasts of the Dedication, Patron, and Title. It will be noticed that Michaelmas has no Octave unless it is the Patronal festival. The days within these Octaves are semi-doubles, and have precedence of other semidoubles; the octave days are of greater double rank, and take precedence of other feasts of similar rank. No notice, however, is taken of the octave on a first or second class feast falling within it; and on a vigil, Ember day or Rogation Monday, Mass is said of this last mentioned day, though Matins is said of the Octave.

SUNDAY WITHIN OCTAVES.

306. On the Sundays in the privileged Octaves of Christmas, the Epiphany, the Ascension and Corpus Christi (and the Sacred Heart)*, the colour of the octave—in all these cases white—is used; Mass is of the Sunday with commemoration of the Octave but at Matins and Evensong the services of the feast are repeated except as regards the lessons and collect; the Office Hymn therefore (and, strictly, proper psalms†), should be those of the feast.

But on the Sundays within the other (common) Octaves the Sunday colour, *i.e.* green in Epiphany and Trinity-tide, purple in Septuagesima and white in Easter-tide—is used; Matins, Mass, and Evensong are said as on ordinary Sundays without special psalms or Office Hymns, and the octave is merely commemorated. There are however certain relaxations of this rather rigid rule as the occasions of the Sundays after the feasts of the Patron, Title, and Dedication.

PROHIBITION OF OCTAVES.

307. No Octave may be kept in the latter half of Advent—from December 16th onwards; nor in Lent; nor from Whitsun Eve until Trinity Sunday. Should a feast having an Octave occur shortly before December 16th, Ash Wednesday, or Whitsun Eve it is observed as usual up to and including Evensong on December 15th, Shrove Tuesday, or the Friday before Whitsun, respectively; but then all notice of it ceases.

308. Again, though a feast may be transferred to a later day, its Octave day is never postponed, but is always observed on its own day, unless, of course, the feast has been postponed for more than a week when the octave will lapse. Thus for example, in England, St. George's Day is observed with an Octave as being the national Patronal festival; the Octave day will be April 30th. But should the observance of St. George's day be postponed on account of its falling in the Easter Octave, the Octave day still remains on April 30th, and it may then be that the octave lasts only one or two days.

It will be seen therefore that the feast of the Annunciation B.V.M. can never, even if it is the feast of Title, be observed with an Octave; for either it will occur in Lent, when all octaves are forbidden; or if it is transferred till after Low Sunday, it will have been postponed for at least eight days, and therefore the octave will have lapsed.

* Obviously Easter and Whitsun have no Sunday in their Octaves.

† The revised list of special psalms for Sundays seems to abolish this by appointing special psalms for these Sundays.

SIMPLE OCTAVES.

309. Simple Octaves are those of second class feasts. No days within the octaves are observed, but only the octave day is observed as a feast of simple rank, having however precedence of other feasts of this rank.

The following second class feasts have such simple octaves: St. Stephen, St. John (December 27th), the Holy Innocents, St. Laurence, and the Nativity of the B.V. Mary.

310. One feast of even less rank—St. Agnes, (January 21st), which is a lesser double in rank—has an octave day. It falls on January 28th, but is described, not as the octave day, but as the “second feast” of the saint. It is however hardly ever observed in Anglican circles, and its point here is little more than academic.

DIGNITY OF RITE.

311. It will have been seen that the Office and Mass of every day in the year is said either in double or semi-double or simple rite; that is to say, the exact form of each day's services varies according to its rank.

312. *On doubles* at Mass, one collect only is said unless some commemoration is required; at Matins and Evensong the antiphons (if they are used) are sung entire before as well as after the psalms and canticles.

On semi-doubles, at Mass three collects are said; at Matins and Evensong the antiphons are begun only before the psalms and canticles.

On days of simple rite, three, five, or even seven, collects are said at Mass, and the Nicene Creed is never said; at the Office the antiphons are again only begun before the psalms and canticles.

313. The double rite is used on all feasts of this rank, and certain other days such as Christmas Eve, whose services are directed to be so said. The semi-double rite is used on feasts of that rank, on Sundays which are not festivals, whatever their precedence, on the vigil of the Epiphany, and on days within Octaves. The simple rite is used on feasts and octave days of that rank, on Ember Days, vigils and both greater and ordinary ferias.

VIGILS, EMBER DAYS, AND THE ROGATIONS.

VIGILS.

314. Vigils are of two classes—privileged, and ordinary or common. The vigils of the Epiphany and the Ascension have a special character of their own, and are best dealt with in the notes on the seasons: Easter Eve is regarded as one of the days in Holy week rather than as a vigil observance of the Easter festival.

PRIVILEGED VIGILS.

315. Privileged vigils are those of Christmas and Whitsun. They take precedence of any other observance whatever. Christmas Eve has the special privilege of not being anticipated on the Saturday when its feast falls on a Monday, but is observed on the Sunday—a privilege that would presumably be shared by Whitsun Eve could it ever occur on any day but Saturday. Both of these days have fasts attached to them, and the Office and Mass are of double rite.

COMMON VIGILS.

316. Common vigils, to which the Prayer Book attaches fasts, are those of the feasts of the Purification and Annunciation B.V.M., St. Andrew, St. Thomas, St. Matthias, St. John the Baptist, St. Peter (and St. Paul), St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude, All Saints' Day. All of these have their special services, except those of the Purification and Annunciation, of which vigils no notice is taken as regards services; on the vigil of the Purification the ferial colour (*i.e.* green before Septuagesima) is used; the vigil of the Annunciation either occurs in Lent, or else the feast is transferred into Eastertide and the vigil therefore lapses.

In addition to the above list, the following feasts have vigils which are observed liturgically, *i.e.* vigil services are said, but no fasts are attached by the Prayer Book—the Conception and Assumption B.V.M. and St. Laurence.

317. It will be seen therefore that the liturgical observance of a vigil, that is, the using of a special “proper”—collect, epistle, gospel, etc.—and the observance of a fast do not necessarily go together; many liturgically observed vigils are often not kept as fast days, and two fasted vigils, as noted above, have no services assigned to them.

318. The Services of a vigil are omitted altogether if it coincides with a Double feast of the first class, Ash Wednesday, or a day in Holy Week; on other double and semidouble feasts it is commemorated at Matins and Mass; and it has precedence of a simple feast.

319. If a vigil falls in Advent or Lent, or on an Ember Day, no notice is taken of it at Matins; in Advent the Mass is said of the vigil with commemoration of the feria; in Lent and on Ember Days (including those in Advent) the Mass is of the day in Lent or Ember Day with commemoration of the vigil. Similarly, within common octaves (no. 305) Matins is said of the octave with commemoration of the vigil, but the Mass is that of the vigil with commemoration of the Octave.

320. If a feast having a vigil is transferred to a later day in the year, then, except in the case of a feast being transferred from Sunday to the immediately following Monday, the vigil lapses. Likewise if a feast falls on a Monday, the vigil is observed on the preceding Saturday; but apart from this provision, a vigil is never observed except on its own day.

EMBER DAYS AND ROGATION MONDAY.

321. Ember Days and Rogation Monday (but not the other two Rogation Days) are greater ferias, and are always commemorated when a feast falls on them. If they fall within an Octave, then Matins is said of the Octave with commemoration of the feria, but Mass is of the feria with commemoration of the Octave.

EVENSONG.

322. Neither vigils nor Ember days have any Evensong, their observance being confined to Matins and Mass. Thus for example, on the September Ember Days, supposing no feast to supersede them, Matins and Mass would be of the Ember Day in purple, but Evensong would be in green, and the collect of the preceding Sunday (not that of the Ember Day) would be used. This same applies also to Rogation Monday.

FASTING AND ABSTINENCE.

323. The Prayer Book gives two tables, one of "Vigils, Fasts, and Days of Abstinence," and the other of "Days of Fasting and Abstinence." This includes something over one hundred days which are so to be kept—nearly one third of the year—and moreover is vague as to whether any difference is intended between fasting and abstinence. The book of 1928 gave a shorter list of days, but did nothing to clarify the vagueness.

It is not therefore surprising that many people find it, under modern conditions, impossible to follow the heroic but ambiguous directions of the Prayer Book; and consequently are driven to follow the latin rules of fasting; for it is surely better to follow in such matters some external guide rather than to make up one's own rules, for personal preference is no sure guide.

The latin rules are as follows. Abstinence implies avoiding meat; fasting implies going without food, or rather in practice reducing the quantity consumed according to a rule.

Abstinence alone, so understood, is required on all Fridays in the year except Holy Days of Obligation (no. 298), and December 26th.

Fasting with abstinence is required on the Wednesdays and Fridays and Ember Saturday in Lent; the other Ember Wednesdays and Fridays; the vigils of Christmas, All Saints', and the Assumption B.V.M. when not on a Saturday; and on Easter Eve until noon.

Fasting alone (without abstinence) is required on Mondays, Tuesdays, Thursdays and Saturdays (other than the Ember Saturday) in Lent; the Vigil of Pentecost and any other vigil happening to fall on a Saturday; the Ember Saturdays in Advent, Whit-week and September.

PRECEDENCE.

324. The following table gives in a non-technical manner the order of precedence of the various Sundays, feasts, and fasts.

(1) Advent Sunday; Christmas Eve; Christmas Day; the Circumcision; the Epiphany; Ash Wednesday; all the Sundays in Lent; all the days in Holy Week; Easter Day; all the days in Easter Week; Low Sunday; Ascension Day; Whitsun Eve; Whitsunday; all the days in Whitsun week; Trinity Sunday; Corpus Christi; (the Sacred Heart).

(2) The Conception (as a first class feast) and Annunciation B.V.M.; the Nativity of St. John the Baptist; St. Peter (and St. Paul); (the Precious Blood); the Assumption B.V.M.; Michaelmas Day; All Saints' Day.

(3) The Octave Days of the Epiphany and Corpus Christi.

(4) The feasts of the Dedication, Patron, and Title.

(5) The second, third, and fourth Sundays in Advent; the Days in the octave of the Epiphany; Septuagesima, Sexagesima, and Quinquagesima; the days in the Octave of Corpus Christi.

(6) A double feast of the second class; the feast of the Exaltation of the Holy Cross.

(7) An ordinary Sunday; the vigil of the Epiphany.

(8) An Octave day of a first class feast other than the Epiphany and Corpus Christi.

(9) A greater double feast.

(10) A lesser double feast.

(11) The days in octaves other than the Easter, Whitsun, Epiphany, and Corpus Christi.

(12) A semidouble feast.

(13) The week-days in Advent and Lent; Ember Days; Rogation Monday.

- (14) A vigil not mentioned above.
 (15) A simple Octave day.
 (16) A simple feast.
 (17) An ordinary feria.

OCCURRENCE AND CONCURRENCE.

325. Feasts and other days which in this manner have to give way to observances of a superior order are dealt with in one of three ways.

(1) They may be transferred; that is to say, the whole observance of the displaced day is postponed to another day—the first which is not already occupied by another of similar or greater precedence; they are then observed on that day as if it were their proper day, except that certain obligations sometimes inhering to great festivals lapse if the feast is transferred (nos. 298 and 596). Feasts of the first and second class which cannot be kept on their own day are always transferred, as they are considered too important to be passed over with a mere commemoration. No notice however is taken in any year of a displaced feast for which room cannot be found before December 31st.

(2) They may be commemorated; that is, the collect of the displaced day is read—at both Evensongs, Matins, and Mass unless otherwise noted—after the collect of the day. The following are always commemorated if a superior observance falls on them;—a Sunday; a week-day in Advent or Lent; an Ember Day; Rogation Monday; a day within the octaves of Christmas, the Epiphany, the Ascension, and Corpus Christi (and the Sacred Heart)†. A feast of greater double rank or under (except simples) is commemorated at Matins and low Mass only if it falls on a first class feast, but if the latter be a primary feast of our Lord, any commemoration of a saint is omitted; a greater double, lesser double or semidouble is commemorated on a second class feast; a simple at Matins and Mass only. A feast of greater double rank or under allows of the commemoration of less important feasts.

(3) They may be omitted altogether for that year. The following are so omitted: a saint's day of greater double rank or under falling on a primary feast of our Lord; a vigil or a simple feast falling on any first class feast; a day within a common octave on any first or second class feast; an ordinary feria is omitted when any other observance whatever is kept.

† The question does not arise as regards the octaves of Easter and Whitsun, which have precedence of all other days.

OCCURRENCE.

326 When two feasts fall on the same day in the manner here considered, they are said to "occur," or be "in occurrence."

TABLE OF OCCURRENCE.

327. The following table will show the proper manner of dealing with two feasts which may occur together.

If there should occur on the same day:—

(I.)													
Double 1st Cl. of our Lord	1	1	3	1	3	3	1	1	3	3	5	5	6
Double 1st Class	1	1	3	1	3	3	1	1	3	3	5	5	6
Double 2nd Class	1	1	9	3	1	3	3	3	3	3	6	6	6
Common Octave Day	1	1	3	3	3	3	4	3	3	3	4	4	4
Greater Double	1	1	3	3	3	3	4	3	3	7	4	4	4
Double	1	1	3	3	3	3	4	3	7	4	4	4	4
Semidouble	1	1	3	3	3	3	4	7	4	4	4	4	4
Day in Common Octave	1	1	3	3	7	4	4	4	4	4	4	4	4
Vigil	1	1	3	10	4	4	4	4	4	4	4	4	4
Simple Octave Day	1	1	7	4	4	4	4	4	4	4	0	10	4
Simple ..	1	1	4	4	4	4	4	4	4	4	0	10	4
(II.)													
1. All of I., nothing of II.	1	1	3	1	3	3	4	3	3	7	4	4	4
2. All of II., nothing of I.	1	1	3	1	3	3	4	3	3	7	4	4	4
3. Office of I., com. of II.	1	1	3	3	3	3	4	3	3	7	4	4	4
4. Office of II., com. of I.	1	1	3	3	3	3	4	3	3	7	4	4	4
5. All of I., trans. of II.	1	1	3	3	3	3	4	3	3	7	4	4	4
6. All of II., trans. of I.	1	1	3	3	3	3	4	3	3	7	4	4	4
7. Office of the more worthy, com. of the other.	1	1	3	3	3	3	4	3	3	7	4	4	4
8. All of the more worthy, trans. of the other.	1	1	3	3	3	3	4	3	3	7	4	4	4
9. Office of I., com. of II. at Matins and low Mass only.	1	1	3	3	3	3	4	3	3	7	4	4	4
10. Office of II., com. of I. at Matins and low Mass only.	1	1	3	3	3	3	4	3	3	7	4	4	4
		B. V. M. on Saturday.	Simple Octave Day.	Non-Privileged Greater Feria.	Day within Common Octave.	Day within Octave 3rd Order.	Day within Octave 2nd Order.	Semidouble.	Double.	Greater Double.	Octave Day 3rd Order.	Octave Day 2nd Order.	Double 2nd Class.
													Double 1st Class.
													Privileged Feria, Vigil of 1st Class, or Day within Octave 1st Order.
													Lesser Sunday, or Vigil of Epiph.
													Sunday of 2nd Class.
													Sunday of 1st Class.

AND (II.)

CONCURRENCE.

328. Two feasts are said to "concur" or to be "in concurrence" when they fall on successive days, so that the first Evensong of one (*i.e.* the evensong on the eve) coincides with the second Evensong (that on the day itself) of the other. Usually when this happens the service is of the greater with commemoration of the less important; but sometimes all mention of the latter is omitted. These occasions are: in the first Evensong of a first class feast no mention is made of a feast of greater double rank or under, nor of a day in a common octave; in the first Evensong of a second class feast no mention is made of the second Evensong of a semidouble or day in a

common octave. At the second Evensong of a first or second class feast no notice is taken of the first evensong of a day in a common octave, semidouble, or simple feast.

329.

TABLE OF CONCURRENCE.

If the 2nd Evensong of:—

(I.)				(II) concurs with 1st Evensong of: —										
Sunday ...	...	...	...	4	0	4	4	4	4	4	4	3	3	0
Double 1st Class ...	...	...	...	2	2	2	4	4	4	4	4	4	4	4
Double 2nd Class ...	...	...	...	2	2	2	4	4	4	4	4	4	4	4
Privileged Octave Day	...	...	...	4	4	4	4	4	4	4	4	4	4	4
Common Octave Day...	...	...	...	4	4	4	4	4	4	4	4	4	4	4
Greater Double ...	...	...	...	4	4	4	4	4	4	4	4	4	4	4
Double ...	...	...	...	4	4	4	4	4	4	4	4	4	4	4
Semidouble ...	...	...	...	4	4	4	4	4	4	4	4	4	4	4
Day within Privileged Octave ...	...	...	...	4	0	0	0	0	0	0	0	0	0	0
Day within Common Octave ...	...	...	...	4	0	0	0	0	0	0	0	0	0	0
(II.)														
1. All of II., nothing of I.	...	...	...	Simple Octave Day or Simple.	B.V.M. on Friday night.	Day within Common Octave.	Day within Privileged Octave.	Semidouble.	Double.	Greater Double.	Octave Day, Greater Double.	Double 2nd Class.	Double 1st Class.	Sunday or Vigil of the Epiphany
2. All of I., nothing of II.	...	...	...								
3. Office of II., com. of I.	...	...	...								
4. Office of I., com. of II.	...	...	...								
5. Office of the more worthy, com. of the other ; if equal, of II., with com. of I.	...	...	...								

(II) concurs with 1st Evensong of:—

ORDER OF COMMEMORATION.

330. Normally the various commemorations are made in the order of their respective importance; but two exceptions are to be noted:

(1) A concurrent feast is always commemorated before occurrences. For example, on a Sunday evening, (supposing no feast to supersede the Sunday) the first commemoration would be that of a feast falling on the Monday, even though a more important feast falling on the Sunday has to be commemorated also.

(2) If, as in the Latin rite, on feasts of St. Peter and St. Paul the other apostle is always commemorated, this commemoration always precedes all others.

PERSONAL PRECEDENCE.

331. If in the last resort personal preference has to be considered to determine comparative importance, the order is: (i) Our Lord; (ii) the B.V. Mary; (iii) the Angels; (iv) St.

John the Baptist; (v) Apostles; (vi) Evangelists. Feasts of the universal church, that is, those in the general kalendar, take precedence of purely local observances of similar rank.

LITURGICAL COLOURS.

332. The Liturgical colours are five in number, namely white, red, green, purple, and black. A sixth, rose-pink, is used on two days of the year only; cloth of gold and cloth of silver have a place, but on account of their intrinsic value and not their colour: blue and yellow* have no place in the colour sequence.

THE MEANING OF THE COLOURS.

333. The use of the colours is, briefly, as follows:

White, signifying light, joy and triumph, is used on feasts of the Godhead, Our Lord (except those commemorating His redemptive work), All Saints, the Blessed Virgin Mary, and all saints who were not martyrs. It is also used generally on non-liturgical occasions of thanksgiving.

Red, the colour of fire and of blood, is used on the feasts commemorating Our Lord's redemptive work, on feasts of the Holy Ghost, and of martyrs.

Green, the colour of nature, symbolising hope and growth, is the neutral colour, and is used on all days for which no other colour is required.

Purple, symbolising repentance, is used in the penitential seasons and generally on occasions of supplication or humiliation.

Black, which should not be regarded as symbolising mourning, but rather very great solemnity, is used on Good Friday, and at services of the dead.

THE COLOUR SEQUENCE.

334. In greater detail, the colour sequence is as follows. In reading this table, it should be borne in mind that Matins as a service properly precedes Mass, and therefore a colour which is given to be used "until Mass inclusive" on a certain day is also to be used at Matins; in fact with exceedingly few exceptions, the colour at Matins is the same as at Mass. Moreover the first Evensong of a feast, *i.e.* the Evensong which is sung on the eve of the festival, has the same colour as the day itself; therefore a colour set to be used "on a certain feast" would be used for Evensong on the eve as well as at Matins,

* Blue is used in some Spanish and Latin-American dioceses for the feast, octave, and votive Masses of the Immaculate Conception: it is not the general liturgical colour for Our Lady: Yellow has been known to be used for all colours except black by missionaries on their journeys.

Mass, and Evensong on the day; though in the following notes this point is occasionally made explicitly for the sake of greater clearness.

WHITE.

335. *White* is used on the following occasions:

(1) Throughout Christmastide, that is, from Evensong on December 24th until Evensong on January 13th, both inclusive, except on the Feasts and Octave days of St. Stephen, the Holy Innocents, and the Feast of St. Thomas of Canterbury:

(2) Throughout Eastertide, that is from Matins on Easter Day until Matins on Whitsun Eve, both inclusive, except on the feasts of the Holy Cross and of martyrs occurring in that period, and at Matins on Rogation Monday and in the Rogation Mass:

(3) On Trinity Sunday (including Evensong on the Saturday night), but not on the days in the following week (apart from the Octave of Corpus Christi):

(4) On the Feast, and throughout the Octave, of Corpus Christi, including the Sunday within the Octave (and similarly with the feast and Octave of the Sacred Heart if it is observed):

(5) On All Saints' Day, on feasts of the Blessed Virgin Mary, on St. John's Day (December 27th), the Feasts of the Conversion of St. Paul, the Nativity of St. John the Baptist, St. Peter's Chains, Michaelmas Day and the Feasts of the Angels and of the Dedication of the Church:

(6) On the feasts of all other saints who were not martyrs:

(7) Through the octaves of any of the above feasts which have them, but not on the Sundays within their octaves other than those of the Epiphany, Corpus Christi (and the Sacred Heart), and of course those which may occur in Eastertide:

(8) In Votive Masses of the Blessed Virgin Mary, the Angels, of the Blessed Trinity, of the Blessed Sacrament, of Saints not martyrs, and of Christ the Eternal Priest:

(9) In the latter part of the Baptismal Office, at Confirmation, at Weddings, at the Communion of the Sick with the reserved Sacrament, at the Churching of women:

(10) Generally on non-liturgical occasions of thanksgiving:

(11) At the funerals of children under the age of seven.

RED.

336. *Red* is used on the following occasions:

(1) At Mass and Evensong on Whitsun Eve, on Whitsunday and throughout the octave (including the Ember days), until but excluding Evensong on the following Saturday:

(2) On those feasts of Our Lord which commemorate Redemption through His Precious Blood-shedding, namely the two feasts of the Holy Cross (and that of the Precious Blood):

(3) On feasts of Apostles and Evangelists, except St. John on December 27th, the Conversion of St. Paul, and St. Peter's Chains:

(4) On the feast of the Beheading of St. John the Baptist, and on all feasts of saints who were martyrs, except that of the Holy Innocents when it is neither a Sunday nor the Patronal festival:

(5) On the feast of the Holy Innocents if, but only if, it falls on a Sunday or is the feast of the Patron or Title, and always on the Octave Day of this feast:

(6) Throughout the Octaves of such of the above feasts as have them under the same conditions as white:

(7) In Votive Masses of the Holy Ghost, of the Holy Cross, and of Saints who were martyrs.

GREEN.

337. *Green* is used on the following days:

(1) From Matins on January 14th until Mass on the Saturday before Septuagesima Sunday inclusive, except on feasts occurring within this period:*

(2) From Matins on the Monday after Trinity Sunday until Mass on the Saturday before Advent Sunday inclusive (including Evensong on the September Ember Days), except on feasts occurring in the period, and except at Matins and Mass on the September Ember Days and on vigils occurring in the season.

PURPLE.

338. *Purple* is used at the following times:

(1) From Evensong on the Saturday before Advent Sunday until Mass on Christmas Eve, both inclusive, except on feasts occurring within the period:

(2) From Evensong on the Saturday before Septuagesima Sunday until Wednesday in Holy Week, both inclusive, except on feasts observed in the period:†

(3) At Matins and Mass (but not at Evensong) on vigils whether fasted or not, except those of the Ascension, Whitsun, and the Purification B.V.M.; and similarly at Matins and Mass on the September Ember Days:

* Including the vigil of the Purification B.V.M., (of which no liturgical notice is taken) if it occurs before Septuagesima.

† For the special rules for the last three days of Holy Week see n. 344.

(4) At Matins and Mass on Rogation Monday (unless of course some feast supersede it) and at the Rogation Mass, but at this Mass only (and not for example at the Mass of the vigil of the Ascension) on Rogation Tuesday and Wednesday:

(5) On the Feast of the Holy Innocents (but not on its Octave day) when it is neither a Sunday nor the feast of Patron or Title:

(6) In the Votive Mass of the Passion, and in those of a penitential or supplicatory character:

(7) At the first part of the Baptismal Office, at Extreme Unction, while hearing Confessions, at blessings containing exorcisms:

(8) Generally at special services of a penitential nature.

BLACK.

339. *Black* is used on these occasions:

(1) On Good Friday:

(2) At funerals (except those of infants under seven years of age), and at Requiems and memorial services.

ROSE.

340. Rose colour is used on two days of the year only, namely the third Sunday in Advent and the fourth in Lent, but not on days in the following week when the service of the former Sunday is repeated. The use of this colour is however permissive rather than obligatory, and very often the ordinary purple is used in its stead.

CLOTH OF GOLD AND SILVER.

341. Cloth of gold and cloth of silver are permitted to be used, the former in place of white, red, or green, the latter in place of white. But their use is allowed because of the intrinsic value of the material and not on account of its colour; therefore it would not be proper, for example, to use gold-coloured textile material.

THE USE OF THE COLOUR OF THE DAY.

342. The colour of the day is always used as in the above list throughout the day, including Evensong on the eve. The colour of the day is also used at the Communion of the whole (in church) with the reserved Sacrament (though white is also permissible), and at blessings for which the formula does not contain any exorcism. At a Votive Mass, however, the colour of this Mass is used instead.

THE COLOUR AT MATINS.

343. The colour at Matins is always the same as that at Mass except on the following occasions:

(1) On Whitsun Eve, when Matins is in white (collect, etc., of the Sunday after Ascension), but the Mass is that specially provided for Whitsun Eve, whose colour is red:

(2) On Rogation Tuesday if no feast occur, for then Matins is of the feria (collect of Easter v), in white, but the Mass is that of the Rogations in purple:

(3) On Rogation Wednesday if the Rogation Mass is sung after the Litany in Procession:

(4) On Vigils, Ember days, and Rogation Monday occurring on a day within a common Octave (not on the Octave day itself) for then Matins is of the Octave in white or red, and the Mass is that of the vigil, Ember or Rogation day in purple (*n.b.*, this does not apply to Rogation Tuesday or Wednesday):

(5) On the not very frequent occasions when a feast having an octave falls on and supersedes a Sunday; for then on the Monday, or first day in the week not occupied by a saint's day or other observance, Matins is of the octave in white or red, but the Mass is that of the previous (and superseded) Sunday in green, or whatever would have been the colour of that Sunday:

(6) Obviously when a Votive Mass is said in place of that of the day.

THE TRIDUUM SACRUM.

344. The last three days of Holy Week have a somewhat more complicated sequence of colours, and it is most simply put out separately.

On Maundy Thursday, Matins is said in purple. Mass is sung using the best white vestments, etc. as on the highest feasts; Evensong has no colour, for the altars are stripped, and no question of vestments arises.

On Good Friday, Matins and Evensong are likewise said with bare altars without colour; black frontals, etc. are not used: the ante-Communion or Mass of the Pre-sanctified is sung in black.

On Easter Eve both Matins and Evensong are said in purple; it may be emphasised here that Evensong on this day is not a festal service of the Easter festival: at the Ceremonies and first Easter Mass purple is used for the blessing of the new fire and until the litany, except that the deacon (alone) wears white for the blessing of the paschal candle; the first Easter Mass is sung in white.

CHAPTER SIX.

THE HOLY MASS.

THE REQUIREMENTS OF MASS.

THE PLACE OF MASS.

345. Normally, Mass may only be celebrated in places authorised by the bishop. Such places include, *ipso facto*, churches and public or semi-public chapels (nos. 5 and 6) which have received consecration or blessing (no. 13), and private chapels which have been licensed for the saying of Mass. The bishop can, of course, permit Mass to be said in other places for reasons which seem to him good and sufficient.

346. Among us, no objection appears to be raised to the saying of Mass on board ships at sea; but naturally care needs to be taken against possible accidents if the weather be at all stormy.

347. Mass may also be said in other places provided that there is good reason for so doing: presumably the bishop's leave would be asked unless some sudden emergency made this impossible. Examples of such reasonable causes would be the destruction of the church; the fact that the congregation were too numerous to be accommodated in the church; the need to minister to troops or similar bodies in the field; a missionary travelling in heathen parts.

THE HOUR OF MASS.

348. It cannot be doubted that the mind of the Church is to regard the holy Mass as a morning Service. No doubt the actual hour of celebrating varied; and traces of this can still be seen in the fact that, when the Lesser Hours are said, Mass follows Terce on feasts, Sext on ferias, and None on fast days. In practice, when these Hours are said, they are recited around the Mass; and the practice of postponing the Mass until the real hour of None has for centuries been obsolete.

349. Broadly speaking, Mass must be said between day-break and mid-day; but a considerable amount of latitude is allowed in interpreting these terms.

350. The earliest permissible hour at which Mass may begin is given as one hour before the *aurora*, that is to say, one hour before the first streaks of dawn appear on the horizon. In England in mid-winter, therefore, it is permissible to begin Mass at 5 a.m., and correspondingly earlier towards the summer as the dawn comes daily sooner: it is generally considered, however, that, even if dawn has broken, Mass ought not to begin before 2 a.m.

351. Nevertheless, it is agreed that any good reason would justify a priest beginning Mass before these times; for example, he would be justified in so doing if he had to give the last Sacraments to a dying person; to provide a Mass for those whose work began very early; to give Communion to himself or others starting on a journey: indeed, the rule is not regarded as strict when any sufficient cause for setting it aside arises.

352. The latest hour at which Mass may be begun is one hour after mid-day, *i.e.* 1 p.m. But if some ceremony which precedes Mass is not ended by this time, Mass may be celebrated at its close.

To begin Mass after this hour would be to convert it into afternoon or evening Communion, which, as has been remarked above, is contrary to the mind of the Christian Church: and this objection to Masses in the afternoon or evening still holds even if the celebrant (and other intending Communicants) were still fasting.

MIDNIGHT MASS.

353. Mass may only be celebrated at midnight—not before that time—in the early hours of Christmas morning: the rules concerning this Mass are given in no. 779. It is not permissible to celebrate Midnight Mass on New-Year's morning or on any other day of the year except Christmas Day.

THE MATTER OF THE HOLY SACRIFICE.

354. The Matter of the Holy Sacrifice—the “outward and visible sign,” as the Catechism has it—is bread and wine. Our Lord used these in instituting the Sacrament; and in “doing this in remembrance of” Him we have no right to substitute any other substances. There are therefore no alternatives to the elements of bread and wine; they must both be used together: and Mass must never be begun without a sufficient supply of both to effect the Consecration.

355. For the sake of reverence it is usual to refer to the eucharistic bread and wine as the “Host” and the “Chalice” respectively; together they are the “Sacred elements”; after they have been offered on the altar they are the “Oblations.”

THE EUCHARISTIC BREAD.

356. The bread of the Eucharist must be of wheat. In the custom of the western Church unleavened bread is used, though the rubrics of the Prayer Book do permit ("it shall suffice") the use of ordinary bread of the purest quality. The unleavened Hosts are made in the form of thin, round wafers, and in two sizes: one, which is used by the priest himself for his own Communion, and which he breaks at the Fraction, is about three inches in diameter; the other, used for the Communion of the people, is about the size of a penny; and these smaller Hosts are not broken in the course of the Mass. The Hosts are often, but not necessarily, stamped with some sacred symbol.

THE SPECIES OF WINE.

357. Wine is the fermented juice of the grape, either red or white wine is permissible. But the so-called "unfermented wine," in which the real nature of the wine is destroyed, is not valid matter for the Eucharist.

THE ALTAR.

358. Mass must be said on a consecrated altar. In churches and chapels there is always at least one such altar (no. 19). But when a priest has to celebrate outside a consecrated or blessed building, where there is no such altar, as may happen at a Mass in a sick-room, or when ministering to troops or similar bodies in the field, he should take with him a consecrated altar-stone (no. 19), which he places on any convenient support; and on this stone he places the sacred vessels.

THE PROPER OF THE MASS.

359. By the term "Proper of the Mass" is meant those portions of the service, such as the Collect, Epistle, and Gospel, which vary from day to day—as opposed to the "Ordinary," which is the unvarying part of the service. For each day in the year the proper to be used (the "Mass to be said," as the frequently used phrase has it), is prescribed: though the actual details vary somewhat between diocese and diocese, and even between church and church (nos. 260—262). On the days in the year for which no special proper is provided, that for the preceding Sunday is repeated, or "resumed", as the technical phrase is. Except as explained below in the section on Votive Masses (no. 541 ff), no celebrant has the right to vary the prescribed Proper.

MASS IN A STRANGE CHURCH.

360. A priest celebrating in a church other than the one to which he is attached must say the Mass prescribed in the Kalendar of the church in which he is celebrating, and not that which he would have said in his own church; subject, however, to the dictates of courtesy he may take advantage of permission to say a Votive Mass if such happens to be permitted on the day in question.

VOTIVE MASSES.

361. However, on certain days of lesser importance, as is set out in nos. 543—549, a celebrant may, instead of saying the Mass of the day, use a different service; and such a Mass is known as a "Votive Mass." Under certain circumstances no special permission is required to celebrate such a Mass; in others the bishop's sanction is needed. A Votive Mass may be said, for example, in honour of the Blessed Trinity, or one of the Persons of the Godhead, or of a canonised Saint; in thanksgiving for some mercy; to implore some blessing; on weekdays of liturgical unimportance it may even be said to avoid the monotony of repeating the previous Sunday's Epistle and Gospel.

UNITY OF RITE.

362. All the parts of the "Proper" of any Mass should correspond; a service, that is, should never be made up of elements from different places. Thus, the collect from one occasion should not be used with an epistle and gospel from another; and the musical parts should also agree. It may perhaps be most simply stated if it is said that all parts of the service should correspond with the *first* collect that is read. Thus, if on a Sunday the Sunday collect is first read, the epistle and gospel must also be those for that Sunday: and conversely, if it is desired to use a special epistle and gospel, a special *first* collect should be used—in fact, it becomes a Votive Mass.

Similarly, the musical parts of the service—introit, gradual, etc., offertory sentence and communion antiphon—in so far as they are used, should also correspond; if, therefore, a special collect, epistle, and gospel are being used, the corresponding musical sections (and not those for the day) should be sung. A similar spirit would also be proper regarding the choice of hymns, though naturally much more latitude is permissible.

THE CELEBRANT.

363. The celebrant of Mass must be a bishop or a priest. There is no exception whatever to this very strict rule.

364. He should be fasting from midnight; and should if possible have said Matins, though this latter is in the nature of a recommendation rather than a precept.

365. The celebrant wears the Eucharistic vestments, namely, amice, alb, girdle, stole crossed before his breast, maniple, and chasuble.

A bishop-celebrant wears his pectoral cross over the alb, and does not cross the stole. In addition, when celebrating High Mass, he wears under the chasuble both the dalmatic and tunicle, which for obvious reasons are then made of very thin silk.

366. The celebrant of Holy Mass must remember, in carrying out his august office, that he is performing a God-ward act; he is offering the Holy Sacrifice to God the Father. He must therefore take care to be recollected in his manner of celebrating, avoiding anything that would seem to make light of the Holy Mysteries: he must be careful that his posture and demeanour are not such as to suggest, and still less to show, lack of reverence or dignity; let him always remember with Whom he is co-offerer at the altar, Who also is there present in the Holy Sacrament.

On the other hand, he must remember also that the Holy Mass is not his own private devotion; that the people gathered in church are there to join with him in that offering; and that therefore he must so celebrate that they can join therein.

His voice should consequently be such as may be heard by those there present, but not necessarily further, avoiding the evils on the one hand of muttering and on the other of needless shouting; let him take the service in a smooth flow, not hurrying as if anxious to finish as soon as possible, nor likewise being so slow as to be tedious, or to cause anxiety to such as have but little time to spare for hearing Mass.

He should avoid undue or unnecessary pauses, having for example found all his places in the book beforehand; he should avoid looking at the congregation as if to see who or how many are there; when he turns to address them let him keep his eyes cast down. And at the points where he has some action to perform without audible prayer, as at the Offertory or Ablutions, let him be here as expeditious as the due and proper fulfilment of the action will permit.

367. It is said that half-an-hour should suffice for an ordinary week-day Mass—one, that is, at which there are not more than, say, a dozen communicants; on the other hand, a Mass said in less than about twenty-five minutes has, unless indeed the lections are unusually short, probably been hurried.

Finally, throughout the whole service the priest must remember that, while he is celebrating for the congregation who join with him in the offering of the Sacrifice, he is addressing the prayers to God and not to them; moreover, as he is acting

in a representative and not personal capacity, any approach to "preaching the service" is rigidly to be avoided.

TONES OF VOICE.

368. *At high Mass* the celebrant sings, with the proper inflexions or to the proper tone, the following parts of the service:

The salutation before the collect for the day, the words *Let us pray* and the collects themselves;

The intonation of the Creed and *Gloria in excelsis*, even if the musical setting to be used contains these words;

The salutation and the words *Let us pray* at the beginning of the Offertory:

The salutation, the verses *Lift up your hearts* and *Let us give thanks . . .* and the whole of the Preface; some consider that if the Communion Devotions are omitted, he should introduce these by singing the final words of the prayer for the Church;

The last words (*world without end*) of the Canon, the introduction and the Lord's Prayer (or its opening words) in the Canon, and the verse *The peace of the Lord . . .* following, if these parts are recited audibly;

The opening words of the Lord's prayer if this is said after the Communion;

The salutation and the Prayer of Thanksgiving;

The salutation before the dismissal verse.

He says in an audible voice, but without singing on a note:

The Lord's Prayer and the collect for purity* if these are said audibly to the congregation;

The Prayer for the Church with its introductory formula;

The Exhortation, Absolution, and Comfortable words;

The prayer of humble access*;

The blessing and the last gospel with its introductory salutation and announcement.

369. *At sung Mass without sacred ministers* all is sung or read as the case may be as above; and in addition, the celebrant chants (without singing) the epistle, and sings the gospel as would the deacon at high Mass; he sings also the dismissal verse before the blessing.

370. *At Low Mass* the celebrant is to say the whole service in what is technically described as a "loud" voice. This does not mean a shout, but a voice sufficiently loud to be heard by

* Unless they are said while the choir are singing.

all the congregation. The priest, however, need not speak louder than is necessary for this, and indeed he should take care not to disturb the devotions of any who may be in church but not assisting at the service, as for instance those who may be assembling for an immediately following Mass.

In view of the varying conditions under which Mass is celebrated at the present time, it is nearly impossible to say exactly what is included in the term "the whole service," whether for example it includes the Introit, or Preparation; but though the details may differ according to circumstances, the principle is clear. It should be noted that the celebrant drops his voice somewhat to say the *Sanctus* and *Benedictus qui venit*; and obvious considerations of reverence demand that the Prayer of Humble Access and the Prayer of Consecration (and Oblation if it follows) be said with special reverence in a lowered (but not therefore necessarily inaudible) voice.

Certain parts of the service, such as the Words of Administration, and the Preparation if, as is usually the case, it is not said for the congregation to hear, are recited in a low voice audible only to those to whom they are addressed, while the priest of course says the prayers that rank as his own private devotions (*i.e.* particularly those at the Offertory and Communion) quietly.

THE ASSISTANT MINISTERS.

371. The assistant ministers of the Mass are the deacon and subdeacon.

These ministers must be at least in those orders; but since among us there is no subdiaconate, it would seem that the subdeacon also must be in deacon's orders. In actual practice both of these ministers are often in priests' orders; but while performing these duties they wear the vestments of the lower order, and not those of priests.

THE DEACON.

372. The deacon has for his function to read the gospel and to attend directly upon the celebrant.

The vestments of the deacon are amice, alb, girdle, stole worn over the left shoulder and tied under the right arm, maniple, and dalmatic. On certain occasions, notably during Advent and Lent he wears the folded chasuble and so-called broad stole in place of the dalmatic (nos. 227—229).

THE SUBDEACON.

373. The subdeacon reads the epistle, and also attends upon the celebrant, though less directly than the deacon.

His vestments are amice, alb, girdle, maniple, and tunicle. He does not wear a stole; and he wears the folded chasuble on the occasions when the deacon does so.

LAY SUBDEACON.

374. In exceptional circumstances the bishop may permit a suitable layman, such as for example a lay-reader, to act as subdeacon of high Mass; indeed, it would seem that the Parish Clerk has the right to this office. When such is permitted, the lay subdeacon carries out all the functions of the subdeacon at Mass, including the reading of the epistle and the wearing of the biretta; but he does not wear a maniple, nor pour the water into the chalice at the Offertory (the deacon does this), nor does he cover and uncover the chalice at the priest's communion, which the priest must then do himself: he holds the paten under the humeral veil as usual from the Offertory until after the Consecration, but he does so through the folds of the veil so as not to touch the paten with bare hands; he holds the chalice similarly in bringing it to the altar at the Offertory, and after the ablutions he handles it through a purificator while he takes it back to the credence.

THE SERVERS OF HIGH AND SUNG MASS.

375. At solemn high Mass the servers consist of a M.C. (no. 128), a thurifer (no. 131), and two acolytes (no. 132); it is not permissible to celebrate a high Mass without at least these four assistants. There may be also two, four, or six (not more) torchbearers, the number varying according to local circumstances and the dignity of the day: but if necessary the acolytes may carry out the duties of torchbearers as well as their own.

376. At sung Mass with incense the same servers assist as at high Mass, though not more than four torchbearers should attend: moreover, the duties of M.C. and thurifer can, if desired, be combined.

377. At a sung Mass without incense (*Missa cantata*, no. 415), two servers are usual, though one suffices.

THE SERVER AT LOW MASS.

378. At low Mass in general one server only is allowed. But if the Mass be the parish Mass—*i.e.* the principal Sunday or Holy Day Mass, (no. 419), then two servers are permitted, as is also the case at the first Mass of a newly-ordained priest.

379. The server of low Mass should remember the high office which it is his privilege to perform; he should carry out his duties without either hurry or delay, remembering never to keep the priest waiting, even for an instant, but not to dash

about the sanctuary; let him remember that he has a definite part in the offering of the Holy Sacrifice, and that he must not permit his private devotions to be such as will interfere with the smooth performance of this. Let his bearing be one of reverence and humility; and let him not, by hurry or fussiness, whether before, during, or after the Service, disturb the devotions of the congregation, or cause trouble or worry to the celebrant.

380. Low Mass should be celebrated with a server assisting; and it is one of the duties of a priest to take all reasonable steps to procure the attendance of a server. But very often this is impossible and therefore, when no server can be obtained, it is permissible for a member of the congregation (even a woman) to "answer the Mass." Such a person kneels outside the altar-rails and makes (or leads) all the responses, but takes no part on the ceremonial side—not for example, handling the cruets or missal.

OTHER ASSISTANTS AT MASS.

THE ASSISTANT-PRIEST.

381. When a bishop celebrates high Mass he is assisted by a priest, known as the assistant-priest, whose function is in addition to and not in place of those of the deacon and sub-deacon; in fact he in a measure replaces the M.C. He wears amice, surplice, and cope.

The use of an assistant-priest is also permissible to dignitaries in priest's orders when they celebrate solemnly: thus a dean celebrating high Mass in his cathedral might properly be so assisted.

A newly-ordained priest, whose first Mass is a high Mass, may also have an assistant-priest at this service.

ASSISTANT-DEACONS.

382. The bishop of the diocese has two attendants in holy orders, known as assistant-deacons (sometimes called deacons-of-honour) when he celebrates or assists at high Mass or solemn Evensong. Their function is to attend the bishop when he is not at the altar (when the deacon and subdeacon do so). They normally wear choir habit of cassock and surplice (no. 202); but when the Bishop is himself celebrating high Mass, and on certain quite rare occasions when he himself officiates at solemn Evensong, they wear amice, surplice, and dalmatic.

CHAPLAINS.

383. Whenever the Bishop takes a formal part in a service he will need chaplains. These chaplains, who need not for

these purposes necessarily be in holy orders, have for their duties to hold the Bishop's crosier, mitre, book, and candle (nos. 251—254) when he is not using them. They wear cassock and surplice; but at high Mass when the bishop of the diocese is himself the celebrant they also wear copes.

384. It is within the right of the bishop of the diocese to permit another bishop, not of less rank than himself, to celebrate with the ceremonies usual for the diocesan, including the privilege of having assistant-deacons. But such permission does not include the use of the crosier unless this is specifically conceded, nor does it ever allow the seventh candle (no. 36) on the altar.

THE CHOIR AT MASS.

THE POSTURE OF THE CHOIR.

385. The clergy in choir kneel while the celebrant says the Preparation at the foot of the altar steps, rising as he ascends to the altar. They remain standing until the collects are ended (but they may sit during the sung Kyries if the celebrant does so), and sit for the epistle and gradual.

They stand during the gospel, facing the reader, and continue standing while the celebrant recites the Creed at the altar; they genuflect with him as he (and they) say *Et Incarnatus*. They may sit when the celebrant has done so; they rise again with the celebrant when he comes to return to the altar at the end of the Creed or sermon.

When the Offertory sentence is read they sit, rising while they are censed if incense is used, and standing for the Prayer for the Church. They kneel for the Confession and Absolution, and stand during the Sursum Corda and Preface. They say the Sanctus with the celebrant, and kneel when he (not the choir) have ended it. They kneel for the Consecration and rise after the Elevation of the Chalice, remaining standing during that which follows. They may sit after the Ablutions until the Post-Communion Prayer, for which they stand; and at the Gloria they may sit, as at the Creed, if the celebrant does so. They kneel for the Blessing and stand for the Last Gospel.

When standing they face the altar during prayers and when the celebrant is speaking (or intoning) alone, as for example during the Preface, or the intonation (not the rest) of the Creed or Gloria: at other times the two sides face each other.

386. The singers, if seated in choir, follow these same rules with one great exception, namely that they are not expected to sing while kneeling or sitting. Consequently they must stand during the Preparation, as they will be engaged in singing the Introit, and do not kneel until they have finished

the Sanctus. They sing the clause of the Creed *Et Incarnatus* standing, and should properly make a rapid genuflection at its close.

387. On weekdays (not being feasts) of Advent and Lent, on Ember Days and Vigils, and in Requiems, all kneel for the Collects and Post-Communion Prayers, and after the Consecration remain kneeling until the *Agnus Dei* is begun.

388. It has to be admitted that the strict observance of these rules of posture is not very usual; in particular it is often customary to kneel for all prayers, and during the whole time that the Blessed Sacrament is on the altar (except during the Gloria if the Ablutions are deferred). But these customs, however common, are not correct.

THE FUNCTION OF THE CHOIR.

389. The function of the choir at Mass is to sing the following portions of the service, which remain the same whatever may be the degree of ceremonial used:

The various responses during the service and the *Amen* following the prayers: they sing these if the prayer or versicle has been sung, but say them if said; in particular it ought to be noted that the *Amen* following the blessing should never be sung unless in response to a bishop's blessing; the congregation should join with them in all these responses:

The invariable musical parts, namely, the *Kyries*, the Creed (if the Mass requires it), the *Sanctus* and *Benedictus qui venit*, the *Agnus Dei*, the *Gloria in excelsis* (again if the Mass requires it); in these their duty is as much to lead the singing of the congregation as to sing them themselves:

The four varying musical sections, namely, the Introit, the Gradual with whatever follows it, the Offertory-antiphon, (often called the Offertory sentence) and the Communion-antiphon; in which the congregation do not join.

It is not forbidden for the choir to sing other pieces of music, particularly at the Offertory if the liturgical text is not sufficiently long to cover the action; but it is much to be doubted whether the modern practice of substituting hymns for the varying musical parts of the Mass adds to the dignity of the rite.

390. It may be noted how this modern practice of using popular hymns in place of the proper introit, etc., together with the custom of singing the Creed, etc., to long anthem-like settings, completely reverses the old functions of choir and people, by which the choir sang the variable parts of the Mass, and the people, led by the choir, sang the unvarying parts.

THE CONGREGATION AT MASS.

391. It may again be emphasised that the congregation are present at Mass to take their share in the offering of that Holy Sacrifice, and not to be mere spectators. Some have chosen to do this by saying their own prayers, or making their own meditations, during its course; but, while this is not forbidden, it is surely better for them to join in the words of the service and not only in its general spirit.

392. It may truly be said that the congregation are not under the instructions of the Master of Ceremonies, and that therefore they are to a large extent free to choose their own postures. The Prayer Book contents itself by directing that the people are to stand for the gospel and kneel at Communion, and by an obvious inference to kneel at the general Confession; and naturally they will wish to kneel from before the Consecration until the Ablutions.

At sung Mass the people usually conform generally to the posture of the choir; they may sit during the sung Creed and Gloria if the celebrant does so (having first recited it privately themselves), and this is often useful when a lengthy musical setting is rendered; but many consider that it is better for the music to be such that the people can join in.

At low Mass the people usually kneel throughout except for the gospel and Creed, though there is ample precedent for sitting for the epistle; but if this is found to be too tiring, some relaxation by sitting (except during the Confession and Absolution, and while the Blessed Sacrament is on the altar) would not be considered unseemly.

393. At Low Mass it is permissible for the congregation to join with the priest in saying aloud all those parts of the service which would be sung by the choir at a sung Mass. This practice is very common as regards the invariable portions of the service, such as the Creed and Gloria, and indeed it is greatly to be encouraged as demonstrating openly the people's part in the Offering; the lack of familiarity with them and the practical difficulties will usually prevent them joining in reading the variable parts such as the introit; but there would be no objection to their so doing if circumstances permitted.

THE BISHOP AT MASS.

THE BISHOP CELEBRATING.

394. There are three differences in the Eucharistic Rite when the celebrant is a bishop, namely (1) the bishop washes his hands, as at the lavabo, after the ablutions; and (2) in Masses in which the *Gloria in excelsis* is said, the form of Salutation

before the collect for the day (but at this point only) is changed to *Peace be unto you*; the usual response *And with thy spirit* is made; (3) the blessing is given in the episcopal manner with the triple sign of the cross.

395. Except in Requiem Masses, a bishop-celebrant does not put on the maniple with the other vestments, but waits until after the absolution *May the Almighty and merciful Lord* in the preparation has been said.

Low Mass.

396. With these differences a bishop may of course celebrate Low Mass in the same manner as would a priest, and he would probably do so normally in his own private chapel. But when he celebrates in the churches of his diocese, it is fitting that he should do so with the ceremonies proper to a bishop.

397. When the bishop celebrates in this manner, his part during the service, with the exceptions mentioned above, does not differ from that of a priest-celebrant; but he kneels to say his preparation before Mass and his thanksgiving afterwards at a faldstool before the altar, and he vests and unvests there and not in the sacristy.

398. The manner of serving however is different. There should be two servers, technically known as chaplains, one of whom should if at all possible be in Holy Orders. One attends to the book, much as would the M.C. of Sung Mass, and holds the bishop's hand-candle; the other, the second, attends to the sacred Vessels, as would the deacon of high Mass. When the bishop is in the centre of the altar, they attend on either side of him, the second on the right; but when the bishop is at one side, they are both on the outside.

399. The sacred Vestments for this service are prepared on the centre of the altar, and the chalice on the credence. But if neither server is in Holy Orders, the Vessels are prepared on the centre of the altar, and the vestments to the gospel side.

400. Bishops also have the right to torchbearers at Mass. They carry out their usual functions (no. 175); but it is they who wash the bishop's hands on the three occasions—before vesting, at the usual lavabo in the Offertory, and after the ablutions.

401. Some variations on these methods are not unknown. For example, a bishop may be assisted by one chaplain and two servers; and much will depend on what persons are available on any particular occasion.

402. When a bishop celebrates Low Mass, it is permissible to light four candles on the altar.

High Mass.

403. The liturgical books do not contemplate a bishop celebrating a Mass with music otherwise than with full ceremonial: it can therefore only be suggested that, if he wished to do so, he would use the ordinary ceremonial of a sung Mass, with the addition of the usual episcopal insignia of the crosier (if he is the bishop of the diocese) mitre, and hand-candle, the bearers of which would of course be in attendance.

404. The full ceremonial when the bishop of the diocese sings high Mass is known as high Mass at the throne; it is so called because the Bishop, after censing the altar at the introit, does not remain at the altar, but goes to his throne at the gospel side of the sanctuary, and takes the service standing or sitting there until after he has read the Offertory sentence: the remainder of the service he takes at the altar. In this rite he is assisted by the deacon and subdeacon of the Mass, an assistant-priest and two assistant-deacons, four chaplains for the crosier, mitre, book, and candle, two masters of ceremonies, and the usual thurifer, two acolytes, and torchbearers. Except in Requiems, seven candles burn on the altar.

405. When the bishop who celebrates is not the bishop of the diocese or the archbishop of the province, he does not use the throne, but for the first part of the service is at a faldstool at the foot of the altar steps at the epistle side, so placed that when the bishop sits he faces down the church. His attendants are the same as above, except that he has no assistant-deacons, nor chaplain for the crosier.

MASS IN THE PRESENCE OF THE BISHOP OF THE DIOCESE.

High Mass.

406. The Bishop presides solemnly at High Mass; it is then that he is "present" in the meaning of the rubric, and gives the Absolution and Blessing. He may preside on occasions of great importance in cope and mitre, in which case he is censed after the celebrant at the introit and Offertory, and instead of the celebrant after the Gospel: or on lesser occasions he may wear simple rochet and chimere, in which case he is censed only at the Offertory.

At Low and Sung Mass.

407. A kneeling desk (and if necessary a chair) is provided for the Bishop: at Low Mass this should be before the altar; but, if space does not permit, and always by custom at sung Mass, it may be placed at the gospel side of the Sanctuary.

The bishop arrives after the celebrant and leaves before him. In the preparation the celebrant says in the Confession *and to you most reverend father* instead of *you brethren*; he

stands turned somewhat towards the Bishop; if the Bishop is kneeling before the altar, he is at the gospel side facing the epistle side.

After the gospel the book is taken to the Bishop; he and not the celebrant kisses the opening words of the Gospel.

408. The Bishop should not properly wear cope and mitre, this being reserved for his attendance at solemn high Mass: but in practice he will often do so, more especially in parish churches, when the visit of the bishop is a rare occasion and one for all possible solemnity. Similarly he should not properly give the Absolution or Blessing, but in practice for the same reason he often does so.

MASS IN THE PRESENCE OF THE ARCHBISHOP OF THE PROVINCE.

409. When the Archbishop is present outside his actual diocese all is done as before the bishop of the diocese, except of course that, being outside his own diocese, the Archbishop will not carry his crosier, but he will have his archiepiscopal cross borne before him throughout his province.

410. In the cathedral churches of his suffragans the archbishop uses a throne specially erected on the epistle side of the Sanctuary; he does not use the throne of the Bishop of the diocese. The archbishop gives the blessing in the presence of the Diocesan if the latter is not himself officiating; if he is officiating, he should ask the archbishop to give the blessings; if the archbishop prefers not to do so, the Bishop then gives them himself.

MASS BEFORE OTHER BISHOPS.

411. Bishops, other than the bishop of the Diocese or archbishop of the Province, should not preside at Mass celebrated by a priest. They sit in an appropriate seat in choir as the first of the clergy. This seat should strictly be on the gospel side at the east end of the choir stalls, and outside the altar rail; but often considerations of a practical nature require the seat to be on the gospel side of the sanctuary; in this event it should not be raised on steps nor draped to resemble a throne (no. 104).

Such visiting bishops should not properly wear cope and mitre but choir habit (no. 202); they are incensed at the Offertory only (with three double swings) after the celebrant (who also receives three swings) as the first of the clergy in choir; the same rule applies to the Magnificat at solemn Evensong.

They should not give the Absolution or Blessing, as they are not "present" (i.e. presiding) in the meaning of the rubric; but often in practice they are asked to wear cope and mitre and

to give the blessing; and this widespread custom cannot be regarded as completely incorrect in parish churches where the visit of any bishop is an event of importance.

412. A bishop not in his robes, sitting in the congregation, is not ceremonially noticed, as he is not presumed to be recognised.

413. If, however, a bishop, other than the Bishop of the diocese or Archbishop of the province, is given leave to occupy the throne, then the celebrant and not the bishop presides, and gives all the blessings (e.g. of incense) during the service: and the bishop takes part in the following manner:

(1) He does not recite the Preparation with the celebrant, but does so with his own Assistants at the Throne:

(2) After the Gospel he (not the celebrant) kisses the book.

(3) He is incensed with three double swings; and at the Offertory only if he is not in cope and mitre:

(4) He kneels before the altar from the Sanctus to the Elevation:

(5) He gives the blessing of the people at the end of the service, unless the Bishop of the Diocese is also present.

TYPES OF MASS.

Low Mass.

414. Low Mass is the term used for a Mass celebrated with the minimum of ceremonial; there is but one server; two candles only are lighted on the altar. But if the Parish Mass (no. 419) is a low Mass, then it is permissible to light four candles; and two servers may attend. Usually there is no music at a low Mass: in any event the priest does not sing his part, nor, usually the choir theirs.

SUNG MASS.

415. The term "sung Mass" is used in the first place to denote a simple form of Mass with music. The priest sings his part of the service (no. 368), and the choir all theirs, but the ceremonial is still of the simplest—in fact it is the same as at low Mass, except that six candles may be lighted; there are certain differences in regard to the preparations on the altar; and it is very usual for two servers to assist at this Mass.

This type of Mass is very common in churches where a sung Mass forms the principal Sunday service, but where no elaborate ceremonial is desired; and it is often known by the term *Missa cantata*.

SUNG MASS WITH INCENSE.

416. This is a more elaborate form of sung Mass, in which incense and portable lights are used; the celebrant is assisted by a M.C., a thurifer, two acolytes, and, if desired, two or four torchbearers: it is in fact a high Mass without deacon and subdeacon: and it is the form very commonly used for the chief Sunday service in churches where incense is used but a full high Mass is not possible.

HIGH MASS.

417. High Mass is, historically, the normal rite for the Eucharistic liturgy: in it the celebrant is assisted by a deacon and subdeacon, M.C., thurifer, two acolytes and, if desired, two, four, or six torchbearers; incense and portable lights and of course singing accompany the service.

PONTIFICAL MASS.

418. The term "Pontifical Mass" implies simply a Mass the celebrant of which is a bishop. In practice the term is almost always confined to high Mass ("Pontifical high Mass"); and of this there are two forms: the first, "Pontifical high Mass at the faldstool", is high Mass celebrated by a bishop not having jurisdiction; the other "Pontifical high Mass at the throne", is a somewhat more elaborate form used by the bishop of the diocese (or archbishop of the Province); though the Bishop may permit many (though not all) of its ceremonies to a fellow-diocesan.

PARISH AND PRIVATE MASSES.

THE PARISH MASS.

419. The term "Parish Mass" is used in three different senses:

(1) The name means properly that Mass which is celebrated in Parish churches on Sundays and Holy Days in obedience to the requirement that the people of the Parish shall have a Mass in their Parish church on these days. It may therefore be described as the principal Mass in Parish churches on Sundays and Holy days; normally it is celebrated with the greatest degree of ceremonial usual in the particular church; but it may be, and often is on week-days in small churches, a Low Mass. It is the Parish Mass in this sense which is preceded by such functions as the Palm Sunday blessing of palms.

(2) The term is occasionally used to denote the Mass celebrated on Sundays and certain other days by a parish priest with intention for his flock (no. 596). This use arises from the

fact that in churches served by a single priest with but one Mass on such days, it was necessarily the Parish Mass (in the first sense) which was so celebrated. But nowadays it is fully recognised that a priest other than the parish priest may celebrate the principal Mass; the latter saying another Mass for this intention.

(3) The term "Parish Mass" is often used loosely and in a purely non-technical sense to denote a sung Mass celebrated at about 9.30 a.m. on Sundays, at which the congregation generally receive Communion, as opposed to one sung at about 11 a.m. at which few, if any, of the congregation make their communions.

THE CONVENTUAL MASS.

420. A "Conventual Mass" is a Mass celebrated in religious Houses whose members are bound to the daily recitations of the Divine Office, as part of the corporate worship of the Community in obedience to their statutes or Rule. Similarly, a "Capitular Mass" is one celebrated in accordance with the statutes of a Cathedral or Collegiate Church (which has a "Chapter").

PRIVATE MASS.

421. A "Private Mass" is, in the technical sense of the term, any Mass which is not the Parish Mass in parish churches, or the Conventual Mass or Capitular Mass in places where they are ordered, irrespective of the size of the congregation which may attend. Thus, in a church where the principal (Parish) Mass is celebrated comparatively late on Sunday mornings, the familiar "8 o'clock" service is technically a private Mass, even though a very large congregation may attend: and indeed in parish churches most week-day Masses are, in this sense, private Masses.

An example of this may be seen in the rubrics of Palm Sunday, where it is directed that the gospel of the triumphal entry shall be read at the end of all "private" Masses, the obvious intention being that it should be read whenever it has not been read in the blessing of palms: every Mass therefore not preceded by this blessing is here described as a "private" Mass.

422. In a non-technical sense, however, the name is often used to denote a Mass celebrated by a priest out of his own devotion, and not to satisfy the needs of members of his congregation, and of which no public notice has been given. It may be here added that when such Masses are celebrated, the presence of at least one person beside the priest (often the server) is

required; it is not permissible to celebrate except in the most exceptional circumstances (no. 423) without a congregation of at least one.

SOLITARY MASS.

423. A "Solitary Mass" is a Mass at which there is no single person present except the actual celebrant; such a proceeding is quite contrary to the mind of the Church, and is never permissible under normal circumstances.

Two cases however arise in which a priest is justified in so celebrating without any congregation at all:

(1) While a priest must not begin a Mass if there is no single person present to join with him in the offering, he need not, and indeed should not, abandon the service if, having started with at least one person, he later (and even before the Offertory) finds that all have left the church and he is alone; if this happens, he should continue the service to the end.

(2) It is not unknown for missionaries travelling in completely heathen parts, to be given permission by their bishop to celebrate solitary Masses, if necessary, so that they may not be entirely deprived of Communion during their travels.

It has also been held in some places that on a Sunday or Holy Day of Obligation (no. 298) a priest who can neither get any congregation nor attend Mass in another church would be justified in celebrating a solitary Mass rather than fail at least to be present at Mass on such days: but it is doubtful if this would obtain universal approval.

Should a priest have to celebrate in this way without any one at all to answer, he must make all the responses himself: and he must omit no part of the service—for example, he must not omit the blessing on the ground that there is no one there to bless.

"MASS OF THE DAY" AND VOTIVE MASSES.

MASS OF THE DAY.

424. Mass is said to be "of the day" when the collect, epistle, gospel, etc., are those appointed for the day, Sunday, feast, or fast which the Kalendar directs to be observed on that particular day. Thus, for example, on Easter Day the "Mass for the day" means the collect, epistle, gospel, etc. for Easter Day; on St. Gregory's Day, those appropriate to that feast. On week-days for which no collect, epistle and gospel are provided, the Mass of the day is that of the previous Sunday.

VOTIVE MASSES.

425. A Votive Mass is a Mass in which the collect, epistle, gospel, etc., are not those appointed for the day, but those appropriate to the intention for which the Mass is being celebrated. Such Masses are not permitted on very many days of the year.

NUPTIAL MASS.

426. A nuptial Mass is a Mass celebrated as part of the rite of a wedding, in which the nuptial blessing over the newly-married couple is given in the course of the Mass (no. 1121ff), the special collect, epistle and gospel being used.

REQUIEM MASSES.

427. A Requiem Mass (so known from the first word of the introit in the latin) is a Mass celebrated with intention for the repose of the faithful departed, either in general or for some particular soul or souls. Again, such Masses are not permissible on many days in the year; details will be found in nos. 562—568. The rite of a Requiem Mass differs considerably from that of other Masses, in particular in that the Creed, Gloria, and blessing are never said, and the text of the *Agnus Dei* is changed.

OTHER TERMS.

428. *Mass of the pre-sanctified* is a service, once common on week-days (and still in use in Lent in the Eastern Rites and in the Ambrosian Rite in the diocese of Milan), but now, apart from these exceptions, celebrated on Good Friday only. It consists of the ante-communion, followed (without any form of Consecration) by the Communion, in present-day practice of the celebrant alone, from the Sacrament consecrated at a previous Mass.

429. *Midnight Mass* is a Mass celebrated in the very first hours of the day. Such a service is now, apart from extraordinary circumstances, permitted only in the first hours of Christmas morning: it is not permitted on other days (not, for example, immediately following a watch-night service on New Year's morning). It may be noted that Easter Mass which has come to be celebrated on Easter Eve was not originally a midnight Mass in this sense (no. 845).

430. *Dry Mass* (*missa sicca*) was a form of service common in the middle ages in which a devotional service was cast into the form of a Mass, with collect, epistle, gospel, etc., but of course without any Canon, Consecration, or Communion. Such a form is now only found in the Office of the blessing of palms on Palm Sunday.

431. *Song Mass* was a manner of celebrating Mass, common until recent times but now not allowed, which was in fact a low Mass celebrated practically inaudibly, but at which the people sang hymns or other popular forms to foster devotion. It is now understood that, if there is singing at a low Mass, it must be those parts which would be sung at high Mass; and hymns and similar pieces must not interrupt the rite of the Mass.

THE STRUCTURE OF THE MASS.

432. We read in the Gospels that Our Lord Jesus Christ, "in the same night that He was betrayed", took bread, and blessed, and brake, and gave it: and these four actions, known liturgically as the Offertory, the Consecration, the Fraction, and the Communion, form the nucleus of the Eucharistic Rite. This central section is preceded by a service of prayers and lessons, and followed by a short thanksgiving; this whole being itself preceded by a Preparation and Introduction and concluded with a dismissal.

In the history of the Rite there have been four families of liturgy, two in the Eastern Church—those of Antioch and Alexandria, and two in the West—the Roman Rite, and the so-called Gallican Rite. This last has almost disappeared in practice, being now found only in the Ambrosian Rite in the diocese of Milan and in the Mozarabic Rite at Toledo.

The liturgy of the English Prayer Book is of the family of the Roman Rite. The pre-Reformation use of Sarum was but that rite as used in the diocese of Salisbury (it was spreading throughout the country): from this was derived the Liturgy of 1549: and the present Rite (that of 1662) comes from this through the books of 1552 and of Queen Elizabeth.

433. It will make for clarity if the Order of Mass from the Book of 1662 is set out in detail, placing alongside it other details which do not appear in it, but which it is necessary to mention, either because they are often used in practice or proposed for insertion, or because mention of them is needed for the sake of clearness. Such parts which are not in the Liturgy of 1662 are printed in *italics*.

THE MASS OF THE CATECHUMENS.

The Preparation:

The Invocation.

Psalm 43 with its antiphon.

Mutual Confession and Absolution.

Four versicles and responses.

The Lord's Prayer and Collect for Purity.

The Introduction:

The Introit.

Kyrie Eléison with or without the decalogue.

*Prayer for the King.

The Prayers and Lessons:

Salutation.

Collect(s) for the day.

The Epistle.

The Gradual, etc.

The Gospel:

The Salutation.

Announcement *with response.*

The Gospel.

The Creed.

The Sermon.

THE MASS OF THE FAITHFUL.

The Offertory:

Salutation.

The Offertory sentence, sung during

The Offering of the Host and Chalice.

The censuring of the Oblations, etc.

The lavabo or washing of hands.

The Offertory (or Secret) prayers.

The Prayer for the Church Militant.

The Communion Devotions:

The Exhortation.

The General Confession.

The Absolution and Comfortable words.

The Consecration:

Salutation.

Sursum Corda.

Preface.

Sanctus and Benedictus qui Venit.

†Prayer of humble access.

The Prayer of Consecration.

The Prayer of Oblation.

The Lord's Prayer with introduction.

The Fraction:

The embolism of the Lord's Prayer.

The Act of Fraction during this prayer.

* The Prayer for the king is strictly the first of the collects; but its place before that of the day is unfortunate, and it is therefore perhaps better considered for practical purposes as a part of the introduction.

† This prayer forms no part of the Consecration, and should rightly be put, either with the Communion Devotions, or else before the Communion itself.

The Communion:

*Salutation.**Agnus Dei.**Kiss of Peace.*

The Communion of priest and people.

The Communion-antiphon.

The Thanksgiving:

Salutation.

Prayer of Thanksgiving.

The Gloria:

The Gloria in excelsis.

The Dismissal:

*Salutation.**Dismissal Verse.*

The Blessing.

The last gospel.

434. It would seem that in early days the manner of celebrating Mass corresponded to what is commonly called a High Mass; that is, the priest was assisted by other ministers and choir; and each had their own part in the service. Thus, the celebrant read the prayers, the deacon and subdeacon (gospeller and epistoler) the lections, while the choir were responsible for the musical parts, and the congregation had their share also. But as in the process of time the number of Masses increased, it became impossible to celebrate each so fully; and hence came the development of Low Mass, that is to say, a Mass in which there was no singing, and the ceremonial was reduced to a minimum. This in its turn has reacted on the ceremonies of High Mass, in that the present ceremonial of that service requires the celebrant to read at the altar all those parts of the service that would be read by the assistant-ministers or sung by the choir.

It yet remains true, however, that the Mass is essentially a co-operative service, that is to say, one in which each group has their own part to fulfil, and each part is different from that of the others. Thus, the priest has his own part, his assistant ministers theirs, and the servers, choir and people each another,—the priest to officiate, the deacon and subdeacon to assist him and to read the lessons, the servers to assist on the ceremonial side, the choir to sing—in particular those parts of the service which vary day by day, and the people to join them in singing the invariable portions.

It may well be emphasised that the people have a definite part to take of the offering of the service, joining it with their prayers and—as far as may be—voices; they should, as has been

well put, pray the service, not just pray at the service; finally, let them remember that they are a congregation and not merely an audience.

THE RITE IN DETAIL.

THE PREPARATION.

435. The prayers said at the beginning of Mass, and forming strictly the celebrant's private devotions, are known by this name. They are said by the priest standing "humbly afore the midst of the altar", i.e., at the foot of the steps in the middle.

The form of preparation consists of the Invocation *In the Name of the Father, etc.*, the 43rd psalm with the antiphon before and after *I will go unto the altar of God, even unto the God of my joy and gladness* said alternately with the server or assistant-ministers; mutual confession and absolution introduced by the versicle *Our help is in the Name of the Lord* with its response *Who hath made heaven and earth*; four versicles and responses leading up to the Lord's Prayer and the collect for purity.

436. The 43rd psalm and the repetition of the antiphon *I will go* are omitted in Requiems, and on Sundays and such week-days as are not feasts from Passion Sunday until Maundy Thursday both inclusive.

437. If the priest is celebrating without a server, or under other circumstances when he must say this preparation without anyone responding to it, it suffices for him to say the confession once only.

THE INTROIT.

438. The Introit is the opening anthem of the Mass. Originally a processional entry, it is now begun as the celebrant reaches the altar steps.

The Introit consists of an antiphon, one verse of a psalm, the *Gloria Patri*, and the antiphon repeated. The *Gloria* however is omitted in Requiems and in Masses of the season (not feasts) from Passion Sunday until Maundy Thursday inclusive.

439. There would seem to be no doubt that the use of the introit, as also of the gradual, the Offertory-antiphon, and the Communion-antiphon are permissible in view of the widespread and unchallenged custom of allowing hymns and anthems to be sung during services: if it is permissible to sing them, there would seem to be no valid objection to the practice of reading them at Masses without music. Properly and desirably they are read aloud; but considerations of a pastoral nature will no doubt in practice override this.

440. It should be noted that at sung Masses, when the choir sing the introit (or other piece of music at this place) the celebrant reads the introit to himself at the altar: and this same principle applies also to the gradual and whatever goes with it, the Offertory sentence, and the Communion-antiphon.

THE KYRIES.

441. The rite of 1662 orders the recitation of the ten commandments with the *kyrie* farced as a response. A common modern practice is to read Our Lord's summary of the Law, with one farced *kyrie* as its answer; this practice is however open to grave objection in that it introduces a preliminary Gospel into the rite, and it is therefore to be hoped that this practice will rapidly fall into desuetude.

This objection, however, does not apply to the saying of the decalogue, which in a measure corresponds to the ancient Old Testament lection.

442. Frequently and commendably the ninefold *kyrie* is said or sung in this place; this is indeed the ancient use. When this is done *Lord have mercy* (or *Kyrie eléison*) is said or sung three times, then three times *Christ have mercy* (or *Christe eléison*), then again three times *Lord have mercy* (or *Kyrie eléison*). The correct manner of saying this is for the priest and the server to say each sentence alternately throughout the ninefold form.

THE PRAYER FOR THE KING.

443. This prayer is nowadays very frequently omitted in this place, particularly when the decalogue has not been recited. If it is said, it should not be treated as one of the collects of the rite, taking by its place precedence of the collect of the day: it is better said as a prayer by itself, though, strictly, it is the first of the collects.

THE COLLECTS.

The Salutation.

444. The collect for the day is introduced by the "salutation." The priest, turning to the people at the midst of the altar says (or sings) *The Lord be with you*; the response is *And with thy spirit*.

When a bishop is the celebrant, in Masses in which the *Gloria in excelsis* is to be said (but in these Masses only), the form of salutation is changed to *Peace be unto you*.* The same response is made.

* This form of salutation is used at this point in the service only.

The Endings.

445. At Mass the collects are given the full ending. This is as follows:

(1) The ordinary form is *Through Jesus Christ thy Son our Lord: who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end.*

(2) If Our Lord has been mentioned in the first part of the collect, then is said *Through the same thy Son Jesus Christ our Lord, etc.*

(3) If our Lord is mentioned at the end of the petition, the ending is *Who liveth and reigneth with thee in the unity, etc.*

(4) If the collect is addressed to Our Lord, it is ended *Who livest and reignest with God the Father in the unity of the Holy Ghost ever one God, world without end.*

(5) In the very rare case when the Father has been mentioned in a collect addressed to Our Lord, is said *Who livest and reignest with the same God the Father in the unity, etc.*

(6) Whenever the Holy Ghost has been mentioned in a collect, then is said . . . *in the unity of the same Holy Ghost, etc.*

(7) In the single occasion (Trinity Sunday) of a collect addressed to the Blessed Trinity, is said *Who livest and reignest one God, world without end.* But it may be noted that in the latin Missal this same collect is regarded as being addressed to the Father, and is therefore ended *Through Jesus Christ, etc.*

These endings are used to conclude the first and last collects (when more than one are said) only. The second, and any other intermediate collects if more than three are said, have no conclusion of their own; but at the close of the petition the next collect is begun immediately.

The Introduction and Response.

446. The form "*Let us pray*" is used to introduce the collects, both here and elsewhere. It is said, however, before the first and second collects only; if more than two are said, then, as has been explained above (no. 445) all those after the first are run together, under one *Let us pray*, and with one conclusion.

447. *Amen* is responded to all collects after the conclusion. It is not of course said after a collect which has no ending, but is run into the next.

The Number of Collects.

448. ONE collect only is said on the following days:

(a) On Christmas Day; the feasts of the Circumcision and the Epiphany; Easter Day and its Monday and Tuesday; Ascen-

sion Day; Whitsunday and its Monday and Tuesday; Trinity Sunday*; the feast of Corpus Christi:

(b) on all other festivals of first or second class, greater or lesser double rank (including greater double octave days) unless a commemoration has to be made:

(c) on Palm Sunday; Maundy Thursday; Good Friday; Easter Even; Whitsun Even:

(d) on Christmas Eve unless it falls on Sunday (when commemoration is made of the fourth Sunday in Advent):

(e) in all solemn Votive Masses, if no commemoration (no. 546) is to be made.

449. Two collects are said:

(a) on any of the above days on which one commemoration is required to be made:

(b) on Sundays within octaves, unless some commemoration additional than that of the octave has to be made:

(c) on Passion Sunday, and daily, except on Palm Sunday, until Wednesday in Holy Week inclusive:

(d) on Wednesday to Saturday, both inclusive, in Easter and Whitsun weeks:

(e) on all occasions when commemoration is made of a feast of double rank, (unless of course a second commemoration is to be made).

450. THREE collects are said:

(a) on ordinary Sundays, and on the Vigil of the Epiphany, unless commemoration is to be made of a double feast, or octave:

(b) on occasions mentioned above if two commemorations are to be made:

(c) on all days of semidouble or simple rank, and on days within octaves other than Easter or Whitsun:

(d) in ordinary Votive Masses, whether sung or said.

451. In Masses of simple rite, five, or even seven collects may be said at the celebrant's discretion.

Collects ordered by the Bishop.

452. Such collects are said in addition to all the other collects required; they may however, but need not, form the third collect "at the celebrant's choice."

* Unless, as in the Roman Rite, commemoration is made of the first Sunday after Pentecost.

Collects in Requiem Masses.

453. On the occasion of a death or burial, the third, seventh, and thirtieth days after, and on anniversaries, one collect only is said. On other occasions three are used, namely, (1) that collect appropriate to the commemoration; (2) a second collect for the departed at choice; (3) the collect for *all* the faithful departed. In Masses said for all the faithful departed the collects are (1) for departed bishops and priests; (2) for founders and benefactors; (3) for all the faithful departed.

Conjoined First Collect.

454. On certain rare occasions, the chief of which is a Mass of thanksgiving, a second collect is added to the first under one ending, in similar manner to the common running together of the second and third collects.

Supplementary Collects.

455. The additional collects to be said on days of semidouble or simple rite to bring the number up to three are as follow:

In Advent, and until Candlemas (2) of our Lady; (3) for the Church or for the bishops: *

From Candlemas until Shrove Tuesday (2) for the saints' prayers, (3) at the celebrant's choice.

In Lent until Passion Sunday (2) for the saints' prayers, (3) for the living and departed.*

From Passion Sunday to Wednesday in Holy Week, and from Wednesday to Saturday in Easter Week (2) for the church or for the bishops (no third)*.

From Low Sunday until Whitsun Even (2) of our Lady, (3) for the Church or for the bishops.

From Trinity Sunday until Advent (2) for the saints' prayers, (3) at the celebrant's choice.

On vigils, and within the octaves, of our Lady, and of All Saints (2) of the Holy Ghost, (3) for the Church or for the bishops.

On all other vigils and during all other octaves (2) of our Lady (3) for the Church or for the bishops:

In ordinary Votive Masses (2) the collect of the day, (3) that which would have been said second in the Mass of the day.

* For the use of the Advent Sunday and Ash Wednesday collects during Advent and Lent respectively see notes on these seasons.

If it is desired to use only collects from the Prayer Book, the following should be used:

Of the B.V.M.—In Advent, the collect for Lady Day; from Christmas to Candlemas, the collect of Christmas Day; at other times, the collect for St. Barnabas' Day, substituting *The Blessed Virgin Mary for thy Holy Apostle Barnabas*.

For the Church—the collect for Trinity xvi.

For the bishops—the collect from the Consecration of bishops.

For the saints' prayers—the collect *Assist us mercifully, O Lord, etc.*

Of the Holy Ghost—the collect for Whit-Sunday.

For the living and departed—the collect for Trinity xxi.

456. On certain days a series of lections is provided, each with its own collect preceding it. When this occurs, the first of these collects is to be regarded as the collect for the day, and it is this one which is used when one only (as e.g. when a commemoration only is made) is needed.

THE LECTIIONS.

457. The lections at Mass normally number two, namely the epistle and the gospel. The former is read by the subdeacon at high Mass, the latter by the deacon. At low and sung Mass they are both normally read by the celebrant; but it is permissible at sung Mass for the M.C. or other suitable person (not necessarily in holy Orders) to read the epistle; the gospel, however, must always be read by one at least in deacon's Orders.

458. At high Mass, when there are assistant ministers to read these lections, the celebrant also reads them privately at the altar, as he does the introit, etc. (no. 440)—the epistle while the subdeacon is reading it publicly, and the gospel while the choir are singing the gradual. Should some text occur in either of these lections at which a reverence is to be made (nos. 463 and 480), the celebrant does not make it while reading privately.

459. On certain occasions, notably at the Ember seasons, there are several lections provided in addition to the gospel; in this case the last of these is the epistle proper.

THE EPISTLE.

460. The epistle is read (chanted) at high Mass by the subdeacon: and if in special circumstances a lay-reader is given permission to act as subdeacon, he may read the epistle as part of his function. At low Mass, and at sung Mass without

assistant-ministers, the epistle is read by the celebrant himself, without removing the book from the altar. But at a sung Mass, if there is present another cleric or reader, it is permissible for him to read the epistle, standing in the place where the subdeacon would stand; but he does not receive the blessing at the end: this practice, however, is not very usually adopted.

The formulas of announcement and conclusion.

461. The epistle is announced *The epistle is written in the . . . chapter of the epistle of (Paul the Apostle) to , beginning at the verse*. If however it is not taken from the epistles themselves, then the announcement is *The portion of scripture appointed for the epistle*, or, more neatly according to the proposals of 1928, *The lesson is written.* In the latin rite the announcement is simply *The lesson from (the epistle of Saint Paul the Apostle to)* without specifying chapter and verse.

462. At the end of the epistle the reader says (without chanting at a sung Mass) *Here endeth the epistle*: the latin rite directs the response *Thanks be to God*; if this is made, the formula *here endeth* would not be used. This response is made at high Mass only after the celebrant's private reading of the epistle.

Reverences during the Epistle.

463. On Palm Sunday and in Masses of the Holy Cross, when the same epistle is read, all kneel during the words *at the Name of Jesus under the earth*; the reader himself however only makes a rapid genuflexion as he begins the passage; he does not read it on his knees. At high Mass too the celebrant, according to the usual rule, does not kneel while reading the words privately, but only when the subdeacon chants them aloud.

The place of reading the Epistle.

464. At high Mass the subdeacon is directed to go to the centre and reverence the altar before and after chanting the epistle. O'Connell in "The celebration of Mass" points out that this custom is quite meaningless if the subdeacon merely comes back to the same place where he was standing before to sing the epistle. It must therefore be concluded that, since the rubrics assume that this reverence should invariably be made, they imply that the epistle should be read at a place some distance from the altar—outside the altar-rail.

At sung or low Mass, when the celebrant reads the epistle himself, he must needs do so facing the altar, for the simple practical reason that usually the missal is too heavy to hold in one's hands.

THE GRADUAL, ALLELUIA, TRACT, AND SEQUENCE.

465. Normally, *two* chants are sung after the epistle (or read at low Mass), this being a relic of the time when two lessons were regularly read at this point. The principal exceptions are when many lessons are still read, and on week-days of Advent, Septuagesima, Lent, Vigils, and Ember Days.

The Gradual.

466. The gradual itself is the first chant, and consists of two verses, usually from the psalms. It is replaced by the Great Alleluia in Eastertide.

The Alleluia

467. The Alleluia follows the gradual at all times except from Septuagesima until Easter. It is omitted on weekdays (not being festivals) in Advent, on vigils and on Ember Days. It consists of the word *alleluia*, *alleluia* repeated (the singers adding the *jubilus* to the melody), a verse, and *alleluia* (with the *jubilus*) repeated.

The Tract.

468. The Tract replaces the Alleluia from Septuagesima until Easter Day; but it is said only on Sundays, festivals, Mondays, Wednesdays, and Fridays in Lent, and in such Votive Masses as are allowed in that period. It consists as its name suggests, of a psalm, or part of a psalm, sung *tractim*, i.e. straight through. A tract is also used in Requiem Masses.

The Great Alleluia.

469. The great alleluia is used daily from the Saturday in Easter week until the Saturday in Whitsun week, both inclusive, though a shortened form is used in the Mass of the Rogations. It is rendered as follows: the word *alleluia*, *alleluia* repeated (with the *jubilus*), a verse; *alleluia* again (to a different tune, with its *jubilus*), a second verse, and a final *alleluia* (to the second tune, with *jubilus*).

The Sequence.

470. The sequence is a hymn sung after the Gradual and alleluia; its place is after the alleluia-verse and before the final alleluia. At the end is sung *Amen. Alleluia*. In Requiems, and after Septuagesima if a sequence, is by special rule sung in this season, it follows the Tract, and the final *alleluia* is not sung.

The latin rite gives only five sequences, namely, *Victimæ Paschali* for Easter; *Veni Sancte Spiritus* for Whitsun; *Lauda*

Sion for Corpus Christi; *Dies Irae* for Requiems; *Stabat Mater* for the feasts of the seven sorrows of our Lady. The rules provide for the sequence to be sung in all Masses on the feasts and through the octaves of the given feasts (except that *Lauda Sion* is not used on the first Sunday after Trinity); a sequence may however be omitted at low Masses on the days within octaves other than Easter or Whitsun. *Dies Irae* is to be used at all sung Requiems, and read at all Requiems without chant at which one collect only (no. 453) is to be used; at other Masses the celebrant may omit it if he will.

Reverences.

471. All kneel during the singing of the verse *Help us, O God of our salvation* in the Lent tract, and at the verse *Come Holy Ghost etc.* in the Whitsuntide great alleluia; at low Mass the celebrant genuflects while reading these verses.

THE GOSPEL.

The Procession to the Gospel.

472. A procession to the reading of the gospel has been a noteworthy part of most rites. In the East it is known as the "little entrance" and in the Antioch and Byzantine rites it forms the principal ceremonial feature of the Mass of the Catechumens. In the old Roman rite it was one of the two points in the Mass (the other being the entry of the celebrant) at which ceremonial was used for its own sake. The symbolism of the procession going forth to the proclamation of the gospel is obvious.

473. In present-day use this procession takes the following form. First, the celebrant, accompanied by the subdeacon, reads the gospel privately (no. 458), while the deacon lays the gospel-book on the midst of the altar. Then incense is blessed; the procession forms up before the altar while the deacon kneels to say a short prayer preparatory to this duty of his office; he rises, kneels before the celebrant for his blessing, which is given in the words *The Lord be in thy heart and in thy lips, that thou mayest worthily and meetly proclaim his holy gospel*. He rises, and the procession, after reverencing the altar, goes to the place at some distance from the altar where the gospel is to be read. There the subdeacon stands with the two acolytes with their candles, one on either side of him; they face south: the deacon comes to stand before the subdeacon, facing north, with the M.C. on his right and the thurifer on his left. He gives the book to the subdeacon to hold; and so announces and sings the gospel.

At the end, the deacon at once indicates with his open hand to the subdeacon the beginning of the text of the gospel; the

subdeacon at once, and without making any reverence whatever anywhere, takes the book to the celebrant who kisses the opening words of the text. Meanwhile the others return to the sanctuary in procession in the order in which they came; and on arriving reverence the altar, the M.C. goes aside and receives the book of gospels back from the subdeacon; the acolytes retire to their places; the deacon, with the thurifer at his side, from the midst of the altar steps, censes the celebrant.

474. The same general ceremonies, though in rather different places, take place if a bishop is the celebrant: and if the bishop is presiding, he, and not the celebrant, blesses the incense and deacon; and at the end kisses the book and is censed, provided that he is wearing cope and mitre.

475. At a sung Mass with incense there is a miniature procession in that the book is taken to the gospel side of the altar by the M.C., while the thurifer and acolytes cross with him and attend near the book. At low Mass the procession can be nothing more than the transference of the book from one side of the altar to the other; originally the celebrant himself (who is here acting as deacon) was instructed to carry the book, reverencing the altar with the book (never genuflecting to the reserved Sacrament) as he passed the middle: but now it is considered correct for the server to carry the missal across, and the other custom is quite obsolete. In either case the celebrant reads the gospel facing north-east (that is, as near to facing north as is practicable with the book on its desk on the altar), and with joined hands: he reads so, not as in the epistle for practical reasons, but because here there is a ceremonial reading at which he who reads does not also hold the book.

476. In Requiem Masses the deacon is not blessed before the gospel; there is no procession to or from its reading, but the M.C. leads the deacon, subdeacon and acolytes to the place; neither incense nor portable lights are used, and at the end the celebrant does not kiss the book.

477. During the reading of the gospel all stand, facing him who reads, wherever he may be. If a bow or genuflection has to be made, all do so towards the book, except the celebrant and M.C. of High Mass, who do so towards the altar.

The Announcement and Conclusion.

478. He who is to read the gospel first says or sings *The Lord be with you* facing the book (not the people) and not extending his hands; after the response he announces *The Holy Gospel is written in the . . . chapter of (Matthew), beginning at the . . . verse*; meanwhile he signs the cross with his thumb on the opening words of the text in the book, and then on his forehead, lips and breast: all present make these three signs on

themselves simultaneously. The choir respond *Glory be to Thee, O Lord*.

In the latin rite, the formula of announcement is simply *The continuation* (or, if appropriate, *beginning*) of the *Holy Gospel according to (Matthew)*, without mentioning chapter and verse. In any case, in the Prayer Book form, it is desirable not to repeat the word *Gospel*.

479. At the close, the response is *Praise be to Thee, O Christ*. This is made by the server at low Mass, by the M.C. at sung Mass, and by the subdeacon at the close of the celebrant's privately-read gospel alone; it is not made after the public reading at high Mass. There is no authority, apart from local custom and the book of 1928 for *singing* the response at the close.

Reverences during the Gospel.

480. All kneel when the following passages in the Gospel are read:

- (1) On Christmas Day at *The Word was made Flesh*;
- (2) On the Feast of the Epiphany, and throughout its octave, at *They fell down and worshipped him*;
- (3) On the Wednesday after the fourth Sunday in Lent, at the words *He worshipped Him*;
- (4) In the Passion-gospels in Holy Week at the words *He gave (yielded) up the ghost*.

It should be noted that a genuflection is not made when these words are read on other occasions in the Gospel, as for example when the words *He gave up the ghost* occur in the Gospel of the Votive Mass of the Passion.

For the special rules for the passion-gospels in Holy Week reference should be made to no. 835ff.

THE NICENE CREED.

481. At low Mass the celebrant begins *I believe in one God*, and continues to the end, the people by universal custom joining in at *the Father Almighty, etc.* All bow at the words *Jesus Christ and together is worshipped*: all kneel (the celebrant genuflecting only) while saying the words *And was incarnate . . . made man*. It is proper for the server to remain kneeling throughout the Creed, but the congregation stand.

482. At a Mass with music the celebrant always intones the opening clause *I believe in one God*, whether or not the musical setting contains these words, and then, with his assistants, continues to recite the Creed in a low voice, bowing at the usual places as he comes to them, and genuflecting as he says *and was incarnate, etc.* Having concluded this recitation he

goes at once to sit at the sedilia, so as to avoid having to stand throughout a possibly lengthy piece of music. He should endeavour to be seated before the choir begin *and was incarnate*. While these words are being sung he bows without rising from his seat, removing his biretta, but on Christmas Day at all Masses (not on the Sunday in the octave) and on Lady Day (i.e. the day on which the Mass of that day is said) he kneels with his assistants in front of his seat. At *together is worshipped* he uncovers and bows slightly.*

The use of the Creed.

483. The Creed is said on all the following occasions, even if only a commemoration is made of them:

- (1) on all Sundays;
- (2) in the Masses of the last Sundays after Epiphany and Trinity when these are used up in the last week of those seasons;
- (3) in the Masses of the First Sundays after Epiphany, Ascension, and Trinity, said *during* the octaves of Epiphany, Ascension and Corpus Christi respectively;
- (4) on all Feasts of Our Lord, including those of the Sacred Heart, Holy Cross, and Precious Blood;
- (5) on all feasts of the B.V.Mary, the Angels, St. Joseph, of the Apostles, of the Evangelists, of St. Mary Magdalene, of Doctors of the Church, and of All Saints;
- (6) on the feasts of the Dedication of a church, and of the patron and title;
- (7) throughout the octaves of any of the above feasts which have them;
- (8) in all solemn Votive Masses.

484. The Creed is never said in the Masses of the following days:

- (1) in the Mass of the preceding Sunday said during the following week, except in the rare cases mentioned in (3) above;
- (2) on the Friday before Whit-Sunday (unless of course some feast requiring the creed occurs on that day);
- (3) on weekdays in Lent, Ember Days and Vigils;
- (4) on the feasts of the Nativity and Beheading of St. John the Baptist, unless either of these days happens to be the patronal festival or falls on a Sunday or within an octave requiring the Creed;
- (5) in feasts of Martyrs, Confessors, Virgins, and Holy Women, of however high rank, unless the particular feast is the

* He will presumably still be reciting the Creed at the altar when the choir sing *Jesus Christ*.

patronal festival or falls on a Sunday or in an octave having the Creed;

- (6) in the Mass of the Rogations, even when it may happen on April 25 to be sung on a Sunday;
- (7) in ordinary Votive Masses, whether sung or low;
- (8) never on feasts of simple rank or on octave days of the same rank, even when in honour of one of the saints noted in (5) of no. 483.
- (9) never in Requiems.

485. It is more correct to regard the Creed as being added to the service on certain days rather than being omitted on certain lesser occasions. The latter view may at first seem the more natural, but it arises probably from the fact that on most occasions when large congregations attend Mass the Creed is directed to be said.

486. It is said that the Creed is ordered to be used on the days when it is peculiarly appropriate, namely:—

(1) On feasts of which mention is made therein—Sundays, which are the weekly memorial of the Resurrection; feasts of the Godhead; of Our Lord; of the B.V.Mary; of the angels, who are implicitly mentioned in the words *all things . . . invisible*; of St. Joseph, on account of his part in the Incarnation; of the Apostles, to whom definite reference is made in the words *Apostolic Church*; on the Dedication festival of the church, because the church made with hands is the type of the *one holy Catholic and Apostolic Church*:

(2) On feasts of those who taught the faith of the Creed—the Evangelists; the Doctors of the Church; St. Mary Magdalene, who was the “apostle to the apostles” on Easter morning:

(3) On certain feasts which are allowed this privilege on account of their intrinsic dignity—the feasts of the Patron Saint (of the church, diocese, city, nation) and the feast of the Title of the church.

The Creed is not said on the feasts of the Nativity or beheading of St. John the Baptist, for he is a saint of the old dispensation.*

487. Examples may be given of the above:

(1) The Creed is said on May 1, 2 and 3; the feasts of SS. Philip and James, St. Athanasius, and the Finding of the Holy Cross each have the Creed in their own right as being feasts of Apostles, of a Doctor of the Church, and of Our Lord respectively.

* Compare St. Matthew, xi, 11.

(2) The Creed is not said on the Nativity of St. John the Baptist, as noted above, but it is said on this day if it falls on a Sunday (for a Sunday has the right to the Creed) or is the Patronal festival (which feast as such has the Creed); and it is always said on the Baptist's octave day because it falls within the octave of SS. Peter and Paul the Apostles.

(3) The Creed would *not* be said in the following Masses because the solemnity in each case is of simple rite, although the commemoration would seem to require the Creed: the Mass of an Ember day or Rogation Monday said within an octave of a feast having the right to the Creed; a private Votive Mass (no. 548) said within such an octave; the Mass of the previous Sunday said within such an octave.

THE SERMON.

488. The sermon or homily has from the very earliest days been a part of the Eucharistic rite; evidence of this is to be found so early as the Acts of the Apostles (ch. xx. 11); it is a profound mistake to regard its use at this point as due to Protestant influences or as a sop to modern prejudice. Originally, and at present in the latin rite, placed after the gospel, its place after the Creed seems to be due to the use of the latter being regarded as in itself an explanation of the gospel.

A sermon at this point of the service should be of the type which can be described as a homily; it should be designed for the edification of the faithful; strictly, its subject should be the Gospel for the day (the "homily on the gospel") but no one would nowadays seek to confine the preacher to this subject alone.

489. Since the sermon, so regarded, forms an integral part of the rite, the celebrant, if he is the preacher, need not remove his chasuble or maniple (or similarly at high Mass the deacon or subdeacon their vestment and maniple); but, if the address is to be delivered from the pulpit, it is very useful to remove them on the grounds of practical convenience.

490. A sermon of a different type to this—for example, one designed to announce and explain some coming ecclesiastical event, or a missionary describing his work in the mission-field—ought not to be delivered at this point of the service, but after the last gospel. A sermon at a Requiem, which naturally often partakes of the nature of a funeral oration, ought always to be preached after the last gospel.

THE OFFERTORY.

491. The Offertory, as a new section in the order of Mass, is introduced by the salutation *The Lord be with you*, to which the usual response is made. In the latin Mass the celebrant then

says *Let us pray*, but adds no prayer; this would seem to be a relic of the Great Intercession, which was once said at this point.

The Offertory is probably the least satisfactory part of the rite of the Mass as usually carried out. The offering of the sacred elements on the altar passes almost unnoticed, and the offerings of the people have no obvious connection with it. The present trend of liturgical development strongly favours making much of the Offertory-act, and associating the alms of the congregation with the oblations on the altar, thus in modern guise going back to the old custom whereby the faithful brought their offerings (in kind) and received them back consecrated in Holy Communion.

This ought not to be confused with the Sarum "Offertory procession", in which the sacred elements, prepared beforehand, were brought to the altar at this point; for this preparation at a previous stage spoils the true meaning of the Offertory.

The Offertory Antiphon or Sentence.

492. The familiar Offertory Sentence is really the anthem sung by the choir while the Offertory-act is taking place; it is not an exhortation to generosity. Originally, like the Introit, it varied day by day; the Prayer Book gives a selection of sentences having nothing to do with the Church's seasons. When this sentence is not sung by a choir, the celebrant reads it (without chanting on a note); it is quite unnecessary to read (or sing) more than one sentence; but if, as is commonly the case, the reading or singing does not take up the whole of the needed time, some hymn or anthem is usually sung in addition.

The Offertory Act.

493. The Offertory-act is made as follows:

The celebrant takes sufficient hosts (if they are not already on the altar) and offers them:

He then pours into the chalice sufficient wine and a small quantity of water (at High Mass the deacon and subdeacon do this) and offers it:

He then blesses the whole of the oblations together:

(If incense is being used, then follows the censuring of the oblations, altar and priest):

The celebrant washes his hands, saying psalm xxvi, 6-end with gloria:

He then says another prayer of offering.

The Offertory or Secret Prayers.

494. Following on the above order, the latin rite directs the priest to say, turning to the people and at once back again, *Brethren pray that this my sacrifice and yours may be acceptable*

to God the Father Almighty. One of the assistants replies *The Lord receive this sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of His whole church.* The priest quietly says *Amen*, and goes on to say in a low voice the so-called secret prayers. These collects vary day by day, and always correspond in subject, number, and order, with the collects before the epistle.

Though these prayers are not represented in the Prayer Book, there is such a prayer in the Coronation rite; some think that the Prayer for the Church Militant takes their place.

The Collection of Alms.

495. The rubrics of the Prayer Book direct that a collection of alms be made at Mass, and that they are to be offered at the altar before the Offertory-act begins. So to wait makes an awkward pause, and, if the congregation is large, unduly prolongs the service. It is therefore not unusual in practice for the celebrant to proceed with the Offertory while the collection is being taken, and to interrupt it in order to present the alms.

Probably the most satisfactory method is for the offerings of the people to be collected by their representatives during the first part of the Offertory-action, and brought to the altar to be associated with the sacred elements there offered in the prayer mentioned at the end of no. 493.

Sometimes the sacred elements themselves are brought to the sanctuary by representatives of the people; and this serves yet further to emphasise the people's part of the Offertory.

In any case care ought to be taken not to over-emphasise the collection of money as against the oblation of the sacred elements, lest the impression be given that the former is the principal feature of the Offertory; and this point is the more important in that the action at the altar is in itself less noticeable than the taking of the collection.

THE PRAYER FOR THE CHURCH.

496. The moment immediately preceding this prayer is not the point for announcing biddings; such should be given at the place directed by the rubric for notices; or (as is often convenient at a low Mass) before the service begins, so that the people may have them in mind through the whole Mass.

If the celebrant has not used the formula *Brethren pray, etc.* (no. 494), he may turn to the people while saying *Let us pray*, turning back again as he says *for the whole state, etc.* The words *militant here on earth* are sometimes in practice omitted. The prayer itself is said through without any pauses or interruptions.

497. In the revised (1928) form of the prayer a petition is offered for the bishop by name (*N. our bishop*). A priest-celebrant here always names the bishop of the diocese in which he is celebrating, whether or not this is his own ordinary. Any bishop however when celebrating, whether or not he is the diocesan, in place of *N. our bishop* says in a lowered voice *me thy unworthy servant*. The same applies to the naming of the bishop in the Canon (no 512).

THE COMMUNION DEVOTIONS.

498. The short Exhortation, Confession, Absolution, and Comfortable Words are often conveniently known by this title. The fact that there is no provision for their omission at any time recognises that the Communion of the people is a proper part of the rite, and not a feature inserted when required. In practice however, though without specific authority, these devotions, or at least the exhortation, are often omitted when it is anticipated that only the celebrant will communicate.

It should however be noted that at least the Confession and Absolution must be said if there are to be any communicants at all, however few, from the people.

499. The priest should not himself lead the confession, but remain standing while the server (or deacon) with the congregation if they, as is usual, join in, recite it. If there is no server, arrangements should be made for one of the intending communicants to lead its recitation.

500. Proposals for revision of the rite, including the book of 1928, often insert here the Prayer of Humble Access; and this has the merit of placing this prayer, which is a communion devotion, alongside the others; its place in the Prayer Book breaks up the intimate connection between the Preface and the Prayer of Consecration.

THE PREFACE.

501. The Preface is so called because it is the introduction to the Consecration itself. It begins, as a new section of the Mass with *The Lord be with you* and its response, leading to the dialogue *Lift up your hearts, etc.*; then follow two unvarying paragraphs beginning *It is very meet...* and *Therefore with angels* respectively, between which on numerous occasions a third paragraph is inserted; the whole concludes with the *Sanctus*.

Proper Prefaces.

502. The special third paragraphs for various occasions are the "Proper Prefaces", and the whole three are then known together as the "Preface for (the occasion or season)". For

example, when the special Christmas section is added, the whole is known as the "Preface of Christmas". On the many days for which no proper preface is provided, only the two fixed paragraphs are used, and these alone are called the "Common Preface".

503. The Prayer Book (1662) provides the following proper prefaces, the commonly adopted titles being given:

- (1) that of Christmas (or the Nativity) for use on Christmas Day and daily until and including the feast of the Circumcision;
- (2) that of Easter, for use on Easter Day and daily up to and including Low Sunday;
- (3) that of the Ascension, for use on that feast and throughout its octave, i.e. until the following Thursday inclusive;
- (4) that of the Holy Ghost, for use on Whit-Sunday and until the following Saturday;
- (5) that of the Holy Trinity, for use on Trinity Sunday.

504. The proposed revision of 1928 gave an extended use for some of the above prefaces, and added many others:

- (1) the Christmas preface is used until the Epiphany;
 - (2) the Easter preface is used throughout Eastertide, i.e. until Ascension Day;
 - (3) the Ascension preface is used after the octave until Whit-Sunday.
- Moreover (1), the Christmas preface, is used, with a slight variation in text, on the feasts of the Purification and the Annunciation B.V.M.: and there are new prefaces for:
- (6) the Epiphany and its octave;
 - (7) Maundy Thursday, used also on the feast and through the octave of Corpus Christi; and in Masses of the Blessed Sacrament;
 - (8) for the feast of the Transfiguration;
 - (9) of Saints, used on feasts of Apostles and Evangelists, and also on the feasts of the Nativity of St. John the Baptist and All Saints;
 - (10) for the feast of the Dedication of a church;
 - (11) the Sunday preface, for Sundays not otherwise provided for.

505. The Roman Missal has prefaces for the same occasions as the Prayer Book (1662), though with varied text, and extends their use, and adds others as follows, the numbers as above being used for the corresponding preface in this rite for the sake of clarity, even though the text may differ:

- (1) the Christmas preface is used until the Epiphany unless the occasion require another preface of its own; and is also used on the feasts of the Transfiguration and of the Holy Name, and on the feast, and throughout the octave of Corpus Christi, and

in votive Masses of the Blessed Sacrament; and on the Purification B.V.M.:

- (2) that of Easter is used, unless another preface is required, until Ascension Day;
- (3) that of the Ascension is used in the Friday after the octave;
- (4) that of the Holy Ghost is used on Whitsun-eve, and in Votive Masses of the Holy Ghost;
- (5) and (11) the Trinity preface is used in Votive Masses of the Blessed Trinity, and also forms the Sunday preface for those Sundays which have none of their own;
- (6) the preface of the Epiphany, as above;
- (12) the Preface of Lent, used from Ash Wednesday until the Saturday before Passion Sunday inclusive;
- (13) that of the Cross, used from Passion Sunday to Maundy Thursday inclusive, and on feasts and in Votive Masses of the Holy Cross and the Precious Blood;
- (14) the Preface of the B.V.Mary, for use on all her feasts, and votive Masses, except the Purification;
- (15) that of St. Joseph, for use in his feasts and votive Masses;
- (16) that of Apostles, used on feasts of Apostles and Evangelists, but not other saints;
- (17) that of the Sacred Heart, used on the feast and in Votive Masses of this mystery;
- (18) that of Christ the King, used on this feast and in votive Masses thereof;
- (19) that of the dead for use in Requiems.

506. It will be seen that neither of these amplifications provides a proper preface for Michaelmas Day, nor does the latin rite provide one for All Saints' day, nor St. John the Baptist's day, nor for the Dedication of a church.

The Use of Proper Prefaces.

507. (1) When the Mass being celebrated has a proper preface appropriate to it, this preface is used: thus, on Christmas Day, that of Christmas is said; on St. Peter's day, that of Apostles; on an ordinary Sunday, the Sunday preface. The only exception is on St. John's day (December 27), when by special rule the Christmas preface is used, and not that of Apostles.

(2) If the Mass has no proper preface, but a commemoration to be made has one, then the preface of the commemoration is said: thus, if Michaelmas Day falls on a Sunday, the Sunday preface is said; if St. Dunstan's day falls in the octave of the Ascension, the Ascension preface is said.

The preface of the B.V. Mary is however not said in Masses of the Advent season, as when an Ember day falls within the octave of the Conception.

(3) Similarly, if there is no prior commemoration requiring a proper preface, the preface of an octave is said even if the commemoration of the octave (as regards collect, etc.) is omitted: thus, in a church dedicated to St. Matthew, in which the preface of Apostles would be said throughout the octave, this preface would be said on Michaelmas Day, though the collect of St. Matthew's octave would not be said.

(4) Failing any of these, the preface of the season is said, as for example, the Easter preface on all feasts not having a preface of their own in that season.

However, the preface of Lent is not used on solemn feasts of Our Lord (e.g. the Dedication festival of a church) during that period.

(5) If no proper preface is required in any of these ways, the common preface is used. It should also be noted that the preface of the dead is not said in Masses in which a commemoration only of the departed is made, but only in actual Requiems.

THE SANCTUS.

508. Though the *Sanctus* is logically part of the Preface, it is of universal custom for the choir to sing it, and the people to join in saying it.

509. The *Benedictus qui venit* is the conclusion of the *Sanctus* and should be said or sung as part of it; it is not proper to defer the singing of this until after the prayer of humble access. At low Mass it should be said in its entirety by both priest and people, and not treated as a versicle and response. When the *Benedictus* is used in this way as part of the *Sanctus*, *Amen* ought not to be used at the end of the latter.

THE CANON.

510. Though strictly the term Canon (or anaphora) of the Mass embraces the whole of the consecration section, including the preface, in practice the word is used to denote the prayer which surrounds the Consecration-act. After the *Sanctus*, a prayer leads up to the Words of Institution, and then a further prayer of offering leads us to the final *Amen*, the whole being concluded by the recitation of the Lord's Prayer; intercessions had their place in it.

The first English Canon (1549) therefore contained the prayers (in this order, though with rather variant texts) which we now commonly call the Prayer for the Church, the Prayer of Consecration, the Prayer of Oblation, and the Lord's Prayer. Modern proposals for revision of the Canon generally make no

attempt to replace the Prayer for the Church, for this would tend to make the Canon somewhat too lengthy; but there is widespread agreement that the replacement of the Prayer of Oblation and the Lord's Prayer in their proper places, with or without some changes of text, is desirable.

Many priests indeed in practice say the Prayer of Oblation and the Lord's Prayer so, either aloud or quietly as part of their private preparation for Communion, though with what authority is another matter; in these notes notice has been taken of this custom, in view of the common practice and the probable trend of revision.

511. The prayer of humble access is no part of the canon, (see no. 500), in spite of its position here. The priest when he kneels to say this prayer should not sink on his knees against the altar, but should step back and kneel on the edge of the footpace.

The Intercessions in the Canon.

512. An early development of the Eucharistic Canon was the introduction into it of intercessions. This is still to be found in the Roman Canon, which indeed has the only intercessions in the Mass in it; the practice of the Book of 1549 made what we commonly call the Prayer for the Church Militant a part of the Canon.

Following this ancient precedent, it is often customary for the celebrant to pause for a few moments before beginning the Prayer of Consecration to recall by name those whom he would "remember at Mass", as the common phrase is; it is usual here to recall the intention with which the Mass is being celebrated.

Those who follow somewhat closely the Latin custom recall here the names of the *living* for whom they would pray, remembering the departed after the consecration when they have passed the words *grace and heavenly benediction*.

The Prayer of Consecration.

513. It is obvious that this prayer, the most solemn part of the rite, should be said with especial care and reverence, and without any semblance of shouting; and in particular the actual Words of Consecration ought to be said slowly and with especial devotion, though without pausing between the words. It does not of course follow that they need be said inaudibly.

The Manual Acts.

514. The Manual acts during the Consecration prayer are as follows. First (though these actions are traditional and not formally prescribed by the Prayer Book) the celebrant may

spread his hands over the Host and Chalice together at *Hear us O merciful Father*; then sign the cross over them three times at the words *creatures of bread and wine*, and once each over the Host and Chalice respectively at *Body and Blood*.

When consecrating both the Host and the Chalice he takes the Host (or paten) or the Chalice into his hands at *took bread* or *took the cup*; he makes a small sign of the cross over either when he says both times *given thanks*; he bows over the altar to say the actual words of Consecration *THIS IS MY BODY WHICH IS GIVEN FOR YOU* and *THIS IS MY BLOOD... REMISSION OF SINS*: having concluded, in each case, the words *remembrance of me*, he at once genuflects, elevates the Host (not the paten) or the Chalice as the case may be, and then, replacing them on the altar, again genuflects. He thus genuflects four times in all during the Consecration-act.

The Prayer of Oblation.

515. Supposing some revised Canon to be used, the celebrant, after concluding the Consecration, goes on with the Prayer of Oblation (or its corresponding version); it is very customary to couple it to what has gone before with the word *Wherefore*. He may, if he will, pause for a moment after the words *heavenly benediction* to recall the names of the departed whom he would remember.

The last words of the prayer *World without end* must be said in a loud voice, so that all the congregation may be able to join in the *Amen* which follows.

The use of the Prayer of Oblation in its present text at this point in the service has been the subject of strong criticism, on the ground that it fails to express that which Christians have been accustomed to say at this moment. Those who use the prayer as it stands do so, not because they necessarily regard this criticism as invalid, but because they consider it desirable, if not necessary, not to go beyond the wording of the rite of 1662.

The Lord's Prayer.

516. The Canon concludes with the recitation of the Lord's Prayer. The celebrant introduces it, saying *Let us pray. As Our Saviour Christ hath commanded and taught us, we are bold to say: Our Father*, etc. In the latin rite the celebrant alone says the prayer, as far as *into temptation*, the choir and people answering *But deliver us from evil*, to which the priest quietly adds *Amen*. In all the proposed revisions of the Prayer Book however, this prayer is said (after the opening words *Our Father*) by priest and people together, and the doxology *For thine is the kingdom, etc.*, is added.

THE FRACTION.

517. At the close of the Lord's Prayer the priest makes the Fraction, i.e. breaks the consecrated Host: (at the words *he brake it* in the consecration the Host is not broken in half, but a slight rent is made in It, but not so as to divide It): the latin rite provides a prayer (the embolism of the Lord's Prayer) to be said meanwhile.

The Fraction is made thus. Holding the Host over the chalice (not the paten) the priest divides It in half from the top downwards; then, placing the half in the right hand upon the paten, he breaks a small particle from the other half, which he at once places with the other on the paten: the small partical he retains in his right hand, presently to place It in the chalice.

This placing of a fragment of the consecrated Host into the chalice is a relic of the *Sancta*. It was customary in the early Roman Church for the Pope at his Mass to send to his suffragan bishops portions of the Broken Bread, which they placed in the chalice at theirs; and similarly a portion was set aside to be placed in the chalice at the Pope's next Mass: thus symbolising the essential oneness of the Sacrament. The present-day commixture then brings home the same truth, that the Sacrament is the same, whenever and wherever it may be celebrated.

THE COMMUNION.

The Salutation.

518. Like the other sections of the rite, the Communion is introduced by a salutation, though this time in the slightly differing form *The peace of the Lord be always with you*: the usual answer *And with thy spirit* is made; having said this the priest immediately places the particle of the Host which he has broken into the chalice.

The Agnus Dei.

519. This anthem is sung to cover the time of the celebrant's communion; like all other pieces of singing, it is also said by the priest, (and recited by him at low Mass). The prayer *O Lamb of God, that takest away the sins of the world, have mercy upon us* is sung twice; then the invocation is repeated a third time with the petition *Grant us thy peace*.

In Requiem the words of the petitions are changed; on the first and second times of singing is said *Grant them rest*, and on the third *Grant them rest eternal*.

The Kiss of Peace.

520. This very ancient ceremony follows before the priest's communion; its use however is practically confined to high Mass;

only in special circumstances is it given in Masses with simpler ceremonial. When given, it takes the form of the exchange of an embrace, and not of course of an actual kiss.

The Kiss of peace is preceded by the prayer for unity (*O Lord Jesu Christ, who didst say to thine apostles...*) said privately by the celebrant; and this prayer is always said, except in Requiem, even when the kiss of peace is not to be given; then it practically forms one of the celebrant's prayers in preparation for his communion.

The Priest's Communion.

521. After praying privately for a short space (the latin rite provides two short prayers to be said) the priest makes his communion, receiving himself in both kinds before anyone else, however exalted in rank. He makes his communion standing, not kneeling, for the *all meekly kneeling* of the rubric, interpreted in the light of history and custom, does not apply to the celebrating priest; and as he receives the Precious Blood, he consumes the Particle of the Host that was placed in the chalice.

The Communion of the People.

522. At low Mass the server always communicates first, even before any clergy. Clergy who may be present as such (i.e. robed, and not as simple members of the congregation) wear surplice and stole while communicating.

In administering to the people the celebrant works from the epistle side to the gospel side, that is, in a normally orientated church, from south to north.

If there is present another priest or deacon to assist with the chalice, he wears (at a low Mass) surplice and stole of the colour of the Mass (but purple, according to a probable opinion, if the vestments are black). At a high Mass, the deacon administers the chalice, while the subdeacon attends on the celebrant's right hand.

If there are present, to help with a large congregation, two assistants beside the celebrant, then, either (1) the celebrant can administer the Hosts, and each assistant take a chalice, administering to alternate communicants: or (2) the priest and first assistant can administer at the altar-rail in the usual manner, while the other communicates a part of the congregation with both Host and Chalice at another altar.

If three assistants are available, then either (3) two altars can be used for the administration, as in (2), with two administrators at either; or (4) the priest and one assistant can communicate at one half of the altar rail, while the other two act in a similar manner, at the other half, working from the south to

the centre and from the centre to the north respectively: in this method it is necessary for the centre of the rail to be exactly marked lest any communicant be overlooked.

THE ABLUTIONS.

Their Place.

523. The rubric at the end of the Communion Office directs that any that remain of the Consecrated Gifts are to be consumed after the Blessing. Some, interpreting this strictly, consider that the taking of the Ablutions should be deferred until after the blessing (and last Gospel). Others hold that the intention of the rubric is not to assign the place for the Ablutions, but to ensure that the Blessed Sacrament is not taken away from the altar and put to profane uses, and take the Ablutions immediately after the Communion of the people.

The Ablutions Deferred.

524. If on accordance with the first interpretation, the taking of the Ablutions is deferred until after the blessing, then either of two courses is available. (1) the celebrant may arrange for none of the Consecrated elements to remain. In this case, he will carefully drain the chalice of any drops that may remain; place it upon the still extended corporal, and on the chalice the purificator, paten, pall, and chalice veil. Then, having washed his fingers in some small vessel provided for this purpose, he continues the Mass: he does not genuflect before the empty but unpurified chalice. The ablutions are taken, as below, after the last Gospel. (2) If the Blessed Sacrament is not entirely consumed, then, after the Communion, the priest will place the paten on or in front of the chalice, the pall upon the chalice (and paten), and then cover the whole with a fine linen cloth, somewhat resembling a second corporal, which he unfolds to cover the whole. The priest must, when this is done, remember to genuflect each time he arrives at or leaves the centre of the altar, and also not to turn his back upon the Blessed Sacrament. He washes his fingers, as noted above, before continuing the service.

The Method of taking the Ablutions.

525. At whatever place this is done, the method is the same. First, the priest carefully consumes all that remains of the consecrated Gifts, and, if he has not done so already, removes with his forefinger into the chalice any crumbs that may rest on the paten. Then he, at the centre, holds out the chalice over but not resting on the altar, and receives into it from the server or subdeacon a small quantity of wine. He consumes this; and then goes to the epistle corner (remains at the centre at

high Mass), while there is poured over his joined forefingers and thumbs first a small quantity of wine, and then immediately a larger quantity of water. He should not receive an ablution of water on the paten; nor should a celebrant other than a bishop receive a "lavabo". He then reassembles the sacred vessels.

It should be noted that, at whatever place the Ablutions are taken, the service is continued after the Communion at the epistle corner. It is not correct to say the prayer of Thanksgiving (or Oblation if said here) at the centre, even if the Blessed Sacrament remains on the altar.

THE COMMUNION ANTHEM.

526. The Communion-anthem is a sentence (like a second offertory sentence), and is the anthem sung during the Communion. The priest reads it after the Communion (and the Ablutions if taken here). Some such general sentences were provided under the name of Post-Communions, in the book of 1549. In the present Prayer Book the Lord's Prayer holds the place of the Communion-anthem, though of course its spirit and intention are quite different.

THE THANKSGIVING.

527. The Lord's Prayer, which in the present Prayer Book introduces the Thanksgiving, should not of course be repeated here if it has been said already in the Canon.

528. The Thanksgiving itself consists of one of the two prayers (of Oblation and Thanksgiving), introduced by the salutation *The Lord be with you*. The second of these is the more appropriate, but it is often felt that the former, if it has not been said in the Canon, ought not to be omitted altogether and is therefore said in this place.

529. In the Latin and the Sarum rites there was no fixed prayer here, but in its place were said one or more varying collects, corresponding, like the Secret Prayers, in subject, number, and order, to the collects before the Epistle. It is not unknown for additional collects to be added here after the prayer of Thanksgiving, either corresponding to the second and third collects of the Mass, or more general in substance. There would not seem to be any objection to this practice, but it needs to be noted that here and not after the *Gloria in excelsis* is the place for such prayers. They are to be said "before the Blessing"; but this rule has remained unchanged from the time when the Gloria was said early in the service and not at this point, so that after the prayer of Thanksgiving and before the Blessing indicated the same place; the rubric of the Ordinal of 1549 seems to make this clear.

THE GLORIA IN EXCELSIS.

530. In its present place the Gloria should be regarded as a concluding festival hymn of praise, and not as part of the thanksgiving for Communion; its original place was after the Kyries and before the Collect of the day. When it is used in its present place, care needs to be taken lest the balance of the service be spoiled: the obvious intention is that the service should work up to its climax in the Communion, and then die away with a short thanksgiving. There is now the danger that the climax will seem to come at the Gloria, particularly if an elaborate musical setting is sung. It is greatly to be hoped that in any revision of the Prayer Book the balance will be restored by putting the Gloria in its original place.

The Use of the Gloria.

531. The Gloria is said on the following occasions:

(1) on all Sundays, except those in Advent and from Septuagesima to Palm Sunday, both inclusive:

(2) on all festivals of any rank, however low, *except* the feast of the Holy Innocents when that is neither a Sunday nor the Patronal festival (but it is said when this feast does fall on a Sunday or is the patronal festival, and it is always said on the Octave day);

(3) throughout octaves when the Mass of the octave is being said:

(4) daily (except on the Rogation Mass) during Eastertide:

(5) on Maundy Thursday and in the so-called First Easter Mass on Easter eve:

(6) in solemn Votive Masses the colour for which is white or red:

(7) in ordinary Votive Masses of the angels (but in this ordinary votive Mass only).

A simple rule to remember, apart from votive Masses, is that the *Gloria* is said when the colour is white or red, and on green Sundays.

532. The Gloria is *not* said on other occasions, namely:

(1) on the Sundays whose colour is purple:

(2) in the Mass of the preceding Sunday repeated during the following week, except in the cases of (a) the Masses of the Sundays after Christmas, Epiphany, Ascension, Corpus Christi (and the Sacred Heart) repeated *during* the octave. (b) those of the Sunday after Christmas or first Sunday after Epiphany repeated after January 1st or after the Octave of the Epiphany respectively:

(3) in the purple Masses of Advent, Septuagesima, Lent, the Rogations, Ember Days and vigils:

(4) in solemn votive Masses whose colour is purple:

(5) in all ordinary votive Masses except that in honour of the angels:

(6) never in Requiems.

Simply then, the Gloria is not said with purple or black vestments, nor on green weekdays.

Reverences.

533. During the reciting of the Gloria a bow is made at *we worship thee, we give thanks to thee, Jesu Christ, and receive our prayer*. The celebrant and his assistants may go to sit after reciting the Gloria, as at the Creed, provided that the Blessed Sacrament does not remain exposed on the altar.

THE DISMISSAL.

534. Though in the Prayer Book the blessing alone constitutes this section, a form of more explicit dismissal is sometimes added, and the last gospel is read to conclude the whole service.

The Dismissal Verses.

535. These, when used, are said as follows. The priest first gives the usual salutation *The Lord be with you*, (the usual answer being made); the priest (the deacon at high Mass) then says the verse *Depart in peace* or, if the Gloria has not been said, *Let us bless the Lord*; in either case the response is *Thanks be to God*. In requiems however, in place of either of these is said *May they rest in peace* (always in the plural), to which is answered *Amen*.

Depart in peace (in latin the untranslatable *Ite, missa est*) is the old form for the dismissal of the congregation. The blessing is as it were an afterthought, and is not found, e.g., in the Sarum missal: it still, except when given by the Bishop, has a character of informality, in that it is said and not chanted.

The alternative dismissal verse, *Let us bless the Lord*, came into use for those occasions, mostly penitential days*, when the congregation did not then disperse, but stayed for other prayers, or for Vespers.

The Blessing.

536. Only a bishop should sing the form of blessing on a note; a priest says it always in the natural voice. The blessing is entirely omitted in requiems.

* But including at one time the Midnight Mass at Christmas, because the congregation stayed after this service for Lauds.

THE LAST GOSPEL.

537. This reading is so called in distinction to the former Gospel (of the day), and consists of the first fourteen verses of the gospel of St. John (in fact the Gospel for Christmas Day), which the priest reads at the altar as a conclusion to the whole Mass. It is announced exactly as is the Gospel for the day, but at the end the response is *Thanks be to God*. A bishop celebrant, it may be noted, does not read it at the altar, but recites it from memory as he goes to the place of unvesting, unless he has to read a proper last gospel from the book.

538. The ordinary last Gospel (St. John. i. 1-14) is always read except on the not very numerous occasions for which a proper or special one is provided. These occasions are as follows:

(1) On Christmas Day when the prologue of St. John has already been used for the gospel of the day, the gospel for the Epiphany (St. Matth. ii. 1-12) is read in its place.

(2) When any of the following occasions are commemorated, their gospel is read at the end of Mass, namely:

(a) any Sunday, except the fourth in Advent superseded by Christmas eve; and one occurring between January 2nd and 5th, which Sunday has no service of its own:

(b) the Octave day of the Epiphany, and any day in the Octaves of Easter and Whitsun:

(c) any of the following feasts, whose Gospels are "strictly proper", i.e. are actually about the festival itself:

(i) all feasts of Our Lord, including those of the Holy Cross and Precious Blood, but excluding that of the Dedication of a church:

(ii) the feasts of the B.V.Mary, except that of her Assumption:

(iii) those of the angels and archangels:

(iv) St. John the Baptist and St. Joseph:

(v) the Apostles, except St. Paul and St. Barnabas:

(vi) the Holy Innocents, St. Mary Magdalene, (and St. Martha if her feast is observed).

The gospel for the days within the octave of SS. Peter and Paul is only read as a last gospel on the first occasion of its being used in the octave; moreover a proper last Gospel is not read if the same portion has already been read, in whole or in part, for the gospel of the day. If two commemorations on the same day each require a proper last gospel, then that of the prior commemoration only is read.

539: All genuflect in the last Gospel when the text so requires, and therefore on most days at *The Word was made flesh*; the book or altar card is not kissed at the end.

THE RETURN TO THE VESTRY.

540. The latin rubrics direct the priest to begin his Office of thanksgiving, consisting of the *Benedicite, etc.*, as he returns from the altar. When this is done, he should not interrupt it to say a vestry prayer, but dismiss his assistants with a silent blessing or bow of thanks: and finally, "having given thanks to God for all things he departs".

VOTIVE MASSES.

541. A Votive Mass is a Mass other than that appointed in the Kalendar to be said on the day of its celebration, which is celebrated out of the devotion (*ex voto*, whence the name Votive) of the priest or those who arrange it, and at which a special collect, epistle, gospel, etc. are used. Such a Mass may be celebrated, for example, in honour of the Blessed Trinity, or one of the Persons of the Godhead, or one of the Mysteries of Our Lord; or in honour of a canonised saint; or in thanksgiving for some mercy, or to implore some blessing. Votive Masses may not be said on every day of the year, the actual details varying according to the importance of the occasion.

542. Votive Masses fall into five categories (1) solemn, (2) ordinary, (3) on a saint's own day, (4) at a wedding, (5) Requiems.

SOLEMN VOTIVE MASSES.

543. A solemn votive Mass (often known by its technical name as a Mass *pro re gravi*) is a Mass celebrated at the direction of, or at least with the permission of, the bishop on an occasion of public importance; that is to say, its intention must be the concern either of the people at large or at the very least of the whole congregation of the church of its celebration, and not that of the priest or a few individuals only. Properly it should be a high Mass; but less elaborate arrangements, and even the saying of a low Mass, are not in the last resort forbidden in case of lack of means.

Forbidden Days.

544. Solemn votive Masses may not be said on the following days:

- (1) Advent Sunday, Christmas Eve and Christmas Day;
- (2) the feast of the Epiphany;
- (3) Ash Wednesday and any Sunday in Lent;
- (4) any day in Holy Week;
- (5) Easter Day, Easter Monday and Tuesday, Low Sunday;
- (6) Ascension Day;

(7) Whitsun Eve, Whit-Sunday and the Monday and Tuesday in that week;

(8) (the feasts of the Sacred Heart and Precious Blood of Our Lord,) Trinity Sunday and the feast of Corpus Christi;

(9) the feasts of the Conception and Annunciation B.V.M., the Nativity of St. John the Baptist, St. Peter and St. Paul, the Assumption B.V.M., SS. Michael and all angels, All Saints, and All Souls; (St. Joseph);

(10) the Dedication, Patronal, and Titular festivals of a church, parish, or nation.

Moreover as a parish priest is required to provide his people with a Mass of the day on all Sundays and Holy Days, a solemn votive Mass may not be said as the only Mass on any of these days; if said it must be additional to the Mass of the day, and be celebrated by a different priest.

Again, one cannot be said on February 2nd as the only Mass if the blessing of candles takes place, for this ceremony must be followed by the Mass of the day; and similarly, a solemn votive Mass may not follow the Processional Litany on the Rogation Days.

545. Should a solemn votive Mass be ordered to be held on one of the prohibited days, the Mass of the day must be said, and the collect of the votive occasion be said after the collect of the day under one ending with it (no. 454). And even this is not to be done on Christmas Day, the Epiphany, the last three days in Holy Week, Easter Day, Ascension Day, Whit-Sunday, Trinity Sunday, Corpus Christi, (the Sacred Heart and Precious Blood) and All Souls' Day.

546. Commemorations are made in these Masses only of a second class feast (i.e. such red-letter Holy Days as permit these Masses to be said, and a few other feasts which rank with them, as given in no. 288); a Sunday; a day in the octaves of Christmas, the Epiphany, Easter, the Ascension, Whit-Sunday, and Corpus Christi; a weekday in Advent or Lent; a vigil, Ember day or Rogation Monday.

The Rite.

547. The rite in solemn votive Masses is as follows:

One collect only is said, except when one of the commemorations as given in no. 546 requires to be made;

The Creed is always said;

No sequence is sung;

The Preface is that proper to the Mass, and if there is no such appointed, the usual rules as in no. 507 are followed;

Gloria in excelsis is said except in those Masses in which the colour purple is used;

A proper Last Gospel is read if, but only if, a commemoration requires one according to the usual rules (no. 538).

ORDINARY VOTIVE MASSES.

548. Ordinary votive Masses (also known as "private") are votive Masses which are celebrated out of the priest's own devotion or at the request of others for a cause which is not necessarily of interest to the people as a whole. It is sufficient that they who arrange the Mass should have something about which they wish to pray: no special permission is required to say the Mass, but on the other hand the days upon which it may be said are much more circumscribed than is the case with solemn votives.

An ordinary votive Mass may be either high, or sung, or low; it should be emphasised that a votive Mass does not become solemn because it is celebrated with music.

Forbidden Days.

549. Ordinary votive Masses may not be said on the following days:

(1) any Sunday, including those anticipated on weekdays at the end of Epiphany and Trinity-tide, and a day on which the Sunday Mass is required to be said during the following week (no. 274);

(2) any feast of double rank (i.e. all red-letter and most black-letter festivals);

(3) within the Octaves of Christmas, the Epiphany, Easter, the Ascension, Whitsun and Corpus Christi (and the Sacred Heart);

(4) during the latter half of Advent, from December 16th to 24th;

(5) during the whole of Lent;

(6) on Ember Days, Vigils (even if only commemorated), simple octave days and Rogation Monday;

(7) on Rogation Tuesday as the Mass following the Processional Litany.

However, such Masses, *if sung*, are permitted on weekdays during Advent and Lent, except on Christmas Eve, Ash Wednesday, and in Holy Week; on simple octave days, on the Ember Days in September, on ordinary vigils, and on days when the Sunday Mass is resumed as of obligation in the following week, as well as on the other days when all such Masses are permitted.

The Rite.

550. The rite in ordinary votive Masses is as follows:

Three Collects are said, the first being that of the Mass, and the second and third those that would have been said first and second in the Mass of the day;

The Creed is never said, even if a commemoration would seem to require it;

The Preface is proper or common according to the usual rules;

Gloria in excelsis is never said except in the Mass "of the Angels";

A proper Last Gospel is read if and when a commemoration requires this (no. 538).

VOTIVE MASS OF A SAINT ON HIS OWN DAY.

551. Sometimes it is desired to make a commemoration of a saint whose name finds no place in the Kalendar. The Mass of such a saint may be said on a day recognised as his festival, provided that it is a day on which an ordinary votive Mass may be said (no. 549).

552. The rite is as follows:

Three collects are said, namely the three prescribed for an ordinary votive Mass;

The Creed is said or omitted according to the usual rules (nos. 483 and 484);

The Preface is that proper to the feast, if any, or that of a commemoration or season according to the usual rules (no. 507).

Gloria in excelsis is said;

A proper Last Gospel is read if a commemoration requires this (no. 538).

MASS AT A WEDDING.

Forbidden Days.

553. Rather more latitude is permitted in the use of the votive Mass "at a wedding" than with ordinary votives. The special collect, epistle, gospel, etc., may not be used on the following days:

(1) all Sundays;

(2) all red-letter Holy Days, and any other feasts observed as of first or second class rank;

(3) during the octaves of the Epiphany, Easter, Whitsun, and Corpus Christi;

- (4) on the Vigils of Christmas, the Epiphany and Whitsun;
- (5) on Ash Wednesday and during Holy Week;
- (6) on All Souls' Day;
- (7) as the only Mass on the Rogation days if the Processional Litany is sung.

On these days, if the nuptial blessing is to be given in the Mass, the Mass of the day is said, with commemoration of the Nuptial Mass. But this is forbidden on the last three days of Holy Week, and on All Souls' Day, when the nuptial blessing in the Mass is completely disallowed.

The Rite.

554. In the special votive Mass for use at weddings three collects are said, as in ordinary votive Masses (two if the Mass of the day would have one collect only); the Creed and *Gloria in excelsis* are not said; the preface in common unless an octave or season require a proper Preface; a proper last Gospel is read if a commemoration require one in accordance with the usual rules.

REQUIEM MASSES.

555. A Requiem Mass (so called from the first word of the introit in the Latin) is a Mass celebrated for the repose of the souls of the faithful departed, in which a special Collect, Epistle, Gospel, etc., are used: the rite of such Masses varies more greatly than is the case with other Masses.

Requiem Masses may be said for the repose of a particular soul or souls, or for all the faithful departed in general; on certain occasions they are prescribed to be said in the Kalendar; but very often they are said from the devotion of priest or people, in fact as votive Masses.

PREScribed REQUIEMS.

556. The occasions on which Requiems are directed to be said in the Kalendar are (1) All Souls' Day; (2) on the monthly commemoration of the departed; and (3) on their weekly commemoration.

All Souls' Day.

557. On All Souls' Day all Masses are to be Requiems; and every priest who celebrates on this day should say the Mass (the first if he celebrates more than once) with intention for all the faithful departed.

The Monthly Commemoration.

558. Outside Advent, Lent, Eastertide, and November, on the first day of each month on which the Mass of an ordinary feria is to be said (i.e. on which the service of the previous Sunday is to be repeated) and is not one of the special days when this Mass has to be said as of obligation (no. 274), the principal Mass should be a Requiem; and in other Masses on that day the collect "for all the faithful departed" should be said in third place, the usual third collect being said fourth. Thus on these days the Mass of the day is considered to be a Requiem; and this commemoration is made on the first free day of each month, irrespective of the day of the week on which it may fall.

The Weekly Commemoration.

559. Again outside Advent, Lent, and Eastertide, it is permissible to say a Requiem Mass as the Mass of the day on each Monday which is a feria, and on which the Mass of the previous Sunday is not required to be said as in no. 274. In non-Requiem Masses on these days the collect "for all the faithful departed" should be said as in the preceding note. It may be stated however that this weekly commemoration is a matter of permission rather than of obligation.

Similarly, on the first free day (i.e., day which is not a saint's day) in each week in Lent, a Requiem Mass may be said is desired.

In November.

560. During the month of November, in which the faithful departed are particularly held in mind, it is usual to celebrate Requiems on many, or indeed all, of the free days in the month after the octave of All Saints'.

SPECIAL REQUIEMS.

561. Requiems on particular occasions are divided into three categories, namely, (1) on the occasion of a death or burial; (2) anniversaries; and (3) ordinary or daily Requiems.

At a Funeral.

562. On the occasion of a death or burial a *single Mass* as a part of the funeral ceremonies may be said on any day except the following:

- (1) Christmas day and the feast of the Epiphany;
- (2) the last three days of Holy Week and Easter Day;
- (3) Ascension Day and Whit-Sunday;

- (4) Trinity Sunday and Corpus Christi;
- (5) the feasts of the Conception, Annunciation, and Assumption B.V.M., the Nativity of St. John the Baptist, St. Peter (and St. Paul), Michaelmas Day and All Saints' Day;
- (6) (the Sacred Heart);
- (7) the feasts of Dedication, Patron, and Title of the local church or parish.

This funeral Mass should properly be a high Mass; but a low Mass is permissible in cases of lack of means.

Apart from the Funeral Mass, other low Masses may be celebrated in the church at which the funeral takes place on the days on which an anniversary Mass (no. 564) is permitted to be said.

Anniversaries.

563. The term "anniversary" in its strict sense covers the third, seventh, and thirtieth days after death or burial, as well as the actual yearly anniversary day; the last two of these occasions are often familiarly referred to as the "month's mind" and "year's mind"; and the same privileges also apply to a Mass of Requiem celebrated on the most convenient day after receiving news of a death at a distance. On these occasions, apart from the prohibited days, a Requiem, either as a high or low Mass, may be celebrated.

564. The prohibited days for these Masses are:

- (1) all Sundays;
- (2) all feasts of first or second class rank, that is, all red-letter Holy days, and a number of other days which rank as such;
- (3) All Souls' Day;
- (4) Ash Wednesday, and all the Days in Holy Week;
- (5) the Vigils of Christmas, the Epiphany, and Whitsun;
- (6) any days during the Octaves of Christmas, the Epiphany, Easter, the Ascension, Whitsun, and Corpus Christi (and the Sacred Heart);

An anniversary Mass which cannot be held on its proper day, may be anticipated or postponed to the first available day either before or after; but if so transferred, it must be held as a high Mass, or be regarded as an ordinary Requiem (no. 566).

565. The term "anniversary", in its wider sense, is also held to include:

- (1) a Solemn Requiem celebrated on account of some foundation for this purpose, on a day other than the actual anniversary of death;

- (2) an annual Requiem for departed members of a guild or society.

ORDINARY REQUIEMS.

566. Ordinary Requiems are those which are said either for some particular soul or souls on an occasion other than the death or anniversary, or for all the faithful departed in general.

Sung Requiems.

567. Sung Requiems of this description are not allowed on:

- (1) any Sunday, including those which are anticipated or postponed;
- (2) any feast of double rank, (i.e. all red-letter and most black-letter feasts);
- (3) any of the privileged ferias, vigils or octaves mentioned in no. 564 (4, 5 and 6).

Low Masses of Requiem.

568. Low Masses of Requiem of this class are forbidden on:

- (1) all Sundays;
- (2) all feasts of double rank; including the octave days of all first class feasts which have octaves;
- (3) during the Octaves of Christmas, the Epiphany, Easter, the Ascension, Whitsun, and Corpus Christi (and the Sacred Heart);
- (4) during the latter part of Advent, from December 16th to 24th, both inclusive;
- (5) during Lent, except on the first free day in each week apart from Holy Week;
- (6) on the days on which the Mass of the previous Sunday, superseded on that day, has to be said in the following week (no. 274);
- (7) on the octave day of a simple feast;
- (8) on Ember Days and Vigils.

THE RITE OF REQUIEM MASSES.

Variations in the Ordinary.

569. In Requiem Masses the following omissions are made:

- (1) Psalm 43 and the repetition of the antiphon *I will go* in the Preparation;
- (2) the *Gloria Patri* in the Introit and Lavabo-psalm;

(3) the second prayer before the Gospel, and the blessing of the deacon at High Mass, and also the kiss of the book after the Gospel;

(4) the Creed and *Gloria in excelsis*;

(5) the sign of the cross over the water-cruet, though the prayer accompanying it is said as usual;

(6) the prayer for unity before the Communion;

(7) the blessing.

Moreover, the text of the *Agnus Dei* is changed, *grant them rest* (always in the plural) being said at the first two repetitions, and *grant them rest eternal* at the third (the priest does not strike his breast); and the dismissal verse is *May they rest in peace* (again always in the plural), to which is answered *Amen*.

570. On the purely ceremonial side, the kiss of peace is omitted altogether at high Mass, and incense is not used at the introit or gospel; at the offertory only the oblations, altar, and celebrant are censed; the humeral veil is not used, but the paten is placed under the corporal as at low Mass.

It may be pointed out that the salutation and announcement before the Gospel, with the response *Glory be to Thee, O Lord* are said as usual.

571. The colour of the vestments is black, dalmatic and tunicle being worn by the deacon and subdeacon at high Mass.

The Collects, Epistles and Gospels.

572. Missals usually provide four different Requiem Masses, which however vary only as regards the prayers, epistles, and Gospels; the musical parts are the same in all, and are always sung (or read) in the plural number. The four are:

(1) the Mass for All Souls' Day; this Mass is also said, with appropriate collect, on the death or anniversary of a bishop or priest:

(2) the Mass for the day of death or burial, which is also said with different collect, on the third, seventh, and thirtieth days following:

(3) the Mass for anniversaries:

(4) the ordinary (or daily) Requiem.

The number of collects in Requiems is set out in no. 453: the Sequence *Dies Irae* is to be sung in its entirety in all sung Requiems, and to be read in all low Masses in which one collect is directed to be said; in those with three it may be omitted.

A PRIEST'S FIRST MASS.

573. Certain special privileges are allowed on the occasion of the first Mass of a newly-ordained priest. He is permitted to have two servers, and in addition, if desired, two torchbearers, even though it be only a low Mass, and he is assisted by an experienced priest as Priest-Assistant—usually either a near relative or the Parish Priest. The altar, preferably the high altar of the church, may be decorated as on great feasts, and the sacred vessels and the open missal prepared thereon.

574. The new priest says on this first occasion a Votive Mass of the Holy Ghost if the day be one on which Ordinary Votives are permitted (no. 549); if not, he says the Mass of the Day.

575. Before Mass the new priest with his servers and the Priest-Assistant kneel before the altar and recite the *Veni Creator*; after which he continues:

V. Send forth thy spirit and they shall be made:

R. And thou shalt renew the face of the earth.

Rising, he continues *Let us pray*, and says the collect for Whitsunday. Then he begins Mass.

576. The two servers serve in the ordinary manner. The Priest-Assistant, who wears a surplice only, has no ceremonial part; his duty is simply to stand by the side of the newly-ordained priest and see that he makes no serious mistakes; only at the moment of the Elevation does he step back and kneel on the edge of the footpace. If desired he may assist with the chalice, putting on a stole to do so.

577. After Mass is ended, all stand before the altar and recite the *Te Deum* or *Magnificat*; then those who so desire come to kneel at the altar rail to receive the new priest's blessing; he lays his hands on the head of the men, on the shoulders of women; usually the Levitical form of blessing is used. Very often too it is customary for him to give a suitably inscribed card as a memorial of the occasion.

578. If the new priest's first Mass is a Sung Mass, he may intone the prayers before and after the Mass; and the Priest-Assistant may wear a cope and take a more ceremonial part in the Mass.

579. So far as the rules for Votive Masses permit, the first three Masses of a newly-ordained priest should be (i) of the Holy Ghost, (ii) of Our Lady, (iii) a Requiem.

DISPOSITIONS FOR HOLY COMMUNION.

OF THE BODY.

Fasting Communion.

580. Fasting Communion implies complete abstinence from all food, drink, or medicine, however small in quantity, from the previous midnight until after the reception of Holy Communion. The fast is broken by the consumption of any food or drink, in whatever quantity, or for whatever purpose taken; and not merely if it is taken in some amount. Fasting Communion therefore is not the same as "before breakfast Communion"; the early morning cup of tea, for example, would break the fast. Questions in consequence concerning this matter ought to be considered, not from the standpoint as to whether Communion received after some refreshment, small in quantity, is or is not fasting Communion—it is not; but from the point of view as to whether in the particular circumstances a dispensation from this rule ought to be asked and granted.

581. It is never suggested that a non-fasting Communion is an act of irreverence. Communion might be received a few minutes after midnight, and still be "fasting", even though a meal had been finished a very few minutes before that hour, without irreverence; though probably few people would care to act in this manner. The fast, it should be noted, begins at midnight, and not at bed-time if after that hour; but the hour of midnight may be calculated according to solar time or that given by public clocks.

582. These notes, naturally, presume that the rule of fasting Communion is accepted; their purpose is to discuss under what circumstances, if any, dispensations may be given, and whether at any time Holy Communion may be received non-fasting.

Fasting Communion is a rule of the Church. It is not a command of Our Lord, comparable to "Do this in remembrance of Me"; nor is it an act of personal self-discipline. As a rule of the Church it is binding upon all her members; but on the other hand the Church, through the proper channels, has the power to dispense from her own rule.

It is a moot point in the Church of England whether the bishop of the diocese has the power to give dispensations; it is the view adopted in these notes that he may do so, provided that he acts according to the mind of the Church; it seems certain that a consensus of theological opinion does represent the Church's mind on this matter.

583. It would seem that there are six occasions on which Holy Communion may be received after the fast has been broken without any dispensation being asked—in which, it might be

said, the circumstances themselves form the dispensation:

(1) It is a matter of quite unanimous agreement that a person in danger of death may, and indeed should, receive Holy Communion as Viaticum, whether or not he is fasting, and indeed whether or not he has already received It that day. This applies not only to those dying from sickness, accident, or old age; it includes also any in good health who may possibly be making their Communion for the last time on earth: examples may be given—a repentant criminal about to be executed: a soldier about to enter a battle-zone: a traveller starting on a hazardous journey: all such might properly receive Holy Communion in preparation for the dangers to be undergone, without any regard to the rule of fasting.

(2) If a priest is taken ill in the course of Mass—especially if this happened after the Consecration—he should continue, even though he had been given refreshment: or another priest, though non-fasting, could continue the Mass.

(3) Many would hold that a priest was justified in celebrating non-fasting in order to give the Viaticum to a dying person; but there is not such general agreement about this. Probably the hesitation arises from the fact that most writers would presume that Communion in such circumstances would normally be given from the Reserved Sacrament.

(4) The question sometimes arises as to what should be done if a priest, who has broken his fast, is called upon to celebrate a Mass whose proper celebrant is unexpectedly unable to carry out his office. The general opinion is that, in such a case the mere fact that otherwise a Mass would have to be cancelled would not justify a priest in celebrating after having broken his fast; some additional reason would be necessary for this—e.g., that otherwise a number of people would be deprived of their Sunday Communion, or that otherwise a scandal would be caused.

(5) It is sometimes held that a priest may celebrate, and a layman similarly make his Communion, after breaking the fast, if to abstain would cause undersirable comment, or raise a scandal, or cause an unfortunate scene in church.

(6) Finally, it is always permissible to consume the Holy Sacrament without regard to the question of fasting if it is necessary to do so in order to avoid an irreverence.

584. It is held, moreover, that dispensations may be given for these causes:

(1) A bishop may dispense a priest from the fast in the case of a second or late* Mass: such a dispensation permits the

* A late Mass is generally understood to be one beginning at or after about 9 a.m.

consumption of some liquid refreshment only of a non-alcoholic nature; it is given, not for the priest's own personal convenience, but in order that his work may not suffer.

(2) A general dispensation may be given to a priest if the bishop is satisfied on competent medical authority that the strict observance of the fast would be injurious to his health or render him unfit to carry out his necessary duties.

Both these dispensations are subject to the usual rules of such, namely, that, once granted, they do not need to be renewed if, for example, the priest comes under the jurisdiction of another bishop: on the other hand, they automatically lapse when the circumstances under which they were granted cease to exist.

585. With regard to members of the laity who are sick, the rules of the Roman Church now give certain exemptions from the fast. Those who have been confined to their house for a month and have no immediate prospect of recovery may ask and obtain a dispensation from their priest. It must be noted that they must ask and obtain this dispensation; they must not assume permission because their circumstances appear to make them eligible. This dispensation gives them permission to receive Communion *at home* once or twice a week (not more) after having received liquid refreshment or medicine (including solid medicine). It may well be thought that, in view of the not very rigorous views of the Anglican authorities, one might take advantage of this precedent; but, if so, care needs to be taken lest, in going beyond its provisions, it becomes a cloke for slackness.

586. A more difficult problem arises in the cases of those who can only receive Communion fasting at home, but are yet well enough to get to church for this purpose if they have received some little refreshment. By all rules, of course, they should be treated as sick folk and be communicated at home: but here we have to struggle against widespread lack of appreciation of the rule of fasting Communion, together with the common, though of course erroneous, opinion that Communion at home is only given by way of Viaticum. It can only be said that, since the duty of Communion is a command of Our Blessed Lord, while the rule of fasting Communion is an ecclesiastical precept, this latter must never be so interpreted as permanently to deprive anyone of their Communion.

586a. Very recently the rules concerning fasting Communion have been considerably relaxed in the Roman Church; and this is a move which cannot pass quite unnoticed. Some may take the view that "the Bishop of Rome hath no jurisdiction in this Realm of England", and that therefore these new rules

do not apply to members of the Church of England. Others may perhaps consider that they in fact express very much what the Anglican authorities have had in mind in their not very strict attitude regarding fasting Communion, with the difference that these new Roman rules are codified and explicit, and stress the authority of the Church in this matter rather than the responsibility of the individual conscience.

These relaxations do not alter the principle of fasting Communion, but allow that the fast is not regarded as broken by the drinking of water or the taking of prescribed medicine. Invalids may be given permission by their priest to take liquid refreshment (of a non-alcoholic character) before Communion: and, similarly, others may be permitted to take such refreshment, but not within an hour of Mass, if to keep a strict fast would cause serious inconvenience. This would apply to mothers who have many household duties to see to before Mass, children who have no time for breakfast between Communion and school, workers coming off night-shift, or who have heavy work to do before Mass, or those who have a long way to go to Mass.

Priests are permitted to take such liquid refreshment before celebrating Mass if the Mass is to be a late one (i.e., after 9 a.m.), or if they have much parochial work to do, or a long journey to make, before Mass.

Other bodily dispositions.

587. The celebrating priest always receives his Communion in the Mass standing. Otherwise, everyone receives the Holy Sacrament kneeling, unless, of course, some physical defect makes this impossible.

OF THE SOUL.

Spiritual Dispositions.

588. The short Exhortation in the Prayer Book invites to Communion those that "do truly and earnestly repent" them "of their sins, and are in love and charity with" their "neighbours, and intend to lead a new life...". That is to say, three things are necessary for the due reception of Holy Communion, namely, the absence of deliberate ill-will to others, a repentance for sin, and a desire for better and holier living in the future. The first of these may be held to be included in the other two, for ill-will is of course of itself a sin to be repented of; the other two are perhaps in essence the same, the one looking forward and the other back to the past.

589. The necessary acts of repentance before Communion are set out in the first (long) exhortation in the Communion

Office. This is not a theological exposition of the Anglican teaching on the subject of Confession, but is a pastoral address given by the parish priest to his flock on notice being given of the celebration of Holy Communion, instructing them how to prepare for that Sacrament. They are to make a self-examination, and act of repentance; and if they find it necessary, to make their confession to him or "some other discreet and learned minister of God's Word": whether or not they should be regularly making use of confession from time to time is not discussed.

590. The second part of the preparation consists in what are commonly described as the prayers of preparation. Essentially, they are an expression of the soul's intention to do better in the future, and to approach the Holy Sacrament for this purpose; they are a putting into some or other form of words the desire to receive Our Lord in His Sacramental presence.

591. From this it will be seen that the spiritual requirements for Communion are (1) repentance for past failings, including confession if necessary; (2) a desire, expressed in the prayers of preparation, to receive the Holy Sacrament.

The Frequency of Communion.

592. The only binding rule is that of the Prayer Book rubric requiring all church-folk to communicate "at the least three times in the year, of which Easter to be one"; together with that which requires the clergy of cathedral and collegiate churches, not being reasonably hindered, to communicate every Sunday. These rules of course give the minimum, and not the normal; most priests would advise far more frequent reception, generally once a month at least; but there is no law on this matter. No one however may receive Communion more than once a day, and not at all on Good Friday, save only in the case of imminent death, when both these rules, like that of fasting Communion, are abrogated.

OF THE MIND. *Understanding.*

593. Unlike the Sacraments of Baptism and Extreme Unction, Holy Communion may, in the discipline of our Church, as in many other places, only be given to those who can to some extent at least realise what they are doing. Both physical consciousness and some (if only small) intellectual understanding are both required.

Holy Communion therefore may not be administered to an unconscious person, nor to an infant who has no appreciation of the Sacrament, nor, similarly, to one who has never had the

use of reason; nor may It be given to one whose mind is deranged—though of course It may be properly given to an insane person—who previously has had the necessary instruction—during a lucid interval.

594. On the other hand, it is necessary not to overstress the intellectual attainments required. While obviously it is very desirable that the fullest possible instruction on this matter should be given before First Communion is received (as is almost always done in preparation for Confirmation), yet such complete teaching is not in the last resort necessary in the case of one who had not had the chance of hearing it, and who (as might happen if death suddenly threatened him) humbly and heartily desired to receive Holy Communion. In such circumstances, as also in the case of those whose minds cannot understand more than the simplest teaching, one may say that all that is in the last resort necessary is that they should appreciate that they are receiving the Lord's Body and Blood (one might almost say, receiving Something very sacred), by the devout reception of which their souls will obtain great blessings.

THE INTENTION AT MASS.

595. The Holy Mass has always been regarded as being in some sense a sacrifice, a term which in this connection must not be understood as in any manner implying a repetition of Calvary. That sacrifice, offered there once for all, Our Lord ever presents before the Father in heaven; and the Church, as His Body, joins with her Head in presenting the Offering.

It follows therefore that the Mass, as being the Church's sharing in that heavenly Offering, is offered in intercession for the same cause, namely, all the needs of God's creation; or, as the often used and semi-technical phrase has it, for all the faithful, living and departed. This is known as the "general intention". But, as with intercessory prayers, so with this intention, each worshipper may properly have in mind some special part of this general intention which he or she desires to plead as his or her share. This is known as "having an intention" at Mass. Everyone who comes to any Mass may so have an intention, and indeed should be encouraged so to do, thus using the Mass as the great service of prayer; such intention would be mentioned in private prayer before Mass begins, and also if desired at any moments in the service when private prayers can be said, particularly at the Offertory and before the Consecration.

But in addition to this, each Mass as a corporate act of worship is offered for some intention; and generally it is the privilege of the celebrant of the particular Mass to decide what it shall be. He should therefore formulate an intention before-

hand, or at the very least, if he has forgotten to do so, before the Consecration; he would mention it in his private preparation for Mass, and may very properly renew it in the Intercessions in the Canon, where he may pray silently for "those whom he would remember". This intention is not necessarily announced publicly, though it may be given out among the notices after the Creed (or Gospel); or it may be published immediately before the Preparation starts, so that the people may have it in mind throughout the service. It is definitely not necessary to say a special prayer about it, though when the third collect is at the celebrant's choice (no. 455), it would be quite suitable for an appropriate collect to be chosen in this place.

596. All who have the cure of souls—diocesan bishops and parish priests, including not only incumbents in the legal sense but also any who have charge of defined districts—are bound to celebrate with intention for their flocks on all Sundays and certain other days. It would seem natural for us to give these days as the red-letter holy days; but the latin rules in this connection omit the Conversion of St. Paul, St. Mark's Day, St. Barnabas' Day and St. Luke's day; and add Corpus Christi, the Invention of the Holy Cross, the Conception, Nativity and Assumption B.V.M., St. Laurence, St. Sylvester, St. Joseph, St. Anne, the feasts of the patron saints of the country, diocese, and locality, (but not that of the title of the church). Should the observance of one of these festivals be transferred, the obligation of Mass for the people is not so transferred, unless the public *obligation* of the feast is also transferred. Moreover, bishops have the right to instruct the clergy of their diocese, and superiors of religious orders the priests of their community, to celebrate with a given intention on any stated day; but it is understood that they should not use this right very often. Further, it is obvious that a priest is bound in honour to celebrate with a particular intention if he has given some undertaking to do so.

597. It will be seen therefore that to celebrate with a particular intention does not imply the use of any particular liturgical form, such as the use of a special collect, epistle and gospel; for example, a priest who agrees to say Mass for the repose of a departed soul does not thereby undertake to say a Requiem (on the other hand, it would obviously be nice to do so if the Kalendar permitted), and this same principle applies to all Votive Masses—unless of course the priest had *additionally* agreed to celebrate a Votive or Requiem Mass as the case may be.

598. Should a priest who has agreed to say some special Votive or Requiem Mass discover that on the day appointed such Masses are forbidden by the Kalendar, he should celebrate the Mass of the day with the requisite intention, and also fulfil

his promise to use a particular rite on another day.

599. A promise to "remember at Mass" some person or cause is not understood to imply the saying of a Mass with special intention; such a promise would be adequately redeemed by mentioning the person or cause in the memento in the canon (no. 512).

600. Mass ought not to be said with a *publicly announced* intention, nor similarly public prayers offered, for notorious sinners; for to do so, whatever was in the mind of the intercessor, might too easily be understood to be a petition that they, and therefore their evil ways, should be prospered. Of course it is an act of charity, not to say a Christian duty, to pray for such sinners; but when this is done publicly, it should be specifically for their conversion.

ABNORMALITIES IN THE CELEBRATION OF MASS.

MASS WITHOUT A SERVER.

601. A priest would, as far as possible, endeavour to obtain the services of a male server for each Mass: but often this is not possible, and in that case a woman may "answer the Mass" (no. 380). When this is the case, the following differences must be made.

The missal is placed (unopened) on the desk on the altar; the cruets are placed, either on a small table close to the epistle corner of the altar, or, as is often more convenient, at the back of the latter a little to the epistle side of the centre; it is convenient that the stoppers should be removed before Mass begins; and, for the lavabo, a small dish with water in which the priest may dip his fingers.

On arriving at the altar, the priest places his biretta on the step as he bows or genuflects. Before the gospel he himself carries the book across, bowing (never genuflecting) as he passes the centre; he then returns to the centre to say the prayer *Cleanse my heart*. He himself takes the book across after the ablutions, and, if need be, for the last gospel.

RECONSECRATION.

602. A priest should, at the Offertory of each Mass, take sufficient (but not more than is sufficient) of the sacred Elements for the Communion. But if he finds during the Communion that he has not done so, he must then reconsecrate. If he has to reconsecrate the chalice, he first consumes any that remains; or in the case of Hosts, he must so arrange that the new and unconsecrated ones are not mixed with the consecrated. He takes, on the paten or in the ciborium, or in the chalice, as the

case may be, that which he now requires, and makes a mental oblation. Bowing over the altar he says the words of Institution beginning *Our Saviour Christ in the same night . . . or Likewise after supper . . .* There is no elevation of either kind, but the priest at once continues with the administration.

DUPLICATION OR BINATION.

603. By the term bination (or duplication, as it is sometimes called) is meant the practice by which a priest celebrates Mass twice on the same day. To do so is not normally permissible, for a priest, just as a layman is ordinarily confined to a single Communion in a day. But by very ancient custom a priest may celebrate three Masses on Christmas Day—using a different Collect, Epistle, and Gospel at each—without any special permission or necessity; and modern Roman legislation extends this privilege to All Souls' Day.

604. But very often a priest's duty to his people will necessitate him celebrating two Masses on a single day. This properly requires the permission of the bishop, which, however, is usually presumed when circumstances compel duplication; but such permission, whether formal or presumed, lapses automatically if there is another priest available who could say one of the Masses. Moreover, a priest may only duplicate on Sundays and principal festivals (i.e. Days of Obligation, no. 298), and then only if there is real necessity, namely, (a) if he has to serve two churches, and (b) if otherwise a considerable number of people would be deprived of their Sunday Mass: it is not permissible to duplicate for the mere convenience of a few people, nor in order to provide a second Mass which is not that for the day, for example, a Requiem at a funeral.

605. When a priest has to duplicate, he must not consume the ablutions of his first Mass, for if he were to do so, he would break his fast. What is done under these circumstances is as follows:

(1) In the ordinary way, after the Communion in the first Mass, the priest will carefully consume all that remains of the Blessed Sacrament, taking special care with the chalice, which he then covers with the pall; meanwhile he says the first of the two prayers at the ablutions. He then dips his fingers into the little bowl of water provided for this purpose near by, saying the second of the two prayers. He then removes the pall without genuflecting, and places on the unpurified chalice the purificator (in such a way that it will not fall into the bowl of the chalice), the paten, the pall, and the chalice veil. The sacred vessels so reassembled he leaves on the corporal, and continues the Mass to the end. He leaves the vessels on the altar; and either at the

reassembling, or before or at the Offertory of the second Mass, he must put a fresh host on the paten, and, if necessary, take a clean purificator. No genuflection is made at any time to the empty but unpurified chalice.

If the chalice has to be removed from the altar—as would happen if one of the two Masses was a high Mass, or if safety required it—it must stand on the credence or in the sacristy on a corporal or inverted pall; or, if desirable, it may be locked away in a tabernacle.

At the Offertory of the second Mass the priest must be careful not to wipe the inside of the chalice, nor to stand it on the altar outside the corporal (unless he places it on the pall).

(2) But if circumstances require that the chalice shall be locked away after the first Mass—as would happen if the Masses were to be said in different churches, or if considerations of safety demanded that it should be locked away in the usual safe—then the priest does all as above, leaving the chalice unpurified on the corporal until the end of Mass. Then after the last gospel he uncovers the chalice, carefully drinks any drops that may remain in the chalice (there will usually be some), and receives from the server into the chalice a small quantity of water, which after cleansing the chalice with it, he pours into a small clean vessel. He then reassembles the sacred vessels and carries them out in the usual manner. The water with which the chalice was cleansed may be disposed of in one of three ways: (a) the priest may put it aside and consume it with the ablutions of a subsequent Mass; (b) it may be poured down the piscina or thrown onto clean earth; (c) it may be soaked up in cotton-wool and burned.

HOLY COMMUNION IN DIFFERENT PLACES.

606. The normal rule is that Holy Communion may only be given during Mass "within sight of the altar", which is usually interpreted to mean in the same building—i.e., not outside the church; communicants elsewhere are communicated by "Extended Communion" (no. 1249). But some authorities hold that if Mass is said in a hospital ward, with communicants in other wards, the following procedure may be used. The Mass is said in the first ward up to and including the Communion of those there present. The priest then goes to each other ward in turn, saying there the Absolution (the communicants having said the Confession before his arrival), and gives Communion to those there. In the last ward he finishes the Mass.

MASS IN PRIVATE HOUSES.

607. If it is necessary to celebrate Mass in a private house, either for the Communion of the sick or for any other reason, all should be done as in church, and with great attention to

due reverence. The priest will bring his portable (consecrated) altar stone, and place it on some suitable and firm table or other support. Mass may, however, never be said in a sick-room or bedroom; for the Communion of the sick it should be said in the passage outside or in an adjoining room where the sick man may hear. But generally it is strongly to be recommended that Holy Communion should be given in private houses by means of the Reserved Sacrament, or at least "Extended Communion" (no. 1249).

INTERRUPTIONS AT MASS.

THE CONTINUITY OF THE MASS.

608. The mind of the Church sets great store by the continuity of the offering of the Holy Sacrifice. A Mass once begun, therefore, must if at all possible be carried through to the end. Moreover, it must be continued without interruption or break, other than such as are permitted by rubric or demanded by some emergency; no celebrant has the right to interrupt the order of the service at his own discretion.

ORDINARY INTERRUPTIONS.

609. The following interruptions of Eucharistic Rite are contemplated by the rubrics of the Prayer Book:

(1) after the Creed (or Gospel if the Creed has not been said), to give out notices, bid prayers, call banns of marriage, and preach a sermon;

(2) during the Offertory, if it is necessary to wait for the presentation of the alms;

(3) for the ordination of deacons and priests and the consecration of bishops, at the points indicated in the Ordinal.

The following, though not specifically covered by rubrics in the Prayer Book, may also be considered as lawful interruptions sanctioned by practice:

(4) to bless the bride and bridegroom in the course of the Nuptial Mass (no. 1122);*

(5) before the Communion to receive the vows (or renewal of vows) of Religious;

(6) according to some authorities, before the Communion of the people, to address newly-confirmed on the occasion of their first Communion, if the bishop approves.

The above are the only normally sanctioned interruptions of the Rite, and a priest has no authority to introduce others at his will; he must not, for example, preach a sermon or give an address at other points than indicated above.

* Cp. the 1928 Book.

EMERGENCY INTERRUPTIONS.

610. The rules to be followed in the event of circumstances demanding an unforeseen pause in the service, as these.

(1) Before the Offertory, or after the Communion, Mass may be interrupted for any good and sufficient cause, e.g., to wait for a body of people who, it is discovered, have not yet arrived in church;

(2) After the Offertory, a graver reason is needed if the service is to be held up, e.g., the absence of one of the sacred Elements, or the illness of the celebrant: a really grave cause would be needed if the Prayer of Consecration had been begun;

(3) Mass can only be interrupted, between the Consecration and the Communion for some very serious and pressing reason; such would be, for example, the imminent collapse of the building, or the need to administer the last Sacraments (as opposed merely to speaking words of comfort) to a dying person. In this event, if there were any danger of irreverence (e.g., if no suitable watcher were available) the priest should lock away the Blessed Sacrament before leaving, or, if circumstances make the resumption of the Mass unlikely, consume It.

THE RESUMPTION OF THE INTERRUPTED MASS.

611. If Mass has been interrupted between the Consecration and the Communion, it must if possible be resumed as soon as may be; the priest will take up the service at the point where he left off.

The same applies to interruptions occurring before the Consecration or after the Communion, if the pause has been a short one, i.e., presumably if the same congregation has just waited in church; in this case the Mass is simply resumed where it was broken off; but if this happened after the Offertory, the priest should take a new Host and fresh wine in the chalice, consuming the original oblations after his Communion.

But if the interruption has been a lengthy one (if, for example, the congregation have largely left the church)—the Mass should be recommenced from the beginning.

The authorities suggest that a short interval, as mentioned above, should be regarded as one lasting less than one hour.

CHANGE OF CELEBRANT.

612. It is of course entirely out of order for a celebrant to exchange duties with another priest in the course of Mass; it would not be permissible, for example, for the actual celebrant to take his part only after the preface on the grounds that another priest could sing better.

Following this principle, it is held that, if the celebrant is taken ill in the course of Mass, it is better for him to continue himself after some interval, even if he has had to take some refreshment and another priest who is fasting is present.

ACCIDENTS AT MASS.

613. No Mass may be begun without a sufficient quantity of the sacred Elements. But if the absence of either or both kinds is only discovered after the Mass has begun, then the service must be interrupted until a sufficient supply has been obtained; the Mass will then be either resumed or started afresh according to the usual rules (no. 611). If no supply can be obtained, the Mass must be abandoned: in the unlikely event of the absence of the species of wine being discovered only after the consecration of the Host, then the Mass must be continued as best it may, the celebrant omitting all words and ceremonies referring to the chalice.

614. Should either species be lost in the course of Mass—as might happen if in an open-air Mass the Host was blown away, or if the chalice completely overturned—the celebrant must take a fresh supply of that which was lost, and offer it; he then resumes the Mass where it was interrupted. If the accident took place after the Consecration he will reconsecrate in the usual manner.

615. If the celebrant is taken ill, so that he cannot continue the Mass, even after an interval: if this happens before the consecration of the Host, nothing need be done: but if the Host has been consecrated, it is necessary that the Mass should be completed, in this case by another priest, preferably, but by no means necessarily, one who is fasting.

616. If a foreign body is found in the chalice, ordinarily it is only necessary to remove it and continue the Mass: but if this happens after the Consecration, it should be consumed by the celebrant with the ablutions, if it be of a nature that can be so dealt with without danger or nausea; if not, it should be removed from the chalice, washed in wine, and then burned; the ashes and this wine will be thrown into the piscina. But if the substance were poisonous, or of a nature to harm the wine, or which would leave a deposit in the chalice, then the chalice must be emptied, and a fresh supply of wine taken. The original must be poured into the piscina or thrown on to clean earth, as it had been blessed and offered.

617. If the Host falls into the chalice—as might happen if the priest's hands were numb with cold—the celebrant takes no action, but continues the Mass, omitting the actions that would be done with the Host, and receives Host and Chalice

together at his Communion. If only a part of the Host falls into the chalice, then the priest continues with that part that was left.

618. If a Host accidentally is dropped, the place on which it falls should be lightly scraped (or washed, if that on which it falls can be better dealt with so) and the scrapings (or water of washing) put in the piscina. Should It fall on the clothing of a communicant the priest or (as always in the case of a woman) the communicant should retrieve It, when It is received by the person concerned in Communion, or replaced in the ciborium.

619. Should there be an accident with the Chalice after the Consecration, then (a) if there be a drop or drops on a hard surface, such as the paten, It should be retrieved by the priest's tongue, and the place then washed thrice, the water being poured into the piscina; (b) if the surface be semi-absorbent (e.g., wood) or if it be of fabric and cannot be washed (e.g., a carpet) then it should if possible be treated as above; or, if this is not possible, It should be absorbed in some wool or linen, which is then burned; the place is then scraped, and the scrapings and ashes are put in the piscina; (c) if It fall on, e.g., the corporal or altar-cloth, then this must be rinsed three times in a chalice, the water being disposed of as before.

620. Mass need not, of course, be interrupted for these cleansings, unless they can be done easily and without calling attention; it is usually better to mark the place in some suitable manner, so that, e.g., no one will tread there, and carry out the cleansings after the service.

MASS CELEBRATED BY A DISABLED PRIEST.

A PRIEST WITH DEFECTIVE SIGHT.

621. A priest who is completely blind may not celebrate Mass unless another priest or deacon stands by his side, lest there should be an accident. But a priest whose sight is defective; though he is not blind—i.e., who can see what he is doing, but cannot see to read ordinary print—may obtain permission to say Mass from memory. It is usual for him to commit to memory two "Propers"—those of our Lady, and the daily Requiem; he uses that of our Lady on all days on which the Kalendar does not permit an ordinary Requiem; on the other hand, he may celebrate a *privileged* Requiem (using this same rite) on days when it is ordinarily permitted. In the Mass of our Lady, he says the Creed on days when it is required by the Kalendar of the church in which he celebrates; the *Gloria* on all occasions when that same Kalendar requires it, and throughout all octaves, even simple, of the B.V.M. He also says both Creed and *Gloria* on the jubilee of his ordination.

A PRIEST WHO HAS LOST AN ARM.

622. Such a priest must have another priest at his side to assist him. This assistant priest is at the celebrant's left at the Preparation (unless there is a server also), at the Gospel and Creed; at the Prayer for the Church, and at the last Gospel: he is on the right at the introit, etc., during the Offertory, and throughout the Canon. Moreover, if the celebrant has lost the left arm this priest goes to the left to assist at the Fraction. The assistant priest wears a stole from the Preface until the ablutions.

The sacred vessels are prepared on the altar, and the missal opened, as before a sung Mass. During the Mass, the celebrant lays his hand flat on his breast at those points where normally he would join them before his breast; at those places where he would open and extend his hands in a circular movement, he makes this movement with his one hand; if he lacks the right arm, he makes the sign of the cross with his left hand, touching his left shoulder before the right; if he lacks the left arm, he wears the maniple on his right; and in both cases takes care to wear it close to the elbow.

After the gospel the assistant priest helps to lift the book for the celebrant to kiss; at the Offertory he prepares the Oblations as would the ministers at high Mass or the chaplain at a bishop's Mass. At the Consecration he helps the celebrant to pick up the Host: the celebrant takes It, then lays It on the altar to sign the cross over It, then takes It up again. If the celebrant lacks the left arm, the assistant priest lays his hand on the foot of the chalice when it is uncovered and covered; the celebrant himself removes and replaces the pall. The celebrant does not hold the Host in his hand at *Lord I am not worthy*. Having collected the fragments, the celebrant will bring them with his finger to the edge of the paten; the assistant priest will hold the paten over the chalice while the celebrant puts them into it. The assistant priest will hold the paten under the celebrant's chin at the Communion and first ablution: at the second ablution the celebrant places the chalice on the altar at the epistle side: the assistant priest wipes and reassembles the vessels.

It will be necessary to provide a small vessel of water together with a purificator, so that the assistant priest may purify his fingers after touching the Host.

The authorities appear to presume that in a Mass celebrated by a priest who lacks an arm there will be no Communion of the people; plainly, the celebrant cannot take the Hosts to communicants at the altar-rail. If, however, there is to be a Communion of the people, probably the best expedient is for the assistant priest to administer the Hosts—purifying his fingers afterwards—and for the celebrant to give the Chalice.

A VERY LAME PRIEST.

If a priest is so lame that he cannot stand to say Mass, he may be given permission to celebrate sitting. He would sit before the midst of the altar, and make a low bow whenever a genuflection is prescribed. He should, of course, stand for the Canon if he can do so: and, obviously, he should only celebrate in this manner in a private chapel, or under circumstances which will not permit scandal to arise.

THE VIATICUM.

623. The Viaticum is the name given to Holy Communion received in preparation for certain or probable death, and therefore, so far as human foresight can tell, for the last time on earth. It is considered to be an obligation upon Christians to seek Holy Communion in such circumstances, and obviously upon Parish Priests to be able and willing so to give It.

Certain privileges are extended to Holy Communion received as Viaticum. A person faced with death may receive It at any hour of the day or night, on any day of the year, without regard to any question of fasting. He may, and indeed should, so receive It even if he may already have made his Communion in the ordinary manner earlier in the day. Moreover if death does not quickly follow—for example, if a gravely sick person lingers for some time—the Viaticum may be received more than once, and even over and over again in the same illness or circumstances, but not however more than once a day.

It may be pointed out that these privileges, unlike those appertaining to Extreme Unction, extend not only to those dying from some bodily sickness, but to all who are facing death from any cause. The Viaticum may therefore be given, not only to those failing through sickness or old age, but to those who, though in good health, are about to die—e.g., a repentant criminal about to be executed, or a soldier about to enter battle.

624. The Viaticum is administered with a special form of words: *Receive, brother (sister), the Viaticum of the Body (and Blood) of Our Lord Jesus Christ, and may it guard thee from the malicious enemy, and bring thee to eternal life. Amen.* But it is generally understood that, if the use of this form would be likely to cause distress to the communicant, the ordinary form of words may be used instead.

625. Details of the administration of Communion with the Reserved Sacrament, will be found in no. 1269ff, and on Mass said in private houses in no. 1248.

for Vespers. In these notes these two names are used for the modern Prayer Book Offices in their commonly accepted meaning.

CHAPTER VII.

THE DIVINE OFFICE.

626. As the Holy Sacrifice of the Mass is in fact the Church's Offering, so that daily round of services known collectively as the Divine Office form the Church's prayers. As with single individuals, so too with corporate bodies; they are likewise bound in devotion to pray to God—whence the justification of the "church parade"—; and no less than any the Church herself as a whole is bound to offer her prayers to her God and Lord. This she does by providing certain forms of service which shall represent her devotion, and requiring that all those who are especially committed to her service—bishops, priests, deacons, and members of religious orders—shall recite these forms publicly or privately every day.

627. The old pre-Reformation service books, and still those of the Roman Church, divide the Divine Office into seven sections, thus fulfilling the psalmist's aspiration "seven times a day do I praise thee"; these are the Offices of Matins and Lauds (not separated in public recitation), Prime, Terce, Sext, None, Vespers and Compline. In the Prayer Book these are reduced to two—Morning and Evening Prayer, Morning Prayer being a synthesis of Matins, Lauds, and Prime, while Evening Prayer is formed of Vespers and Compline. Terce, Sext, and None are therefore not represented.

628. It is true that in Anglican circles the lesser Hours of Prime, Terce, Sext, None, and Compline are sometimes recited as it were unofficially; but though this is very often found to be useful and helpful, yet it remains unofficial, and none of these can ever be held to be a valid substitute for Morning or Evening Prayer.

THE NAMES OF THE PRAYER BOOK OFFICES.

629. Officially, as has been seen above, the two portions of the Divine Office in the Prayer Book are called Morning Prayer and Evening Prayer. But in common speech the old names of the services have remained, and the former is almost invariably called Matins, and the latter Evensong, the old name

THE HOUR OF THE OFFICE.

PUBLIC RECITATION.

630. In public recitation, that is to say, when said as a public service, Matins should be said each day before the first Mass of the day is celebrated; the wording of the third collect shows clearly that it is meant to be an early morning Office. Nevertheless, the common practice, very often followed by those who firmly regard a sung Mass as the principal morning service, of saying or singing Matins before the principal Mass instead of the first, is too widespread to be regarded as incorrect.

631. It is permissible (though strictly the bishop's formal approval is required) to recite Matins publicly overnight, but not earlier than half-way between mid-day and sunset, and after the previous day's Evensong; this practice may often be very convenient when there are many Masses to be celebrated on the day itself. On Christmas night Matins of that feast is in any event to be said before the *midnight* Mass.

632. Evensong is to be said on its own day at any time after 2 p.m. During Lent it was the practice to recite Vespers before the mid-day meal; but as the Prayer Book Office of Evensong contains not only Vespers but Compline as well, this practice does not seem applicable nowadays.

PRIVATE RECITATION.

633. In private recitation, when a cleric reads the Offices by himself, considerably more latitude is allowed. Evensong may be said at any hour on its own day; Matins may be said on its own day or (without any special permission being required) at any time after 2 p.m. on the previous day; a priest should however as far as circumstances permit, endeavour to say Matins, publicly or privately, before he says Mass. Moreover, it is not in the last resort absolutely necessary for Offices said privately to be said in their proper order; thus, a priest who found that, as for example on a great festival, he would have no real time for Matins between a Sung Evensong on the eve and Mass very early the next morning, would be quite in order in saying Matins before Evensong of the previous day.

634. The Litany, which is required to be said on the Rogation Days by all who are under obligation to say Matins and Evensong, may not be anticipated on the day before, even when said privately.

THE OBLIGATION OF THE OFFICE.

635. All those who are in a special manner committed to the Service of the Church are bound to recite the Divine Office daily. This obligation therefore rests upon

(1) Those in Holy Orders, i.e., all bishops, priests and deacons;

(2) All professed members of religious Orders of both sexes. This obligation is strict, and the recitation of the Office cannot be omitted at will. The following exceptions are however recognised:

(1) Those who are physically unable to read the Office, e.g., the blind, or the seriously ill;

(2) Those who are prevented by some urgent duty, as e.g., a priest who is unexpectedly called upon to give the last Sacraments, and in consequence cannot say his Office before midnight.

Moreover, a diocesan bishop can dispense any of his clergy for a period of time (but not permanently) from this obligation; and the Superior of a religious Order has the same dispensing power for members of that community.

636. In the formulas of the Church of England, the recitation of the Office means the saying daily of Matins and Evensong. The question, however, arises as to the exact meaning of these words. It has been held that this implies the saying of the whole service as in the Prayer Book, including that is not only the introductory exhortation, confession, etc., but also the various prayers after the third collect as there set out. But this interpretation may be doubted. The former section plainly presumes a *public* recitation, and the latter prayers are almost certainly to be regarded as non-liturgical; and therefore, in view of the widespread omission, at least on weekdays, of the former, and the variations customary in the reading of the latter—both of which have the sanction of the 1928 Book—one may presume that the Office to be recited is that which is sometimes neatly described as “The Lord’s Prayer to the Third Collect”.*

637. The Prayer Book directs that “the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same (i.e., Matins and Evensong) in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God’s Word, and to pray with him”.

It is therefore plain that, as a general rule, every Parish priest, unless there is cause to the contrary, is expected to say Matins and Evensong publicly every day. The time of Evensong,

of course, would be such as would suit the circumstances of the people as a whole; but the same cannot be said of Matins. This Office should, as is pointed out in no. 630, be said before the first Mass of the day, and not after breakfast; and therefore, particularly if a daily Mass is said, will probably not be attended by any large number of people.

638. Those upon whom the obligation of reciting the Office rests are required to say it, and not merely to read it. Those therefore who say it privately should take care to form the words with their lips; they recite the Office as a God-ward act, and not merely read it for their own edification.

THE PARTS OF THE OFFICE.

THE VESTRY PRAYER.

639. It used to be the custom, not for members of the choir to enter their places before service in quasi-procession, but that each member, when robed, entered the church individually, went to his place, knelt for a few moments in silent prayer, and then remained seated until all had assembled and it was time for the Office to begin. To us now-a-days this would seem a somewhat undignified manner of entering; and the custom of the choir entering the church in quasi-procession is far too common to be regarded as anything but correct.

Nevertheless this entry is not a proper procession; it is but the organised entry of the choir into church; and likewise the prayer, which used to be said individually on arrival in the choir-stalls, is now also said corporately; it is in fact the very common “vestry prayer”, and is recited by one in the name of all before entering the church.

This prayer, then, is the private prayer of those about to join in worship; if it is said, the choir should not, on their arrival in their seats, also kneel for their own opening devotion (which has just been said in the vestry) but should remain standing to begin the service immediately.

640. It is not proper to sing a hymn, either in the entry into church, nor on arrival in the stalls. The introduction to Matins and Evensong is of a penitential nature, and therefore to introduce a hymn, or other singing, at this point destroys the whole structure of this part of the service, and should be rigidly avoided. On arrival in church the service should begin immediately, either with the sentence or, if the introduction is to be omitted, with the Lord’s Prayer.

THE INTRODUCTION.

641. The Introduction to Matins and Evensong consists of a text, bearing upon the subject of repentance; an exhortation to repentance; a general Confession; and a declaration of forgive-

* Dr. Dearmer in the “Parson’s Handbook.”

ness. According to the letter of the book of 1662, these are said in full on every occasion without exception. Though there is no rubric directing the posture for this introduction, it is always customary for all to stand for the sentence and exhortation, to kneel for the confession, and for the priest-officiant alone to stand for the absolution.

Often however, with or without authority, certain modifications are made to this rigid scheme. Frequently particularly on week-days, the whole is omitted; sometimes the exhortation is shortened, (the officiant saying *Dearly beloved brethren, I pray and beseech you . . . etc.*); or at times it is omitted altogether, the service passing straight from the sentence to the confession; in this case it is usual to kneel at once on entering for the sentence.

642. The Book of 1928 permitted much in the way of alternatives. Thus, the whole form need only be said on the first Sundays in Advent and Lent; on other occasions the shortened form of exhortation, or even only the words *Let us humbly confess our sins to Almighty God* might be used; an alternative and rather distressing form of confession and a much improved absolution (on an ancient model) were given. Moreover the whole might be omitted on weekdays, on such Sundays as were principal festivals, and if another service were to follow Matins or Evensong immediately.

643. This same book made a further departure by adding to the existing selection of opening sentences others not having reference to the subject of penitence. To this exception has been taken because it spoils the sequence of thought, in that the sentence should be as it were the text upon which the exhortation is based. In theory, this contention is perfectly valid; but in practice there is in the minds of most people little or no connection between the two, and the sentence therefore stands rather to give the leading thought for the whole service. It must be conceded therefore that, since the test of the excellence of any particular order of service lies in its practical usefulness rather than in theoretical perfection, the addition of these sentences bearing on the season or occasion is amply justified.

644. It is not necessary, and indeed is sometimes actually undesirable, for the officiant of Matins or Evensong to conduct this introductory part of the service; it is quite proper for another priest to read this part.

645. If a deacon is officiating, he must not say the declaration of forgiveness. If a priest is present, he would rise to say this (and this alone); if no priest were present, it would be omitted altogether.

646. It need hardly be pointed out that, for reasons similar to those forbidding an opening hymn, this introductory part

of the service should be said in the natural voice, and not on a note.

THE OPENING VERSICLES.

647. The opening Versicles form that part of the Office which, in a manner, corresponds to the Introit at Mass; they originate in fact with psalm 70 (*Deus in adiutorium*) sung as a prelude to the Office itself. This has now been reduced to one verse only of the psalm with the *Gloria*; it is followed by an ascription of praise (originally *alleluia*, changed from Septuagesima until Holy Week to *Praise be to thee for evermore, King of eternal majesty*). This is preceded by the opening Versicle *O Lord open thou, etc.*, which originally was used before Matins, the first service of the day, only; its use before Evensong as well is rather less appropriate, and in fact detracts from its real point.

648. The Prayer Book setting of these versicles has done much to obscure their *rationale*, not only by ordering as noted above, the use of *O Lord open thou, etc.*, at other times than before Matins alone, but also by directing the officiant, choir, and people (who have been kneeling) to stand before the *Gloria Patri*, and by turning this last into a versicle and response. Thus, the fact that we have here what may perhaps be described as a miniature Introit-psalm is obscured, and the opening of the Office becomes instead merely a series of versicles and responses.

It is to be hoped that in future revisions of the Prayer Book these opening versicles will be altered so as to correspond to their real significance, at least by directing clergy and people to stand throughout, and by directing the *Gloria* to be sung (or said) full throughout, even if it is not considered possible to go so far as to leave the first versicle and response for Matins alone, and to replace *Praise ye the Lord, etc.*, by the original *alleluia*.

649. The opening versicles and responses are omitted on the last three days of Holy Week, and in the Office of the dead.

THE INVITATORY.

650. The *Venite*, the 95th psalm, sung in this place, is a feature peculiar to Matins, and represents the old "Invitatory". This consisted of the psalm said or sung by cantors, with a refrain appropriate to the day between, broadly speaking, each pair of verses.

651. The rubric directs that the *Venite* is to be omitted in this place when "on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms". Since the *Venite* is the first psalm for this morning, as the Office stands the rubric is quite pointless, and can only have a meaning if the psalm is said with an Invitatory-antiphon, or of the

Office Hymn (no. 685) is placed between it and the psalms for the day. In practice the rubric is usually ignored; and it would be much better frankly to place this psalm here and omit it altogether from the recitation of the "psalms for the day".

652. The Book of 1928 gave Invitatory-antiphons for many, but not all, days: these however were to be used only before and after the psalm, as if antiphons, and not as refrains, as were the old Invitatories. The psalm was to be omitted on the 19th morning from the psalms for the day if that were a day for which an Invitatory were provided, and also might if desired be omitted on weekdays that were not Holy-days.

Variations in use.

653. The *Venite*, or the Invitatory with the psalm, is omitted on the last three days of Holy Week; during Passiontide, (i.e., from Passion Sunday until the Wednesday in Holy Week inclusive) the *Gloria Patri* is omitted at its close except on such days as happen to be festivals: in the Office of Matins of the dead it is said at funerals and on All Souls' Day, when the verses *Rest eternal, etc.*, are said at the end instead of the *Gloria*: at any other offices of the Dead it is omitted.

654. On Easter Day (and daily until Low Sunday according to the 1928 Book) the *Venite* is replaced by the special "Easter Anthems" (the *Pascha Nostrum*). One would prefer really for the *Venite* to remain on these days with its Easter Invitatory, and these anthems used elsewhere in service-time, as in the Book of 1549. In any event, it is undesirable for them to be used on Low Sunday itself, for the special observances of the Easter Octave cease *before* that day.

Posture.

655. All should stand while the *Venite* (whether with or without an Invitatory) is sung or said, genuflecting at the verse *O come let us worship and fall down, etc.*

THE PSALMS.

656. The Psalms, with the Lessons, form one of the principal parts of the Divine Office: indeed, it might justly be said that Matins and Evensong are properly formed of the orderly recitation of the psalms with lessons. It is therefore necessary that the psalms should be arranged for recitation in order, and that this order should not be disturbed unnecessarily. The common practice of altering or curtailing the appointed psalms, whatever contrary arguments may be found in favour, must be considered as a infraction of the orderly round of the Church's worship.

The Psalms of the Day.

657. In different places different methods have been used for dividing the psalter for use in service-time. Thus the pre-reformation, and present-day Roman orders arranged that the whole should be recited every week: our Prayer Book takes the psalms straight through, and, counting the 119th as twenty-two small psalms, divides them between Matins and Evensong on the thirty days of the ordinary month. This is the familiar "psalms of the day". It is well understood that when there is a thirty-first day of the month, the psalms for the thirtieth are repeated on that day, and in February the psalms for the twenty-ninth (except in Leap year) and thirtieth are omitted. The alternative arrangement of the Book of 1549 was apparently found to be too complicated for practical use.

The Book of 1928 permitted that on the thirty-first day one might say the psalms for any day in that month whose own selection had been omitted in favour of proper psalms; but little use seems to be made of this provision.

It has to be admitted that this very straightforward method of dividing the psalms between the days has its disadvantages; thus the 4th and 134th, both obviously evening psalms, are assigned to Morning Prayer; but it may well be considered that the simplicity of the arrangement outweighs any such blemishes.

The psalms for the day are always to be used, except on the occasions for which proper psalms are provided.

Proper Psalms.

658. On important festivals and occasions the psalms for the day are replaced by others appropriate to the occasion or feast; such are called "proper psalms" as being "proper" to the occasion. It is obvious that their use is necessary on many occasions to mark the importance of many feasts; but on the other hand such occasions ought not to be so frequent as to interfere to a material degree with the continuous recitation of the psalter.

659. The Book of 1662 in its strict letter allows proper psalms for six days in the year only, namely, *Christmas Day*, (Matins, 19, 45, 85; Evensong, 89, 110, 132); *Ash Wednesday*, (Matins, 6, 32, 38; Evensong, 102, 130, 143); *Good Friday*, (Matins, 22, 40, 54; Evensong, 69, 88); *Easter Day*, (Matins, 2, 57, 111; Evensong, 113, 114, 118); *Ascension Day*, (Matins, 8, 15, 21; Evensong, 24, 47, 108); and *Whit Sunday*, (Matins, 48, 68; Evensong, 104, 145). It is to be presumed that, unless other psalms are sanctioned for those occasions, the psalms as given for Evensong on Christmas Day, Ascension Day and Whit-Sunday are to be used at both Evensongs of those feasts.

This selection of days needs plainly to be supplemented; particularly, proper psalms ought to be provided for such days as the Epiphany or Trinity Sunday. From time to time in the last fifty years or so selections of psalms for other days than these have been issued with greater or less authority, culminating in the list of psalms attached to the Book of 1928, and usually published with the "Revised Lectionary",—though they do not in fact form part of that. These are sometimes, to preserve a distinction, described as "special" psalms.

660. The 1928 selection provides special psalms for some principal feasts and every Sunday in the year, and also gives tables from which a selection of psalms may be made for such occasions as Holy Days, Rogation Days, Dedication festivals, Harvest, Missionary festivals, and the like. This arrangement has two very serious defects. In the first place the provision of special psalms for every Sunday effectively disturbs the regular recitation of the psalter, interrupting it on days, such as ordinary Sundays, when this is quite unnecessary; by this the whole principle of reciting the psalms in regular order is given up. Moreover, it changes the function of the Sunday Office, which is to be as it were the head, and yet an integral part, of the weekly Office, into a special occasion, divorced from the week's services (a fault also found in the Revised Lectionary), and which may easily lead, and in fact has led, to a false view of the Office as a service of edification for a congregation instead of, as the first *raison d'être*, the offering of the Church's regular worship to God. In the second place, the permission on certain occasions, such as Holy Days, to choose at one's will one or more psalms from a certain selection, or if preferred to use the psalms for the day, introduces a thoroughly bad principle. Proper psalms ought to be ordered by the Church on such occasions as she may think fit, and not permitted at other times; the choice of psalms should certainly not be left to the whim of an individual officiant or incumbent.

661. It is very desirable therefore that one rule should be made concerning the use of proper psalms. It ought to be laid down which are to be used, and on what occasions; and that on other days the psalms of the day are to be recited; and this rule also should be binding whether or not the service is sung or said. It is not right to use, as is so often done, proper psalms when Evensong is sung, but if it is simply said, then on precisely the same occasion to use the psalms for the day.

It may be suggested that, until some form of Prayer Book revision takes this matter in hand, parishes might well make some rule on the matter for themselves, basing it of course on such authority as there is, but deciding, for example, which Holy Days should have proper psalms and which should not.

The Latin Rules.

662. Since the Offices of the Latin Rite arrange for the psalter to be read through in a week, whereas in ours it is read in a month, the latin rules concerning proper psalms do not greatly help as guides. These rules provide that proper psalms be used in the Offices of feasts of the first and second class, and on all feasts of lesser rank of the B.V.Mary, the angels, St. Joseph, Apostles and Evangelists, and on any day for which proper antiphons are provided; the psalms moreover for the feasts of Christmas, Epiphany, Easter, Ascension, Whitsun, and Corpus Christi are to be repeated every day throughout the octave when the Office is of the Octave or of the Sunday within it.

If it is desired to follow these rules as far as may be in the Prayer Book Office, one might say that proper psalms should be used on all Holy Days (including of course such Sundays as are festivals in their own right), and that on the Sundays after Christmas, Epiphany, Ascension and Corpus Christi the psalms for those feasts should be repeated. (It will be noticed that the latin rite does not provide proper psalms for Ash Wednesday, nor for the first three days of Holy Week.)

663. Probably experience would show that to use proper psalms on every Holy day—especially if the other lesser days which have such psalms in the Latin Rite were added—would be overdoing their use; and they would come to be restricted to the greater Holy Days only. One might tentatively suggest that they might be used on the following occasions, it being understood that these suggestions do not claim any authority whatever.

*Christmas Day; *The Epiphany; *Lady Day; the last three days of Holy Week; Easter Day; *Ascension Day; *Whit-Sunday; *Trinity Sunday; *Corpus Christi; *Nativity of St. John the Baptist; *St. Peter (and St. Paul); *Assumption B.V.M.; *Michaelmas Day; *All Saints' Day; *All Souls' Day. It would also seem proper, if this were followed, to direct that the psalms for the following feasts should be repeated on the Sundays following them, namely, Christmas (even if the next Sunday were one of the feasts immediately following Christmas Day), Epiphany (unless of course this feast fell actually on a Sunday), the Ascension, and Corpus Christi; it would also give distinction to the days if the psalms for Easter Day and Whit-Sunday were used on the Monday and Tuesday in their weeks. Proper psalms would also be used on the three feasts of the Dedication, Patron, and Title, and for these two last it would be necessary to provide lists of psalms for use in the common of saints, i.e., for any feasts of Apostles, Martyrs, Confessors, Virgins (which would also be used for the B.V.M. and Holy Women).]

* Including of course the first Evensong of these days.

664. For notes on the use of special psalms at such times as Harvest Thanksgiving or national occasions see no. 746.

Antiphons.

665. Though antiphons are not to be found in the Prayer Book Offices of Matins and Evensong, they form an integral part of the old pre-reformation and present-day latin Offices. Their restoration to our services would be a great enrichment, but it has at the same time to be admitted that they would make the Offices much more complicated, and would be difficult to arrange in a manner suitable for congregational use.

666. Antiphons consist of a verse (probably originally a refrain) sung or recited before and after each psalm (or group of psalms) or canticle: it may have reference either to the meaning of the psalm itself or to the feast or day being observed; sometimes both these ideas are combined.

It has been said that antiphons are recited or sung before and after each psalm or canticle. This, when carried out literally, is known as "doubling" the antiphon; and the days upon which this is done (all the more important days) are described as being of "double" rank. On other less important occasions the whole of the antiphon is used after the psalm or canticle, but before it only the first words are said, a practice which is apparently a relic from before the days of musical accompaniments of playing over the tune. Antiphons are doubled on feasts of double rank alone, and only at Matins and Evensong (Matins, Lauds, and Vespers); at the lesser Hours they are never doubled.

667. It seems difficult to fit the singing of antiphons into the psalmody when the form of chanting known as "anglican" is used. On the other hand the plainsong of the psalms is built up round the singing of antiphons, and indeed the choice of the tone to which the psalm or canticle is to be sung depends, not on any musician's preference or ideas of suitability, but on the tune of the antiphon with which it goes.

The manner of singing the psalms.

668. When Matins and Evensong are sung, the psalms and the canticles should be sung antiphonally: that is to say, they should not be sung full (i.e., by all) throughout, but one voice or group of voices should answer another. This is easily arranged when plainsong is used; either a solo voice is answered by all other voices, or one side of the choir answers the other, or boys answer men. In any case, the *Glorias* should not be sung full, but the antiphonal manner should be continued throughout. With anglican chanting this is more difficult to arrange, and often no attempt is made to introduce it.

The psalms should not be sung in a dramatic or noisy manner. As will be pointed out presently, they are to be regarded as meditations rather than acts of praise; and therefore a quiet mezzo-forte throughout is better than sudden and disconcerting variations of power. The point may be summed up by saying that the psalms should be chanted rather than sung.

The manner of reading the psalms.

669. When the Office (or the psalms alone) are read without note, the antiphonal manner of saying them is again used. Usually the priest reads one verse, and the people the next; it should be noted that each reads one verse, not one half-verse. It has been suggested that it would be better if the people on either side of the church answered one another, but this is in practice difficult to arrange.

There is no reason for saying the *Gloria* at the end of the psalms as a versicle and response; that is to say, if it falls to the priest to read the last verse of any psalm, the people should continue *Glory be to the Father, etc.*, and the priest reads *As it was, etc.*, and not *vice versa*.

670. When in the Office there is more than one psalm to be read, and at least if the psalms follow in numerical order one after the other (as happens in the psalms for the day), the psalms should be regarded as one entity, and not as two or three separate psalms. Therefore the first psalm should be begun by the priest in the usual manner; at the end of the first the next should be begun immediately and without pause; so, if the last verse of the first has been read by the priest, the people will say *Glory be, etc.*, the priest will say *As it was, etc.*, and the people will at once carry on with the first verse of the next psalm, and so throughout all the psalms for that office.

Sitting for the psalms.

671. The psalms should be regarded as corporate meditations rather than as ascriptions of praise. So to regard them will explain much in their use. For example, the verses expressing a desire for vengeance on one's foes (which some would like to omit) will be taken, not as a prayer for revenge on one's own behalf, but as an expression of God's hatred of sin, not as a desire for the sinner's eternal damnation, but as a warning of the consequences of sin.

Regarded in this light, it will be understood that sitting for the psalms is preferable to standing. All may sit (after the first verse of the psalms has been intoned) and remain seated until the end without standing at any point. Clergy in choir may of course put on their birettas when seated.

Reverences.

672. All bow (and the clergy, if wearing birettas, uncover) each time that the *Gloria Patri* is said and also at the following two verses:

Ps. 111, v. 9. *Holy and reverend is his name;*

Ps. 113, v. 2. *Blessed be the name of the Lord.*

There is no reason for standing at the last *Gloria*. This custom, sometimes seen, appears to arise from a misunderstanding. In the Offices of Lauds and Vespers, the psalms are followed, not by a lesson in our sense for which all sit, but by the "Short Chapter", a portion of about one verse of the Bible, which is solemnly intoned by the officiant, and for which all stand. Consequently, in these Offices, all stand at the end of the psalms, in order to be on their feet for the Short Chapter. It would seem that, since of the idea of the Short Chapter for which one stands is or was unfamiliar among our people, some thought that one stood for the end of the psalms, that is for the last *Gloria*, which of course is not the case.

THE LESSONS.

673. The Lessons form, with the psalms, the backbone of the Divine Office. The principle is that the whole of the Bible (except a few passages such as the genealogies) is read through in a year. The old sequence of reading, followed to a certain extent in the old Lectionary, and fully in the Revised, arranged that the Book of Isaiah was read during Advent, Genesis was begun at Septuagesima, and the historical books of the Old Testament were read in Trinitytide through the summer.

674. In our Office two lessons are to be read at Matins and Evensong, of which the first is to be from the Old Testament and the second from the New. There are two alternative lectionaries, or sequences of lessons, the one, that of 1871, printed at the beginning of Prayer Books, and the other, the "Revised Lectionary" being that sanctioned with the Book of 1928—though, unlike that book, it has formal authority. It is laid down that, once either of these lectionaries has been adopted for reading in church, it must be used at least until the following Advent Sunday. There is also a revised sequence of Sunday Lessons, known as "Amended Lectionary".

675. In the old lectionary, the Lessons were allotted to days of the civil year, and special lessons (often a first lesson only) were added for Sundays and Holy Days. This has the great demerit of following the secular instead of the ecclesiastical kalendar in its arrangement; but it has the good point that the sequence of lessons is continued through the Sunday Office to at least some extent, and is not interrupted by special lessons

outside this sequence for Sundays. The Revised Lectionary has the merit of following the ecclesiastical year, and the Lessons are well chosen with this in view; but it must be confessed that on the whole they are too long. Moreover, the main purpose of lessons seems to have been obscured at times, namely that they are read for the edification of the congregation rather than their instruction—to draw their souls a little nearer to God rather than to give lessons in history or development of doctrine.

The Old Testament, in the principle of both lectionaries, is read once in the year, the New twice,—once at Matins and once at Evensong, though the Revised Lectionary does not carry this last out exactly.

676. The Lessons of the lectionary—old or new—have two sections. The first are the lessons of the year from Advent to the end of Trinitytide, and called technically the Proper of the Season, and the second the lessons for saints' days, called the Proper of Saints. The lessons from the first group are always read except when those from the latter supersede them; but on feasts of those saints for whom proper lessons are provided the lessons for those saints take precedence.

677. In both lectionaries there is one section conspicuously lacking, namely, Lessons for the "Common of Saints", that is, lessons to be read on any saint's day of that particular class when no special ones are given. Thus there should be lessons for the feast of any Apostle; others for an Evangelist, a Martyr, a Confessor, Confessor Bishop, a Doctor, a Virgin, and so on. It may be objected that all festivals of Apostles and Evangelists have their proper Lessons; but some are not very relevant to the saint on whose feast they are read, and Lessons for any Apostle might often be used with advantage, supposing they did not have to be read more than, say, twice in a year. These lessons from the common are needed for the feasts of the Patron and Title of a church; the meagre selection given in the Revised Lectionary entirely confuses these feasts with each other and the Dedication festival.

The Lessons to be read.

678. The Lessons must always conform to the Office being said, that is to say, they must correspond to the first collect that will be read. So, if that collect on a Sunday will be the Sunday collect, then the Sunday lessons are to be used; if a feast supersedes the Sunday so that its collect will come first and that of the Sunday second, then the Lessons should be those of the saint. This cannot always be carried out properly, as all festivals that supersede Sundays have not special lessons provided for them; but this is the principle, and it should be adhered to as far as possible.

Not all saints' days however have special lessons; the right to proper lessons is confined to the greater feasts; in fact it may be said that only Holy Days have that right, together with those few other feasts which rank as such: these last should also have proper Lessons assigned to them. An exception arises on the feast of St. Mary Magdalene, which, though not of Holy Day rank, has proper Lessons.

The Lessons to be read therefore are taken from those for the course of the Christian Year (Proper of the Season) unless a feast day which has proper lessons is being observed, and not merely commemorated, for then its lessons have precedence. If no special lessons for the particular day are provided, then those from the appropriate "Common of Saints"—did such a selection exist—are read.

679. It need hardly be added that a priest or reader has no right to change the appointed Lessons on his own responsibility for others which he may happen to think more suitable or edifying.

The Lectern.

680. The Lessons are commonly read from a lectern, so placed that the reader faces the congregation and can be well heard by them*. It may be pointed out however that the use of a lectern is not really necessary, for the lessons can well be read from the reader's stall in choir, while he holds a small Bible in his hands; or the pulpit can be used for this purpose if necessary.

The Announcement and conclusion.

681. According to the Book of 1662 the Lessons are to be announced *Here beginneth the* (—*th verse of the*)—*th chapter of the Book*——. The 1928 Book preferred that the reader should give, first the name of the book, then the chapter, and then, if need be the verse.

The latin rules provide that the reader shall simply announce the book, simply saying, for example, *From the Book Genesis*. One wonders, now that people do not follow the Lessons carefully in their own Bibles, whether such a simple announcement has not much to commend it.

682. At the end the reader is to say *Here endeth the first* (second) *lesson*. The latin method of concluding, found in certain much used forms of Compline, is for the reader to say *But thou, O Lord, have mercy upon us. Ry. Thanks be to God.*

* At sung Matins and Evensong the reader ought not to turn his back on the choir in facing the congregation, for he reads to the one as much as to the other

Blessings before the Lessons.

683. In the latin services, copied sometimes in carol and similar services, before each Lesson the principal priest present pronounces a short prayer called technically a benediction. The reader before announcing the Lesson, turns towards this priest and says *Bid, sir, a blessing* (if this senior priest himself is to read, he turns towards the altar and says *Bid, Lord, a blessing*). The principal priest, in both cases, says the formula of benediction, and the reader then at once announces the Lesson.

The Reader.

684. Whenever two (or more) Lessons are to be read, it is desirable, in conformity with ancient precedent, that they should be read by different persons, the second by him of higher rank—or if more than two are to be read, by readers in ascending order of seniority. If there are sufficient readers present, the officiant himself should not read a Lesson; but an exception to both these rules is that if Matins (but not Evensong) is sung solemnly, then the officiant does read the first lesson himself.

It is generally understood nowadays that it is permissible for laymen to read the lessons.

THE OFFICE HYMN.

685. The Office Hymn, is a hymn sung during the course of the Office of Matins or Evensong, not as an addition or embellishment to the service, but as an integral part of the Office, equally with the psalms. Such hymns always formed part of the pre-reformation Offices, but they were omitted from the Prayer Book, when that was compiled, apparently because there was at the time no one capable of rendering them into decent English: now that this is no longer the case, there seems to be no objection to the re-introduction of this feature of our services.

686. Office hymns, as being parts of the Office, are no more at the choice of individual officiants than are the psalms and lessons; though sometimes latitude must be permitted in order to bring the hymns within the compass of whatever hymn-book may be in use. Moreover, some would follow, as strictly as this consideration will permit, the sequence of hymns from the Sarum Breviary, while others would prefer to follow the modern latin use as far as may be. But, whichever of these is followed, the principle remains that Office hymns are not subject to alteration or variation on grounds of personal preference.

687. The breviary Offices, ancient and modern, ordered the services by weekly round, and not by days of the month, as does our Prayer Book with the psalms. Consequently, the Office hymns for the ordinary round are set by the day of the

week; there is for example one hymn for Sunday evening, another for Monday, and so on. It may seem to us unfortunate that there is but one hymn for Sunday evenings, in this arrangement, for use in Epiphany-tide, Septuagesima, and Trinity-tide, and it is sometimes alleged that this is monotonous: but this argument will be seen to have little force when it is remembered that we are here dealing with an Office which is part of a weekly round, and not with a Sunday evening service which has little or no connection with other services during the week.

688. The Office hymn, like the psalms and lessons, always corresponds to the first collect of the service. Thus, if the Office is that of a Sunday, the Sunday hymn is used: if of a festival, the hymn appropriate to that festival; if in Advent or Lent (and it is of that season) then the Advent or Lent hymn is used. The exception is the Sunday within the Octaves of Christmas, Epiphany, Ascension, and Corpus Christi, on which days (since the Office is that of the feast repeated with different lessons and collect only) the hymn is that of the feast: it must however be noted that this does not apply to any other octaves, even that of the Dedication, Patron or Title—on the Sundays in the Octaves of these feasts the Sunday hymn is used.

The method of singing.

689. The Office Hymns are sung antiphonally, as are the psalms (no. 668), and the remarks there made apply to the hymns also. The officiant intones the first line, one side of the choir (that on which he sits) continues the verse, the remaining verses are sung by each side alternately, only the *Amen* being sung full: or the alternation may be between boys and men. In modern practice, however, it is often usual for the first verse (after the first line) and the last to be sung full.

Omission of Office Hymns.

690. No Office Hymn is sung at Matins or Evensong on the last three days of Holy Week, nor in the Office of the Dead. On Easter Day, and daily through Easter week until but excluding Saturday Evensong in place of a hymn is sung the anthem *This is the day which the Lord hath made: we will be joyful and glad in it.*

The Office hymn should not be omitted at Matins or Evensong recited without singing; it is here a part of the Office and not a musical interlude.

Position of Office Hymns.

691. In Lauds and Vespers the position of the hymn was immediately before the *Benedictus* or *Magnificat*; in Matins between the Invitatory (the *Venite*) and the psalms. It is clear

therefore that at Evensong the Office hymn should come between the first lesson and the *Magnificat*; at Matins we have a choice of two places, either between the *Venite* and the psalms or between the second lesson and the *Benedictus*; in fact, the structure of the Office would justify a hymn being sung in both these places, but this would be perhaps rather over-emphasising this feature; probably the former place (after the *Venite*) is the better.

Kneeling in the Office Hymn.

692. The following verses in Office Hymns are sung kneeling:

(1) The first verse of the Whitsun Hymn *Veni Creator* (E.H. 154, A. & M. 347).

(2) The first verse of the Hymn of the B.V. Mary *Hail O Star that pointest* (E.H. 213).

(3) At the verse *O Cross our one reliance, hail* in the Passiontide hymn *Vexilla Regis* (E.H. 94; the verse is not in Hymns A. & M.).

When the first verse is so sung kneeling, the officiant kneels after intoning the first line.

THE CANTICLES.

693. The Canticles in the Prayer Book Offices are five in number—the *Te Deum*, the *Benedicite Omnia Opera*, the *Benedictus* at Matins, and the *Magnificat* and *Nunc Dimittis* at Evensong. There are also certain psalms given as alternatives—Ps. 100 for the *Benedictus*, Ps. 98 for the *Magnificat*, and Ps. 67 for the *Nunc Dimittis*. Their insertion seems to have been a concession to the seventeenth century Puritans who objected to the Gospel canticles being used in services.

694. The canticles represent the climax of the service to which they belong. Thus, the *Benedictus* was the climax of Lauds, and the *Magnificat* of Vespers. The same is true in a lesser degree of the *Te Deum*, which concluded the ancient Office of Matins on Sundays (out of Advent, Septuagesima, and Lent) and festivals; the *Nunc Dimittis* was the climax—if in this Office one can speak of a climax—at Compline. But neither of these had quite the same position as the *Benedictus* or *Magnificat*, to which the whole Office of Lauds or Vespers respectively led up, both in order of service and in accompanying ceremony.

This was also brought out in the ancient music. The *Benedictus* and *Magnificat* were not sung to the same simple tones as the psalms, but to more florid—technically, the solemn—forms of those tones; thus bringing out the fact that they are Canticles, and of more importance than psalms. (It may be

well to point out that this difference between the ordinary and the solemn form of the tone is not the same as that between a "single" and a "double" chant in anglican music, for both set the tune to one verse only). The modern cathedral practice of singing the canticles to a "setting" has the same object in view; but how far this can be brought out in smaller churches where the singing of settings is often undesirable if not impossible, is difficult to see.

THE TE DEUM.

695. The *Te Deum* is properly a special feature of the Sunday and festal Office; it is not a normal feature of the weekday rite; indeed, it is more strictly correct to regard it as a feature inserted on occasions, rather than one omitted when not appropriate.

696. The *Te Deum* is said at Matins on the following occasions:

(1) On all Sundays, except those in Advent, and those from Septuagesima to Palm Sunday, both inclusive;

(2) On all feasts of whatever rank, including those which occur in Advent or Lent; but not on the feast of the Holy Innocents when that feast neither falls on a Sunday nor is the Feast of Patron or Title; (but it is said on the Octave day);

(3) Throughout the octaves of all feasts which have them;

(4) Daily throughout Eastertide, except on Rogation Monday, unless of course some feasts falls on that day.

697. During the singing or saying of the *Te Deum* all kneel at the verse *We therefore pray thee . . . precious Blood*, but not at the verses which follow.

698. Notes on the use of the *Te Deum* outside Matins as a form of Thanksgiving are given in nos. 1206-8.

THE BENEDICTE.

699. The *Benedicite* is never used for its own sake. For example, its use in Lent has nothing to do with any suggestion—could one be made—that it has any particular appropriateness to that season: the rule is that, at such times, not that the *Benedicite* is said, but that the *Te Deum* is not said; and the *Benedicite* is the only alternative that we have.

We may give the rule very simply therefore that the *Benedicite* is used on all occasions when the *Te Deum* is not required.

700. In the opinion of many, the form of this canticle as given in the Prayer Book is somewhat lengthy and monotonous, and sometimes various means are used, with greater or less actual

authority, to overcome this. The Book of 1928 gave one such possibility, and also permitted the omission of the central sections on weekdays. The form as given in the latin services, which might well be considered, is given in the appendix.

Moreover, the Book of 1928 gave, as alternative to the *Te Deum* and *Benedicite*, the *Miserere* (Ps. 51), with the note that when it occurred in the psalms for the day, Ps. 40 was to be used in its place. The adoption of this alternative would be very useful in the Office of the last three days of Holy Week, and on All Souls' Day, on which days both the *Te Deum* and the *Benedicite* are rather out of place.

THE BENEDICTUS.

701. The *Benedictus* forms the climax of Matins, and it is at this point that, incense, when it is to be used, is offered.

This canticle should invariably be said or sung here, and the alternative *Jubilate* never used. It will be noticed that the rubric requiring the use of this latter on St. John the Baptist's Day (when the *Benedictus* occurs in the Gospel) was omitted in the 1928 Book, and advantage should always be taken of this change.

THE MAGNIFICAT.

702. The *Magnificat* should invariably be used at Evensong. Actually, as has been explained, the service works up to this canticle, though in fact it comes rather too early to make a real climax.

703. The only exception to the invariable use of this canticle at Evensong is on Easter Eve, when it will be used in the short Vespers forming part of the First Easter Mass in the older rite; then the *Cantate Domino* will need to be used at this Office to avoid duplication; but this is the only possible occasion when this psalm should be substituted for the *Magnificat*: there is no possible authority for using *Cantate Domino* and *Deus Misereatur* during Lent; there is no parallel whatever with the use of the *Benedicite* at Matins, and this substitution should never be made.

THE NUNC DIMITTIS.

704. The *Nunc Dimittis* is the Gospel Canticle from the Office of Compline, and its place in Evensong, like the collect *Lighten our darkness*, comes from the inclusion of that Office in the Prayer Book service. It should always be used at Evensong except when Compline is to follow, for then, to avoid repeating the canticle, it should not be said here. When it is so omitted, but then only, the *Deus misereatur* should be used.

705. The rubric of the Prayer Book says that this last is not to be used on the twelfth day of the month, when it has been read in the course of the psalms for the day. In this event, if Compline is to follow later, it would seem strictly as if the *Nunc Dimittis* would have to be repeated; but a better way, suggested at the time of the proposed revision of the Prayer Book would be to omit the psalm from among those of the day.

THE QUICUNQUE VULT.

706. The *Quicunque Vult*, often known as the Athanasian Creed, is ordered by the Prayer Book of 1662 to be said at Matins instead of the Apostles' Creed on some fifteen days of the year. Apart from its use on Trinity Sunday, the choice of days seems to have in mind simply that it should be said on Sundays or Holy Days at approximately monthly intervals. The revised book of 1928 made its use optional, and permitted the use of half of the symbol alone at a time, the first half on Trinity Sunday and the second on the Sunday after Christmas and on Lady Day.

707. Much opposition has been aroused by the proposal to make the use of the *Quicunque Vult* optional. The ground of this feeling is that, if the use of this formulary is left to the wish of the individual, against the background of some of the lines of thought of our times this would be in effect declaring that assent to the teaching of this symbol in, for example, such matters as the Virgin Birth, was also optional; *lex orandi lex credendi*. There is in consequence a widespread feeling that this creed must find a definite, and not merely optional, place in the Church's Offices.

This is not to say that its present place at Matins on sundry festivals leaves nothing to be desired. It is certainly true that it is a document couched in highly technical language, and is probably rightly regarded as not very suitable for recitation by or before ordinary congregations. Its old place was in the Office of Prime on Sundays; and if this lesser hour were formally revived as a definite—and not optional—part of the round of the Office of the English Church, its replacement here would presumably solve the difficulties of its use.

In any event, its present position, as a substitute for the Apostles' Creed is not satisfactory. As is noted below, the latter Creed forms a part of prayers leading up to the collects, whereas the *Quicunque Vult* is rather a psalm; it may be remembered that the book of 1549 ordered its use in addition to, and not in place of the Apostles' Creed. Its use at Prime would solve this difficulty too.

708. The *Quicunque Vult* is not a Creed in the same liturgical sense as the Apostles' or Nicene Creeds. There is there-

fore no justification for the choir and clergy turning to the east while it is recited, and it should be sung or said in similar manner to the psalms.

THE PRECES.

709. That part of the Matins and Evensong which follows after the *Benedictus* and *Nunc Dimittis* forms a unity and leads up to the Collects. In the Latin service books the corresponding section is omitted at Compline on double feasts and within Octaves; at Lauds and Vespers it is said only on fast days. In the last case the section is known as the "*Preces feriales*"; the English rendering of this ("ferial prayers") would not be suitable for this part of our Office, as it is used on all days indiscriminately; the term "The Prayers" would be both vague and also misleading; perhaps this section might best be referred to as the "Preces"; the Book of 1549 called them the "Suffrages", but to us this term has reference rather to a section of the Litany.

710. In the book of 1549 the Order of these Preces was different, our present order being a somewhat unfortunate re-shuffling of the logical sequence. It was as follows:

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

I believe in God, etc.

Our Father, etc., both said by the minister alone, the people not being directed to join in.

Ry. But deliver us from evil. Amen.

V. O Lord, shew thy mercy upon us. Ry. And grant us thy salvation.

V. O Lord, save the king. Ry. And mercifully hear us when we call upon thee.

V. Endue thy ministers with righteousness. Ry. And make thy chosen people joyful.

V. O Lord, save thy people. Ry. And bless thine inheritance.

V. Give peace in our time, O Lord. Ry. Because there is none other that fighteth for us, but only thou, O God.

V. O God, make clean our hearts within us. Ry. And take not thine holy Spirit from us.

V. The Lord be with you. Ry. And with thy spirit.

Then followed the collect, introduced by *Let us pray.*

With the exception that more usually the Lord's Prayer in the Preces precedes and not follows the Creed, it is very much to be desired that this original order should be reverted to as soon as possible.

It may be noted also that the whole was to be said kneeling; there was no direction to stand for the Creed, such was in fact ruled out by the general direction to kneel.

711. It is necessary to emphasise that the whole of this section forms one entity. The direction to kneel after the Creed often gives rise to the view that we have here two sections, the Creed and the versicles. It will be seen from an inspection of the original order that this view is fallacious; the Creed forms a part of this one section, and is not a section in itself. Consequently it follows that, if in a shortening of the service (supposing that there is sufficient authority for such a practice) the versicles and responses are omitted, the Creed also should be left out—the service proceeding directly from the *Benedictus* or *Nunc Dimittis* to the collects. This was made clear in the rubrics of the Book of 1928 concerning the shortening of Matins.

Moreover, this section leads up to the collects, which in fact form its conclusion; one must not think of a section of the service ending at *And take not thy Holy Spirit from us*; these versicles and responses introduce the collects. Choirs therefore need to be restrained from dying away (with harmonies of a full close) on this last response, although it has to be admitted that the removal of the Salutation *The Lord be with you* and its response from this place makes the introduction of the collect for the day somewhat abrupt.

Posture

712. The rubrics concerning the posture for this section are clear. All stand for the Creed, and kneel at *Let us pray*. The Officiant alone rises at *O Lord shew thy mercy*, and remains standing for both the versicles and the collects; there is neither rubric nor custom which would justify kneeling for these latter.

713. It is always customary for the clergy and choir to turn east (more strictly, towards the altar) while the Creed is recited. This practice indeed is so general that it must be regarded as the correct procedure, though in fact it has no authority either in ancient custom or in definite rubric.

714. It is very doubtful if the officiant should turn to the people and extend his hands at *The Lord be with you*, as he does before the collects at Mass. In fact it would seem that he should not do so, for not only is this service a choir Office—that is to say, the choir and not the people as a whole are ceremonially in mind—but also the practice of turning to the people and extending the hands is confined to this Salutation said in the centre of the altar; it is even not done when this is said at one corner of the altar.

THE COLLECTS.

715. The collects should be introduced by *Let us pray*; this bidding should be repeated before the second collect, but not before any others—indeed the rule is the same as at Mass (no 446).

The First Collect.

716. The first collect must be that of the day, that is to say, the collect which corresponds to the psalms and lessons that have been used. Thus, if the psalms and lessons have been those of a Sunday, the collect will be that of the Sunday*: if these have been those proper to a Holy Day, then the first collect will be that of the Holy Day: if psalms and lessons for some special occasion (as for example Harvest Thanksgiving) have been used, then the first collect should be that appropriate to this occasion, and not that of the Sunday.

Commemorations.

717. After the first collect, any commemorations required by the Kalendar for that Office are made. Their collects are read generally in the order of the importance of the respective days which are being commemorated, but there is one important exception:

718. The collect of the commemoration of a *concurrent* feast is always read before any of *occurrent* feasts, the reason probably being that *occurrent* feasts, being superseded by the greater Office of that day, are regarded as of less importance than others whose observance is not so entirely superseded.

For example, if Michaelmas Day falls on a Sunday, the first collect will be that of Michaelmas Day; at Evensong the second will be that of St. Jerome's Day, which falls on the 30th, and after that the collect of the *occurrent* Sunday after Trinity, although this latter is liturgically more important than St. Jerome's day.

Again, for these purposes the collect of an octave said at Evensong on the Sunday within it, is regarded as being the collect of the first Evensong of the Monday within the Octave, and is therefore said before any collects of minor days falling on the Sunday itself. For example, if November 6th falls on a Sunday, the first collect is that of the Sunday after Trinity; at Evensong the second will be that of the All Saints' octave (the first Evensong of the Monday therein), and third that of St. Leonard, although his festival would normally have precedence of the octave.

* Except of course in the case where proper Saint's Day lessons should have been read, but the Sunday ones have been substituted for lack of proper lessons for the Saint's Day (no. 677)

719. As a matter of interest, it may be noted that in the latin rites, a commemoration is made with much more notice than merely reading its collect after that of the day. First the choir sing the antiphon to the *Benedictus* or *Magnificat* appropriate to the commemoration; then follows the versicle and response that would have followed the Office Hymn; finally the collect of the commemorated Office is said.

In the Prayer Book Offices, this is of purely academic interest, though there is one point at which it may arise. There is a growing custom on the last days of Advent to sing before and after the *Magnificat* the great Advent antiphons (no. 768). But on the feast of St. Thomas, at both Evensongs, this cannot be done, because the antiphon at the *Magnificat* would be that of the Apostle and not of Advent, for the antiphon at the *Magnificat* must always correspond to the Office being said. On a feast of this Apostle, therefore, an Advent antiphon cannot be said at the *Magnificat*; and its place therefore would be after the Collect of St. Thomas and before that of Advent. This it may be added, applies whether or not the Evensong of St. Thomas' Day is said on a Sunday or not.

Prayers not to be said here.

720. The only prayers that should be said at this point are (1) the collect of the day; (2) the collects of commemorations required by the Kalendar; (3) the collects of Advent Sunday and Ash Wednesday in Advent and Lent respectively; (4) the two fixed prayers. No others should be said at this point; for example, the Ember prayer, in the Ember seasons, or prayers for the King, should not be said in this place, but in the occasional prayers following the third collect.

Conclusions.

The first collect should always be given the long ending *Who liveth and reigneth, etc.* (or whatever form may be required by the actual wording of the collect) as at Mass; the details will be found in no. 445. The last collect too should probably have this full ending, unless it is felt that the Prayer Book must be regarded here as requiring the short ending. Other collects should have no separate endings, but run on into the next collect, the rules being thus the same as at Mass (no. 445); but if it is felt that this is too drastic, then it would seem best the intermediate collects should be given the short ending only; these are given in no. 726.

Music.

721. If the Versicles and Responses have been sung, then the collects should be recited on a note, with the proper inflexions on Sundays and feasts, but not on ferias. *Amen* should be

sung if the collect has been so said on a note, but not if it has been read in the natural voice; and this rule applies also to all *Amens* in service-time.

THE CONCLUSION.

722. With the "third collect" the Office proper of Matins and Evensong ends. There does seem however to be a need for some more formal and less bald ending than simply to break off after the prayer, a need that was to an extent recognised in the Book of 1928. The traditional conclusion, which that Book adopted in part is as follows, and might be used after this third collect:

℣. *The Lord be with you.* ℞. *And with thy spirit.*

℣. *Let us bless the Lord.* ℞. *Thanks be to God,*

℣. *May the souls of the faithful, through the mercy of God, rest in peace.* ℞. *Amen.*

These versicles and responses are of course sung on a note, with inflexions, if those in the service are so sung, but the concluding *May the souls, etc.*, is said without singing.

723. In Easter week, from the short first Vespers of Easter Day (no. 900) until Matins on the Saturday after Easter inclusive, two alleluias are added to *Let us bless the Lord* and its response; and the same is done at Evensong on the Saturday before Septuagesima Sunday, as the "farewell to alleluia" (no. 807).

OTHER PRAYERS.

724. After the Office is so concluded, it is customary, if no other service is to follow immediately, to add prayers and intercessions. The Book of 1662 ordered the use of certain "state prayers", but it is generally recognised nowadays that something more flexible than this arrangement is needed; and in practice the choice of prayers and thanksgivings at this point is left almost entirely to the discretion of the officiant. They usually are concluded with the "Prayer of St. Chrysostom" and the Grace.

Posture.

725. Although in practice it is a common custom for the officiant to kneel to read such additional prayers, it may be noted that there is no rubric requiring him to do so. Indeed, Dr. Dearmer points out in the "Parson's Handbook" that presumably the previous direction to stand continues to hold good here: at least it can be said that an officiant who said these prayers standing was disobeying no rubrical instruction.

Endings.

726. These prayers should be said with the short endings. These are as follows:

(1) If the prayer is addressed to God the Father, the ending is, *Through Christ our Lord*;

(2) If Our Lord has been mentioned in the course of the prayer, *Through the same Christ our Lord*;

(3) If Our Lord has been mentioned at the close of the prayer, *Who liveth and reigneth for ever and ever*;

(4) If the prayer is addressed to Our Lord, *Who livest and reignest for ever and ever*.

Amen should of course be answered to all prayers, and congregations should be taught to take in this way their share in the petitions.

THE BLESSING.

727. On Sundays, and at other times when there has been a sermon, or indeed on any occasion of importance, the custom has arisen of dismissing the congregation with a blessing, usually given from the altar. There seems no reason to object to this harmless, not to say edifying, custom, though the Prayer Book does not contemplate this action; for in that Book the Grace concludes the whole service.

It is better not to use the full Eucharistic form of blessing at this point, and the sometimes-heard Aaronic order *Unto God's most gracious care, etc.*, unfortunately does not contain the Trinitarian formula: perhaps the best form to use at this point is *God the Father, God the Son, and God the Holy Ghost bless, preserve, and keep you now (this night) and for evermore. R. Amen.* The form of blessing should under no circumstances be sung on a note, except by a bishop (no. 1231).

THE RETURN TO THE VESTRY.

728. As on the entry, no hymn should be sung on the return to the vestry; it is not logical so to continue the service after it has been ended. It may also again be pointed out that this return is not a procession in the proper sense of this word.

SUMMARY OF THE OFFICE.

729. It may be convenient here to summarise the details of the rules regarding the variable portions of the Office.

THE FESTAL OFFICE.

730. On great festivals (including of course those which are themselves Sundays), and Holy Days, and all festivals which rank as such, the Office is said as follows:

Proper psalms and lessons: Office hymn of the festival; *Te Deum* at Matins*: collect of the festival, followed by those of any commemorations that may have to be made.

It may be noted that: (1) The book of 1928 sanctions the use of proper psalms on all these days, and this is in accordance with precedent; but some may think better that the use of proper psalms should be confined to certain greater feasts only (see no. 663).

(2) Proper lessons should be provided for all such days (no. 677). But neither the old nor the new lectionary gives such a complete selection. If it is not thought right to choose for oneself lessons for these omitted occasions, the lessons of the feria would need to be read.

THE SUNDAY OFFICE.

731. On Sundays (which are not themselves great festivals) the Office is said in the following manner:

Psalms of the day (unless the special psalms for all Sundays are used); lessons of the day: Office hymn of the season in Advent, Lent and Eastertide—at other times the hymn for Sundays; *Te Deum* except in Advent, Septuagesima and Lent; Collect of the Sunday.

732. On Sundays within octaves other than those of Christmas, the Epiphany, the Ascension, and Corpus Christi, all is said as above, the collect of the octave following that of the Sunday.

733. On the Sundays within the octaves of Christmas, the Epiphany, the Ascension, and Corpus Christi, the following is the order:

Psalms of the festival (unless those from the selection of psalms for Sundays, etc., are used); lessons of the Sunday; Office Hymn of the Octave; *Te Deum* at Matins; collect of the Sunday followed by that of the octave.

THE OFFICE ON LESSER SAINTS' DAYS.

734. On lesser (black letter) saints' days the Office is thus said:

Psalms and lessons of the day; Office hymn of the festival; *Te Deum* at Matins; collect of the saint (that of the preceding Sunday not being added unless it is required in Advent and Lent for the commemoration of the feria).

The same order is used on days within octaves and on octave days.

* Except on the Feast of the Holy Innocents; see no. 786

THE FERAL OFFICE.

735. On all weekdays which are not greater or lesser festivals nor within octaves the following order is used:

Psalms and lessons of the day; Office hymn of the season in Advent, Lent and Eastertide—at other times the hymn for the day; *Benedicite* at Matins (the *Te Deum* in Eastertide except on Rogation Monday); collect of the preceding Sunday, except at Matins on vigils, Ember Days and Rogation Monday, which days have a special collect.

During Lent the breviaries provide special collects for Matins and Evensong every day, as explained in no. 814.

ON SPECIAL OCCASIONS.

736. There is no real liturgical precedent for using psalms, lessons, etc., other than those appointed for the office of the day on special occasions; nevertheless, in view of the widespread practice of so doing, it may be well to indicate what appears to be the proper manner of rendering the Office at such times. It may be well also to repeat here that the Office so rendered should be in addition to, and not in substitution for, that of the day. The following is the order which seems correct:

Special psalms and lessons; Office hymn appropriate to the occasion; *Te Deum* at Matins on occasions of thanksgiving, *Benedicite* on those of supplication; collect appropriate to the occasion, no other (even that of the day) being added between this and the two fixed collects.

737. Office hymns and collects should not be chosen from subjective modern hymns and comparatively long prayers (which are not collects); they should be from some liturgical Office suitable to the occasion: thus, on an occasion of national thanksgiving (in England) the hymn (and collect) for St. George's day might well be used.

THE CEREMONIAL OF THE OFFICE.

738. At Matins and Evensong, sung in the ordinary manner without any special ceremonies, the order is familiar; but the following notes may be added.

All stand for the opening sentence and introduction, and kneel for the Confession; the Officiant alone stands for the absolution, kneeling again for the Lord's Prayer. All stand at *Glory be to the Father*; but if the Introduction has been omitted, all should stand for all the opening versicles, not kneeling at any point here. All may sit for the psalms, after the first has been begun: but if subsequent psalms are intoned (as will happen if they are sung to Plainchant), all on that side of the choir junior to him who intones rise with him while he does

so. All sit for the lessons, which should if possible be read by different readers, the second by him of higher rank.

All stand for the Office Hymn, the *Venite*, and the Canticles; after the *Benedictus* or *Nunc Dimittis* all remain standing for the Creed, and kneel before the words *Let us pray*; the officiant alone rises at *O Lord shew thy mercy upon us*.

SOLEMN EVENSONG.

739. On all ordinary occasions Evensong is sung without any special ceremonies, the officiant occupying his ordinary stall in choir; this is commonly described as "sung" Evensong. But on festivals some manner is often felt desirable to mark the importance of the occasion. In many churches this is done merely by singing more elaborate music—the holding of a Procession is not a point that concerns Evensong—and this is often called "festal" Evensong.

But sometimes a certain amount of ceremony is introduced, and the service is then called "solemn" Evensong. The officiant wears a cope of the colour of the day over his surplice, and by almost universal custom sits in the sanctuary; he is attended by servers, and, if such is the custom of the church, portable lights and incense are used. He may also be attended by other clerics (or even laymen) also wearing copes, two, four, or six, according to the rank of the day and the means of the church; but this elaboration is practically impossible outside cathedrals and very large churches; therefore, in practice, the term "solemn Evensong" means that the officiant sits in the sanctuary and wears a cope, and that lights and incense are used, if customary.

740. The occasions on which Evensong may be solemnly sung are left entirely to discretion. In some churches it is so rendered every Sunday, and Holy Day when the Office is sung; in others its use is confined to the greater festivals: indeed, in the last resort the choice will depend on local circumstances.

SOLEMN MATINS.

741. Matins may also be rendered solemnly if desired: though, in view of the fact that this Office is usually in practice overshadowed by the sung Mass, it is not a common usage. However, when it is done, the officiant does not assume the cope until the end of the psalms, and should himself read the first lesson from the sanctuary.

THE KALENDAR AND THE OFFICE.

742. Every priest who is attached to a church is required to recite his Office according to the kalendar of that church (no. 262); wherever he may be; priests not so attached may say the Office according to the general kalendar of the Church (no. 259),

or according to that of the place where they may be. Religious are required to follow the kalendar of their own order.

743. By the rules of the Roman Church it is not sufficient for a priest or other to hear an office said according to another kalendar; that is to say, if, for example, he hears in a church Vespers of the feria, whereas in his own kalendar they should have been those of some feast, he has not fulfilled his obligation of that Office. But it is doubtful if that rule could apply to the Offices of the Anglican rite, for in them the variable parts are so much fewer than in the latin rite.

MISTAKES IN THE OFFICE.

744. It is obvious that anyone who recites the Divine Office should do so not only with due attention, but with care that he recites the form appointed for that day in the kalendar: deliberately not to do so would be a serious fault. Nevertheless, it must often happen that, without any lack of care or attention, mistakes will occur. When such happen, the following would seem to be the proper course to take.

(1) If the whole Office has been said according to the wrong form—if, for example, a priest had remembered, after saying Evensong of the feria, that he should have said it of some feast, with proper psalms and lessons—he need do nothing about it; for one Office, in such circumstances, avails for a similar. If however the mistake has meant that he has said a form distinctly shorter than that which he should have said, he might well say also some part of the proper Office, so that his error will not mean that he materially curtails the time that he should devote to liturgical prayer.

(2) A mistake discovered in the course of saying the Office should be put right from the point where it was noticed. Thus, if a priest remembered in the middle of the psalms of the day that he should be saying proper psalms, he should stop where he is, and continue thereafter with the proper psalms taken up at the same point.

(3) No one should attempt to rectify one mistake by another. For example, if it were found that at Matins one has read the lessons set for Evensong on that day, it would not be proper to read the Matins lessons at Evensong, for this would only be another error, and the mistake in one Office would be made to affect a second Office.

THE INTERRUPTION OF THE OFFICE.

745. There does not seem to be any definite ruling concerning what should be done if one who is reciting the Divine Office is interrupted in the course of so doing. It seems however

only natural that the Office should be recited at such a time that, so far as can be foreseen, it may be finished unhindered; and that, if some unforeseen interruption does arise, the recitation should be resumed as soon as may be and at the point where it was broken off.

SHORTENED EVENSONG AND POPULAR SERVICES.

746. The Prayer Book Offices of Matins and Evensong represent an attempt on the part of their compilers to arrange services which should be at the same time both liturgical and popular; they represent the old Breviary forms cast into forms suitable for congregational use. And one may say that to a very great measure this was successful. But many parish priests in the present day find themselves faced with a serious problem arising out of their use.

These Offices are liturgical; that is to say they represent the devotion of the Church as a whole, and not that of a particular individual or congregation. Hence to many whose churchgoing is infrequent—and to some more regular as well—they seem as they stand to have little relevance. Some priests therefore have taken it upon themselves to alter the prescribed forms to a greater or less extent in an attempt to remove this complaint. Hence has arisen that all-too-familiar "shortened Evensong".

Since the Offices represent the worship of the Church as a whole, obviously they cannot express the devotion of individuals in detail; their petitions and aspirations must inevitably be couched in general terms. Moreover, for the same reason, no individual officiant has any right to alter the set forms; he ought not, for example, to curtail the psalms, or substitute others for those set, nor read other lessons than those ordered for the day.

This is the strict principle, and to depart from it is abhorrent to the liturgically-minded. And yet it must be admitted that the point of view of those who desire a more popular service is weighty; one cannot lightly pass over a desire to make our services more relevant in the eyes of those whom we would convert. It may arise from an essentially superficial view of Divine Service, but it is nevertheless demanding great consideration.

The mistake appears to consist in trying to combine two ideas which are essentially in mutual contradiction—the liturgical Office expressing the devotion of the Church as a whole, and the non-liturgical, expressing the feelings of the congregation concerned. Would it not be wise frankly to recognise this distinction, and not attempt the impossible in the way of combination, with a result that is bound to conflict with one viewpoint or both?

If this were recognised, one might look for some semi-official form of shortened or non-liturgical Evensong; (and perhaps Matins too, though the call here is not so great). This would consist of—the Introduction, the opening versicles, one or more psalms, a lesson, (a hymn), the *Magnificat* or *Nunc Dimittis*, the collect for the day with or without other prayers, and perhaps preceded by the Creed and other versicles. Hymns and an address would of course be added to this skeleton form as desired. A table (with plenty of latitude) could then be drawn up, of psalms and lessons for Sundays and the various Holy Days, after the manner of the new amended lectionary.

Such a form would meet a distinct need; but it would be necessary to make it abundantly clear that, at least so far as the recitation of the Office by the clergy was concerned, it was in addition to, and not in substitution for, the proper Office of the day. And indeed the adoption of some such scheme as this would possibly open the door to a more drastic revision of the Offices of Matins and Evensong on ancient models than would be possible if the needs of popular worship had to be in the forefront of the minds of the revisers.

VESPERS OF THE DEAD.

747. This now fairly familiar service is but the ordinary Office of Vespers in the form in which it is used on the eve of All Souls' Day, on the evening before a funeral, and whenever an evening memorial service of a liturgical character is desired. It might be suggested that the proper course for us would be to use in such circumstances some form of Evensong, with proper psalms and lessons, and perhaps certain other variations; in practice however this simple Office of Vespers is almost invariably used as it stands.

748. This office may be said without singing or ceremonies, it may be sung, or it may be sung solemnly with the officiant occupying the usual seat in the sanctuary and wearing black cope; but in this last case incense is not used, nor are there any ceremonies.

When the officiant has taken his place, the cantors (or the officiant himself if there are no cantors) begin the first antiphon; the five psalms, each with its appointed antiphon follow: all sit when the first psalm is begun. After the last psalm and its antiphon, the cantors sing the versicle, and the response is made. The cantors at once begin to intone the antiphon to the *Magnificat*, and the canticle is sung, all rising at its beginning. When the antiphon has been repeated at the end, all kneel for the prayers which follow, the officiant alone rising for the salutation and the collect.

749. On the eves of the following occasions the antiphons are doubled, that is, recited entirely before as well as after the psalms and *Magnificat*; and also the psalm 146 in the Prayers is omitted:

- (1) the day of burial;
- (2) when the Office is said after first receiving the news of death;
- (3) the third, seventh, and thirtieth days after burial, and on anniversaries;
- (4) All Souls' Day;
- (5) generally when the Office of the dead is celebrated with special solemnity.

750. At the end of each psalm and the *Magnificat*, in place of the *Gloria Patri* is sung or said:

Rest eternal: grant unto them, O Lord;

And let light perpetual: shine upon them.

These verses are always said in the plural number.

COMPLINE.

751. Compline is aptly described in the Proposed Prayer Book of 1928 as "a late evening service". It forms the last of the sevenfold Offices of the day; as is there pointed out, it must not be regarded as a substitute for Evensong; but in addition to that service it is often both useful and edifying.

752. When Compline is to be said, the *Nunc Dimittis*, which is a principal part of that Office, should not be said at Evensong (no. 704).

753. The form of Compline varies slightly according to the source from which it is taken. The old Sarum form had the Confession somewhat late in the service, while the latin rite, like the Prayer Book at Matins and Evensong, has it at the beginning. Moreover, the Sarum form varies according to the season of the year to a considerable extent, whereas the latin service, in its older form, is practically invariable, which gives it the advantage that it can much more easily be committed to memory. It is therefore this latter form which seems the more suitable for our purposes, and which is described in these notes.

754. For the full rendering of Compline there should be a reader as well as the officiant; he may also be the cantor who will intone the psalms in the usual manner. If necessary of course the officiant himself may act as reader.

755. The method of beginning the Office is as follows. The reader, turning towards the officiant, begins *Bid, sir a blessing*; the latter replies with the formula *May the Lord almighty grant us a quiet night and a perfect end. Ey. Amen.*

If the officiant himself is acting as reader, he bows and says *Bid, Lord, a blessing*, and at once adds *May the Lord almighty, etc.* The rest of the Office is sufficiently clearly set out in the various booklets in which it is available to need no further detailed description. All sit, as usual, during the psalms.

756. The Confession is properly said, as in the Preparation before Mass, first by the officiant, and then by the people; but some books condense this (as does the 1928 Book) to one confession said by all together.

757. The Collect is, according to the Sarum use, *Lighten our darkness, etc.*; but as this will already have been said at Evensong, it would seem better always to use that from the latin service, the collect *Visit, we beseech thee, O Lord etc.* As at Matins and Evensong, other collects or prayers should not be said with this collect, which is that of the Office; though of course there is no possible objection to such being said after the Office proper has been concluded with the form of blessing which ends this service.

The psalms of Compline.

758. According to all old use, the psalms of Compline were invariable throughout the year, and were psalms 4, 31 (1—6), 91, 134. But according to the present latin use they vary day by day, the Sunday psalms being also used on any week-day whose Vespers have the right to proper psalms (see no. 662). This selection is as follows:

Sunday 4, 91, 134.

Monday 6, 7 (1—10), 7 (11—end).

Tuesday 12, 13, 16.

Wednesday 34 (1—10), 34 (11—end), 61.

Thursday 70, 71 (1—10), 71 (11—end).

Friday 77 (1—12), 77 (13—end), 86.

Saturday 88, 103 (1—12), 103 (13—end).

COMPLINE OF THE DEAD.

759. This is the companion Office to Vespers of the dead, and is used for the Office of Compline on All Souls' eve, and when Compline is recited as part of the Office of the dead—as might happen when a late evening memorial service is needed—after Vespers of the dead—before a funeral taking place on the morrow.

As this Office is not well known, its order is given here:

The Confession and Absolution are said at the beginning without the chapter *Brethren be sober, etc.*, nor the verse *Our help*.

Then at once follow these psalms without antiphons: 121, 142, 143; then the *Nunc Dimittis*, also without antiphon.

After this canticle the prayers, as at Vespers of the dead, are said, all kneeling; after the last *May they rest in peace. R. Amen* nothing whatever is added.

Rest eternal, etc., is of course said at the end of the psalms and *Nunc Dimittis* in place of the *Gloria Patri*.

CHAPTER VIII.

THE CHRISTIAN YEAR.

THE SEASONS OF THE YEAR.

ADVENT.

760. The season of Advent begins with the Sunday nearest to the feast of St. Andrew; it may therefore begin on November 27, if that day be a Sunday, or not until December 3, if the feast falls on a Thursday. There are therefore always four Sundays in Advent, though the fourth may be Christmas Eve.

The colour for the season is purple, and this is used both on Sundays and weekdays; but of course white and red are used on festivals occurring in Advent according to the usual rules. During the season the altars are not decorated with flowers, nor is the organ used during liturgical services as a solo instrument, though its use is tolerated to accompany weak singing. These rules, however, do not apply to great festivals, nor to the third Sunday nor Christmas Eve.

Strictly, the season begins with Evensong on the Saturday before Advent Sunday, for in all cases (except Easter Day) the Saturday Evensong is a service of the immediately following Sunday—a point that seems to have been overlooked to a great extent by the compilers of the lectionaries.

The Advent Services.

761. At Mass of the season three collects are said, the second being of the B.V.M., the third that for the Church or for the bishops; for a discussion of the use of the Advent Sunday collect through the season see note 764. The Creed is said on Sundays, but not on weekdays; the *Gloria in excelsis* is not said in Masses of the season. On Sundays the ordinary Sunday Preface continues to be used, on weekdays the common preface is said. On festivals during the season the usual rules for Creed, preface and *Gloria* are followed; the season is always commemorated. It should be noted that the Preface of the B.V.Mary is never said in the Masses of the Advent season.

762. At high Mass of the season the deacon and subdeacon do not wear dalmatic and tunicle, but folded chasubles (and the deacon the broad stole) (nos. 227-9); in the absence of these vestments they minister in alb and maniple, and the deacon his stole, only. But on the third Sunday, on the Monday, Tuesday, and Thursday of this week (when the Sunday Mass is repeated) and on Christmas Eve, dalmatic and tunicle are worn; and of course they are worn in the high Mass of all feasts during the season.

763. In the Office, the *Te Deum* is not said on Sundays or ferial week-days, though it is used on all festivals. After the first week the collect of Advent Sunday is said after the collect of the day and any commemorations.

The Advent Sunday Collect.

764. The collect for Advent Sunday is directed by the rubric to be said (after the first week) throughout the season after that of the day. On saints' days then it may be used, in place of the collect of the preceding Sunday, for the commemoration of the feria: but on Sundays and ferias, when a collect of the Advent season has already been read as the collect of the day, this additional Advent collect seems somewhat superfluous; and indeed it is contrary to usual principles to read at the same service two collects of the same Mystery. Perhaps the most satisfactory solution of an awkward situation is to read it as the third collect "for the Church".

The Season of Advent.

765. *The first Sunday in Advent*, commonly though unofficially called Advent Sunday, is a Sunday of the first class, and if it falls on November 30, then the feast of St. Andrew must be transferred to the first free day in the next week. But if the feast of this Apostle falls on the Saturday or Monday, then Evensong of the Saturday or Sunday respectively is of the Apostle with commemoration of the Sunday.

766. *The weekdays of Advent* are greater ferias, and therefore take precedence of any feasts of the lowest rank that may occur (the general Anglican Kalendar has no such feasts at this time). The feria must always be commemorated on any feast that may be kept; normally one would expect this to be fulfilled by reading the collect for the preceding Sunday (after the collect of the feast), but the Prayer Book seems to require the use of the collect for the *first* Sunday to be used for this purpose throughout the season; a proper last gospel is not read normally; but on the Ember Days, which have their own proper services, the collect of that day would be used, and the gospel of the Ember day read as the last gospel.

767. *The second, third and fourth Sundays* are of the second class, and give way as regards feasts falling on them only to the feasts of Dedication, Patron, or Title, or the Conception B.V.M. (no. 955), thus if the fourth Sunday is December 21, the feast of St. Thomas is transferred to the following Monday; but if it is the patronal festival, it is kept on the Sunday and has precedence of that day.

768. *December 16* is marked in the Kalendar as *O Sapientia*. This marks the beginning of the great Advent Antiphons which are said or sung, all standing, before and after the *Magnificat* at Evensong on these days; but at both evensongs of the feast of St. Thomas, when the antiphons, if used, would be those of his feast, the Advent antiphon comes in the commemoration of the feria, and its place is then after the collect of St. Thomas and before that of Advent. From December 16 until Christmas also no ordinary Votive Masses are permissible, nor may any octave be kept; thus if a feast having an octave falls shortly before the 16th, it will be observed in the usual manner up to and including Evensong of the 15th, after which no further notice will be taken of it.

769. *The third Sunday* is kept in a manner resembling the fourth in Lent (Midlent or Refreshment Sunday). The colour of this day is rose-pink, though its use is regarded as permissible rather than obligatory; often the ordinary purple is used. In any event however the deacon and subdeacon of high Mass wear dalmatic and tunicle and not folded chasubles: on the days in the following week when the service of this Sunday is repeated (Monday, Tuesday and Thursday not being saints' days—the other days are Ember days) dalmatic and tunicle, but purple in colour, are used. On this Sunday moreover flowers may adorn the altars, and the organ be played ceremonially.

CHRISTMAS EVE.

770. Christmas Eve is a privileged vigil, and not only on it may no festival whatever be observed, but also it shares with the Vigil of the Epiphany the special privilege in that if it falls on a Sunday it is kept on its own day and is not anticipated on the previous Saturday.

771. On a weekday the services are as follows. *At Matins* the psalms are those of the 24th morning, and the lessons those of the day in the fourth week in Advent; the collect however is that of Christmas Eve, no other being added.* *The Mass* is that appointed for the day; one collect only is said; there is no proper preface, and the alleluia and its verse after the Gradual,

* The collect for Advent Sunday is to be used "until Christmas Eve"—presumably exclusive of that day.

as well as the Creed, are omitted, as is usual on Advent weekdays.

772. On a Sunday the Vigil takes precedence of the fourth Sunday in Advent, and is not kept on the Ember Saturday. *At Matins* the lessons (and special psalms if used) are those of the fourth Sunday in Advent; the collect is that of Christmas Eve, and commemoration is made of the Sunday. *At Mass*, the service to be used is that of the Vigil; the Sunday is commemorated, and no third collect is added; the alleluia verse and the Creed are both said, and the preface is that used on Sundays: the last gospel, contrary to the usual rules, is not that of the commemorated Sunday but the ordinary prologue of St. John; this exception appears to be due to the fact that in other service-books the Sunday's gospel was read yesterday as the gospel for the Ember Saturday.

773. On Christmas Eve at High Mass the deacon and subdeacon wear dalmatic and tunicle, purple in colour; flowers may be used and the organ played.

CHRISTMAS DAY.

774. The Feast of Our Lord's Nativity is a feast of first class rank, with a privileged Octave of the third order, which permits of the observance of other feasts within it. The first Evensong of Christmas Day is sung or said at the usual hour (not late) on Christmas Eve; it is of course a service of the festival itself and not of the Vigil; the colour is white, the proper psalms and lessons are those of the first Evensong of Christmas Day, if the old (1662) selection of proper psalms is rigidly followed, the proper psalms of Christmas Day should be used; the collect is that of Christmas Day only, even if December 24 be a Sunday.

The Masses.

775. Missals provide three separate Masses for this day, namely, those for Midnight, for Daybreak, and for the Daytime; this last has the collect, epistle and Gospel given in the Prayer Book. It is said that this triple rite commemorates the three Births of Our Lord; the Mass of the Daytime (which is the principal Mass of the day and the most important of the three) commemorating the eternal generation of the Word; the Midnight Mass commemorates His birth in Time of the Blessed Virgin; and the Mass of Daybreak, which is the least important, His birth in the hearts of regenerate christians.

In the so-called third Mass—that in the Daytime—all genuflect in the Gospel at the words *The Word was made flesh*; and for the last Gospel is read the gospel for the Epiphany, St. Matth., ii, 1—12.

776. By very ancient custom, every priest may, without special permission and without necessity arising, celebrate three times. He should use, when he celebrates more than once, a different Mass each time, using those that are most appropriate to the hour at which he is saying Mass: but if he has to celebrate the principal Mass in the church at the usual hour in the morning, he should use at this the service of the Daytime (that given in the Prayer Book) and if necessary use the other Masses at later celebrations.

For the procedure with regard to the ablutions when a priest celebrates more than once, see no. 605.

Matins.

777. Matins is properly said before the Midnight Mass. In the Breviary Offices, Matins was said before this Mass, and Lauds afterwards: if therefore it is desired to shorten Matins on this occasion (supposing such to be considered permissible) the proper procedure would seem to be to sing or say the Office as far as the *Te Deum* inclusive; then for the officiant to say *The Lord be with you*, followed after the usual response by the collect for Christmas Day; then to conclude with the salutation and the versicle *Let us bless the Lord* and its response (no. 722) without *May the souls, etc.* The midnight Mass then follows as soon as convenient.

778. In churches where it is the custom to sing Evensong solemnly on festivals, it is proper so to sing Matins on this occasion. The officiant assumes the cope only at the end of the psalms; with the acolytes holding their candles on either side of him he reads the (first) lesson, and then intones the *Te Deum*; towards the end of the canticle the acolytes come to him again while he sings the collect of the day.

The Midnight Mass.

779. It is only on Christmas morning that Mass may be celebrated in the night time; it is forbidden to do so on all other days of the year, including New Year's Day.

The midnight Mass must not begin before the actual hour of midnight, for otherwise it would in fact be Evening Communion; but there does not seem to be any objection to some preliminary (e.g., a Procession) taking place before this hour, provided that the Mass itself does not begin before midnight.

It is now considered permissible to give Holy Communion to the congregation at this Mass, and they who receive It at this service are considered to have made their Christmas Communion. The rule of fasting from midnight is not altered; but naturally it is considered only reverent to fast for some time

before Communion at this Mass; precedent suggests a fast of three hours from solid food and one hour from liquid refreshment.

Some care generally needs to be taken to ensure reverence at this Mass; and in some churches advantage is taken for this purpose of the rubric requiring notice of intending Communion to be given beforehand to the parish priest.

For the same reason, it is often desirable, as well as liturgically correct, to say or sing Matins before this Mass begins; thus ensuring that the congregation are in church, and therefore not in less desirable places, for some little time before the beginning of Mass.

Only one Mass may be said in any church in the night time; it should be a high or at least a sung Mass, though a low Mass is not forbidden if nothing more can be arranged; but any private Mass (not attended by members of the congregation) may not be celebrated.

Kneeling in the Creed.

780. At all sung Masses on Christmas Day, including a midnight Mass, the celebrant and his ministers kneel (instead of bowing uncovered while remaining seated) while the choir sing *Et Incarnatus* in the Creed; they kneel before their seats, properly on the lowest altar step, facing north. This however is done only on Christmas Day and on Lady Day, and not on any other day—not for example on the Sunday after Christmas.

Evensong.

781. Evensong on Christmas Day is of the feast with commemoration of St. Stephen; and this holds good even when St. Stephen is the title of the church.

The proper psalms for Christmas Evening, according to the old forms, were used every day during the octave, no matter what other feasts were being observed. This does not apply to Matins, but to Evensong only; and the principle would at least seem to suggest that on the Sunday following Christmas Day the psalms for the Sunday after Christmas should be used no matter what feast fell on that day; but this would not apply to the first Evensong of the Circumcision.

The Crib.

782. In many churches there has arisen the laudable custom of erecting the "Crib" at Christmas, so that the faithful may, by this representation of Our Lord's earthly birthplace, visit in spirit this sacred spot. The figure of the Infant Christ (the "Bambino") should be placed therein just before the

midnight Mass. The Crib should be blessed, as a fresh erection, each year; there are no rules about so doing, except the obvious consideration that a liturgical service should not be interrupted for it.

The Christmas Octave.

783. The Christmas Octave is privileged of the third class, and must therefore be commemorated on all feasts, including the Sunday after Christmas, occurring within it, up to but exclusive of the first Evensong of the Circumcision. The Creed is said daily throughout the Octave.

784. *December 26, 27, 28—St. Stephen, M., St. John, Ap. Ev., the Holy Innocents, MM.* If any of these days falls on a Sunday, no notice is taken of the Sunday after Christmas, which is then kept on December 30 as if that were its own day. On each of these days, moreover, Evensong is of that day with commemoration of the next day's festival, contrary to the usual rule for such concurrences. On each of these days the Octave of Christmas is commemorated.

If any of these days is the feast of the Patron or Title, then, except in the case of St. Stephen, its first Evensong does take precedence of the second Evensong of the previous day's feast; the proper psalms, if used, would however be those of the Christmas festival and not those appropriate to the feast; the proper lessons of the second Evensong might be read also at the first Evensong, so as to conserve the unity of the service (no. 678). The octave of such a feast of Patron or Title would be kept according to the usual rules; the days within it would be commemorated until January 1,—except on December 27, 28 and 29 and January 1—after the commemoration of Christmas; after this last day the Octave would have precedence of the simple Octave days that follow on January 2, 3 and 4.

785. *December 27—St. John Ap. Ev.* Contrary to the normal rules, the proper Preface is that of Christmas and not that of the Apostles.

786. *December 28—The Holy Innocents, MM.* Normally, the colour for this day is purple; the *Te Deum* is not said at Matins, nor the *Gloria in excelsis*, nor alleluia and its verse (after the Gradual) at Mass; a Tract is said instead of the last. But as it is not a day of fasting, dalmatic and tunicle are used, flowers may be used, and the organ played. When however this feast is in that of the Patron or Title, and also whenever it falls on a Sunday, red is the colour, and the *Te Deum*, *Gloria in excelsis*, and the alleluia and its verse, are all used.

787. *The Sunday after Christmas.* If a Sunday falls on December 26, 27, or 28, then the Sunday after Christmas is

observed entirely on December 30, as if that were its proper day: if it falls on December 30, or 31, then it is kept on that day, with commemoration on December 31 of St. Sylvester; on both days the Octave of Christmas is also commemorated. On December 29 the feast of St. Thomas of Canterbury, in England, takes precedence of the Sunday, as being a second class feast. Since the collect for to-day is the same as that for Christmas Day, some other must be used for the commemoration of the octave, unless another be used for the Sunday itself.

788. *December 29—St. Thomas of Canterbury, B.M.* This feast, in England for local reasons, ranks as a second class feast. Therefore, if it falls on the Sunday after Christmas, the services are of the feast with commemoration of the Sunday and of the Christmas Octave; the last gospel of the Sunday is read at the end of Mass. The Mass of the Sunday will then be said according to the usual rules (no. 274) on the Monday following. In any event, the first Evensong of St. Thomas' Day gives way to the second Evensong of the Holy Innocents.

789. *December 30—*If on this day the Sunday after Christmas is not to be observed, then the Mass is that given for the third Mass on Christmas Day, with however the epistle and gospel from the second.

790. *December 31—St. Sylvester, B.C.* Commemoration is made of the Octave of Christmas. Evensong is of the Circumcision only, no other collect being added, even on a Sunday; the psalms and lessons are always those for Evensong of the feast.

JANUARY 1—5.

791. *January 1—Circumcision of Our Lord.* On this day at both Evensongs, Matins, and Mass, no commemoration is made of any other occasion; that is to say, at no service is any other collect added to that of the day; no "New Year's" collect should be said, except of course among the occasional prayers after Matins and Evensong.

At Mass the Christmas preface is said; the Creed and *Gloria* are both used.

792. *Until Candlemas Day* the two additional collects at Mass, on days when such are to be used are (ii) of the B.V.M. (a different collect from that used in Advent), and (iii) for the church or the bishops.

793. *January 2, 3, and 4—Octave days of St. Stephen, St. John, and the Holy Innocents.* All these days are of simple rank and therefore have no second Evensong; on each day therefore that service is of the following day's feast, without notice of that of its own day. At Mass, three collects are said, and the *Gloria* but not the *Creed*; the Christmas Preface is used except on January 3.

794. *January 3—Octave of St. John.* At Mass the Preface of Apostles (not that of Christmas) is said.

795. *January 4—Octave of the Holy Innocents.* The colour today is always red; the *Te Deum* is said at Matins, and at Mass the *Gloria in excelsis*.

THE SECOND SUNDAY AFTER CHRISTMAS.

796. The second Sunday after Christmas is now liturgically recognised in the Revised Lectionary by proper lessons for Matins and Evensong. But at Mass, unless the collect, epistle and Gospel from the 1928 Book are used, those of the Circumcision are repeated. The variable musical parts of the Mass of this last feast however (being the same as those for Christmas Day) are hardly suitable for this Sunday; it may therefore be suggested that those assigned to the feast of the Holy Name of Jesus should be used as being the most appropriate.

At Mass the Creed and *Gloria*, as always, are said; and the proper preface will be that of the Nativity; commemoration is made of the simple octave days occurring on the 2nd, 3rd, and 4th and of the Vigil of the Epiphany on the 5th; on each of these days the third collect is that of the B.V.M. The Gospel of the Vigil of the Epiphany, when the 5th is a Sunday, is read as the last Gospel.

If no Sunday falls on January 2, 3, 4, or 5, then the Office and Mass of this Sunday should, it would seem, be read with all Sunday privileges, on January 2, but without commemoration being made of it at Evensong on the 1st.

797. The latin Kalendar places the feast of the Holy Name of Jesus on this Sunday, and this is certainly a convenient and appropriate manner of filling up this otherwise vacant Sunday, always supposing it to be in addition to the commemoration of this same mystery on August 7. It ranks as a second class feast; and all that has been said about the second Sunday after Christmas applies to it, except that the simple octave days of January 2, 3, and 4, are commemorated at its services at Matins and low Mass only; no third collect (or second at sung Mass) is said.

798. *January 5—The Vigil of the Epiphany.* Liturgically this day takes the place of the Sunday between the Circumcision and the Epiphany; it has therefore the privilege of not being anticipated on the Saturday if it happens to fall on a Sunday; and, unlike any other vigil, it has a first Evensong (i.e., on the eve). Its collect therefore is used at Evensong on January 4 and at Matins on 5th; at the Mass three collects are said, Creed, Christmas Preface, and *Gloria in excelsis* are all said. Evensong of course belongs to the feast of the Epiphany.

THE FEAST OF THE EPIPHANY.

799. This feast ranks as a first class feast of Our Lord with a privileged Octave of the second class; it should be observed as one of the greater feasts of the year.

At the first Evensong one collect only is said, that of the Epiphany; but if the feast falls on a Monday, then on the Sunday evening a commemoration is made of the second Sunday after Christmas or of the Holy Name; nothing is said of the Vigil.

At Matins in the latin rite the versicles *O Lord open thou, etc.*, and the Office hymn are omitted, probably because psalm 95 is one of the proper psalms for this feast; it is however very doubtful indeed if this could in any way apply to the Prayer Book rite.

At Mass one collect only is said, with Creed and *Gloria in excelsis*. At the words in the gospel *They fell down and worshipped Him* all genuflect.

During the Octave.

800. At Matins and Evensong the collect for the Epiphany is used daily until Matins on January 12 inclusive; on the Saturday evening and on the Sunday in the Octave it follows that of the Sunday; the Office hymns are those of the Epiphany. At Mass, three Collects, Creed, Epiphany preface, and *Gloria in excelsis* are said daily: Ordinary Votive Masses are not permitted during the Octave.

801. *The First Sunday after Epiphany* falls within the Octave. At all services the collects are (1) that of the Sunday; (2) that of the Epiphany; at Mass no third collect is said. The colour for this Sunday is white.

802. *January 8—St. Lucian, M.* This feast, which falls within the privileged Octave of the Epiphany, is merely commemorated at Evensong on January 7 and at Matins and Mass on 8th; no notice of it is taken at Evensong on this last day.

803. *January 13—Octave of the Epiphany.* A special collect, epistle, and gospel are provided for this day. At Mass the Creed, Epiphany preface, and *Gloria in excelsis* are said; the feast of St. Hilary is commemorated, but the collect of the Epiphany is not used. The collect of the Octave day is read at its first Evensong—i.e., at Evensong on January 12.

Since this is a *privileged* Octave day of a feast of Our Lord, it has this right, that, if January 13 falls on a Sunday, the Octave day has precedence of the Sunday. When this happens, the services of the first Sunday after Epiphany (which is the Sunday in the Octave) are read on the *Saturday* in the Octave. On the

Friday evening, therefore, and at Matins and Mass on the Saturday the collects will be (1) Epiphany i, (2) the Epiphany; the epistle and gospel at Mass will be those of Epiphany i; at Evensong on Saturday the collects will be (1) that of the Octave day, (2) Epiphany i; (3) St. Hilary; throughout the Sunday they will be (1) that of the Octave day, (2) St. Hilary, without those either of the Epiphany or of the Sunday. This octave day gives way only to a feast of Dedication, Patron, or Title.

With this day, Christmastide comes to an end; the crib and other Christmas decorations should be removed after Evensong.

EPIPHANYTIDE.

804. From the Octave of the Epiphany until Septuagesima the colour is green, except on feasts occurring in this period. The Sundays give way to feasts of the first or second class.

At Mass the additional collects are as follows: (ii) of the B.V.M., (iii) for the Church or the bishops; but after Candlemas there are said instead (ii) for the prayers of the saints (iii) at the celebrant's choice. The Creed and *Gloria in excelsis* are said on Sundays, but not on weekdays when the Mass of the Sunday is repeated; the Sunday preface is used on Sundays, and the common preface on weekdays; but, unlike the rule for Advent, the alleluia and its verse after the gradual are said on weekdays.

In the Office at Matins the *Te Deum* is said on Sundays and on feasts: on ferias the *Benedicite* is used.

The omitted Sundays.

805. There may be as few as one, or as many as six, Sundays between the Epiphany and Septuagesima; there are services provided for all six. The services of those Sundays which are not needed in this season, nor to fill a gap at the end of Trinitytide, are said on the last days before Septuagesima Sunday—if there is one Sunday so to be used up, on the Saturday, if two, on the Friday and Saturday; if three, on the Thursday, Friday, and Saturday. These anticipated Sundays have exactly the same right of precedence over minor saints' days as do actual Sundays.

In the Mass of these anticipated Sundays, Creed, Sunday preface and *Gloria in excelsis* are all said; three collects are read, unless of course a double feast has to be commemorated.

In the Office, at Matins the *Te Deum* is said on these days, and the collect is that of the anticipated Sunday, but no other notice (not e.g., as regards lessons) is taken of the observance. At Evensong the collect of the anticipated Sunday is read on its eve (which has precedence as would a Saturday), but no notice of it is taken at Evensong on the day of its actual observance.

SEPTUAGESIMA.

806. The three Sundays in the pre-Lent period, Septuagesima, Sexagesima, and Quinquagesima, are Sundays of the second class, and therefore give way only to a first class feast; the only such feasts that can occur on these Sundays are those of the Dedication, Patron, or Title. The weekdays are ordinary ferias and have no special precedence whatever. The colour for the period however is purple, and the services generally should assume a more serious character. But nevertheless it is not a penitential season, and the deacon and subdeacon of high Mass wear dalmatic and tunicle, flowers may continue to adorn the altars, and there is no restriction on the use of the organ.

807. On the Saturday evening before Septuagesima Sunday the colour is purple, as it is the first service of that Sunday. At the end of Evensong two alleluias are added to the verse *Let us bless the Lord* and its response *Thanks be to God*, and thereafter alleluia is not used until Easter, as given in the next note.

Alleluia.

808. From the end of Evensong on the Saturday before Septuagesima Sunday until the so-called first Easter Mass the word *alleluia* is not permitted to be used in services. A tract replaces this and its verse at Mass, and should it occur in any place (as for example at the end of an Offertory sentence from a Mass in the Common of Saints) it must be omitted. Care needs therefore to be taken in such matters as the choice of hymns to see that all occasions of using this word, even on festivals, are avoided.

The Services of the Season.

809. At Mass the additional collects are before Candlemas (ii) of the B.V.M. and (iii) for the Church or the bishops; after that day (ii) for the prayers of the Saints (iii) at the celebrant's choice. The Creed is said on Sundays and such feasts as require it but not otherwise; the *Gloria in excelsis* is not said on Sundays or weekdays except on feasts; there is no proper preface for the season, the Sunday preface, and the common on weekdays, continuing to be used. In place of the alleluia and its verse a Tract (no. 468) is sung or read on Sundays, feasts, and Votive Masses, but is omitted when the Mass of the previous Sunday is repeated in the following week.

At Matins the *Te Deum* is not said on Sundays, nor on weekdays that are not feasts. There is nothing special to note with regard to Evensong. The Office Hymns remain those of Sunday or the day of the week.

810. Shrove Tuesday. If a minor festival falls on, and is therefore commemorated on, Ash Wednesday, Evensong of the Tuesday is of the feria with commemoration of this feast. With Evensong on this day any Octave that is being observed comes to an end, and no further notice is taken of it.

LENT.

811. The Sundays of Lent are of the first class, and therefore take precedence of any feast whatever that may fall on them; such are either transferred or commemorated according to the usual rules (no. 325); but the Evensongs of these Sundays have no special precedence with regard to feasts falling on Saturday or Monday. The weekdays of the season are greater ferias, and take precedence of simple feasts.

This season is the richest of the whole year liturgically. It has a proper Mass provided for each separate day, and different collects for Matins and Evensong on every day except Sundays.

The Mass of the Season.

812. Until Passiontide, the additional second and third collects, said according to the usual rules, are (ii) for the prayers of the saints, (iii) for the living and departed, for which the collect of Ash Wednesday might be used after that day (cf. no. 764); from Ash Wednesday until the day before Passion Sunday the proper preface is that of Lent (which however is not to be used on a solemn feast of Our Lord, such as the Dedication festival, occurring in this season); but if this preface is not used, then the Sunday preface would be used on those days, and the common on weekdays. On Sundays the Creed is said, but not the *Gloria in excelsis*; as in Septuagesima, a Tract follows the Gradual. On weekdays the Creed is not said, nor the *Gloria in excelsis*; there is often no Tract to follow the Gradual, but that of Ash Wednesday is used on Mondays, Wednesdays, and Fridays until Monday in Holy Week inclusive. Following the Post-Communion (Prayer of Thanksgiving) there is an additional "Prayer over the people": the deacon, turning to the congregation (or if there is no deacon, the priest without turning) says *Humble your heads before God* and reads the prayer.

On feasts occurring on weekdays (none can do so on Sundays) the *Gloria in excelsis* is said according to the usual rules, and the Creed if the feast so require; the preface of Lent is used except on feasts of Our Lord, or those which have a preface of their own; the Prayer over the people is not used; the feria is commemorated in the usual manner, and its gospel read for the last gospel (presuming the special gospels for each day are used—that of the previous Sunday should not be so read).

813. At high Mass of the season, except on the fourth Sunday, the deacon and subdeacon minister in folded chasubles (or without dalmatic and tunicle), as in Advent (no. 227): but dalmatic and tunicle are worn on festivals, and also on the fourth Sunday.

The Office.

814. In the Office, the hymns are those of Lent beginning at Evensong on the Saturday before the first Sunday. *Te Deum* is not used on Sundays, nor week-days except such as are festivals. On Sundays the collect of that day is used at both Matins and Evensong; but on weekdays the collect of the Mass is used for that of the day at Matins, and the "Prayer over the people" in the ferial Mass for the collect of Evensong: these collects would be used at their respective Offices for the commemoration of the feria on saints' days, and in all cases the collect for Ash Wednesday would follow before the two final collects, according to the rubric.

Other Notes.

815. Alleluia. The rule prohibiting the use of the word alleluia in service-time, as explained in no. 808, continues throughout Lent; and care should still be taken in this connection in the choice of hymns, etc.

816. The Fast. All the days of Lent (excluding the Sundays) are days of fasting; though not infrequently bishops give some dispensation.

817. Octaves. During Lent no feast may be observed with an octave; and if an octave is being observed in the days immediately before Lent, it must cease with Evensong of Shrove Tuesday.

ASH WEDNESDAY.

818. Ash Wednesday is the first day of Lent, and is a privileged feria. Therefore it takes precedence of any day whatever with which it may occur. A first or second class feast (e.g., that of St. Matthias) falling on it is transferred to the Thursday; any lesser day is commemorated. In the latter case the first Evensong of such a feast is merely commemorated at Evensong on Shrove Tuesday, even though the Office of that day may be that of a feria.

819. At Mass on Ash Wednesday there are no special features proper to this day alone; but it may be well to note that the Creed is not said; in the Tract (as throughout Lent when it is used) all kneel at the verse *Help us, O God of our salvation*: the prayer over the people is read.

The Blessing and Imposition of Ashes.

820. This ceremony, from which the day gets its name, takes place before the principal Mass. The ashes are made by burning palms from last Palm Sunday, and they are placed in a dish of metal or glass, with a lid which is removed when the ceremony begins; it is placed on the altar at the epistle side between the book and the edge of the altar.

The celebrant, having ascended to the altar, goes to the book, while the choir sing an anthem. He then reads the prayers of blessing, and sprinkles and incenses the ashes. The senior priest in choir, not wearing a stole, then places ashes on the celebrant's head; both remaining standing, then the celebrant gives them to this priest, the deacon and subdeacon, clergy, servers, choir, and people; the choir sing certain anthems. At the end of the imposition, the celebrant washes his hands, and reads a final prayer.

If there is no choir, the priest himself reads the anthems, that arranged for the imposition he reads after he has received the ashes and before he gives them to others. If there is no priest in choir, the celebrant puts the ashes on his own head saying nothing; the deacon must not do this.

To impose ashes, the priest takes a small quantity between his thumb and forefinger, and lightly places it on the forehead of the recipient, saying *Remember, O thou man, that dust thou art, and unto dust shalt thou return*: all except the celebrant receive ashes kneeling.

After the final prayer, the celebrant assumes maniple and chasuble, and Mass is begun at once.

821. If it is necessary for the convenience of the people to impose ashes before the principal Mass is celebrated, they must be blessed privately, and this must be in addition to and not in substitution for the blessing at the chief Mass. The imposition—but not the blessing—may also be repeated later in the day and even on the following Sunday, for those unable to be present at the function itself.

The Office of the Day.

822. At the Offices of Matins and Evensong today proper psalms and lessons are provided. The hymns however are those for Wednesdays and not those of Lent, which are not begun until Saturday night.

823. If a saint's day falls on the Thursday, then its first Evensong supersedes that of Ash Wednesday. The hymn will be that of the feast; it would seem necessary to read the Ash Wednesday lessons since no others are provided that could be used, but it would be proper, in order to conserve the unity of

the rite (no. 628) to use the psalms for that day and not the proper ones assigned to Ash Wednesday. If however such a feast has its own lessons and psalms (as for example the feast of St. Matthias), then the psalms and lessons would be those for this feast, as well as the Hymn.

The Communion Service.

824. This service is directed to be used today. Its proper place, when ashes are not blessed, would be before Mass; but often it is said in the evening as being more convenient.

THE LENTEN SEASON.

825. *The days between Ash Wednesday and the First Sunday in Lent.* At Matins and Evensong the Office Hymns are those of the days of the week, the Lent hymns beginning at Evensong on the Saturday (the first Evensong of the first Sunday in Lent).

The Ember Days.

826. These fall in the first week in Lent; but as each day in Lent has its own services, special Ember forms are not used, the services provided for the Wednesday, Friday and Saturday after the first Sunday being themselves the Ember services.

The fourth Sunday in Lent.

827. The fourth Sunday in Lent, often known as mid-Lent or Refreshment Sunday, and also *Laetare* Sunday from the first word of the introit in Latin, as well as Mothering Sunday (from the epistle which speaks of *Jerusalem above, which is the mother of us all*) is kept in a special manner. The organ may be played at liturgical services, and the altar be decorated with flowers; the deacon and subdeacon wear dalmatic and tunicle and not folded chasubles, and the colour of the day is rose-pink where vestments of this colour are available: these concessions however do not extend to any days in the following week, nor is the *Gloria in excelsis* said, nor the lenten arrangement of services altered.

828. *Wednesday after the fourth Sunday in Lent.* All genuflect at the words *he worshipped him* in the Gospel.

PASSIONTIDE.

829. Passiontide is the name given to the fortnight next before Easter, when the Passion of Our Lord is naturally predominant in the Church's thought. The first week, beginning on the fifth Sunday in Lent, is known as Passion week, and this

Sunday as Passion Sunday: the following week is Holy Week, and its first day Palm Sunday.

830. Before Evensong on the Saturday before Passion Sunday, all crosses, statues, and pictures in both church and sacristy are veiled. The veils are purple in colour and opaque: those covering crosses are removed at the Veneration of the Cross on Good Friday morning; statues and pictures are not unveiled until the *Gloria in excelsis* on Holy Saturday; and until these times they are not taken off on any occasion whatsoever; for example, a statue of Our Lady is not unveiled on Lady Day falling in this period; nor is a processional cross unveiled on Maundy Thursday nor at a funeral. At the festal Mass, however, on Maundy Thursday the veil of the cross on the high altar (but of no other cross) is white; and on Good Friday that of this same cross is sometimes black also. A crucifix erected in a church should, it seems probable, be veiled as any other cross: but the crosses and pictures of the Stations of the Cross are not veiled; nor are any crosses or statues which are part of the structure of the church and not erected as aids to devotion.

831. The colour purple continues to be used in the season until the Wednesday in Holy Week inclusive.

Passiontide Services.

832. At Mass of the season on both Sundays and weekdays (but not on feasts occurring in this period), the psalm *Give sentence* and the repetition of the antiphon *I will go* are both omitted, as also the *Gloria Patri* at the introit and lavabo psalm; two collects only are said (not three), the second being that for the Church or bishops (for which that of Ash Wednesday may need to be used); but one collect only is said on Palm Sunday. The Creed is said on the Sundays, but not on other weekdays; the *Gloria in excelsis* is not said, the prayer over the people is used on ferial weekdays. The preface is that of the Cross, (or the Sunday or common preface as in Lent) except on feasts having their own proper preface.

On feasts occurring in this season, the Preparation is said in full, *Gloria Patri* is used at the introit and lavabo, *Gloria in excelsis* is said, and the Creed if the usual rules require it; the last gospel is that of the feria.

833. In the office, at Matins the *Gloria Patri* is omitted at the end of the *Venite*, but not at other points. At Evensong all kneel at the verse *O Cross our one reliance, hail* in the Office hymn (E.H. 94).

Holy Week and Easter Week precedence.

834. Palm Sunday, Easter Day, and Low Sunday are Sundays of the first class; the first three days of Holy Week are

privileged greater ferias; all the days from Maundy Thursday until Easter Tuesday, both inclusive, are double of the first class feasts of Our Lord; Easter Week is a privileged Octave of the first class.

Consequently, no feast whatever may be observed from Palm Sunday until Low Sunday, both inclusive. A feast of the first or second class is transferred until after Low Sunday; a minor saint's day falling in the first part of Holy Week or from the Wednesday after Easter is commemorated (but not at Mass on Palm Sunday); such a feast falling between Maundy Thursday and Easter Tuesday is omitted altogether for that year.

The Passion Gospels.

835. The story of Our Lord's Passion, as given by the four Evangelists, is read at Mass during Holy Week. So far as place goes, they form the gospel; but by all ancient precedent, which has been very widely adopted in modern use, they are not read in the ordinary manner, but in a special way befitting both their subject and their length. First is read or sung the somewhat lengthy account of the Passion as given by the particular Evangelist; and then follows the gospel for the day, which is in every case a continuation of the same narrative.

836. The old rites, and the present latin Missal, provide that St. Matthew's Passion should be read on Palm Sunday; that of St. Mark on Tuesday; that of St. Luke on Wednesday; and that of St. John on Good Friday. The present Prayer Book (1662) apparently omits any distinction between the Passions and the Gospel, and merely provides lengthy Gospels from the Passion narratives on these days and also on Monday and Thursday. The differing rites may be set out as follows:

Prayer Book.

Latin rite.

Palm Sunday

The gospel, St. Matth. xxvii, 1—54 (Ch. xxvi being the second lesson at Matins).

The Passion, St. Matth. xxvi and xxvii, 1—61: *The gospel*, Ch. xxviii, 62—end.

Monday

The gospel, St. Mark xiv.

The gospel, St. John xii, 1—9.

Tuesday

The gospel, St. Mark xv, 1—39.

The Passion, St. Mark xiv and xv, 1—41: *The gospel*, Ch. xv, 42—46.

Wednesday

The gospel, St. Luke, xxii.

The Passion, St. Luke xxii and xxiii, 1—49: *The gospel*, Ch. xxiii, 50—53.

Maundy Thursday

The gospel, St. Luke
xxiii, 1—49.

The gospel, St. John xiii, 1—
15.

Good Friday

The gospel, St. John xix,
1—37 (Ch. xviii being the
second Lesson at Matins).

The Passion, St. John xviii
and xix, 1—37: *The gospel*,
Ch. xix, 38—end.

It will thus be seen that the latin rite provides no Passion for Monday, nor for Maundy Thursday. The rite of the Prayer Book has the merit of simplicity, requiring no change from the ordinary routine; although many would consider that at this sacred season some change was to be desired. So strong is this feeling that there has sprung up a widespread custom of reading the Prayer Book Gospels as Passions, that is, with the special ceremonies described in no. 837, and reading the last few verses (on Monday, Tuesday, Thursday and Friday after the words *he gave (yielded) up the ghost*) as the gospel for the day. This is not very satisfactory, because not only on Monday and Wednesday does one read a Passion without the account of Our Lord's death, which much detracts from its point; but also it has the very great demerit of introducing a Passion, (or even if it is read as a Gospel, an account of the Passion) into the festal Mass of Maundy Thursday. Again, under the circumstances in which this last Mass is often celebrated in parish churches as a very early service before the people start for work, where every moment of time is precious, a lengthy gospel is not to be desired. It is not therefore easy to see how best to keep in the Prayer Book rite this reading of the Passions, which is an important feature of Holy Week rites.

The revised Prayer Book of 1928 partially solved the problem by reverting (as an alternative) to the old scheme of Passion and gospel for Palm Sunday and Good Friday, providing an alternative second Lesson for Matins; but failed to follow this up for the other days of Holy Week, thus still leaving the blemish of having a Passion-gospel provided for Maundy Thursday. It is very much to be hoped that when next revision of this section of the Prayer Book is undertaken, all the days of Holy Week will have their proper Passions assigned to them, perhaps with a permission to omit the first half of St. Mark's and St. Luke's narrative on Tuesday and Wednesday if time presses.

The Method of singing the Passions.

837. In the full ceremonial the Passions are sung by three deacons*, who are quite separate from the deacon and subdeacon of high Mass. The first, (the *Narrator*, tenor) sings the words

* This method of singing the Passions appears to be the origin of "Passion Music."

of the Evangelist, the second (the *Christus*, bass) sings the words of Our Lord, the third (the *Synagoga*, alto*) sings the words of anyone else, while the sayings of people speaking together (the crowds) are sung by the choir; these three deacons must be actually at least in deacon's orders; laymen may not take their place. They may sing their parts from undraped lecterns placed where the Gospel is customarily sung, or they may hold their books in their hands.

At a suitable moment they retire to the sacristy and vest in amice, alb, girdle, purple stole and maniple. Towards the end of the tract they enter, reverence the altar, and go to their desks, the *Narrator* being in the centre with the *Christus* on his right and the *Synagoga* on his left; they wear their birettas coming in, and give them up to a server in the usual manner; at their desks they of course face north. None of them says the prayer before the Gospel. When the singing of the Tract is ended the *Narrator*, without any preliminary ceremony and without saying *The Lord be with you*, begins at once *The Passion of Our Lord Jesus Christ according to (Matthew)*, and at once continues the reading. So the Passion is read, each of the three deacons and the choir taking their part. Meanwhile the celebrant reads the Passion silently at the epistle corner of the altar, his deacon and subdeacon behind him as at the introit. When he has ended this private reading, they all turn to face the Passion-deacons. At the words *he gave (yielded) up the ghost* all genuflect, and a short pause is made.

When the singing of the Passion is over, the missal is transferred to the gospel corner, the celebrant reads the gospel privately, incense is blessed, and the gospel read with all the usual ceremonies, and at the end the book is kissed; but in view of the fact that the gospel is in every case actually a continuation of the Passion narrative, the deacon (and the celebrant in his private reading) does not announce the Gospel, nor say *The Lord be with you*, but (after censuring the book in silence) at once begins the text. In order that the gospel should not seem of less importance than the Passion, a specially florid tone is used on these days.

On Palm Sunday the acolytes carry their palms at the gospel in place of candles; and on Good Friday neither lights nor incense are used, nor is the book kissed at the end.

838. When this full ceremonial cannot be carried out at high Mass it is permissible for the deacon of the Mass to act as the *Narrator*; the subdeacon, provided that he is actually at least in deacon's orders, puts on a stole and at the deacon's side sings the part of the *Synagoga*; while the celebrant at the altar sings the part of the *Christus*. And if even this reduced

* In practice a high tenor voice—not, of course, a falsetto.

form cannot be attained, then the celebrant must read the whole in a natural voice at the epistle corner. Obviously considerations of seemliness forbid any one person to sing in two tones of voice.

At low Mass.

When the server has transferred the book to the Gospel side in the usual manner after the epistle, the celebrant, without saying the prayer at the centre, goes at once to the book and begins *The Passion, etc.*, no response being made. When he has finished the Passion, he returns to the centre, not moving the book up; bows to say the prayer *Cleanse my heart*, returns to the book and without announcement reads the gospel: except on Good Friday he kisses the book at the end.

839. On Good Friday the whole of the Passion and the Gospel is read at the epistle corner; incense is not used nor portable lights, and the book is not kissed at the end. But if the service is sung, then the celebrant may go to the centre and say *Cleanse my heart* there, and then read the gospel (but not the Passion) at the gospel corner.

THE RITES OF HOLY WEEK.

840. The present rites of Holy Week and Easter have given rise to considerable controversy, which centres round the justification or otherwise of duplicating the Masses of the Easter festival, one being celebrated on Easter Day itself, and a second (the so-called "First Easter Mass") either on the morning of Easter Eve, or, as is now becoming increasingly customary, as a midnight Mass in the first hours of Easter morning.

This section is an attempt to enquire into the origin and development of the rites of Holy Week, and to see how the study of them may help us to understand something more of the meaning of the Easter festival.

841. It would seem that the rites of Holy Week and Easter have a double origin. In part they are an attempt at a chronological commemoration of the events of the last week of Our Lord's earthly life; but in part, and in greater part, they are a solemn preparation for, and celebration of, the festival of His Triumph through His sufferings, death, and resurrection considered as a single whole. Of these two conceptions the latter is the more ancient, and it is this which is preserved in the rite of Holy Saturday: the former is pre-eminently bound up with the worship of the Church in Jerusalem, and is intimately connected with the veneration of the Holy Places; it could not, therefore, well be adopted in its entirety elsewhere.

The mind of the Church, as shown in the development of her liturgies, has seen fit to enrich the more ancient celebration

of Christ's Triumph by much that is drawn from the worship at Jerusalem, but never to replace the former by the latter.

842. There can be little doubt that the germ of the Easter festival is to be found in the New Testament. In Acts, xx, 6, we read that "we sailed away from Philippi after the days of unleavened bread". Philippi was a Gentile city with so few Jews that there was not even a synagogue there; so it is hardly likely that St. Paul stayed there for the Jewish Passover festival, which in any case could not truly be celebrated away from Jerusalem; yet it seems to be implied that he stayed purposely for "the days of unleavened bread". We can only conclude with Dr. Rackham that he stayed for a Christian celebration of Easter. This is quite to be expected when we find that the change from the Jewish Sabbath to the Christian Lord's Day had already taken place*; for it could hardly be that the Sunday after Nisan 14 would not be regarded as a very special commemoration of the Resurrection.

843. The keeping of Easter was plainly a matter of moment to the early Church. This is shown by the Quartodeciman controversy, which arose between the Churches of Rome and Asia Minor before the middle of the second century. It could only be a matter of importance which would bring the aged bishop Polycarp from Asia to Rome, and only a matter which he regarded as of importance which would make such a saint hold out against the arguments of Pope Anicetus, when he begged him to alter the day on which he kept Easter. While they differed on the day on which Easter should be kept (was it to be kept by the day of the week, as we do now and Rome did then, or was it to be on the day of the month, as the Jews arranged?) they were in agreement that the festival ought to be kept; St. Polycarp attached such importance to the tradition which he had received from St. John, that we find it difficult to doubt that St. John himself was accustomed to keep Easter.

It was at a later stage of the controversy that St. Irenaeus wrote to Pope Victor with regard to the preliminary fast that was kept before the feast: "some think that they ought to fast for one day, others for two days, and others for several; while others reckon forty hours both of day and night to their fast". It is clear from this quotation that the fast kept before Easter was in no way similar to our Lent or Holy Week; nor was it regarded as a commemoration of the Passion, but only as a preparation for Easter. No doubt it was connected in the minds of those who kept it with the Lord's sufferings, but only in the same way in which the vigil of a saint's day is connected with his sufferings on earth; nevertheless it is the feast day on which we commemorate the saint's martyrdom (if he is a martyr),

* Cf. 1 Cor. xvi, 1 Acts, xx, 7.

and not on the vigil. So it is with Easter at this time. There is a preparatory fast, but the feast is the festival of the Triumph of Christ through His sufferings, death, and resurrection. It is the Christian Passover*; the celebration on what we should call the night of Holy Saturday of "Christ who died, yea rather is risen again". Easter at this period is as much a commemoration of the Passion as it is of the Resurrection; and as late as 200 A.D. Holy Week and Good Friday are unknown. There is a fast of two days (Friday and Saturday); on the Friday there is no public service; but only private Holy Communion from the Sacrament consecrated previously in a rite not unlike the last part of the Mass of the Presanctified. The fast has great value in the preparation of the catechumens for baptism, which was usually administered at this feast. We see in the writings of Tertullian that the liturgical year was as yet unthought of; for in his Montanist writings he upbraids Christians for their very slender fast; and, although he wrote a whole treatise on fasting, he nowhere mentions Lent.

It seems probable† that the Easter liturgy at Rome at this period consisted of:

(1) The lections now given in the Roman missal‡ for Good Friday (which are in fact more appropriate to the "Christian Passover" than to a commemoration of the Passion), with the difference that the second tract was *Qui habitat*, and that the Passion-gospel, read straight through and not as the "Passions" today, included the story of the Resurrection.

(2) The Solemn Collects (or Intercessions), which then formed a normal part of the liturgy.

(3) The Baptism, with all its accompanying rites and ceremonies.

(4) The Paschal Mass, from the Offertory (as we should now say) onwards.

844. We may now pass to consider the Easter ceremonies as they would be carried out in the Church at Rome shortly before the conversion of Constantine. Easter is preceded by a fast of preparation, in some places already a long fast of some weeks' duration. The last week of the fast is particularly severe, and is associated with the preparation of the catechumens for baptism on the vigil; but the faithful join with them in their fast. The rigours of self-discipline are thought of as symbolic of the Passion of Christ; but the liturgy of Easter is as much a commemoration of the Cross as it is of the Resurrection. Good

* The Easter Preface, both in the Prayer Book and in the Roman Missal, still goes back to the idea of the "Christian Passover".

† Dom. Gregory Dix, "The Mass of the Presanctified", (C.L.A.) basing himself on a paschal sermon of Hippolytus.

‡ Hosea vi, 1—6; Exodus xii, 1—11; the St. John Passion, Our Good Friday epistle (Hebrews x, 1—25) dates back only to the book of 1549.

Friday is not observed as such; if there is any service, it is only the ordinary weekday prayers of the synaxis (our "ante-Communion") to which the traditional private Communion from the reserved Sacrament would be added: the Mass itself was the rite for Sundays, and that development of liturgy which is bound up in the words "daily Mass" is the story of how the Sunday rite gradually displaced the old weekday service on every day in the year except Good Friday.

On the Saturday evening the faithful gather together. The lamps are lighted tonight with greater solemnity than usual; this is the ceremony of the *Lucernarium*. The ceremony of the new fire has not yet, it seems, been introduced into the Church's worship, nor has the chant of the *Exsultet* been adopted, at least in the local Roman Church; but, as we have seen, the lections of the "Christian Passover" are first read, followed by the customary Intercessions.

Then follows the vigil. We are not to think that this was passed in silent prayer and meditation; on the contrary, it was a night of the greatest activity. There was the great scrutiny of the catechumens to be held; they had to learn those things that had so far been withheld from them by the *Disciplina arcani*; they were also to be instructed and prepared for baptism by the reading of many passages of Scripture.

And so they passed to the baptism itself. This must have been a long ceremony, for it was administered by immersion, and Confirmation by the bishop followed. It is easy to see that, when there were any considerable number of candidates—as there would usually have been—this took the whole night; and therefore, at its close it would be time for the bishop to begin the Sunday Mass. This was not a "midnight Mass" in the sense in which we nowadays use the term, for it was not (as is the Mass in the recently revised Easter Vigil rite) celebrated during the night. The vigil ceremonies and the solemn Baptism occupied all the hours of darkness; and the Mass, though following immediately, was celebrated early in the morning, at dawn, which was then the usual time for the Sunday liturgy.

845. The year 326 is of unparalleled importance in the history of Christian liturgy, for in that year St. Helena discovered the relic* of the true Cross at Jerusalem. When Constantine, already affected with a devotion to the Cross by his vision before the battle of the Milvian Bridge, sent his mother to Jerusalem to restore the Holy Places, he did something which gave the deciding influence to the adoption of the system of the liturgical year. There had already been some movement in this direction. The Council of Nicæa in 325 had knowledge of the forty days

* The question of genuineness of the relic is immaterial for our purposes. The fact that it was thought to be the true Cross gave rise to the results described.

of fasting before Easter, and in the fifth canon decreed that this was not a suitable time for holding a synod. But this fast was a new thing; for in 331 St. Athanasius enjoined it on his flock; and again in 339, when he had been visiting the Churches in Europe, on his return from exile, he wrote that he found the practice universal, and exhorted his people to follow the same rule, "to the end that, while the whole world is fasting, we who are in Egypt should not become a laughing-stock as the only people who do not fast but take our pleasure in those days."

But it was the devotion which sprang up around the relic of the Cross that led to the adoption of the system of the liturgical year. The crowds which were drawn to Jerusalem to see and venerate the Holy Cross naturally visited the sacred sites, now made available by the demolition of the heathen city that had been built over the ruins of the city which Our Lord knew and saw: and not only so, but they wished, as far as might be, to visit in spirit those sites again and again on the anniversary of the events which made them sacred. We can readily imagine what influence this devotion would have. The reconstruction of the Holy City had been carried out by the mother of the emperor; it was wise for any who would stand well at court to do what was to the honour of the emperor's mother; so the devotion was popular with the wealthy court party. But there were also thousands of devout Christians who made the pilgrimage with the utmost true devotion. When they returned to their homes, they longed to live again the soul-stirring moments which they had had when they kissed that sacred Tree, and began to demand a yearly commemoration of the events which they had followed hour by hour through the great week of their pilgrimage. The force of these influences was tremendous. In Rome, although relations with the Church of Jerusalem were strained, the Sessorian palace was transformed into the church of the Holy-Cross-at-Jerusalem; and, parallel with this but unconnected with the Passion, the basilica of St. Mary Major was built and dedicated to the crib-ad-præsepe, a direct influence of the Holy Places at Bethlehem.

When, under the pressure of this devotion, the chronological conception began to affect liturgy, and the desire arose to keep Good Friday (in the modern sense of the words), the original synaxis of Saturday night was transferred to Good Friday, with a more suitable second Tract and the omission of the Resurrection-story from the Gospel. The Veneration of the Cross* came in due course to be introduced, with, later, the singing of the Reproaches—an anthem said to be of Byzantine origin, and reaching the West through South Italy. The people, however, stuck to their reception of Communion from the

* Representing in spirit the devotion to the relic of the true Cross, as does the Christmas Crib represent in spirit a visit to the Holy Places at Bethlehem.

Reserved Sacrament (which had hitherto been their sole observance of the day); and this was added to the day's liturgy to form the Mass of the Presanctified.

846. It might well have been anticipated that, with such a force of devotion behind it, the celebration of Holy Week and Easter would have come to be modelled on that which, right up to the present day, attracts huge crowds of pilgrims to Jerusalem. Indeed, it seems generally to be supposed that the round of Holy Week services as we now have them, are so based—that they are an attempt to follow day by day in chronological commemoration the last days of Our Lord's earthly life. In fact this is not so. We have the account given by the pilgrim Aetheria about the year 388 of the enthusiasm of the vast crowds at Jerusalem, and how they followed almost hour by hour the steps of the Master during that last week. A consideration of the present rites of Holy Week shows that actually there are very few ceremonies which follow this scheme at all: they number in fact three—the palm procession on the Sunday, now brought forward from the afternoon to the morning; the festal Mass on Maundy Thursday; and the ceremony of the Veneration of the Cross on Good Friday*. Apart from this last feature, the liturgy of that day contains nothing peculiar to that day: the synaxis (or ante-Communion), in which, as we have seen, the lections originally used at the Easter service were read, was only the ordinary worship offered on any non-liturgical day—i.e., day on which there was no Mass; the so-called Mass of the Presanctified was only the Communion given from the Reserved Sacrament on such non-liturgical days; it is still so given on Wednesdays and Fridays during Lent in the Eastern Church. The other services and ceremonies of the week have no reference to the happenings of any particular day, but are part of a general preparation for the Easter Festival which is to sum up the mystery of our redemption.

847. We may well wish to enquire what were the reasons which led to the rejection of the chronological scheme. If the devotion to the Holy Places was sufficiently strong to give rise to the liturgical year, how came it that affected Holy Week of all weeks to such a limited extent? It may be suggested that, in the mind of the Church working through development of her liturgies, the following considerations were present:

(1) It is extremely difficult to know the exact days and hours to be assigned to the events recorded in the Gospels; there is the divergence between the Synoptists and St. John regarding the date of the Crucifixion. No doubt this difficulty could have been overcome fairly easily by the adoption of some

* One should perhaps add a fourth—the *Pedilavium* (the "Maundy") on the Thursday. But this ceremony is not a part of Holy Week rites as generally performed in ordinary churches.

standard arrangement for liturgical purposes; but, even then, it would have been profoundly unsatisfactory. On Monday in Holy Week the only events to commemorate seem to have been the cleansing of the temple (or was this on Palm Sunday evening?), and the withering of the barren fig tree. On the other hand, the events of Tuesday are many, and occupy three and a half chapters of St. Matthew's gospel. Of Our Lord's actions on Wednesday we know nothing. The events of Maundy Thursday defy commemoration in a single day, so many and so great are they. But this point needs no elaboration. Anyone who has based his Holy Week meditations round the events of the separate days, and any priest who has given Holy Week addresses on this basis, will realise the difficulties.

(2) A much more grave objection to the chronological scheme is that it is fundamentally an emotional appeal. Such may be excellent for pilgrims who visit the Holy Places once in a lifetime; but it is thoroughly unsound artificially to conjure up these feelings year by year on a certain day: and, moreover, it would be changing the purpose of liturgy, which is the expression of the common worship of the people as a whole, into the mere edification of the individual worshipper.

(3) An even graver objection to the attempt to follow year by year the events of the great week, entering thereby into the feelings of the first disciples—which is what the chronological scheme seeks to do—is that it cannot but have about it a strong atmosphere of unreality. It is impossible, and undesirable if it were possible, for us who know of the Resurrection to pretend for a certain week in the year that we do not know of it: we know, as the disciples could not, what is coming. And indeed every Mass, including those of Holy Week, is a commemoration of the Lord Christ who not only died but rose again.

(4) Finally, we must not forget that, in following such a scheme, there is an inevitable tendency to regard Holy Saturday as a day of sadness and loss—as of course it was to those first disciples. But nevertheless, in so far as one can introduce eternities into a scheme of time, this day is the anniversary of the harrowing of hell—a day indeed of joyous triumph.

It may seem strange to us Anglicans, who seem always to think of the truths of our religion first and foremost in their aspect as historical events, and only secondarily of the spiritual realities behind them,* that the chronological commemoration of Holy Week was not followed *in toto*: nevertheless, the fact remains that the Church in her wisdom used only a few of the ceremonies of Jerusalem to colour and enrich those of the week

* A good example of this contrast of outlook will be found in a comparison of the Prayer Book Proper Preface for Christmas with that in the Roman Missal. (This latter is given almost word for word in the 1928 book as the Preface for the feast of the Transfiguration).

of fasting which was the preparation for Easter*. In fact, our own Church, on a strict interpretation of her Prayer Book, goes still further, and, in omitting the three ceremonies of the day-by-day commemoration in the Roman rite, leaves as the sole fossil relic of the chronological scheme the epistle for Maundy Thursday.

848. We have seen that the original synaxis of the Easter Vigil rite was transferred, about the fourth century, under pressure of the devotion to the Holy Places, to Good Friday. In due course the blank left by this in the Vigil service was filled by the Prophecies, and, later, by the singing of the *Exsultet*. The Holy Saturday Mass, as we now have it, would seem to date from much the same period. This Mass has no *Agnus Dei*, no Introit, no Offertory-sentence nor Communion-antiphon; and there does not appear to be any reason why these should have been omitted (except perhaps the Introit, for the bishop was already in church). The only possible explanation is that, when these features came to be introduced into the ordinary Mass, this liturgy was already so venerable that no one cared to insert them. We know that the *Agnus Dei* was ordered to be said in every Mass by Pope Sergius I (687-701 A.D.), and that the introduction of the Offertory and Communion antiphons was advocated by St. Augustine about 430 A.D. We must conclude, therefore, that this liturgy was in use before these dates.

849. At the beginning of the eighth century we find Holy Week being celebrated much as we know it today. Good Friday has come to be observed as the anniversary of the Passion, and its liturgy has taken the form, or very nearly the form, with which we are familiar. But Holy Saturday and Easter Day are the exceptions. Saturday still has no service, and the long night watch is still observed, with the solemn Baptism and Confirmation, leading up to the festal Mass at dawn. This, however, is soon to be changed; for it was during this century that the service was moved to the day-hours of Saturday—first to the afternoon, and, later still, to the morning.

It is not difficult to understand the reasons which brought about this change. They would appear to be bound up with the general conversion of the world, and, in consequence, the vastly larger numbers of at least nominal Christians. This had a double effect. In the first place, there were the very greatly increased numbers of communicants. The idea of "Easter Communion" was growing; this was the one day in the year when everyone, whatever they did or did not do at other times, received Communion. The numbers to be dealt with must

* A good example of the rejection of the chronological scheme is to be found in the observance of Maundy Thursday. In some places the Eucharist for this day (from the Offertory onwards) was celebrated in the evening, in memory of the Last Supper. This was an extreme attempt at following days and hours, and soon died out.

have been enormous. To give Communion to all at one service would have been an immense, not to say impossible, task; and, after the Vigil, an insupportable one.

In the second place, there was the lack of adult candidates for baptism. With the conversion of the world infant baptism became, in practice, the rule, and not the exception. We have seen how the long Vigil was spent in the final preparation of the catechumens, in their Baptism and Confirmation. Now, owing to the changed circumstances, there were few, if any, so to be admitted: there was, in fact, nothing to occupy the night watches.

The situation arose, therefore, that the night-service began with the ceremony of the lighting of the lamps, to which the Celtic heathen rite of the new fire, sanctified and grafted into the Easter function, had been added; the singing of the *Exsultet* was now universal. But this was separated from the Mass at dawn by a night which was no longer one of religious activity: the Mass had become detached from the rites which should have led up to it. This, together with the now general observance of Good Friday, made this great Mass of Christ's Triumph seem to be merely a memorial of the Resurrection. Such a loss was not for a moment to be endured. Rather than lose this great liturgical commemoration, the Church decided to keep it in its unity by putting it forward to the day-hours of Saturday; and a new Mass, commemorating the Resurrection in particular, was composed for the morning of Easter Day, when the general Communion was made.

850. This great Mass of the Triumph is not to be thought of as if it were intended to form part of a chronological scheme commemorating the events of the last great week; it is a solemnity, outside Holy Week in this sense, which sums up the whole of Our Lord's redemptive work in His Passion, His Resurrection, and in Baptism. There would indeed be no objection in theory to its being celebrated at three o'clock on Good Friday if one wished to fit it into a time-table; for the real triumph was won when the Sufferer cried "It is finished", and bowed His head, and gave up the ghost. The words of the *Exsultet* do not speak of the Resurrection as if it were an event commemorated at the moment of singing: the symbolism of the lights is not that of Christ rising from the darkness of the tomb, but rather that of Christ triumphant and descending to harrow hell: the darkened church represents, that is, not the darkness of the night which saw the Resurrection, but that of sin dissipated by the light of Christ. Indeed, this great commemoration of the triumphant Christ could, with equal appropriateness, be celebrated at any liturgically permissible hour between Good Friday and Easter morning.

It is sometimes said that the anticipation of the function

to the morning was due to sloth, and to a desire to be quit of the penitence and fasting of Lent at the earliest possible moment. Enough has been said to show that this was not the motive behind the change. But, over and above the historical reasons, it must be remembered that these long ceremonies occupy many hours on a busy day, and the preparation for them more hours in what is probably the busiest week of the year, as any choirmaster or ceremonarius who has dealt with the function very well knows. Moreover, the Masses of the Easter festival are duplicated, one being said in the Vigil rite and the other on Easter Day itself. This is not sloth: nor does it lend colour to the suggestion that the change should be put down to a desire to make Holy Week as little arduous as possible.

851. One further point. There seems to run through the Good Friday liturgies an undercurrent of feeling that it is a mistake to lay emphasis on the sadness of the day. One may try to put it thus: *Praise to the Holiest in the height* is perhaps a better Good Friday hymn than *O come and mourn with me awhile*. This modern emphasis on the sorrow of the day arises from the fact that we in our services, and consequently in our minds, separate the Passion from the Resurrection, and regard them as two separate events; and this tendency is reinforced by the fact that Good Friday services, be they Mass of the Presanctified or Ante-Communion only, have come to be unlike those for any other day in the year. The widespread adoption of the service of the "Three Hours' devotion" has still further helped this trend; and it is to be feared that the recently introduced practice of celebrating the Easter Vigil rite (i.e., the Holy Saturday Mass with its preceding ceremonies) as a midnight Mass will yet more stress this view.*

The feeling that it is a mistake to emphasise the sorrow in Good Friday services is to be seen in the Latin liturgy of the day, which, though solemn, has nothing deliberately sad about it; it is shown more clearly in the Sarum rite, where this service is directed to be celebrated in vestments of Passiontide red: it may have been the same instinct which led the compilers of our Prayer Book, revised and unrevised, to refrain from ordering any variations in the form of services for this day. The celebration, whether by day or night, of the Vigil rite serves this same end. Good Friday services of today, we are told, err on the side of over-emphasising the sadness of the day: let this stand, we may say, in view of their undoubted subjective value, *provided* that we restore the balance by celebrating, between Good Friday and Easter Day, the festal solemnity of the Triumph of Christ.

* It is somewhat ironical that what appears at first sight to be a return to primitive liturgical custom serves in actual fact to foster not the ancient but the modern conception of the Easter festival.

Good Friday and Easter are not two separate scenes in the drama of our redemption; they are two aspects of one and the same. Easter is not a melodramatic reversal of fortune, a victory after temporary defeat. The Cross itself is the victory, and Good Friday the real day of triumph, as all our Passiontide Office hymns bear witness.

*Pange, lingua, gloriosi
Lauream certaminis;
Et super crucis trophæo
Dic triumphum nobilem;
Qualiter Redemptor orbis
Immolatus vicerit.*

We celebrate them separately, because our minds cannot fully contemplate both aspects at the same time; and yet essentially they are one. This is the point of the Easter Vigil rite: it links the two; in it we have, not an attempt some hours before its proper time, to commemorate the rising from the dead; but the ancient solemnity of the Lord's Triumph, seen in all its aspects as a single whole, summing up in one great service His meritorious Cross and Passion, His precious death and burial, His harrowing of the powers of hell, and His mighty Resurrection, together with His present triumph in the regenerated souls of baptised Christians.

852. The singing of the short Vespers after the Communion in the Holy Saturday rite is of comparatively modern introduction. It is not unique, for the Sarum rite had this same feature on Maundy Thursday and Good Friday; in the latter case it was said by the clergy almost privately (*bini et bini*). Its position here on Holy Saturday means that, when this service is ended, the clergy have no more formal duties as regards the Offices to be said—save for a short Compline. It is an act of mercy to those who have to spend long hours during this day in shriving.

In the revised rite for Holy Saturday (when the function is held in the night-time) Vespers (or Evensong) is said at the usual hour in the Holy Week manner and not as a festal service of Easter. A short Matins (exactly like Vespers in the older rite but with *Benedictus* for *Magnificat*) is sung after the Communion. This is presumably because it is impossible in practice to fit in a comparatively long Matins and Lauds between the close of the midnight Mass and the first of the early Masses on Easter morning. It is, however, doubtful, if this short Matins applies when Morning Prayer according to the Prayer Book is to follow later in the morning.

PALM SUNDAY.

853. Today palms may be placed on the high altar (not on others) as decorations, but they should be removed after the

last Mass and not be retained for Evensong; flowers are of course still prohibited, and the crosses (including the processional cross) remain veiled in purple. At Matins and Evensong there are no changes from the Passiontide order to note; any commemorations of lesser saints' days are made as usual.

The Blessing of Palms.

854. This function, from which the day gets its name, takes place before the principal Mass. The palms to be blessed are placed on a small table by the epistle corner of the altar. The celebrant wears purple cope (or alb and stole only if no cope is available) but not maniple; the deacon and subdeacon of High Mass wear their usual vestments, including, as the authorities consider correct, their maniples until the reading of the gospel; they are not worn after this point until the Mass begins.

855. *The blessing* is cast in the form of a Mass, with collect, epistle, gospel, etc., and it is to be desired that this arrangement should be retained. The actual order is as follows:

Anthem (corresponding to the Introit) *Hosanna to the Son David*;

Salutation and Collect;

Epistle (Exod. xv. 27—xvi. 7) and Gradual;

Gospel (St. Matth. xxi. 1—9) with usual announcement and responses;

Prayer, corresponding to the "secret" prayer (no. 494) at Mass;

Salutation, *Sursum Corda*, Preface, and *Sanctus* with *Benedictus qui venit*;

Prayers of blessing;

The distribution, with anthems sung during its course;

Concluding prayer.

The collect, epistle, and gospel, are sung with the usual ceremonies; the rest of the function takes place at the epistle corner.

856. *The Procession* (which must be held even if only a low Mass follows) comes immediately after the conclusion of the blessing and distribution of palms. All carry their palms, each of a pair of processionalists in their outer hand; if three walk abreast he in the centre carries his in his right hand. At high Mass the cross is carried by the subdeacon of the Mass, and not by a server-crucifer; a blessed palm is attached to the processional cross.

The procession goes outside the church, and forms up outside the main door. Cantors inside sing the verses of the hymn *All glory, laud, and honour*, the choir outside singing the chorus. The crucifer knocks on the door with the foot of the cross, and the procession re-enters the church. At its close Mass follows

at once, and the celebrant must be the same priest who presided at the blessing and procession; the only exception is when the bishop of the diocese has so presided, for then usually he does not himself celebrate the Mass which follows.

The Mass of Palm Sunday.

857. In the Mass which follows the blessing and procession, all hold their palms in their hands during the reading of the Passion and the gospel; and at this Mass the St. Matthew Passion should be read or sung in full.

At both this and any other Masses that are celebrated on this day one collect only is said, any commemorations of minor saints' days being omitted: all kneel in the epistle during the reading of the passage *At the Name of Jesus . . . under the earth*, but he who reads makes only a rapid genuflection as he begins the words; he is not expected to read it on his knees. At Masses not preceded by the blessing of palms, the last gospel is that from that blessing (St. Matth. xxi, 1—9). The rules for the singing or reading of the Passion are given in nos. 837-9.

Dispensations from reading the whole Passion.

858. In view of the great length of the Passion, certain relaxations are permissible. The latin rules permit that a priest who has to celebrate twice today may at one of the Masses omit the Passion entirely, and read only the concluding gospel, which is then to be prefaced with the usual salutation and announcement. The revised Prayer Book of 1928 permitted that in any church where there was more than one Mass, the Passion need only be read at one, and at others the gospel from the blessing of palms (St. Matth. xxi, 1—9) might be substituted. These are valuable dispensations, especially considering the length of the day's function; but it needs to be emphasised that, when advantage is taken of either of them, the full Passion should be read in the Mass which follows the blessing of the palms—which will naturally be the principal Mass of the day.

HOLY WEEK.

859. On Monday, Tuesday, and Wednesday in Holy Week an occurring minor saint's day may be commemorated. Apart from the reading of the Passions there are no special features to note in the services, beyond those of Passiontide generally.

TRIDUUM SACRUM.

860. Triduum Sacrum is the convenient name given collectively to the last three days of Holy Week. As befits such a solemn season, the services of these three days vary more considerably from the normal than at any other time of the year. The Mass—or the service which corresponds to this—must be dealt

with separately for each day; but certain general rules can be given for Matins and Evensong.

861. On these three days neither Matins nor Evensong should be sung; they should be recited in a natural voice, or at the most monotoned; unlike any other days in the year, the altar candles are not to be lighted for these Offices. From both these rules an exception is the service of Tenebrae, for which see no. 867ff.

Presumably proper psalms would be used on all three days, but the ordinary canticles are not changed, i.e., *Benedicite* and *Benedictus* at Matins and *Magnificat* and *Nunc Dimittis* at Evensong—though the permissive of the use of the *Miserere* in place of the *Benedicite* at Matins as proposed in the Book of 1928 would be most suitable. The only possibilities of variation in the canticles as regards the *Magnificat* and *Nunc Dimittis* are discussed in no. 703; but it must be distinctly emphasised that the season calls for no change in itself, for the *Benedictus* and *Magnificat* should never be superseded.

862. The Prayer Book makes no provision for any variation in the order of the Daily Offices for these three days: but many would feel that their great solemnity might well be marked by some change in the services, should it be considered permissible. Liturgical precedent would suggest that *Glory be to the Father, etc.*, should be omitted wherever it occurs; and that the Offices should begin (after the Confession and Absolution, if said) with the psalms for the day, the introductory versicles *O Lord, open thou, etc.*, and the *Venite* being also omitted.

At both Matins and Evensong on all three days the first Good Friday collect should be used as the collect for the day, except in the circumstances described in no. 901.

863. At high Mass on these three days the kiss of peace (no. 520) is altogether omitted, in horror, it is said, at the Kiss of Judas.

864. At many of the services of these days, as well as on a few other occasions in the year, the formula *Let us pray* is followed by *Let us kneel down* and *arise*. This is an obvious relic of a bidding prayer followed by silent prayer summed up in a final collect. The proper manner of carrying out this order is as follows: the celebrant sings *Let us pray*; the deacon of high Mass at once adds *Let us kneel down*, whereupon he and all except the celebrant genuflect; the subdeacon, himself rising sings *arise*, when all stand. If there are no deacon and subdeacon, the celebrant himself sings (or says) *Let us kneel down*, himself genuflecting; the M.C. or a server answers *arise*.

865. On Good Friday, when the solemn collects are introduced in this manner, the kneeling is omitted before the prayer for the Jews, because, it is said, the Jews knelt to Our Lord in

mockery. It is also omitted before the twelfth prophecy on Holy Saturday.

866. The proper conclusion to all the Offices on these three days, known from its first words at *Christus factus est*, is as follows:

The antiphon *Christ for us became obedient unto death*, to which is added on Good Friday *even the death of the cross*, and to that on Saturday *Wherefore God also hath highly exalted Him, and given Him a name which is above every name*:

The Lord's Prayer, the whole said silently;

Psalm 51, without *Gloria Patri*;

The first Good Friday collect, without *Let us pray*, and with the conclusion *Who now liveth, etc.*, said silently.

After this the Office ends at once.

TENEBRAE.

867. Tenebrae is the name given to the Holy Week service, popular in many places, which is held on the evenings of Wednesday, Thursday, and Friday of this week. It is in reality nothing else than the Breviary Office of Matins and Lauds—which correspond to Prayer Book Matins—of the last three days of Holy Week, sung by anticipation on the evenings before those days. It takes its name from the extinguishing of the lights which takes place during its course.

868. Since this service is the equivalent of Matins, to hold it as well as the latter introduces an element of duplication—it is in effect saying Matins twice over. At first sight it would seem that the obvious course would be to clothe the Prayer Book service with the special ceremonies of Tenebrae; but in practice this is not possible, as the two services are too dissimilar in structure. If then Tenebrae is to be held, it must either be regarded as a substitute for Prayer Book Matins—a view which is not easy to justify—or it must be regarded as an addition, in which case Matins will correspond in some measure to the Lesser hours of Prime, and Terce; in this event the *Benedictus*, which does not belong to the Lesser Hours, and has in fact already been said in Tenebrae, ought not to be repeated, the *Jubilate* being used in its place*.

869. At Tenebrae on Wednesday and Friday nights the altar is vested in purple; on Thursday night it is bare; the cross is veiled on Wednesday and Thursday, but unveiled on Friday; on all three nights the six candles are of unbleached wax. At the epistle side of the altar stands the tenebrae hearse, a stand holding fifteen candles, also of unbleached wax, in the shape of

* But most probably the majority of those who sing Tenebrae will ignore the fact that it is really a liturgical service, and use it merely as an additional Holy Week Devotion—a non-technical but eminently simple solution.

an inverted V. The choir sit in their usual seats; the officiant does not wear a cope; the candles are lighted.

870. The order of service is as follows. It begins with the *Our Father, etc.*, said silently. The first three psalms with their antiphons are recited. A versicle and response follow, and then the Lord's Prayer said silently; three lessons, with a respond after each, are then read, this first group being from the Lamentations of Jeremiah. A second and then a third group of three psalms and three lessons (each called a "Nocturn") follow. At the end of each psalm one of the candles on the tenebrae hearse is extinguished, the lowest on the gospel side first, then the lowest on the epistle side, and so on.

After the ninth lesson, Lauds is begun without pause. Five psalms are recited, and candles on the hearse continuing to be put out one by one at the conclusion of each, so that at the end of the last psalm only the top candle remains alight. After the psalms a versicle and response follow, and then the *Benedictus* with its appropriate antiphon is sung. At the end of each of the last verses of the canticle one of the altar lights is extinguished, the outermost on the gospel side first, then the outermost on the epistle side, and so on, and at the same time the lights in the church are one by one put out, so that at the end of the *Benedictus* only the one remaining on the hearse remains alight. During the repetition of the antiphon this candle is taken down and hidden behind the altar, leaving the church in darkness. The conclusion of the Office (*Christus factus est*), is thus said without light (or with only a glimmer for the officiant to read by); after the collect a noise is made—usually a book or a desk is struck; the candle is brought from behind the altar and held up to show light, and all depart forthwith.

871. If it is desired to hold this service, it is not necessary to have it on all three nights; it may be held on one or two of them only.

The organ must not be used to accompany singing at this service; it must remain silent.

MAUNDY THURSDAY.

Matins.

872. The colour today at Matins is purple; and this Office is said—not sung—with the variations usual in the Triduum Sacrum (no. 862). But if the Office takes the form of Tenebrae, then it may, and indeed often is, sung.

The Mass.

873. The Mass today is celebrated with every sign of festal splendour; the best white vestments are used; the altar is vested in white, and flowers are placed upon it: the altar cross—but

this cross only—is veiled in white; the others retain their purple coverings.

One Mass and one only may be celebrated today in each church. Normally the celebrant should be the parish priest; other clergy who desire to receive Holy Communion today should do so at this Mass. As the day should be regarded as one of general Communion, the Mass should be celebrated at an hour which will permit of this; only bishops and abbots are allowed to celebrate Masses other than this single celebration in each church.

In the Mass the psalm in the preparation is omitted, as is usual in passiontide; *Gloria Patri* is omitted at the Introit and lavabo psalm; one collect only is read; the Creed is sung; the Preface is that of Passiontide, (unless the proper Preface from the 1928 book is used). Very often the *Gloria in excelsis* is sung on this day (and also on Holy Saturday) in its original place following the Kyries and before the collect.

The St. Luke Passion clashes very badly with the festal character of today's Mass. In some places, in consequence, it is entirely omitted (the whole having been read yesterday), and for the gospel St. John xiii, 1—15 is read with all the usual ceremonies. If it is not thought permissible to omit the Passion, then it has been suggested* that it might be read as a Passion by the three deacons in purple vestments, and after it the gospel (as above) by the deacon in white dalmatic.

If St. John xiii, 1—15 has not been read as the gospel for the day, it should be read as the last gospel.

The ceremonies at Mass today (so far as the Mass itself is concerned) do not differ much from the usual. Lights and incense are carried at the Gospel (but not of course at the St. Luke Passion). The Sanctus bell is rung momentarily at the end of the *Gloria in excelsis* if, but only if, it comes at the beginning of Mass; thereafter the bell is not used until Holy Saturday; if desired, a small clapper or rattle may be struck in its place: the kiss of peace is omitted.

The Procession.

874. The Procession, which is often regarded as being one of the chief of the rites of the day, has in fact little to do with Maundy Thursday. It is merely a preparation, though an essential one, for the Mass of the Presanctified on the morrow. In fact the two are complementary, and the one cannot take place without the other.

This function consists in reverently setting aside a part of the Blessed Sacrament consecrated today to be consumed on

Good Friday. The celebrant on Maundy Thursday consecrates a second large Host, which has been placed with the other on the paten; at the *Agnus Dei* there is brought to the altar a second chalice, empty and covered with a pall, its paten inverted, and a white silk veil together with a white silk ribbon. After his Communion the celebrant places the second Host in this Chalice, places upon it the pall, the paten inverted, and the silk veil; the deacon ties the veil with the ribbon, or if there is no deacon, the celebrant himself does so after the ablutions. Thereafter all genuflect to the Holy Sacrament whenever they approach or leave the centre of the altar.

After the last Gospel the celebrant makes a double genuflection on leaving the altar, and goes to the credence. There he removes chasuble and maniple, and assumes a white cope; the deacon and subdeacon take off their maniples. All go before the altar and kneel; the celebrant censes the Host, kneels and receives a white humeral veil round his shoulders; the deacon places the chalice with the Host in his veiled hands, or if there is no deacon he takes it himself; and all go in procession to the "altar of repose", while the hymn *Pange lingua* (A. & M. 309, E.H. 326) is sung.

The so-called "altar of repose" is the place where the Blessed Sacrament will remain until the morrow. It need not be an actual altar, for no Mass is said there; all that is needed is a table vested in a white frontal, and decorated with many candles and flowers. On it is a vessel, capable of being locked, into which the chalice will be placed. Often a side altar is used, and a tabernacle on it serves excellently for this purpose.

Arrived at the altar of repose, the last two verses of *Pange lingua* are sung, while the celebrant places the chalice in the tabernacle (or whatever may be used for its safe keeping), and censes it. All then retire.

For fuller details of how this rite is carried out reference should be made to larger works of ceremonial*.

Reservation.

875. It is not permissible to reserve the Blessed Sacrament for the sick in church between the close of Mass on Maundy Thursday until after the Mass on Holy Saturday. Consequently, as soon as the Mass (and Procession) are ended, the Sacrament is taken out of church with but simple ceremony to a suitable place prepared for it. But if the Procession is not held, because the Mass of the Presanctified is not to be held on the morrow, then it is permissible to postpone the removal of the Reserved Sacrament from the church until the evening, so that the faithful may still keep watch before It.

* Liturgy and Worship (S.P.C.K.) p. 877.

* Details of this and other services can be found in "Ritual Notes" (W. Knott & Son, Ltd.)

The Watch.

876. When the Blessed Sacrament is so set aside to be consumed on Good Friday, it is customary to keep a watch before It, if possible for the whole time until the Mass of the Presanctified: this is both an act of devotion and a safeguard against irreverences. Clerics who join in this watch should properly be habited in surplice and white stole.

The Stripping of the altars.

877. At the close of the Mass, and after the Blessed Sacrament has been taken out of the church, the altars are stripped. The celebrant of Mass, now wearing only a purple stole over his alb, with deacon and subdeacon correspondingly vested, goes before the high altar. There they begin, without singing, the antiphon *They parted my garments among them: and upon my vesture did they cast lots*. Then, while the choir recites Psalm xxii, they remove all the cloths of the altar, as also the frontal and carpets. When they have done this at the high altar, they go to do the same at all other altars, except of course the altar of repose. When they have finished, they go again before the high altar; the antiphon is repeated, and all retire.

In some places, during the stripping, the altars are washed with wine and water, and collects appropriate to the dedication of each altar are said. Care, however, needs to be taken lest the acid in the wine should have a harmful effect on a stone altar.

878. If it is not possible to hold the stripping of the altars as a part of the main service of the day, and following immediately upon the Mass, then they are stripped as soon as may be afterwards, by a priest in surplice and purple stole.

Evensong.

879. Evensong is said to-day, with such changes as are customary on these three days (no. 862), before the bare altar, and without singing.

Holy Water.

880. After Mass, all holy water is emptied from the stoups and other receptacles; but sufficient is retained privately for the blessing of the new fire on Saturday.

The Holy Oils.

881. The holy oils, for the anointing of the sick, are consecrated by the bishop today in the course of his Mass, normally of course celebrated in the cathedral. He consecrates then enough for the whole diocese for the year. This newly-consecrated oil is brought to the parishes as quickly as possible. The

old supplies of oil are burned in the sanctuary lamps, either on Maundy Thursday, or, if the new supplies are not promptly available, as soon as they are to hand.

GOOD FRIDAY.

882. A good deal of recasting seems to be necessary in many places over the services of Good Friday. In many churches all stress is laid upon the so-called "Three Hours' Devotion", often to the virtual exclusion of the liturgical Prayer Book services appointed for the day. This ought not to be so. The ordered worship of the Church should come first, and such services as the Three Hours' Devotion, though beyond all doubt helpful and edifying to many, ought not to replace them. The principal Good Friday service should undoubtedly be the Ante-Communion, with or without the Reproaches and Mass of the Presanctified, for this is obviously the service which corresponds to the Mass on other days; and it is therefore only proper that it should be rendered with equal solemnity to the principal Mass on Sundays throughout the year.

883. In some quarters an attempt is occasionally made to combine the two by arranging a "liturgical Three Hours", starting with Matins, including the Ante-Communion with such of its accompanying ceremonies as may be desired, and concluding with Evensong. This does not seem a very satisfactory solution. Matins is an early morning service, and it is hardly right therefore to begin it at noon; nor does some hour around 1 p.m. seem a suitable time for beginning an essentially Eucharistic service, even though it is not in the strict sense a Mass. Moreover, there are not a few people among our congregations for whom a principal service before mid-day is, to say the least of it, a convenience: and moreover, this suggested arrangement has the additional drawback that the time of the beginning of the principal part, the Ante-Communion, is indefinite—a considerable hindrance for those who may wish to attend this one service only. No one would wish to see the Three Hours' Devotion abolished; but let it remain the preaching of the Passion, additional to, and not in virtual substitution for, the appointed Offices of the day.

The Offices.

884. Matins and Evensong are said today, and not sung, in the form customary for the Triduum Sacrum, without altar lights, and before the stripped altar.

Holy Communion.

885. Out of respect for the one great Sacrifice of Calvary there is no celebration of Holy Communion on Good Friday. In its place is said or sung merely the Ante-Communion, often

followed (no. 845) by the ancient ceremony of the Veneration of the Cross with the singing of the anthems known as the "Reproaches". In some churches this service is followed by the so-called "Mass of the Presanctified", which consists in the receiving (in modern practice by the celebrant alone) of the Blessed Sacrament consecrated on the previous day. Apart from this single exception, however, no one may receive Holy Communion on Good Friday.

This strict rule, nevertheless, does not forbid the giving of the Viaticum to a dying person; and, should it be necessary for a priest to celebrate specially for this purpose, he should use the "Mass of the Passion" in purple vestments, and not the Good Friday collect, epistle, gospel, etc.

The Liturgy of the Day.

886. In place of the Mass, then, on this day, the principal service will be the Ante-Communion, with or without the Veneration of the Cross and the Mass of the Presanctified. But this ought not to include the specifically Eucharistic features, namely, the Preparation (the Lord's Prayer and the Collect for purity), nor the Offertory; nor should a blessing conclude the service. Likewise, the Creed should not be said.

If it is objected that this makes but a very short service, then it may very properly be preceded by the Litany, and if desired, by Matins also. This—Matins and Litany, all without singing, followed by the sung Ante-Communion with address—would form a very suitable morning Office for this day.

887. *Notes on the ceremonial*—(a) the altar is bare of its cloths, and the book is placed at the epistle corner while the celebrant, after entering, prays before the altar. The candles are not lighted. If the Mass of the Presanctified is to follow, one single cloth is put on at this point, and folded back so as to cover the rear half of the table only; then the book is placed at the corner.

(b) As this is a liturgical Office, the choir wear surplices as usual. On entering the church, the processional cross should not be borne before the choir, even if this is customary at other times.

(c) The celebrant wears the full Eucharistic vestments, including maniple and chasuble, of black colour; and this is in all probability to be regarded as correct even though the Ante-Communion only is to be celebrated.

(d) Properly the organ should not be used at all at this service; but, if it is considered inevitable that it should be used to support singing, nevertheless all voluntaries and interludes should be rigorously suppressed.

888. *The Ante-Communion.* Having regard to the desirability of omitting the specifically Eucharistic portions of the service, the Ante-Communion would take the following form:

(1) The celebrant, having entered and prayed silently before the altar, would begin at once with the Collect for the day, preceded by *Let us pray*, but not *The Lord be with you* and its response. Then would follow the Epistle (read or monotoned without title or *Here endeth, etc.*) after which would be sung Psalm cxlii for the Tract.

Often, however, the service is begun, according to ancient forms, by the reading of a lesson—Hosea vi, 1-6,—after which is sung a first Tract (Habakkuk iii, 1-3): this forms a suitable and quite unexceptionable opening to the service.

(2) The St. John Passion and the Gospel.

(3) The sermon or homily on the Passion, which follows at this point, if one is given.

(4) Immediately following the Gospel or sermon the celebrant, at the epistle corner, reads the Prayer for the Church Militant. If the service is sung, this prayer should be monotoned, and not, as in other Masses, read in a natural voice.

If none of the other features, sometimes used, are to follow, the service ends abruptly here; no blessing or other form of dismissal of the people is given.

889. *The Veneration of the Cross and the Reproaches.* At the conclusion of the prayers, the celebrant, having removed his chasuble but not maniple, unveils the altar cross in three stages, singing at each stage *Behold the wood of the cross, on which the Saviour of the world did hang for us*, to which answer is made *O come, let us worship*. The cross is then placed on a cushion at the foot of the altar steps; and first the celebrant then his assistant ministers, then the servers, choir and people, approach to kiss the feet of the Figure. As they approach, each makes three double genuflections; this is the ceremony which our forefathers knew as the "creeping to the cross". If desired, another priest, in surplice and black stole, may present another crucifix for the people to venerate. Meanwhile the choir sing the anthems known as the "Reproaches".

Sometimes, when it is not desired to make a ceremony of the Veneration of the Cross, the celebrant unveils the altar cross while the choir begin to sing the Reproaches; all remain kneeling until these anthems are ended, when a service ends without any form of dismissal (unless the Mass of the Presanctified is to follow).

If the Mass of the Presanctified is not to follow, the service ends at this point.

890. *The Mass of the Presanctified.* If this is to follow, at the beginning of the service servers will have spread a single

cloth on the altar, and folded it back lengthways. Towards the end of the Reproaches, the altar candles are lighted, the altar cloth spread out fully, the missal is placed to the left of the centre of the altar, a corporal is spread, and the black chalice veil and burse, with a purificator, brought to the altar.

When the singing of the Reproaches is ended, the celebrant with his assistants and servers (and choir if desired) goes in silence to the place where the Sacrament was placed the day before. After censuring It, he brings It back to the high altar, carrying it under a white humeral veil; while the choir sing the hymn *The royal banners forward go*.

Arrived back at the high altar, the chalice with the consecrated Host is placed on the corporal and the Host is incensed. The celebrant places wine and a few drops of water in the chalice. Then he censes the Host (as he does the oblations at sung Mass) and the altar; but neither he nor anyone else is censed. He says the formula *Brethren pray, etc.*, to which no response is made; but, leaving everything else out he at once begins the Lord's prayer. At its close he elevates the Host, divides It and places the particle in the chalice as usual: then he reverently receives the consecrated Host, and consumes the wine in the chalice. He takes an ablution over his fingers only, and reassembles the sacred vessels: and with that the service abruptly ends.

The Three Hours' Devotion.

891. Reasons have been given above why it does not seem desirable to combine this service with the liturgical Offices of the day. It is much better left as the preaching of the Passion, whether or not the addresses are based on the seven Words from the Cross.

There are, of course, no formal rules for the conduct of such a service; the preacher may, but need not, wear a surplice over his cassock; in any event he wears neither stole nor any other kind of vestment.

The rule forbidding organ accompaniments on Good Friday does not apply to non-liturgical devotions such as this service.

HOLY SATURDAY.

892. Today both Matins and Evensong are said (not sung) in the rite usual in the Triduum Sacrum (no. 862), the colour is purple; candles are not lighted on the altar. It needs to be pointed out that Evensong today is not a festal service of Easter; the lessons are not of the feast, and the Collect is that of Easter Eve, not that of Easter Day.

893. If the Ceremonies, with or without the first Easter Mass, are to be held, Evensong should be said before them, even if this involves saying this Office early in the day. If the

Magnificat is to be sung in the Mass of Holy Saturday, then *Cantate Domino* and *Deus Misereatur* should be said in Evensong, which will then correspond to the Breviary "Lesser Hours".

The Liturgy of the Day.

894. The service is often known as the "Ceremonies and first Easter Mass". This Mass is in no sense a midnight Mass of Easter which has come to be celebrated on the Saturday morning; it is a Mass altogether additional to those commemorating the rising from the dead; the point is discussed at length in nos. 840-852.

This liturgy consists of six parts (1) the blessing of the new fire (2) the blessing of the Paschal candle (3) the Prophecies (4) the blessing of the font (5) the litany (6) the first Easter Mass, which includes short Vespers.

895. *The blessing of the new fire* takes place outside the church door, or if not, close to it. The priest wears purple cope; he blesses the new fire (which takes the form of heated charcoal to be put in the censer, from which a taper is presently lighted) and the five grains of incense. This last blessing is probably the original blessing of the candle itself (see no. 901), and this explains why the so-called blessing of the candle is the function of the deacon.

896. *The blessing of the Paschal Candle.* The deacon (but no one else) puts on white vestments; he takes the triple candle (no. 111), and the procession enters the church. At three points—as they enter, half way up the church, and at the chancel, they stop; the deacon lights one of the wicks of the candle each time, and holding it aloft sings *The light of Christ*; all genuflecting and facing him respond *Thanks be to God*. The priest blesses the deacon as he would before the Gospel at Mass, but using the words *proclaim his paschal praises*; all except the celebrant group themselves round the candle; the book that the deacon uses is censed, and he sings the joyous chant commonly known from its first word in the latin, the *Exsultet*; during its course the grains of incense are fixed in the candle in the form of a cross, the candle itself is lighted, and later all the other lamps in church, except the candles on the altar.

897. *The prophecies.* All change into purple vestments, the priest wears chasuble. The twelve prophecies or lessons are read by lectors; after the fourth, eighth and eleventh the choir sing a tract; after each one the celebrant intones a collect; the formula *Let us kneel down, etc.*, is used before each collect except the last.

898. *The blessing of the font.* The priest, now in purple cope, goes with his assistants and the choir to the font. Outside

the baptistery a collect is read; the remainder of this part is taken at the font itself.

899. *The litany.* Returning to the sanctuary, the litany is sung. Having arrived, all kneel until it is ended; the priest takes off his cope, and with his assistant ministers lies prostrate before the altar.

When the petition *We sinners, etc.*, has been sung, all except the choir rise; the priest goes to vest for Mass in the best white vestments; the altar is vested in white and arrayed as for festivals. the candles are now lighted.

After the verse *O Christ graciously hear us* the Kyrie which follows is sung ninefold, and becomes the Kyrie of the Mass.

900. *The first Easter Mass.* As the choir sing *O Christ graciously hear us* the priest enters the church in the usual processional manner to begin Mass. There is no Introit. While the choir sing the Kyrie—they must do so slowly—the priest and his assistants say the preparation as usual, including today the psalm once more; the altar is censed, and the priest says the Kyries as usual.

Gloria in excelsis is intoned, and at once all the bells are sounded, the organ plays loudly and joyfully, and servers unveil all pictures and images. When the priest has recited the *Gloria*, he goes to sit in the usual manner; the bells cease, and the choir, accompanied on the organ, sing the *Gloria*. The Collect and Epistle follow. After this last the priest intones *alleluia*, which the choir repeat; and this is done a second and a third time; a Tract follows. At the gospel lights are not carried but incense is used. The Creed, Offertory sentence, and Agnus Dei are all omitted; at the Offertory moreover no hymn or anthem is sung; usually the organ plays. After the Communion short vespers follow; Psalm 117 is sung with its antiphon *alleluia, alleluia, alleluia*; then at once the Magnificat with the antiphon *In the end of the sabbath, etc.*; the prayer which follows forms both the Post-Communion of the Mass and the collect of Vespers. Two *alleluias* are added to the verse *Depart in peace* and its response: Mass then ends with the blessing and last Gospel as usual.

After Mass the Blessed Sacrament reserved for the sick is brought back into church.

THE REVISED EASTER VIGIL RITE.

901. In quite recent times in certain places the custom has been adopted of celebrating the Easter Vigil rite in the night time, and certain variations have been made in the order of the ceremonies when that is done. When this service is so held in the night time, the following is the order which is observed.

Matins and Evensong are said on Saturday at the usual hours; Matins is not anticipated overnight. The altars are still bare, the Offices are not sung; *Magnificat* and *Nunc Dimittis* are said at Evensong; the collect at both services is that for Easter Even.

The Vigil rite itself begins at such an hour that will enable the Mass itself to begin at midnight; but the bishop can permit its starting earlier if he thinks fit, though not before 8 p.m. The altars are vested with their usual cloths before the service begins.

The procession goes to the church door, as in no. 895; the fire is blessed with one prayer. Incense is then blessed, and the fire is incensed. Then the paschal candle (not of course in the candlestick) is brought before the priest, who then with a knife cuts on the candle first a cross, saying as he makes the downward stroke *Christ yesterday and today*, and at the cross-stroke *The beginning and the end*; then saying *The Alpha and Omega* he cuts these two letters above and below the cross respectively: he continues *His are the times—and ages—to him be glory and dominion—through all ages of eternity, Amen*: while saying these four phrases he cuts in the upper left, upper right, lower left and lower right, spaces in the angles of the cross the number of the current year. He then fixes the grains of incense to the candle so that one comes in the centre of the inscribed cross, and the other four outside the cross and letters; as he fixes the grains he says (1) *Through his holy and glorious* (2) *wounds* (3) *may Christ the Lord* (4) *guard* (5) *and preserve us. Amen*. The deacon then hands the priest a small candle lighted from the new fire, and the priest with it lights the paschal candle*. The priest then blesses the paschal candle with the prayer previously used to bless the grains of incense.

The deacon vests in white stole and dalmatic (but not maniple): and the procession goes up the church, the deacon carrying the paschal candle and singing *The Light of Christ* thrice as in the old rite.

Arrived at the sanctuary, the celebrant goes to the epistle side; all go to their places in choir; the candle is set up (temporarily) in the midst of the choir. The deacon asks the celebrant's blessing, censes the book and, repeatedly, the candle, and then chants the *Exsultet*. This is sung straight through, and there are a few changes in the text.

The prophecies follow, four in number—the first, fourth, eighth, and eleventh of the old rite, with their tracts and collects. The celebrant wears cope, not chasuble.

The litany follows, as far as *Be merciful*; the baptismal water is blessed, and then all renew their baptismal vows; after which

* The triple candle with its reed is not used in this revised order.

the litany is concluded. But the order is slightly varied if the font in a distant baptistery has to be blessed.

The Easter Mass follows, the *Lord have mercy* of the litany becoming, as before, the ninefold *Kyrie* of the Mass.

In the Mass the prayers or preparation before the altar are not said; but the priest, having made the reverence on arriving, goes straight up to the altar, kisses it and incenses it. The *Gloria*, with its joyful ringing of bells follows, and the Mass proceeds in the order given in no. 900. After the communion, properly, Matins follows in short form, exactly as Vespers in the old rite, but with *Benedictus* for *Magnificat*; but it may be given as a "probable opinion" that, if Matins according to the Prayer Book is to follow in the morning, it should not be duplicated here, but (as in a first version of the revised rite), the antiphon of the *Benedictus* should be sung as the Communion-antiphon. At the end of the Mass, the last gospel is to be omitted.

If the celebrant is to say another Mass on Easter morning, he must not consume the ablutions of this Vigil Mass.

EASTERTIDE.

The Easter Octave.

902. This octave should of course be celebrated with every sign of festal joy. The colour is white, and the best vestments of this colour would naturally be used. There are certain features of peculiarity in the services of this week; these begin on Easter Day, and are continued until, but exclusive of, Evensong on the following Saturday; it will be seen therefore that the special features of the Easter services are not repeated on Low Sunday.

903. At Mass the Creed, Gloria, and Easter Preface are said daily; one collect only is said on Sunday, Monday, and Tuesday; on the other four days a second is added, namely that for the Church or the bishops, unless a minor saint's day has to be commemorated. The Gradual with the alleluia and its verse is said, but on Saturday the Great alleluia as usual in Eastertide (no. 469) is begun. There is a sequence (*Victimae Paschali*) which the latin rules require to be sung or read at every Mass; it will be found in the English Hymnal (130); and a versification of the greater part of it is in Hymns A. & M. (131). Two alleluias are added to *Depart in peace* and its response.

904. At Matins and Evensong there are no Office Hymns; but in their place is sung or read the anthem *This is the day which the Lord hath made; we will be joyful and glad in it*; the place for this at Matins is between the second lesson and the Benedictus, and not after the *Venite*, as it is a feature of Lauds

and not Breviary Matins; at Evensong it comes before the Magnificat. The proper anthems in place of the *Venite* (the *Pascha nostrum*) are to be said, according to the strict letter of the Prayer Book, on Easter Day only; the book of 1928 gave permission to use them on seven days after; this however goes against the custom of not repeating Easter features on Low Sunday. To both the concluding versicle *Let us bless the Lord* and its response *Thanks be to God* two alleluias are added throughout the week. These special rules apply for the whole week up to and including Matins of Saturday; at Evensong on this day the ordinary Eastertide arrangements begin.

Low Sunday.

905. Low Sunday, the Octave of Easter, is a Sunday of the first class, and gives way to no feast whatever. However, the special features of the Easter Octave are not continued on Low Sunday, but are discontinued before Evensong on the Saturday, with which service therefore the Office Hymns are resumed. The Easter sequence is not sung on Low Sunday.

Eastertide.

906. Eastertide extends from Easter Day until but excluding Evensong on the Saturday after Whit Sunday. But the rules for Eastertide services apply to the period from Low Sunday until Whitsun Eve, exclusive of the latter, the Octave of Whitsun, as that of Easter, being best dealt with separately.

907. At Mass, three collects are said on Sundays and weekdays according to the usual rules, the second being that of the B.V. Mary, and the third that for the Church or the bishops; the Great Alleluia, consisting of four alleluias and two verses, is said in place of the Gradual in all Masses except Requiems; its manner of rendering is given in no. 469. The Creed is said on Sundays and such feasts as require it: the preface of Easter is said daily in all Masses except those which have their own proper preface, until Ascension Day; thence until Whitsun Eve the preface of the Ascension is similarly used; the *Gloria* is said in the final Mass as well as on Sundays.

In Masses from the Common of Saints and Votive Masses said in this season—i.e., those not normally set out in the Eastertide rite, the Great Alleluia must be substituted for the Gradual (a form is almost always given); two alleluias are added to the Introit, and one each to the Offertory and Communion sentences.

908. At Matins and Evensong during this season, the Te Deum is said on both Sundays and weekdays, except at Matins on Rogation Monday if no saint's day occurs thereon.

909. The colour of the season—until Whitsun Eve—is white; and this is used on all days except the feasts of the Holy

Cross and of martyrs falling in the season, and at Matins on Rogation Monday (not being a saint's day) and in the Rogation Mass.

910. The Paschal candle is lighted first on Easter Eve, and then at sung Mass and sung Evensong on Easter Day, the Monday, Tuesday and Saturday in Easter week, and on Sundays until Ascension Day; it may also if desired be lighted for any *liturgical* service, but not for the Rogation Litany or Mass, not for Requiems or funerals—i.e., never when the colour is purple or black.

Kneeling.

911. The old rules, dating back to the Council of Nicaea, forbid kneeling at the Divine Office—Matins and Evensong—during Eastertide, to mark its joyful nature. The Prayer Book rubrics however ignore this distinction of season.

THE ROGATIONS.

912. The Rogation Days are the days formally set apart for prayer on behalf, principally though not in modern thought exclusively, of the year's crops. These days are the three days before the feast of the Ascension, which are collectively known as the lesser Rogation, in distinction to the greater Rogation which falls on April 25 (no. 981). This last however does not appear in the Prayer Book Kalendar; and therefore the other three days are often known simply as the Rogation Days.

The liturgical observance of each of the Rogation Days is the Litany sung in Procession, followed by a sung Mass of the Rogations.

The Litany in Procession.

913. The colour for the processional litany, and for the Rogation Mass, is purple. The celebrant wears a cope over his alb, and the deacon and subdeacon dalmatic and tunicle.

All kneel for a few moments in prayer before the altar; then all standing the cantors (not the celebrant) begin the litany, the choir responding. At the words *Remember not* the procession sets out on its way.

If the procession goes out of the church, the part beginning *Son of God* is not said until the return; if, as may well be the case, the litany as it stands is not long enough, some part of the Deprecations, Obsecrations, or Intercessions may be repeated, or some or all of the penitential psalms (vi, xxxii, xxxviii, li, cii, cxxx, cxlii) or the Gradual psalms (cxx-cxxxiv) may be sung: hymns however are not permissible, and it is a matter of doubt whether metrical litanies also come under this head.

If on the way it is desired to bless crops in a field, or perform some similar act, as is very suitable, the recitation of the Litany (or whatever may be being sung) is interrupted at the point then reached; a suitable prayer is said, and the procession continues, the Litany being resumed at the point where it was broken off. If a church is entered on the way, then before its high altar are said the antiphon, versicle and response, and collect of the Title of the Church.

On the return to the church, or at the chancel step, the part of the Litany beginning *Son of God we beseech thee* is sung in station; at *O Lord arise* all go slowly up the chancel, the final versicle and prayer being said before the high altar. Mass then follows.

914. The Mass which follows the Processional Litany must be that of the Rogations and not any other, except in the one case that the day is the feast of the Dedication, Patron, or Title of the church, in which case, but then only, the Mass is that for that feast, with commemoration (and on Rogation Monday last Gospel) of the Rogations.

The Rogation Mass.

915. In the Mass of the Rogations, the colour is purple, dalmatic and tunicle are worn; flowers and the organ are permitted, but the paschal candle is not lighted. In the Mass itself Creed and *Gloria* are never said, even in Easter week or on a Sunday, the Easter Preface is used, and in Easter week the two alleluias are not added to the dismissal verse. The second and third collects are always those of the B.V.M. and for the Church or the bishops respectively; no commemoration is made in this Mass of an occurrent feast unless this is the only Mass of the day.

916. In view of the great fatigue occasioned to the celebrant in the Litany and Rogation Mass, the usual rule requiring the same priest to officiate at both the Mass and the ceremony preceding it is not enforced, and a priest other than the celebrant of the Mass may preside at the Procession.

Other Masses.

917. The rules for other Masses on these days are somewhat complicated, and need to be set out in full.

(1) The Mass which follows the Litany sung in Procession must be that of the Rogations in purple, except in the one case noted above of the day being the feast of the Dedication, Patron or Title.

(2) With this overriding consideration, other Masses are said as follows:

(a) *On April 25* all other Masses are of St. Mark (or of the Easter Octave) with commemoration of the Rogations. But the commemoration is not made in a *sung* Mass of the day if the Rogation Mass is also to be sung after the Litany. The Rogation Mass itself may not be celebrated except as a sung Mass following the Litany in Procession.

(b) *On Rogation Monday*, if no feast whatever fall on this day, all Masses are of the Rogations; similarly if to-day is a simple feast or a day within an Octave the Mass of the Rogations is said with commemoration of the feast or Octave. If a feast of double or semi-double rank occurs, then Mass is of the feast with commemoration and last Gospel of the Rogations. But if the feast is of lower than second class rank, then Masses may be either of the feast or of the Rogations, in each case with commemoration of the other.

(c) *On Rogation Tuesday* the Mass of the Rogations is said in purple if no saint's day of any rank occur; if one does, then Masses are of the feast with commemoration but not the last Gospel of the Rogations.

(d) *On Rogation Wednesday* the Rogation Mass may only be held as a sung Mass following the Litany; all other Masses must be of the vigil of the Ascension (collect of Easter V with proper Epistle and Gospel) or of an occurrent feast with commemoration and last Gospel of the vigil, and with commemoration of the Rogations.

Matins and Evensong.

918. At Matins and Evensong no liturgical notice is taken of the Rogations except at Matins on Rogation Monday. At this one Office, if the day is a feria, the colour is purple, the *Te Deum* is not said, and the collect is that of the Rogations; if a festival of rank above simple or a day within an octave fall to-day, Matins is of the feast or octave with commemoration of the Rogations.

At all other Offices the Rogations are not formally noticed; the collect is that of the preceding Sunday or that of an occurrent feast, without commemoration of the Rogations: Evensong on Wednesday is in every case a service of Ascension Day.

In Small Churches.

919. When, as is often the case in parish churches, the full Litany and sung Rogation Mass cannot be carried out, it is often found possible either to sing the Litany in Procession in the evening or to say it kneeling before Mass; but neither if this affects the order of services noted above; for example, if the litany is said kneeling before a low Mass, this Mass has not the privilege of being the Rogation Mass unless this Mass would be said apart from any recitation of the Litany.

The Fifth Sunday after Easter.

920. This Sunday is often though unofficially called Rogation Sunday. The rules for the Rogation Days have no application to this Sunday: there is no requirement to sing the Litany in Procession; and if this is done, the Mass which follows must be that of the Sunday (or occurrent feast superseding); the special Rogation Mass is not permissible, as this is not one of the Rogation Days.

ASCENSIONTIDE.

921. The feast of the Ascension of our Lord falls on the Thursday after the fifth Sunday after Easter. It is a first class feast of Our Lord, and has a privileged Octave of the third order.

Both first and second Evensongs of this feast take precedence of any feast whatever, though at the first Evensong a first class or second class feast falling on the Wednesday may be commemorated, at the second Evensong any saint's day of double or semi-double rank falling on the Friday.

At Mass there are no special features in the rite; one collect only is said, and the preface is of course that of the Ascension. In the principal Mass, at the close of the Gospel the paschal candle is extinguished; and after this service it is put away and not used again, except at the blessing of the Font on Whitsun-eve.

The Octave.

922. During the octave all is said as upon the feast, except that at Mass three collects are said, namely (2) of the B.V.M., (3) for the church or the bishops. One collect only is said on the octave day itself.

It may be made clear that the observance of this feast, or indeed any other, with an octave, means that the collect, Epistle, Gospel, etc., of the feast are used for the whole seven days following after that feast day, except when another day having its own service (e.g., a Sunday) is kept. The collect, Epistle, Gospel of Ascension Day therefore are used after that day daily until and including the Thursday before Whitsun, except on the Sunday falling in this time, and on any saints' days likewise kept within it.

The days within the octave take precedence only of feasts of simple rank; on all others the service is that of the saint's day and not that of the Ascension, but a commemoration of the octave must always be made.

The Sunday after the Ascension.

923. On this Sunday, within the octave of that feast, at Matins and Evensong the services of Ascension Day are repeated except as regards the lessons (and special psalms if the selection

for Sundays is rigidly adhered to) and collect; that of the Sunday is read, followed by that of the Ascension in commemoration of the Octave. The Mass is that provided for the Sunday after Ascension, with commemoration of the octave, and without third collect unless a minor saint's day has also to be commemorated. The colour for to-day is of course white.

The Friday before Whitsun.

924. This day ranks as a semi-double, and has precedence of a feast of simple rank. If no festival of double or semi-double rank occurs, Matins and Evensong are said as on the Sunday after Ascension, except for the psalms and lessons and the omission of the commemoration of the octave. Likewise the Mass is that for that Sunday, omitting the commemoration of the octave and the Creed; the second and third collects are those usual in Eastertide, and the Ascension Preface is said. If a feast of greater or lesser double or semi-double rank falls to-day, this day is commemorated; but not on a feast of first or second class rank.

WHITSUNTIDE.

Whitsun Eve.

925. Whitsun Eve is a privileged vigil, and therefore takes precedence of any other observance whatever. Likewise with this day any octave that may be being kept ceases.

926. At Mass the colour is red. The *Gloria* is said, but not the Creed; the Whitsun Preface is used. The collect for Whitsun Eve alone is said: no commemoration whatever is made at Mass.

927. At Matins the colour is white, and the collect is that for the Sunday after Ascension; commemoration may be made of a lesser saint's day—a first or second class feast would of course be transferred according to the usual rules.

The Blessing of the Font.

928. Before the principal Mass there takes place the reading of the prophecies—six in number to-day—the blessing of the font, and the Litany, as on Easter Eve, except that, being in Eastertide there is no kneeling for the Prayers. The colour for this function is purple, changed to red for the Mass which follows. The paschal candle is used for the blessing of the font, but after this it is taken away and not used at the Mass.

This function, however, is entirely optional when the Easter Vigil rite was held in the night time (no. 901).

The Mass, like that of Easter Eve, has no Introit, but one is provided to be read in low Masses, which are not preceded

by the blessing of the font, etc., and the same Introit is used at a Sung Mass not preceded by the ceremonies of the day.

Evensong.

929. Evensong is of course a service of Whit Sunday itself; the collect is that of Whit Sunday: proper psalms and lessons of the feast are used.

Whit Sunday.

930. Whit Sunday and its Octave, being a feast of a Person of the Godhead, have exactly the same privileges as Easter. No feast may be kept within the Octave; a first or second class feast is transferred until after Trinity Sunday; a lesser feast is omitted altogether if it falls on the Sunday, Monday or Tuesday; on the other days of the week it is commemorated. The colour is red.

931. At Mass the Creed and *Gloria* are said throughout the Octave; one Collect only is said on the Sunday, Monday and Tuesday; on the remaining days a second (but no third) is said, this being the collect for the Church or for the bishops unless a commemoration is made. All kneel while the verse in the Great Alleluia *Come Holy Ghost, etc.*, is sung; at low Mass the celebrant genuflects as he reads these words. The latin rules provide a sequence *Veni Sancte Spiritus* to be used at every Mass during the week.

932. At Evensong all kneel while the first verse of the Office Hymn *Veni Creator* is sung, the officiant after he has intoned the first line. It may be pointed out that this hymn is given in its proper form in E.H. 154 and Hymns A.& M. 347; the commonly used version in E.H. 153, A.& M. 157 is a paraphrase of the hymn.

The Ember Days.

933. The Ember Days are regarded as being part of the observance of the Whitsun Octave, and their services form part of the octave. There is therefore no change of colour on these days, nor is there any question of superseding the Whitsun services of Wednesday, Friday and Saturday by other Embertide forms; nor should Ember prayers be used in the Mass or during the Office (as opposed to during the occasional prayers), as the Ember season is already provided for in the services of the days.

The end of Eastertide.

934. With Mass on the Saturday Eastertide, and consequently the first half of the Christian year, comes to an end. Evensong on this day is of Trinity Sunday, and has nothing to do with Whit Sunday or the Ember Season.

THE HOLY TRINITY.

935. With the feast of the Blessed Trinity begins the second half of the Christian year. It may be emphasised that this feast is not the conclusion of the first part, which commemorated the life and work of Our Lord, but introduces the second half, which has regard to the life and work of the Church and its members, with the vision of God.

936. The feast, like every other, has a first Evensong on the night before; therefore Evensong on the Saturday night is of the Holy Trinity, and has nothing to do with either the Whitsun Octave or the Ember Day. The colour is white.

937. Trinity Sunday is not properly a Sunday-feast, like Easter Day; it is a feast which is placed on a particular Sunday and not, as are most, on certain days of the month. The latin Missal makes this clear by providing a service, not only for the feast of the Holy Trinity, but also a quite different one for the first Sunday after Pentecost.

938. During the following week, until the feast of Corpus Christi (except on Saints' days that may occur) the colour is green. At Matins and Evensong the collect would be that for Trinity Sunday. But it seems correct according to "probable opinion", that on these days the Mass of Trinity Sunday should be said in white vestments, with three collects, Trinity preface, and *Gloria*, but without Creed. In the latin rite the Mass for the first Sunday after Pentecost is used on these days.

939. In churches dedicated to the Holy Trinity, this feast is the feast of Title, and therefore in such churches is observed with an octave. The following are the arrangements when this is the case. On the Monday, Tuesday and Wednesday (excluding Evensong of this last day) the services are of the Octave of the Holy Trinity, in white, with second and third collects at Mass of the B.V.M. and for the Church or the bishops; Creed and *Gloria* and Proper Preface are said; if a feast of double or semidouble rite occurs, the services will be of this feast with commemoration of the octave (no commemoration would be made on a feast of first or second class rank, but the Preface of the Blessed Trinity would still be used unless the feast has a proper one of its own). Evensong on Wednesday and all the services of Thursday are of Corpus Christi without any commemoration; Friday and Saturday are of the Octave of Corpus Christi with commemoration of the Holy Trinity; Sunday is of the first Sunday after Trinity (in white), all being done as on the Sunday in the Octave of Corpus Christi (no. 946) with commemoration of the Blessed Trinity before that of the Octave. But if Corpus Christi is not so observed with an octave, then on Friday and Saturday the services will be of the Holy Trinity, and on Sunday, those of the Sunday (in green) with commemoration of the octave day.

TRINITYTIDE.

940. The Sundays during this season give way to first or second class feasts, and to the feast of the Exaltation of the Holy Cross, but a commemoration is always made of them; the weekdays give way to any other observances whatever, and no notice is then taken of them.

The Services of the Season.

941. At Mass in this season on Sundays the second collect is that for the prayers of the saints, the third is at the celebrant's choice, (unless a commemoration of a lesser saint's day has to be made); the Creed and *Gloria in excelsis* are said, and the Sunday Preface which may be that of the Blessed Trinity, (no. 505) is used. On ferias the additional collects are the same as on Sundays; Creed and *Gloria* are not said, and the common preface is used. On semidouble and simple feasts the two additional collects are the same as on Sundays; Creed and *Gloria* follow the usual rules (nos. 483 & 531). On vigils and during octaves the second collect is that of the B.V.Mary (of the Holy Ghost on vigils and within octaves of her feasts and that of All Saints), and the third is that for the Church or for the bishops.

942. At Matins and Evensong *Te Deum* is said on Sundays and festivals only, but not on weekdays which are not festivals of major or minor rank.

943. The colour for the season is green, except on festivals, vigils, and Ember Days falling within it.

CORPUS CHRISTI.

944. The feast of the Commemoration of the Blessed Sacrament (usually called *Corpus Christi*) is observed on the Thursday after Trinity Sunday. It is a first class feast of Our Lord with a privileged octave of the second class. The feast itself therefore takes precedence of any other feast that could occur with it; the days within the octave give way only to a first class feast; a second class feast (e.g., St. Barnabas) is transferred until after the octave, a feast of lesser rank than this being merely commemorated; the octave day itself gives way only to the feasts of St. John the Baptist or St. Peter (and St. Paul). The colour for the feast and octave is white.

945. At Mass the Creed and *Gloria* are said throughout the octave; the Preface is that for Christmas, unless the special Preface of the Blessed Sacrament from the 1928 Book is used. The latin rite gives the lengthy Sequence *Lauda Sion*, which is to be used at all Masses throughout the octave except on the Sunday, but which may be omitted at low Mass on all days except the feast and the octave day. On the days within the

octave the second and third collects are respectively of the B.V.M., and for the Church or for the bishops.

The first Sunday after Trinity.

946. This Sunday falls in the Octave of Corpus Christi, and has certain privileges as being the Sunday within a privileged Octave. The colour is white; at Matins and Evensong the Office of the feast is repeated except as regards the lessons (and special psalms if the table of psalms for Sundays is rigidly followed) and Collect; the octave is commemorated, and the Office Hymns are those of the octave. The Mass is that for the first Sunday after Trinity, in white, with commemoration and Preface of Corpus Christi; the Sequence *Lauda Sion* is not used on this day.

(THE FEAST OF THE SACRED HEART OF JESUS.)

947. This feast is in fact the commemoration of the love of God. It may well be thought that the title, to our ears, is unfortunate, and no doubt many would have preferred that the feast should be given some such name as the "sacred Compassion". But it has to be remembered that the Catholic Church is not confined to this country, and that therefore in its folds things may be done, and names given, which, though strange to us, are not so to many other Christians: it would consequently be unreasonable to expect that no titles, for example, should be given which sounded unfamiliar to us, and equally unreasonable for us to try to change a universally recognised title—such as that of this feast—to something different because it did not appeal to us.

It is to be hoped that antipathy to the title "Sacred Heart" will not militate against the observance of what is after all a thanksgiving for God's love.

948. If the feast is observed, it is kept on the Friday immediately after the Octave Day of Corpus Christi—i.e., after Trinity I. Its original rank was a secondary first class feast; there was no commemoration of it in the second Evensong of the Octave Day of Corpus Christi on account of the identity of mystery, and the feast was transferred if that Friday happened to be the feast of St. John the Baptist or St. Peter (and St. Paul). But recent Roman legislation has raised the festival to that of a primary first class feast with a privileged Octave of the third class: if this is followed, then the first Evensong of the Sacred Heart takes precedence of that of the Octave Day of Corpus Christi, of which no commemoration is made; the Octave must be commemorated on any feast falling within it, and the notes concerning the first Sunday after Trinity as that within the Octave of Corpus Christi apply equally to the second Sunday, which will be within the Octave of the Sacred Heart.)

THE SEPTEMBER EMBER DAYS.

949. These are the Wednesday, Friday, and Saturday immediately following September 14. Their colour is purple, and there is a special Mass for each day, the Collect from which is also used at Matins. But at Evensong the colour is green, and the collect is that of the preceding Sunday (the following Sunday of course on the Saturday night), no formal notice being taken of the Ember Day in the evening. If a feast (above simple rank) falls on one of these days, the Ember Day is commemorated, and its Gospel read at the end of Mass; if the vigil of St. Matthew occurs on an Ember Day, no notice of the vigil is taken at Matins, and a commemoration only (with proper last Gospel) at Mass.

THE CONCLUDING SUNDAYS.

950. The services for the twenty-fifth Sunday after Trinity are always used on the last Sunday of the Trinity season, whether or not there are fewer or more than this number of Sundays. If there are fewer, then the Masses, and to a lesser extent the Offices, of the unwanted Sundays are said on the Saturday, or the Friday and Saturday before the last Sunday, in the same manner as has been noted with regard to the extra Sundays at the end of Epiphany-tide (no. 805). If there are twenty-six Sundays, then on the twenty-fifth is said the Mass of the sixth Sunday after Epiphany (with Introit, etc., of the concluding Sundays after Trinity*); if twenty-seven, then on the twenty-fifth the Mass is that of the fifth Sunday after Epiphany, and on the twenty-sixth that of the sixth after Epiphany; in all cases, as has been noted, the services of the twenty-fifth after Trinity are used on the last Sunday of this season.

951. With Mass on the Saturday after the last Sunday the Christian year ends. Evensong on this day is the first Evensong of Advent Sunday, and the first service of the new year.

THE PROPER OF THE SAINTS.

Advent and December.

952. November 29—*Vigil of St. Andrew*. If this vigil falls before Advent, it is observed in the usual manner; at Matins is said the collect of the vigil; Mass is of the vigil; the colour is purple. If it falls in Advent, no notice of the vigil is taken at Matins; Mass is said of the vigil with commemoration of the Advent feria. If November 29 is a Sunday, the vigil is kept on the Saturday.

The customary observance of this day as a day of intercession for missions in no way affects the services of the day.

* The same introit &c., is used from the 23rd Sunday until the end of Trinity-tide.

953. *November 30—St. Andrew, Ap.* If this feast falls on Advent Sunday, it must be transferred to the first free day in the following week, even it is the patronal festival. So much is quite definite; but opinions differ as to the application of this principle. Some hold that by "the first free day" is meant the first day on which the whole feast, including first Evensong, can be observed without clashing with the Sunday, and therefore transfer the feast to the Tuesday; others take the rule more literally and hold that the proper course is to transfer the festival to the Monday only. Should November 30 be itself a Monday, the feast is not postponed to the Tuesday. In any event when the feast is kept on the Monday, whether as being its own day or by transference, Evensong on the Sunday is of the feast with commemoration of Advent Sunday; and similarly, if the feast falls on the Saturday, Evensong on that day is of the feast with commemoration of the Sunday.

954. (*December 7—Vigil of the Conception.* Matins is said of the feria without notice of the vigil; Mass is of the Vigil with commemoration of the Advent feria. If the 7th is a Sunday the vigil, according to the usual rules, is observed on the Saturday.)

955. *December 8—Conception B.V.M.* Originally this was a second class feast, and therefore if it fell on the second Sunday in Advent, it was transferred to the Monday. In fairly recent times however the feast has been made a first class feast and given both a vigil (not fasted) and an Octave. Under these conditions therefore this feast will have precedence of the second Sunday in Advent if it falls upon this day, and the Mass of that Sunday will be said (in purple, without Creed or *Gloria*) on the Monday.

Many Anglicans will regret the change that has given this feast precedence over a Sunday of Advent, and an Octave in that season; but whether it is too great an exercise of private judgment to follow the old—and in many respects more suitable—arrangements must remain a matter of opinion.

During the octave the second Collect is that of the Advent feria; the third of the Holy Ghost: the Creed and *Gloria* are said, and the preface is that of the B.V.Mary. If the Ember Days fall within the octave, then Matins is of the Octave with commemoration of the Ember day, but the Mass is that of the Ember day with commemoration of the Octave; in it the Creed and *Gloria* are not said, nor is the proper preface of the B.V.M. used; the colour is of course purple.

956. *December 15—Octave day of the Conception B.V.M.* If this day is the Ember Wednesday, Mass is of the Octave Day with commemoration of the Ember Day; but the last Gospel of the latter is not read at the end of Mass, as it is in part the same as that already read as the Gospel for the day.

957. *December 20—Vigil of St. Thomas.* No notice is taken of the vigil at Matins; at Mass the service is that of the vigil with commemoration of the feria; but if the 20th be an Ember Day, then Mass is of the Ember Day with commemoration and last Gospel of the vigil. If the 20th is a Sunday the vigil is of course observed on the Saturday.

958. *December 21—St. Thomas, Ap.* If the 21st is a Sunday, the feast is transferred to the Monday. If so, or if the feast falls actually on the Monday, Sunday Evensong is of the feast with commemoration of the fourth Sunday. If St. Thomas is the feast of the Patron or Title, then it will have precedence of the fourth Sunday in Advent if it falls on that day. Under no conditions can this feast ever be observed with an octave, as it falls after December 16 (no. 307).

January.

959. *January 13—St. Hilary, B.C.D.* This feast will merely be commemorated at both Evensongs, Matins, and Mass of the Octave day of the Epiphany. But it may be, and very often in fact is, considered desirable to transfer the feast permanently to January 14, because otherwise it would never really have its own day; and this is not satisfactory in the case of a saint who is a Doctor of the Church. The Creed is said, as always on feasts of Doctors.

960. *January 20—St. Fabian, B.M.* This is properly the feast of SS. Fabian and Sebastian, MM. Therefore the services should be those for many martyrs, even if the name of St. Sebastian is not mentioned.

961. *January 22—St. Vincent, D.M.* This again is the feast of two saints—SS. Vincent and Anastasius; and the same remarks as on January 20 apply.

962. *January 25—Conversion of St. Paul, Ap.* The proper hymn of the feast is used at Evensong, but the ordinary Office Hymn of Apostles at Matins. Properly, as on all feasts of St. Paul, immediately after his Collect, and before all other commemorations, is read the Collect of St. Peter.

963. *January 30—King Charles, M.* When this feast is observed, the service may be either that for a martyr not a bishop, or that given for the day in the old Prayer Books; it is unfortunate however that the Collect in the latter is somewhat too lengthy; it is in fact not a Collect but a prayer.

February.

964. *February 1—(St. Ignatius, B.M.).* This is a more suitable date for the feast of this saint than that given in the revised Prayer Book (December 17). One may hope therefore that in any future revisions of the Kalendar the festival of St. Ignatius

may be assigned to this day, which is the day given in the latin Kalendar.

No notice is taken to-day of the vigil of the Purification at any service; nor is the colour purple used, unless of course it is a feria after Septuagesima when purple is the colour of the day.

965. *February 2—Purification-B.V.M.* If this day falls on one of the privileged Sundays of Septuagesima, Sexagesima, of Quinquagesima, or occurs with a feast of higher rank, it is transferred to February 3; and if that day is also occupied by a major feast, then the feast of the Purification is kept on February 4, any other festival that might hinder its observance on that day being itself transferred. The object of this special rule is to ensure that this feast, so intimately connected with Christmas, should not be too long postponed beyond its proper day.

966. Before the principal Mass takes place the blessing and distribution of candles, from which the name of Candlemas Day arises, in memory of Simeon's declaration of the Infant Christ as the Light to lighten the Gentiles. The candles to be blessed are placed on a small table by the epistle corner of the altar; the colour for both the blessing and the procession which follows is purple. The celebrant, in purple cope, or in alb and stole without chasuble if there is no cope, goes at once to the epistle corner and blesses the candles; the missal gives five prayers to be said. He then receives his own candle from the senior priest in choir who comes forward to give it; this priest then at once receives his candle from the celebrant. If no such priest is present, a server lays the celebrant's candle on the altar, from which he himself takes it in silence. The celebrant then distributes candles to the assistant ministers if any, clergy, servers, choir and people; other priests in surplice and purple stole may assist in the distribution to the people, but the deacon and subdeacon of high Mass must not so help, neither may either of them present the celebrant with his candle. The procession follows in the usual manner, and during its course the colour is changed to white, flowers placed on the altar, and all prepared for the Mass of the day in white. All hold their candles lighted in their hands during the Procession, and the Gospel, and from the Preface until after the Communion.

967. If the feast of the Purification has to be transferred away from its own day, then the blessing of candles and the Procession are not transferred, but take place on the 2nd under all circumstances. If the Mass which will then follow is that of one of the pre-Lent Sundays, the colour will not need to be changed from purple; and in any case when the Mass is not that of the Purification, no one holds candles at the Gospel or Consecration.

968. If owing to lack of means only a low Mass can be said to-day, the blessing and procession should not be abandoned,

but carried out in reduced form; incense ought to be used at the blessing, though it may not be used at any other point; and the Procession should take place even if only the priest, who reads the processional anthem, and a server-crucifer take part. But under such circumstances the congregation would probably join in the procession.

969. *February 14—St. Valentine, M.* If this feast falls in Lent, only a commemoration of it is made in the Mass of the Lenten season.

970. *February 23—Vigil of St. Matthias.* If this vigil falls before Lent, it is observed in the usual manner, namely at Matins the Office of the feria with the Collect of the vigil, and at Mass the service of the vigil in full. But if it falls after Ash Wednesday, no notice of it is taken at Matins, and a commemoration of it only is made in the Mass of the day in Lent, the Gospel of the vigil being read as usual as the last Gospel.

971. *February 24—St. Matthias, Ap.* By the latin rules in leap year this feast is observed on February 25, following the old calculation which regards the extra day in this year as being inserted between the 23rd and the 24th, and not after the 28th. When this is followed, the vigil must obviously be kept on the 24th; but this rule was abolished by Archbishop Sancroft in the year 1683.

March.

972. *March 7—St. Perpetua, M.* This is properly the feast of SS. Perpetua and Felicitas, MM., not V. This was recognised in the kalendar of 1928, where the title was "Perpetua and Companions". In the latin kalendar the feast of these saints is placed on March 6, the 7th being the feast of St. Thomas Aquinas, C.D.

There was a proposal in 1923 to include this last name in the Anglican kalendar, but on March 8.

973. *March 17—St. Patrick, B.C.* This name, so obviously to be desired in the kalendar, was in fact restored in that of 1928.

974. *(March 19—St. Joseph, Spouse of the B.V.M.)* It is difficult to see wherein lies the objection to the inclusion of St. Joseph in the kalendar, for the commemoration would be as scriptural as any.

The feast on March 19 is of first class rank; if it falls therefore on a Sunday in Lent other than Palm Sunday it is transferred to the Monday: when it falls on a Monday, whether by transference or because the 18th is a Sunday, Evensong of the Sunday gives way to that of the feast. If it falls on Palm Sunday or in Holy Week it is transferred to the Tuesday* after Low Sunday.

* In these circumstances the Monday will be occupied by the transferred observance of Lady Day.

Few hymn-books in common use give Office hymns, or even hymns that could well be used as such, for St. Joseph's day; one hopes that future editions may remedy this defect. As things are, the hymns for a Confessor not a Bishop should be used.)

975. *March 24—Vigil of the Annunciation.* No liturgical notice is taken of this vigil, as the services of the Lenten feria are held to take its place.

976. (*St. Gabriel the Archangel.* This feast is placed, most appropriately, on the day before the Annunciation, and might almost be held to represent the vigil. The feast has a special collect, the Epistle is Daniel ix, 21-26; the Gospel is the same as for Lady Day; the Introit, etc., are, *mutatis mutandis**, the same as for Michaelmas Day. If the feast falls on a Sunday it is commemorated, and its Gospel read as the last Gospel.)

977. *March 25—Annunciation B.V.M.* If this feast falls on a Sunday in Lent, it is transferred to the Monday; its first Evensong will in this case (and when March 25 is a Monday) take precedence over that of the Sunday. If it falls between Palm Sunday and Low Sunday both inclusive, it is transferred until after Low Sunday; the moot question as to whether the transference should be to the Monday or the Tuesday is the same as arises in the case of St. Andrew's day (no. 953). When it is observed on the Monday after Low Sunday, the Sunday Evensong gives way to the first Evensong of Lady Day.

978. During the singing of the Nicene Creed to-day (i.e., the day on which the services of the festival are said) the celebrant and his ministers kneel, as on Christmas Day, while the choir sing *Et Incarnatus*.

April.

979. *April 23—St. George, M.* In England this is the patronal festival of the Nation, and therefore ranks as first class, and has an octave. If it falls in Easter week, it is transferred to the Monday after Low Sunday, its first Evensong taking precedence of that of the Sunday. It may be specially pointed out that when, as is often the case, this feast has to be transferred for a few days, the octave day is never transferred, but always remains on April 30, even if the feast itself is not observed until the 29th. The octave day takes precedence, as such, of the feast of St. Catherine of Siena on April 30.

Outside England, the feast has only semi-double rank, and, of course, no octave.

980. *April 25—St. Mark, Ev.* The remarks in no. 979 regarding the transference of St. George's day in England out of

* Particularly, the Tract is said in place of the Alleluia in Lent.

the Easter Octave apply equally to the feast of St. Mark, whose Evensong also in those circumstances has precedence of that of Low Sunday.

981. *The Greater Rogation.* This observance has no intrinsic connection with the Feast of St. Mark. It is always observed on April 25, even though St. Mark's feast may be transferred to some other day, the only exception being when the 25th is itself Easter Day; in that case the ceremony of the Rogation is postponed to Easter Tuesday.

982. The particular Rogation observance to-day is the Litany in Procession followed by Mass of the Rogations. On this occasion that Mass may only be celebrated as a sung Mass and following the processional Litany; no commemoration of St. Mark is made in it unless it is the only Mass: the Mass which follows the Litany so sung must be the Rogation Mass and not another, except in the one case when St. Mark is the Patron or Title saint of the church, for then the Mass of St. Mark with commemoration of the Rogations is sung after the Procession. All other Masses on this day are of St. Mark with commemoration of the Rogation; but this commemoration is omitted in a sung Mass of St. Mark if the Litany and sung Mass of the Rogations are to follow.

983. For notes on the Rogation Litany see the section on the Rogation Days (nos. 912-916).

May.

984. *May 1—SS. Philip and James, App.* If either St. Philip or St. James the Less is the Patron or Title saint of the church, their feast is not kept jointly. The feast of the saint whose festival is that of the Patron or Title is kept on May 1 as a first class feast with an octave in the usual manner; the other day is of second class rank and is transferred to the first vacant day.

985. When the feasts have so to be separated, the rules for the services are as follows. *For St. Philip:* At the Offices, all is read as in the lectionary; the Mass is that as given for May 1, omitting however all mention of St. James in the collect*, and with for the Epistle, Wisdom v., 1-5. *For St. James:* At the Offices the lessons proper to St. Philip are omitted and others—presumably appropriate to Apostles generally, corresponding to taking them from lessons "Common of Apostles"—substituted for them; these lessons are, in the old lectionary, the second lesson of Matins, and in the new the second lessons at first Evensong and Matins; the Mass is that

* And of course in the secret and Post Communion (nos. 494 & 529 if these are used).

for Martyrs in Eastertide, with the Epistle as on May 1st, and the Gospel St. Matth. xix, 27-29 (as in the common of Abbots): the collect is that for May 1 omitting all mention of St. Philip*.

986. *May 3—Invention of the Holy Cross.* If this feast falls on the same day as Ascension Day, it is transferred to the following day. If it falls on the day before or the day after that feast, a commemoration of it is made in the Office of the Ascension, as it is a different mystery of Our Lord. It has precedence of a Sunday if it falls on that day of the week.

987. *May 26—St. Augustine of Canterbury, B.C.* This feast has rank of second class in England and Wales, and therefore takes precedence of a lesser Sunday. If it falls on Ascension Day, it is transferred to the following day; if on Whitsun Eve or on any day until Trinity Sunday inclusive, to the Monday after Trinity Sunday; if during the Octave of Corpus Christi, to the first free day after that octave. Outside England and Wales it has no special precedence, enjoying only the rank of double.

June.

988. *June 11—St. Barnabas, Ap.* If this feast falls on the vigil or in the Octave of Whitsun, it is transferred until after Trinity Sunday; the question as to whether it should then be observed on the Monday or the Tuesday is the same as has been discussed with reference to St. Andrew's day (no. 953). If it falls in the Octave of Corpus Christi, it is postponed to the first free day after that octave.

989. *June 17 or 22—St. Alban, M.* It seems to be plain that the proper date for the feast of this martyr is the 22nd, the 17th being a printer's mistake.

990. *June 23—Vigil of St. John Baptist.* Matins is said as usual on vigils, the service being that of the day with the vigil Collect. There is a proper Mass for the vigil. If the 23rd is a Sunday, then the vigil is observed on the Saturday, a commemoration (with proper last Gospel at Mass) of it being made in the services of St. Alban's day. Within the octave of Corpus Christi it is also merely commemorated.

991. *June 24—Nativity of St. John the Baptist.* The Creed is not said at Mass on this day, unless it is the feast of the Patron or Title, or happens to fall within the Octave of Corpus Christi.

992. *June 28—St. Irenaeus, B.M., and Vigil of SS. Peter (and St. Paul).* Matins is of St. Irenaeus with commemoration of the Octave of the Baptist and of the vigil. The Mass for the day is either that of the vigil (in purple) with commemoration

ation of the Saint, and without Creed or *Gloria*; or of the Saint (in red), with commemoration and last gospel of the Vigil, and with *Gloria*: in neither case is the Creed normally said.

993. *June 29—St. Peter, Ap.* This was originally the feast of SS. Peter and Paul, and is now not infrequently kept as such. Nevertheless, apart from the prayers in the latin rite, which refer to both the Apostles, the Offices and Mass are those of St. Peter, the particular commemoration of St. Paul being postponed until the morrow. In any event, no change is made in the services whether the feast is kept in honour of SS. Peter and Paul or St. Peter alone.

994. *June 30—Commemoration of St. Paul.* This is the particular day in honour of St. Paul, as yesterday was in fact of St. Peter; properly it is the Title feast of churches dedicated to St. Paul, in which case the first Evensong of this feast takes precedence of the second Evensong of St. Peter (and St. Paul); but in practice most such churches keep their festival on January 25.

In the Offices and Mass of June 30 the first commemoration, following the usual rule, is that of St. Peter; then follows that of the Octave of St. John the Baptist; the Creed and *Gloria* are of course said. This feast is only of greater double rank, and therefore, if it falls on a Sunday, does not supersede the services of that day.

July.

995. *July 1—Octave of St. John the Baptist.* The Creed is said on account of the Octave of St. Peter (and St. Paul).

996. (*The Precious Blood of Jesus.* This feast, which falls on July 1, is one of the three days which act as days of thanksgiving for the blessings of Redemption, the others being the two feasts of the Holy Cross. It is natural that such feasts should be instituted, as Passiontide, with its remembrance of the sorrows of the Cross, is not a time for festal joys. If this feast is kept, it ranks as a secondary first class feast of Our Lord. At its first Evensong no commemoration is made of St. Paul or the octaves of the Apostles or the Baptist; the Octave day of the Baptist is commemorated at Matins and low Mass only, and at Evensong the only commemoration is that of the following day's feast, the Visitation B.V.M.)

997. *July 3—In the Octave of St. Peter (and St. Paul).* A special Mass is provided for the days in the octave of the Apostles; on this day, which is the first day on which this might be said, the Gospel from this Mass is read as the last Gospel if the day in the octave is merely commemorated. This would apply to July 1 instead of to-day if the feast of the Precious

* And of course in the secret and Post Communion (nos. 494 & 529 if these are used).

Blood is not observed, and in any case this rule about the last Gospel applies only to the *first* day on which this Mass for the days within the octave is used.

998. *July 6—Octave of St. Peter (and St. Paul).* Again there is a special Mass for this day alone, whose Gospel is read as the last Gospel if the day is commemorated.

999. *July 22—St. Mary Magdalene.* Proper lessons are provided in the Revised Lectionary for this feast. It ranks only as an ordinary double feast, though the Book of 1928 proposed to give it rank as second class. Consequently if it falls on a Sunday, it is only commemorated, and the Gospel read at Mass as the last Gospel; naturally then the Sunday lessons are read, and those of the feast do not supersede these.

1000. *July 26—St. Anne, Mother of the B.V.M.* This feast has rank as second class, and therefore takes precedence of a Sunday if it falls upon that day. Contrary to the usual rules, its first Evensong is only commemorated in the second Evensong of St. James' day.

August.

1001. *August 1.—St. Peter's Chains (Lammas Day).* The commemoration of St. Paul, according to the latin rite, is made before any other commemorations.

1002. *August 6.—Transfiguration of Our Lord.* The revised Prayer Book of 1928 gave this feast rank as a holy day (second class feast), and this should be followed. If the Preface at Mass from the revised Book is not used, that of Christmas Day should be said.

At Evensong a commemoration of the first Evensong of the Holy Name is made, as this is a different mystery of Our Lord.

1003. *August 7.—The Holy Name of Jesus.* This feast again ranks as second class, and therefore has precedence of a Sunday if it falls on that day. The Preface at Mass is that of Christmas.

1004. *August 10.—St. Laurence, M.* Properly this feast also has rank as second class, with precedence over a Sunday; but often it will be given only greater double rank, and commemorated only on a Sunday.

1005. *August 14.—Vigil of the Assumption.* This is observed in the usual manner for vigils, with purple colour, proper collect at Matins, and Proper Mass. If the 14th is a Sunday it is observed, as usual, on the Saturday.

1006. *August 15.—Assumption B.V.M.* This feast is sometimes called the "Repose" or "Falling asleep" of the B.V.M. to avoid possible misunderstandings; the usual title is not held

however to imply of necessity belief in the bodily Assumption of our Lady.

The feast ranks as of first class, and has an octave, which is kept in the usual manner. If the feast falls on a Sunday, it has precedence; but unless special lessons are appointed, the Sunday ones will need to be read at Matins and Evensong.

1007. *August 29.—Beheading of the Baptist.* The Creed is not said at Mass unless to-day is the feast of the Patron or Title.

September.

1008. *September 8.—Nativity B.V.M.* This feast ranks as second class, with precedence over a Sunday.

1009. *September 14.—Exaltation of the Holy Cross.* Although this festival is only of greater double rank, it has precedence over a Sunday, as being a feast in honour of Our Lord.

1010. *September 17.—St. Lambert, B.M.* If to-day is an Ember Day, the saint is only commemorated in the Office and Mass of the Ember Day; in any event it is only commemorated in the Evensong of St. Ninian on the day before, and as a simple feast it has no second Evensong.

1011. *September 20.—Vigil of St. Matthew.* If to-day is an Ember Day, no notice of the vigil is taken at Matins, and a commemoration only of it made at the Mass of the Ember Day. If it does not fall on an Ember Day, it is observed in the usual manner.

1012. *September 21.—St. Matthew, Ap. Ev.* In so far as any difference may arise, the services to-day are those for an Evangelist rather than for an Apostle.

1013. *September 26.—St. Cyprian, B.M.* The 26th is in reality not the feast of the great Archbishop of Carthage, but of an obscure namesake. Consequently the Kalendar of 1928 placed the festival on the 13th; the latin Kalendar puts it on the 16th as the feast of SS. Cornelius and Cyprian.

1014. *September 29.—St. Michael and all Angels.* This feast is known in the latin Kalendar by its original title of the "Dedication of St. Michael." It is a first class feast, but has no octave unless it is the feast of the Patron or Title.

October.

1015. *(October 2.—The Holy Guardian Angels.* In churches dedicated to St. Michael, a commemoration of the Octave is made in to-day's feast.)

1016. *October 9.—St. Denys, B.M.* This is properly the feast of St. Denys and his companions; and the services for many martyrs should therefore be used.

1017. *(October 24.—St. Raphael the Archangel.* If this feast is kept, it has greater double rank, and the Creed is said at Mass; if it is commemorated, its Gospel is read as the last Gospel at Mass. It has a proper Collect, the Epistle is Tobit xii, 7-15, and the Gospel of St. John v, 1-4; the Introit, &c., are the same as for Michaelmas Day).

1018. *October 25.—St. Crispin, M.* The revised Book of 1928 correctly gives the name of SS. Crispin and Crispinian, MM. The services are those for many Martyrs.

1019. *October 27.—Vigil of SS. Simon and Jude.* The usual rules for vigils apply to this day, for which however a special Mass is provided.

1020. *October 28.—SS. Simon and Jude, App.* If either St. Simon or St. Jude is the Patron or Titular of the church, their festival is not kept jointly; but the feast of the saint who is the Patron or Titular is kept on the 28th as a first class feast with an octave; that of the other is transferred, as a second class feast, to the first free day. The same services, with the same lessons, etc., are used at Matins and Evensong for either Apostle, and the same applies to the Mass; but the name of the Apostle whose feast is not being kept is omitted from prayers, a point which however does not arise as regards the Prayer Book Collect.

1021. *(The Feast of Christ the King.* This feast, which, when it is observed, is kept on the last Sunday in October; is one whose teaching is much needed in these days. It is true that it is in a manner a repetition of the inner meaning of Ascensiontide; but it has to be remembered that at that time, as with the other feast commemorating the life of Our Lord, one's thoughts are concentrated on the historical event; and it is consequently all too easy to lose sight of the deeper implications. This festival, therefore, by its title and services directs the mind to the spiritual truth involved, and its observance is a witness to our belief, not only in the historical fact, but also to the eternal verity beneath.

The Mass of this day is a special one; it has its own Collect, Preface, and Introit, etc., the Epistle is Coloss. i, 12-20, and the Gospel St. John xviii, 33-37.

When this feast is observed, the occurring Sunday is commemorated, and its Gospel read at the end of Mass; the Sunday Mass is used, following the usual rules, on the first free day of the week. If October 28th is a Sunday, this feast would have precedence over that of SS. Simon and Jude, which feast would be transferred to the Monday; but if October 31st is Sunday

the first Evensong of All Saints' Day has precedence over this feast).

1021a. *October 31.—Vigil of All Saints.* All is done as usual on vigils; the colour is purple. At Mass the second collect is of the Holy Ghost, the third for the Church or for the bishops. If the 31st is a Sunday the vigil is kept on the Saturday.

November.

1022. *November 1.—All Saints' Day.* There are no peculiarities in the services of this feast. During the octave the second Collect at Mass is that of the Holy Ghost, the third that for the Church or the bishops. The Creed is said throughout the octave, except on All Souls' Day, and in any ordinary Votive Masses that may be said.

1023. *November 2.—All Souls' Day* (the formal title for which is "The Commemoration of all the faithful departed"). If November 2nd is a Sunday, then All Souls' Day is kept on the 3rd; it must never be observed on a Sunday, nor, since its Offices differ in form and meaning from those of any other day, is any commemoration ever made in the All Souls' Offices.

1024. After *Let us bless the Lord* and its response at the end of Evensong of All Saints' Day (or the Sunday) and Procession if one is held, the colour is changed to black; flowers are removed, and candles of unbleached wax placed on the altar. Vespers of the dead are sung or recited as the first Vespers of All Souls' Day; no attempt is generally made to adapt this to a Prayer Book form, but its form of Vespers is taken as it stands: the Officiant may wear a black cope after the manner of solemn Evensong. Compline, if it follows, has a special form—Compline of the dead.

1025. Matins of All Souls' Day is of the dead. To this end perhaps the following variations might be used:

(1) In place of *Glory be to the Father, etc.*, at the end of psalms and canticles should be said

*Rest eternal: grant unto them, O Lord;
And let light perpetual: shine upon them.*

(2) After the opening Confession, &c., if said, the Versicles *O Lord open thou, &c.*, are omitted, but the Venite should be said, with conclusion as in (1).

(3) Suitable Lessons (for which see e.g., the additions to the "amended lectionary") would be read.

(4) After the first lesson, either the *Miserere* (1928 Book) should be used, or if not this, the *Benedicite*; not of course the *Te Deum*.

(5) The collect should be that for All Souls' Day.

(6) The conclusion after the Collects is

℣. Rest eternal grant unto them, O Lord.

℞. And let light perpetual shine upon them.

℣. May they rest in peace. ℞. Amen.

1026. The Mass is that for All Souls' Day. Every priest who celebrates to-day should have as the intention at least one Mass the repose of the souls of all the faithful departed. The colour is black. Modern Roman legislation permits a priest to say three Masses to-day, using a different Collect, Epistle, and Gospel each time.

1027. The observance of All Souls' Day ceases before Evensong; and therefore Evensong of the 2nd (or 3rd if the 2nd is a Sunday) is in white, of the Octave of All Saints'.

1028. *November 8.—Saints, Martyrs, and Doctors of the Church of England.* This feast is merely commemorated in the Offices and Mass of the Octave Day of All Saints.

THE COMMON OF THE SAINTS.

1029. This section, which is found both among Masses and Offices, provides the services for those saints' days and other festivals for which no special "proper" is provided. Thus, there are services here for martyr bishops, martyrs not bishops, confessor bishops, virgins, &c., and also for feasts of the B.V. Mary, and the Dedication of a church.

In many sections of the common, more than one service is provided. Thus, there are two different Masses for confessor bishops. The Epistles and Gospels in each section are interchangeable one with another, always provided that no special direction is given in the proper for the day in question.

1030. It may be pointed out that the common short notes concerning a saint given after his name in the Kalendar (Bishop and Martyr, etc.) are provided, not as a miniature description, but as a direction as to the "common" from which, as far as may be necessary, the services of his feast are to be taken. Thus, a saint is described under one of the following heads, corresponding to the sections of the "common": Apostle (generally abbreviated as Ap.); Apostle and Evangelist (Ap. Ev.); Evangelist (Ev.); Martyr Bishop (B.M.); Martyr not Bishop (M.); Many (i.e., more than one) Martyr Bishops (Bb. Mm.); Many Martyrs not Bishops (Mm.); Confessor Bishop (B.C.); Confessor not Bishop (C.); Doctor of the Church (B.C.D. or C.D. according to whether they were bishops or not); Virgin Martyr (V.M.); Virgin not Martyr (V.); Matron (sometimes called "Holy Woman" or "Widow") (W.).

1031. *The Saturday Office and Mass of the B.V. Mary.* Outside Advent, Christmastide, and Lent, each Saturday which

is not a festival or vigil, or occurs within an Octave, is often observed as a minor festival of the B.V. Mary; this observance ranks as a simple, and has precedence of other feasts of that rank, which are then commemorated. The first Evensong is observed or commemorated (or omitted altogether) on the Friday night according to the usual rules. Matins and Masses on Saturday are of the B.V.M., but there is nothing of this observance on Saturday evening. Moreover, this Saturday festival of the B.V. Mary is omitted entirely on feasts of any higher rank, on vigils, Ember Days, and within Octaves. At Matins the Te Deum is said; at Mass the second and third Collects are those of the Holy Ghost and for the Church or the bishops respectively; the Preface of the B.V.M. and the *Gloria in excelsis* are said, but not the Creed.

During Advent, the Saturday office of the B.V.M. is not said; but on a free Saturday before December 16th the Mass may be in her honour.

The Dedication of a church.

1032. The Mass provided for the anniversary of the Consecration of a church ("The common of the Dedication of a church") is also used on the following occasions:

(1) at the actual consecration of the church, a special collect being provided:

(2) at the commemoration of the consecration of a church other than that in which the Mass is being said; the only occasion on which this is likely to arise among us is if and when the Dedication festival (as opposed to the Patronal or Titular feast) of the Cathedral is celebrated throughout the diocese:

(3) at the consecration of an altar, again with a special collect.

THE FEASTS OF THE DEDICATION, PATRON AND TITLE.

1033. The local feasts which are kept in each church are (a) the feast of the Dedication, (b) the feast of the Patron Saint, (c) the feast of the Title of the church. These three feasts are quite separate one from the other and care needs to be taken that they are not confused.

The Dedication Festival.

1034. The feast of the Dedication of the church is the anniversary, or the day observed by custom as the anniversary, of the Consecration of the building. It is kept each year on the actual anniversary day; but should this fall on a day which is

regularly unsuitable—as for instance if a church were consecrated on Christmas Eve—then it would be in order for the bishop to permit some other day to be observed as the Dedication festival.

Moreover, Convocation in the year 1536 ordered the keeping of this festival on the first Sunday in October instead of the actual date, and the Prayer Book of 1928 ratified this as regards churches the date of whose consecration is unknown.

1035. In the case of newly-consecrated churches it is for the bishop at the time of the consecration to decide what day shall be observed as the Dedication Festival.

1036. A church which has never been consecrated, or of which the fact of consecration is doubtful, may not keep a Dedication Festival: in such cases however it would not be out of order for a Votive Mass of Thanksgiving to be said on the anniversary of the opening, provided that this were a day on which Votive Masses might be said (n. 549); no similar provision however exists as regards a special form of Matins or Evensong.

1037. The Dedication Festival has no connection whatever with the title under which the church is dedicated, and care often needs to be taken lest confusion arise from this similarity of words.

1038. The Dedication Festival is considered to be a festival in honour of Our Blessed Lord; for the local church is a microcosm of the Church Catholic, which is the Body of Christ. It ranks therefore, after other first class feasts of general observance, as being a local feast; but it has precedence of the feasts of the Patron Saint and Title of the church.

1039. If the Dedication Festival falls on the same day as the feast of Patron or Title—as would happen if the church were consecrated on the feast day of its Title—then the Dedication Festival has precedence, and the feast of the Patron or Title is transferred to the first possible day. But the following feasts, as being themselves already first class feasts of the universal Church, have precedence of the feast of Dedication:

(1) Christmas Day, the Epiphany, Easter Day with the two days after it, Ascension Day:

(2) Whitsunday and the two following days:

(3) The feasts of the Conception, Annunciation, and Assumption B.V.M., the Nativity of St. John the Baptist, St. Peter (and St. Paul), Michaelmas Day, All Saints' Day, All Souls' Day:

(4) (The feasts of the Sacred Heart, the Precious Blood, and St. Joseph, where these are observed).

The Patronal Festival.

1040. The Patron Saint is the Saint which a society of people have chosen to be as it were their special representative in the heavenly places and to plead for them before the Throne of Grace. Consequently, only a saint can be a patron—not, that is, a Mystery or event; nor on the other hand the Blessed Trinity or One of the Persons of the Godhead. Moreover, a Patron Saint is to be regarded as the patron—in this case—of the parish regarded as a body of people, and not of the church as a building.

1041. Not only does each parish have a Patron Saint; but also each diocese, city, and nation may have its own; and the feasts of these are kept throughout the territory as first class feasts with octaves, equally with the patronal festival of the parish; though in practice they are little more than liturgical observances and not occasions for special festal services.

1042. It is not within the right of a parish on its own account to choose a patron saint. In many places there is a tradition of some standing, and such might very reasonably be regarded as having tacit consent; but normally the choice of a patron requires the approval of ecclesiastical authority—in our case presumably of the bishop of the diocese.

1043. In a parish which has more than one church it will be seen, from what has been said above, that there is but one patron saint; his festival will be kept throughout the whole parish in all the churches as the patronal festival—as a first class feast with octave.

1044. If a parish is divided, then the Patron Saint of the original parish remains patron of the whole area without regard to the division, unless and until the newly separated part seeks and obtains permission to have its own Patron Saint.

1045. The Patron Saint of a parish is not necessarily that after which the church is named. Indeed, as has been pointed out, the Blessed Trinity, One of the persons of the Godhead, or a mystery or event cannot be a Patron Saint. When a parish is named after a saint, it may well be that the parishioners would wish to have that saint for their patron, but there is no obligation so to do; and when the church is named after a Mystery or event, then the Patron Saint obviously cannot be chosen from the church's title; as it is very desirable that no parish should be without its patron—for the fact that the title of the church is not that of a saint does not preclude the parish from having a patron—the choice must be made without reference to the name of the church.

The Feast of Title.

1046. The feast of the title is but the feast of that Divine Person, Saint, mystery or event, after which the church is named, kept as a local festival of natural importance; it must not be confused with the patronal festival, although in certain circumstances, as noted above, the two may happen to be the same.

Every church, irrespective of whether it is a parish church or not, and whether it is consecrated or not, keeps its feast of title as a first class feast with an octave. On the other hand, if there are in a single parish more than one church, the churches do not keep each other's title feasts (except of course in so far as they occur in the ordinary kalendar)—even that of the mother church.

1047. An example may be given to illustrate the points here made. A parish church is dedicated to St. Matthew, and in the parish there are district churches dedicated to St. Mark and St. Luke, and it is recognised that St. Matthew is also the patron saint of the parish. Each church will keep its own feast—St. Matthew, St. Mark, and St. Luke respectively—as its feast of title as a first class feast with an octave, but will keep the other feasts only as second class feasts without octaves as they are generally kept; and all the churches will in addition keep the feast of St. Matthew as the patronal festival. In addition of course each of the churches which is actually consecrated will keep its own Dedication festival without reference to that of the other churches.

1048. The feast of title, should circumstances requiring such a point arise, is considered to be of less importance than the patronal festival.

1049. The title of a new church is formally agreed upon between the founders and the bishop at the time of the laying of the foundation stone.

1050. Where a church is dedicated in honour of two saints (e.g., "St. Mary and St. John"), the festivals of *both* saints are observed as first class feasts, with octaves according to the usual rules. If the dedication is in honour of one saint, commemorated normally with others on the same day, the Saint of the Title is alone observed on this day, the feast of the others being transferred.

1051. When, as a temporary arrangement, a building is used partly for divine worship, and partly for other uses (as happens when, pending the erection of a permanent church, a parish hall is used for secular purposes during the week and for services on Sundays) it is doubtful whether it can properly be given a title, such as "the Church of St. N". Sometimes, the altar there used is dedicated in honour of a saint or mystery

after which it is intended later on to name the permanent church; but generally the decision is for the bishop, having regard to local circumstances.

1052. A church dedicated to "St. Saviour" keeps its Title feast on the Feast of the Transfiguration (August 6th); one dedicated to "The Holy Infancy" on Christmas Day; one dedicated to "The Holy Cross" on the feast of the Exaltation (September 13th) unless its dedication is specifically "The Invention." A church dedicated to "St. Mary" should properly keep the feast of her Assumption as the feast of Title; but for obvious reasons one of her other feasts is often chosen instead.

The rank of these feasts.

1053. All three of these feasts have the rank of first class feasts with common octaves; but, as has been noted above, as local feasts they rank after other universally observed feasts of the same rank. The usual rules of octaves (no. 305) apply: nevertheless for the sake of clarity it may be well to resume the points here:

(1) No octave may be observed (a) from December 16th to 24th; (b) during the whole of Lent and until Low Sunday; (c) from Whitsun Eve until Trinity Sunday, in all cases inclusive. Consequently, if one of these local feasts falls within one of those periods (and has not to be transferred beyond it by the usual rules) it will need to be observed for that year without an octave.

Again, if the feast falls shortly before the beginning of one of those periods, then the octave is observed in the usual manner until Evensong of December 15, Shrove Tuesday, or the Friday before Whitsun inclusive as the case may be; after which all notice of the octave ceases.

Lastly, though a feast may be transferred for some time, its octave day is never transferred, but is always kept on its own day. Thus if a feast is postponed because of some higher occurrence for some days, the octave may only last a day or two. For example, if St. George's day (regarded for this purpose as a patronal festival) is transferred on account of the Easter octave to say, April 29th, the octave day is still kept on April 30th, and thus the octave lasts but one day.

(2) On the Sunday within the octave, all services are those appointed for the Sunday, with commemoration of the octave; a third collect at Mass is not said unless of course some commemoration additional to that of the octave has to be made; the Collect, Epistle, Gospel, Lessons, &c., are those for the Sunday, and the Sunday colour is used—green in Epiphanytide and Trinitytide, white in Eastertide, and purple in the first half of Advent and in Septuagesima.

Services for the feasts of Patron and Title.

1054. Though these feasts are kept as first class feasts, they have no special services appointed for them as such. The ordinary "propers" set for the feasts are used without any special change. Thus, if St. Luke were the Patron or Title of the church, on his day the Collect, Epistle, Gospel, Lessons, as appointed in the ordinary way for St. Luke's day would be used.

On account of their high rank, however, they are always entitled to proper psalms and lessons at Matins and both Evensongs. When in the lectionary proper Lessons are already given for these feasts (as is the case with the Holy Days of the Prayer Book), these lessons are used without change; for other feasts Lessons appropriate to the saint (*e.g.* for a Martyr in the case of St. George, for a Confessor Bishop in the case of St. Dunstan) should be used.

The revised lectionary gives a few special lessons for use "on a Patronal or Dedication festival." This very poor selection not only ignores the great distinction between the dedication and patronal feasts—apparently forgetting altogether the feast of Title* but such lessons as are appropriate for the patronal as opposed to the Dedication festival have no regard to the character of the saint. It is very greatly to be desired that some authoritative provision should be made for lessons for various other classes of feasts—for Apostles generally (unless it is thought sufficient for each to have their own proper); Evangelists; Martyr Bishops and those not Bishops; Confessors (Bishops and not Bishops); Doctors; Virgins; Holy Women; for use on such occasions.

The Transference of the "External Solemnity."

1055. By the term "external solemnity" is meant the popular observance of a feast with festal services and (with us very frequently) processions, etc., as opposed to their formal observance in liturgical manner by reading the proper Collect, using the proper Lessons, &c.

Often it is impossible for a congregation adequately to celebrate its feasts of Dedication, Patron and Title on weekdays because of the claims of work on the people; and therefore some relaxation of the severity of the formal rules regarding the Sunday in the octave (n. 306) are permitted in this case; in technical language, the external solemnity of the feast may be transferred to the following Sunday.

The additions to the amended Lectionary give separate lessons for the Dedication and Patronal festivals (the latter without regard to the character of the Saint); but the feast of Title is still ignored.

1056. This observance may not be transferred to a major Sunday, nor one on which a feast of the first class may happen to fall. Consequently it is forbidden on:

(1) The Sundays of Advent, and Christmas Day if that falls on a Sunday;

(2) Septuagesima, Sexagesima, Quinquagesima, all the Sundays in Lent, Easter Day, Low Sunday, Whitsunday, Trinity Sunday;

(3) Any Sunday on which one of the following feasts may happen to fall: The Conception of B.V.M., The Epiphany, St. John the Baptist, St. Peter (and St. Paul), the Assumption B.V.M., Michaelmas Day, All Saints' Day, the feasts of the Dedication, Patron (both of the parish, and nation, &c.) and Title, (and the Precious Blood and Christ the King).

1057. On the Sunday to which the external solemnity of the Dedication, Patron or Title is transferred, one Sung Mass, or one sung Mass and one Low Mass if there are in all three or more Masses to be said in the Church, may be of the solemnity; it will be seen that at least one Mass must be that of the Sunday, in the Sunday colour, but it does not now seem to be insisted that the Parish Mass (n. 419) must be of the Sunday.

1058. In the Mass of the transferred solemnity, the colour of the solemnity will of course be used; Creed and *Gloria in excelsis* are said; the preface is that proper to the solemnity, or if it has none of its own then that of the Sunday: after the collect of the solemnity a commemoration is made only of the Sunday or a second class feast; the Gospel of the Sunday is read as the last Gospel.

1059. No similar rules are strictly in force in respect of the Offices of Matins and Evensong, which properly must be of the Sunday—*i.e.* at which the Sunday Collect, Lessons, Psalms, colour, &c. are used. But often at Evensong the corresponding Office of the feast, without any commemoration whatever, even of the Sunday, is repeated, in its own colour; and this practice does not seem to be rebuked. When this is done, it is generally felt that this service suffices to fulfil the requirement of public Evensong in the church: but since the clergy are bound by their obligation of the Divine Office to recite or hear it according to the kalendar—*i.e.* they must say or hear Matins and Evensong at which the *Sunday* (and not special) psalms and lessons are used—such a special Office does not discharge their duty in this direction, and they must additionally say, at least privately, Evensong of the day.

1060. Since Processions are not liturgical Offices, they can be held on such a Sunday whatever Office or Mass was being

said. If they are immediately attached to another liturgical service—as is always the Procession before Mass—then the colour of that Office or Mass must be used at the Procession also; but this rule need not be rigorously followed if the Procession is separated from the Service, e.g., by the sermon at Evensong.

CHAPTER IX.

THE OCCASIONAL OFFICES AND OTHER SERVICES.

THE OCCASIONAL OFFICES.

1061. The Occasional Offices are those which are used when and as occasion requires, as opposed to those which are regularly performed. They consist chiefly of the forms of administration of the Sacraments other than Holy Mass, together with such other ministrations as the Churching of women.

A parish priest should be prepared to celebrate these Offices for members of his flock at any reasonable time. In certain cases (notably the Sacrament of Penance) he may think it desirable to have fixed times for so doing; in other cases he may prefer to require notice to be given to him, so that, if he think necessary, he may make enquiries, or visit the people concerned—as he may well wish to do in the case of Holy Baptism.

THE LITANY.

1062. The Litany of the Prayer Book is directed to be read on Sundays, Wednesdays and Fridays. It should also, as the Book of 1928 requires, be said on the Rogation Days, if possible in procession before the principal Mass.

Little need be said about the text. The amendments of the 1928 Book regarding the restoration of the omitted *Amen* at the close of the first prayer, and the repetition of the antiphon *O Lord arise, etc.*, should be followed.

If the Litany is sung in procession, it is customary for the procession to follow the opposite route to that of a festal procession, *i.e.* round the north, not the south side of the church.

HOLY BAPTISM.

1063. Holy Baptism is one of the two greater Sacraments of the Christian Religion. It is only right therefore that its administration should be carried out with all the care and dignity due to its exalted position. Moreover, it is often necessary to impress its importance upon those who are present

at it, and to show by outward act that they are witnessing an action of major implication, namely, the incorporation of a new member into the Body of Christ.

1064. The practice of administering this Sacrament at times when few except the Godparents are present is therefore to be deprecated, though sometimes it is inevitable in practice: but whenever possible there should be present a general congregation—not merely a gathering of children at a “Children’s Service”; and this consideration is doubtless one of the reasons why the Prayer Book directs that the proper time is in the course of Morning or Evening Prayer.

THE FONT.

1065. Holy Baptism is administered at the Font, which, in accordance with the usual and obviously symbolic custom, stands near the Church door. Sometimes it stands openly in the space hereabout; but it is more dignified if it stands in a separate chamber or small chapel called the Baptistry. In this, or near to the Font if there is no Baptistry, there should be an altar, whose candles should be lit during the Service of Holy Baptism; and it is convenient for there to be a small table by the Font on which the officiant can place those things that are necessary for the administration of the Sacrament: if there is no altar two candles should be lighted on this table.

1066. The Font is of course a sacred object, second only to an altar, as being the place of administration of a greater Sacrament. It should not therefore be used as a stand for flowers, or a place to be used for festival decorations; on the other hand there would not seem to be any objection to decorating the Font on festivals in such a manner as would not interfere with its proper use when necessary. It need hardly be added that it would be, to say the least of it, undesirable to use it as a stand for little pictures or as a mere adjunct of a Children’s Corner.

THE MINISTER.

1067. The normal minister of Holy Baptism is the Parish Priest, as being the one responsible for administering the Sacraments to his flock. It is however a matter of common understanding that he may delegate this duty to an assistant priest, or visiting priest at his discretion, or even to a deacon if a priest is not available.

In cases of emergency however anyone, even one not themselves baptised, may baptise, always provided that they use the proper matter and form, and have the intention of baptising according to the mind of the Church. But of course if at all possible a priest or a deacon should be sought.

THE MATTER AND FORM.

1068. The Matter of Holy Baptism is water. This rule is not vitiated by the custom of adding certain elements—for example the consecrated oils—into the water in the Font; but it would not be in order to use some other element, such as wine, on the ground that it was more valuable.

In church, the water is specially blessed for this purpose: out of church the water is not so blessed; but holy water may be used, or simply unblessed water.

1069. The essential form of the Sacrament is that he who gives it should either immerse the candidate three times in the water, or pour the water three times over some important part of the candidate’s body—in practice the head; while doing so he names the candidate and says the baptismal formula *N., I baptise thee—in the Name of the Father—and of the Son—and of the Holy Ghost. Amen.* It is necessary that the water should both touch and move over the skin of the baptised; for this reason the water must be poured and not merely sprinkled.

EMERGENCY BAPTISM.

1070. In case of real emergency, when time presses, all that is absolutely necessary is that the minister, whoever he may be, should perform the triple affusion as noted above, saying meanwhile the Trinitarian formula; but if at all possible he should first say the prayer *Almighty Immortal God*, and add some part of the Thanksgiving afterwards. A priest or deacon so administering baptism wears a surplice and white stole. Ordinary water—warmed a little if desirable—or Holy Water may be used, or water may be brought from the Font; but water should not be blessed for baptism outside the church.

1071. Care must be taken after such an emergency baptism that the proper entry of it is made in the parish registers; and if the child survives, it should be “received into church” later on—that is to say it is brought to the font, and there the full baptism service is read, omitting those parts that have already been taken in the private service.

SOLEMN AND PRIVATE BAPTISM.

1072. The service of Holy Baptism may be either solemn or private. By the term “solemn Baptism” is meant the administration of the sacrament, not with the ceremonial accompaniments of cope, portable lights, and incense, but with the full prescribed ceremonies—in fact when the whole rite is used without any omissions; as opposed to “private baptism”, when some of the accompanying ceremonies are perforce omitted.

Baptism may be administered solemnly only in church; outside church, some of the ceremonies, notably the signing with the cross, are not performed.

THE BLESSING OF THE WATER.

1073. The Prayer Book directs that fresh water shall be blessed for each baptism, thus revoking the old rule that it was blessed normally only twice in the year—at Easter and Whitsun; the Book of 1549 required water to be blessed once a month.

Logically, should blessed water be already available, as after the Easter blessing, one would omit the form of blessing in the service itself; but as this would in the vast majority of cases make the service difficult for the godparents to follow, it might be better to read the prayers as they stand, omitting perhaps the ceremonies of blessing.

1074. During the prayer *Almighty, everliving God*, the priest divides the water in the form of a Cross at the words *sanctify this water*, and then sprinkles it to the four quarters of the compass—east, west, north, south.

1075. Whenever the water has to be blessed in the course of the rite, the priest must retain his purple stole until he has performed this part, though properly he should change it before this point is reached.

THE BAPTISM OF INFANTS.

1076. It is convenient for the priest to be attended by a server, who stands at his side, and hands him whatever he may need from time to time. Two candles are lighted on the baptistery altar, or on the table by the font.

1077. The priest wears surplice and purple stole, but not a cope; if the choir attend, they stand round the font, behind the godparents; the crucifer and acolytes (who may for convenience stand the cross and candlesticks on the ground) face the priest at the font.

1078. Opinions differ as to the degree of ceremonial that should be observed. It is generally considered that the sacrament should be administered as impressively as possible: some would therefore clothe the rite, with ceremonial borrowed from the latin books, while others feel that the two rites are so dissimilar that such a course is not satisfactory. It will therefore be convenient briefly to describe both methods.

The Simple Form.

1079. In the simpler rite, the priest stands at the font for the whole of the service. He addresses the godparents, and reads the prayers in this position. He alone says the prayer *Almighty and everlasting God, etc.*, as is clearly evidenced by

the fact that the *Amen* is printed in italics; the 1928 book however directs this prayer to be said by all.

He asks the question *Dost thou in the name of this child renounce, etc.?* and then changes his purple stole for one of white; but if the water still has to be blessed he must retain the purple until this has been done.

1080. Having said the prayers of blessing of the font, he takes the infant in his arm, or in the case of an older child takes it by the hand, and thrice pours water on its head; it may be necessary sometimes to furrow the hair so to do; in any case it is necessary to see that the water actually touches the skin of the baptized: meanwhile he says the form *N. I baptize thee, etc.* At once he goes on to say the form of reception, signing the cross with his thumb, which should be dry, at the words *and do sign him, etc.*

Having said the prayers of thanksgiving, he addresses the godparents in the form given, or, as is commonly done, in his own words.

1081. The prayer book gives no form of dismissal, as it is presumed that the rite will take place in the course of Matins or Evensong: when this is not the case, the priest may well let the people go with a blessing; or he may use the beautiful form from the latin rite, in which, addressing the newly-baptized, he says *N., go in peace, and the Lord be with thee*; the response is *Amen*.

The more elaborate form.

1082. In the more elaborate form, the priest, again wearing surplice and purple stole, meets the godparents with the infant at the church door. There he conducts the first part of the service, standing with his back to the church as if to bar the entrance until satisfied that the sacrament may be properly given. He lays his hand on the infant's head during the prayer *Almighty and everlasting God*, and again at the words *give thy Holy Spirit to this infant*.

After the conclusion of this last prayer he places the end of his stole on the child's head and leads the party into church, saying as they go *N., enter thou into the temple of God, that thou mayest have part with Christ unto life everlasting. R. Amen*. They may recite the Apostles' Creed and the Lord's prayer as they go. They stop when they come into the church near the font; they do not as yet go to it: and there the priest asks for the Renunciations, and then, having gone up to the Font itself, asks the profession of faith. The rest of the service needs no comment.

The Supplementary Ceremonies.

1083. The supplementary ceremonies are those of the chrism, the chrisom, and the lighted candle.

The chrism is the oil with which the newly-baptised is anointed; the priest would dip his thumb into the blessed oil and trace with it the cross on the forehead, he at once wipes his thumb.

The chrisom is the ancient white robe of baptism; the priest lays a white cloth on the child's head.

The lighted candle, symbolic of the new life of the regenerate soul, is given, for obvious reasons, to one of the godparents. In each case there is a suitable formula to say.

The Godparents.

1084. The Prayer Book requires that each infant who is baptised should have three godparents, two being of the same sex as the child. They should strictly be communicants themselves. But often in practice it is impossible to demand that this should be strictly adhered to without injustice to the infant; and therefore the parish priest must make some allowances. The great point is that he must bear in mind the purpose of the Church in requiring godparents and their duties—namely, that their should be certain people, over and above the natural parents, who will see that the baptised child is brought up as a practising Christian.

THE BAPTISM OF ADULTS.

1085. The Prayer Book requires that when an adult is to be baptised, "Timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before at least, by the parents, or some other discreet persons". The point of course is that the bishop, for whom the parish priest is now generally understood to be "appointed" for this purpose* may satisfy himself of the candidate's general fitness for baptism. Usually this point does not arise in an acute form, for there will have been instructions given to the candidate in preparation for this Sacrament.

1086. The Prayer Book directs that such candidates are to be exhorted to "prepare themselves with Prayer and Fasting for the receiving of this holy Sacrament". Ideally, both the candidate and the priest should come to the administration of this Sacrament fasting; but this is an ideal and not a rule similar to that of fasting Communion.

* The proposed canons take a different view of the rubric, and direct the parish priest to give notice to the bishop, presumably so that the bishop may come to baptize himself if he will.

The Rite.

1087. The service for the baptism of adults does not differ materially in structure from that for the baptism of infants, the differences being in the main two, namely, that there are certain changes in the text to make it suitable for an adult, and a different gospel; and that the candidate answers for himself or herself.

But in order to emphasise the importance of the occasion, the priest is not only permitted, but recommended if it is at all possible, to wear a cope over his surplice and stole; he will of course need to change the purple cope as well as the stole for one of white at the proper time.

Before the service the priest, with his attendants, goes before the high altar to pray for grace to administer the Sacrament worthily. Then, standing, he may, if he thinks fit, say the following short office:

V. O God, make speed to save us.

R. O Lord, make haste to help us.

V. Glory be to the Father

R. As it was

Then, with the attendants, he says one or more of the following psalms, with this antiphon before and after:

I will pour clean water over you, and ye shall be clean from all your iniquities, saith the Lord.

Psalms viii, xxix, xlii.

The antiphon is repeated; and then the priest continues:

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, &c.

V. Lord, hear our prayer.

R. And let our cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

He then says: three prayers, namely,

The collect for Trinity Sunday;

The prayer *Prevent us, O Lord*

Grant us, O Lord, we beseech thee, to thy servant(s), that, being instructed in thy mysteries, he may be regenerated in the font of baptism, and numbered among the members of thy holy Church. Through Christ our Lord. R. Amen.

He then goes to the font (or church door) and begins the baptism.

1088. At the moment of baptism, the priest takes the candidate by his or her right hand, the godparents meanwhile laying their hand on the candidate's shoulder; the priest pours the water in the usual manner on the candidate's head, if necessary furrowing the hair so that the water may certainly flow upon the head.

CONFIRMATION.

1089. The Prayer Book directs that the Sacrament of Confirmation shall be given to those who have come to years of discretion (i.e., presumably, can tell right from wrong), and "as soon as" they "can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose".

What then is contemplated is that children should be brought to Confirmation, not that youths and young ladies should "come forward".

1090. How far the present custom is wise is perhaps beyond the scope of these notes: but it may be pointed out that to give the Sacrament at an early age places an almost impossible burden upon a child coming from a home where the parents are not themselves regular communicants; whereas to defer it until adolescence or after involves denying the sacramental grace during those trying years. Probably neither course is fully satisfactory.

GODPARENTS.

1091. The rubric requires that every candidate "shall have a Godfather, or a Godmother, as a Witness of their Confirmation". This does not mean that one of the baptismal godparents should be present at the service; but that there should be for each candidate a fresh godparent who should look after him or her in the first stages of communicant life; possibly if this rubric were better observed we should have fewer post-confirmation lapses. The Sarum Manual directed that his confirmation godparents should not, if possible be one of the baptismal sponsors.

THE MINISTER.

1092. In the discipline of the Church of England, Confirmation is administered only by a bishop.

THE RITE.

Preparations.

1093. The colour for the administration of this Sacrament is white. The altar therefore is vested in this colour, whatever may be the colour of the day.

The six candles on the altar are lighted; a chair is prepared for the bishop at the place (usually the chancel step) where he will confirm.

1094. The bishop vests in amice, alb, girdle, pectoral cross, white stole, white cope, and gold mitre: if he is the bishop of the diocese, he carries his pastoral staff.

1095. The clergy attending the service, whether as attendants on the bishop or as presenting candidates, wear ordinary choir dress; they do not wear stoles, as they are not co-administrators of the sacrament.

1096. The bishop will require two clergy to stand on either side of him throughout. Their duties are to put on and take off the mitre as and when necessary; to lift the cope; and generally to attend on the bishop. There may be other attendants, who need not be clergy, to hold the bishop's mitre, crosier, book, &c.

The Confirmation Service.

1097. It is generally desirable that the whole service should be taken without monotony; in any case it is plainly wrong for the choir to sing the responses if the bishop does not sing the versicles and collect.

1098. The Rite of Confirmation as given in the Prayer Book consists of three parts, namely, (i) the Preface, (ii) the renewal of Baptismal vows, and (iii) the Confirmation itself.

1099. The Preface is read, either as soon as all are in their places, or after a hymn, by the bishop or "some other Minister appointed by him"; usually the incumbent of the church where the service is being held reads it.

1100. The renewal of Baptismal vows is not of course the Confirmation, and it ought to be made clearer than is sometimes the case that this is not so. The bishop sits in his chair at the chancel step to ask the question; he is mitred and, if he is the diocesan, holds his crosier in his left hand: all the candidates stand to answer, which they must do "audibly".

If it is desired to have a pause for silent prayer (and for the singing of *Veni Creator*) for those to be confirmed, it should come immediately before or after the Renewal of Vows, and not in the middle of the Confirmation Prayers.

1101. The Confirmation itself now follows. It begins with the verse *Our help*, and concludes with the blessing of the candidates. It must be emphasised that this section is one unity, and should not be broken up by hymns or addresses or anything else. It needs to be pointed out that the three versicles and responses beginning *Our help* lead up to the prayer for the

sevenfold gifts; and to introduce anything whatsoever between them and this prayer splits what is essentially indivisible: the rubric of the 1928 Book, which requires that "No hymn or address shall be introduced into this part of the Service except that a Hymn may be sung, if needed, during the laying on of hands" should be rigidly followed.

While saying the versicles the bishop stands unmitred facing the altar; he turns to face the candidates for the prayer, meanwhile extending his hands over them. He then sits mitred for the laying on of hands. He lays his hand (i.e., his right hand) on the head of each candidate; the Prayer Book does not direct him to lay his *hands* (as it does in the Ordination Rite). He should say the full form over each candidate; the Prayer Book does not contemplate the practice of confirming by twos. At the end of the Form of Confirmation the bishop alone says *Amen*; it is not printed in italics, as it would be if others were expected to join in saying this word.

During the laying on of hands the bishop, if he is the diocesan, holds his crosier in his left hand; but often in practice he gives it to a chaplain to hold.

After the Confirmation act is over, the bishop rises unmitred and reads the prayers that follow, facing the altar. After the last, he at once turns to the candidates, and, taking his crosier if he uses it, but without mitre, blesses the candidates. These kneel, as the rubric directs; but that direction would not include the bishop's attendants, who are not being now blessed.

The Rite is now concluded, and hymns, an address, and a blessing of the general congregation may follow, as the bishop may think fit.

1102. If there are a very large number of candidates to be confirmed, it is permissible for them to kneel at the altar rail—as at Communion—to receive the Sacrament, the bishop passing from one side to the other.

1103. If it is thought fit, there seems to be no objection to a suitable hymn being sung during the laying on of hands (no. 1101; and see the rubric of the 1928 book). The latin rite provides the following anthem to be sung at that time: *

Stablish the thing, O God, that thou has wrought in us: for thy temple's sake at Jerusalem.

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.

Stablish the thing, O God, that thou has wrought in us: for thy temple's sake at Jerusalem.

* Actually after the act of Confirming is ended.

HOLY MATRIMONY.

BANNS AND LICENCES.

1104. Before any marriage can be solemnised, the Banns must be called, or a dispensation, in the form of a licence, obtained. If the parties live in different parishes, the banns must be called in both, and the priest who officiates must, before beginning the ceremony, receive a certificate from the parish priest of the other parish, that the banns have been duly called there, and that no objection was raised.

If advantage is taken of the recent permission for people to be married in the church on whose electoral roll their names stand, the banns must be called here and also in both parishes of residence, and certificates obtained from both these last.

1105. An ordinary licence, obtainable through certain clergy known as surrogates, is simply a dispensation from the calling of banns. A special licence, to be obtained only from Doctors Commons (who act for the Archbishop of Canterbury) and rather expensive, permits the celebration of marriage in any place and at any hour.

THE HOURS OF MARRIAGE.

1106. Under present legislation, marriages, except in the very rare cases of those solemnised under special (not ordinary) licence, must take place between the hours of 8 a.m. and 6 p.m.

THE PLACE OF MARRIAGE.

1107. Again with the exception of marriages solemnised by special licence, the marriage must take place either in a parish church or in one licensed for marriages. It must be the church of the parish of residence of one of the parties, or the church on whose electoral roll one of them is enrolled.

FORBIDDEN SEASONS.

1108. The so-called forbidden seasons are from Advent Sunday until Christmas Day, and from Ash Wednesday until Easter Day, all these days inclusive. By old English use these seasons were extended, and included the whole time from Advent Sunday until the Octave of the Epiphany, Septuagesima Sunday until Low Sunday, and Rogation Sunday until Trinity Sunday.

This does not mean that marriages are forbidden in these seasons, for matrimony may lawfully be contracted at any time; but it does mean that, so far as may be possible, these seasons should be avoided; and if this cannot be done, then the usual social festivities should be omitted or at least curtailed; and a

dispensation is necessary if the nuptial blessing is to be given during Mass.

THE MARRIAGE OF THE UNBAPTIZED.

1109. Holy Matrimony, being a Christian Sacrament, can therefore only be properly received by Christians, that is to say, by those who have been baptized. If therefore neither of the parties have been baptized, it is only proper that they should be married in a registry office: if however one of them only has been baptized, then a dispensation to celebrate the marriage in church and give the Church's blessing may be asked from the bishop.

DECORATIONS.

1110. There is no objection to decorating the church for a wedding. But such decorations should not be more lavish than those usual at festivals, or on the occasion of the visit of a dignitary of the Church. And of course they would be out of place during the forbidden seasons.

THE OFFICIANT AND ASSISTANT CLERGY.

1111. The officiant at Holy Matrimony is the priest who takes that part of the service generally known as the betrothal—the part beginning with the charge to the bride and bridegroom *I require and charge you both, etc.*, and ending with the blessing *God the Father, God the Son, and God the Holy Ghost, etc.* It is the priest who presides at this part who in due course signs the marriage register. Other priests may take other parts of the service—the preliminary address to the congregation, the blessing of the newly-wed couple at the altar, and the address.

1112. The officiant may properly be assisted by one or two servers. He wears surplice and white stole, but not a cope, the use of which at marriage is reserved for a bishop.

THE RITE.

1113. The first part of the office—the betrothal—takes place by universal custom in the open space at the head of the nave before the chancel step. The officiant stands on that step, with the server or servers (if any be present) at either side. The bride and bridegroom come to stand before him, the bride on the left: the “best man” usually stands on the bridegroom's right; he who will give away the bride on her left; the bridesmaids stand behind. The bride at once gives up her bouquet and removes her gloves; but a widow retains them until the ring is to be put on.

1114. The congregation should be seated for this first part of the service. The officiant, or another priest, reads the address

to the people: then the officiant reads the charge to the bride and bridegroom, asks the formal question *N. wilt thou, etc.?* and dictates the formulas of betrothal.

The Blessing of the Ring.

1115. The ring is now placed on the priest's book, together with the usual fee—replacing the old-time “tokens of spousage”. Or sometimes the ring is placed on a suitable dish held by a server. The priest may at once bless the ring, turning to face the altar to do so. The form is as follows:

Y. *Our help is in the Name of the Lord.*

R. *Who hath made heaven and earth.*

Y. *Lord, hear our prayer.*

R. *And let our cry come unto thee.*

Y. *The Lord be with you.*

R. *And with thy spirit.*

Let us pray.

Bless, O Lord, this ring, which we bless in thy name, that she who shall wear it may keep true faith unto her husband, and that they may ever live in thy will in peace and in mutual love. Through Christ our Lord. R. Amen.

Each time he says the word *bless* he makes a small cross over the ring: at the end he often sprinkles it with holy water.

The bridegroom then places the ring on the bride's fourth finger. The rubric directs him to “leave” it there, which is probably a relic of the old custom by which the ring was placed on the thumb at the words *in the Name of the Father*, on the forefinger at *and of the Son*, the second finger at *and of the Holy Ghost*, and it was finally “left” on the third finger at the word *Amen*.

1116. The congregation then stand; the bride and bridegroom (alone) kneel, and the priest blesses them.

This ended, the choir, if they are present, sing the bridal psalm; if there are no singers the priest reads it; meanwhile the bride and bridegroom go to the altar following the priest who is to give the nuptial blessing.

The Nuptial Blessing.

1117. The prayers at the altar are known by this name, and they may quite properly be taken by a different priest to him who has officiated at the betrothal. He stands on the footpace of the altar facing the church; the newly-married pair kneel on the lowest step, where desks may, if desired, be placed for them. The congregation should stand, for they are not being blessed.

The Address.

1118. Following the nuptial blessing, a priest, who need not have taken any other part in the service, addresses the couple, who are still before the altar, but now stand. The congregation may sit. At the close the office may, if desired, be concluded with a prayer and general blessing; after which all concerned go to the appointed place for the signing of the registers.

The Signing of the Registers.

1119. Both registers must, both as regards the matter and the signatures, be exact duplicates of each other; it is not permissible for different witnesses to sign different registers. The following sign: the bridegroom and the bride (who by universal custom signs in her maiden name); at least two (there may be more) witnesses; and lastly the officiating priest. All must sign in the presence of each other.

The newly-married pair then leave the church.

MARRIAGE SOLEMNISED BY A BISHOP.

1120. When a bishop officiates, the service differs only in that the ceremonial is adapted to conform to the rank of the officiant. The bishop wears white stole and cope, with the mitre, over his rochet; he is attended by two chaplains, and by the bearers of the episcopal insignia (no. 251); if he is the bishop of the diocese, of course he uses the crosier.

The bishop remains seated and mitred during the office of betrothal, rising unmitred and facing the altar to bless the ring. He sits also if he gives the address.

THE NUPTIAL MASS.

1121. It is necessary to distinguish between the nuptial blessing given in the course of Mass and the nuptial Mass itself.

The Nuptial Blessing.

1122. The nuptial blessing in the course of Mass consists of the prayers which follow the psalm in the marriage service being said, not immediately after the psalm, but in the course of the Mass. When this is done, these prayers are said by the celebrant of the Mass (even if the Bishop is present) over the newly-wed pair after the Lord's Prayer in the Canon—i.e., after the Consecration and before the Communion if the rite of 1662 is followed. Some, however, consider that the prayers to be said here consist only of the forms *O merciful Lord* (omitted of course if the woman be past child-bearing) and *O God, who by thy mighty power*. In any case the final prayer *Almighty*

God who at the beginning, etc., is said before the blessing in the Mass.

1123. The details are as follows. After the Lord's Prayer in the Canon, and before going on to the prayer *Deliver us*, the priest genuflects, goes to the Epistle corner, turns towards the bride and bridegroom, and from a book held before him (or which he holds himself) he reads the two prayers as given above. He returns to the centre, genuflects and continues the Mass.

Immediately before the blessing, without leaving the centre, he turns again to the couple, and from the book held as before reads the last prayer; he then at this point addresses them. This ended, he turns back to the altar, says the prayer *May it please thee*, and gives the blessing.

1124. The book of 1928 gave a rather different and simpler form, requiring that the Mass should begin after the prayer for child-bearing (or previous prayer if this is omitted), and that the last two prayers should be said before the blessing in the Mass.

The Nuptial Mass.

1125. The nuptial Mass consists of a Mass said following upon the wedding itself, at which a specially appropriate Collect, Epistle, Gospel, etc., are used; it is in fact a Votive Mass (no. 541), but certain special rules govern its celebration.

The nuptial Mass (i.e., the special Collect, Epistle, Gospel, etc.) may not be said:

- (a) during the forbidden seasons (no. 1108);
- (b) on Sundays, Holy Days, or other feasts of the first or second class (nos. 284 to 288);
- (c) during the octaves of Easter, Whitsun, the Epiphany and Corpus Christi;
- (d) on Christmas Eve, Ash Wednesday, the first three days of Holy Week, and on Whitsun-Eve;
- (e) on All Souls' Day;
- (f) on the Rogation days if the processional Litany be held, and there is only one Mass—i.e., as the Mass following this Litany.

On these days however, and even in the forbidden seasons if the Bishop gives permission, the nuptial blessing may be given in the Mass of the day. On these days, if the blessing is so given, the collect from the nuptial Mass is said after the collect for the day, and under one conclusion with it. But the ceremony is entirely prohibited on the last three days of Holy Week and on All Souls' Day.

1126. In the nuptial Mass the usual rite for ordinary Votive Masses is used, the colour being white:

Three collects are said, the second and third being those which would have been said first and second in the Mass of the day; if the Mass of the day has only one collect, then only two are said in the nuptial Mass;

The Creed and Gloria are both omitted, even if the Mass is sung;

The Preface is that of the first commemoration, or that of the season, according to the usual rules (no. 507);

The last Gospel is proper only if one of the usual commemorations requiring such be made (no. 538).

1127. The nuptial Mass, or the nuptial blessing given in the Mass of the day, is not confined to the actual day of the wedding; it may be postponed to a more suitable time, e.g., out of the forbidden seasons: it may even be given those who only after marriage come to realise its purpose, even though they may have been married some considerable time.

1128. The nuptial blessing must not be given to a widow who has previously received this benediction; but the same rule does not apply to a widower.

THE SACRAMENT OF PENANCE.

1129. It is an undoubted part of the duty of every Parish Priest to hear the confessions of members of his flock when they desire him to do so. This is clear from the first long Exhortation in the Communion Office. But in practice this means, not only that he must be willing to make appointments for this purpose, but also that there need to be stated times at which the people will know that he is to be found in church for this purpose.

He must therefore teach the forgiveness of sins through this Sacrament; and, as a corollary to this, how to use the Sacrament; how, that is, to make a self-examination and how to make a confession.

1130. Confessions must always be heard in open church, and never in vestries or concealed corners. In many places a chair for the priest with, by it, a kneeling desk and a crucifix for the penitent are all that are provided: but it is the opinion of many that something more in the nature of a Confessional is really needed. Such could be a simple wooden screen, or even a curtain with an opening with a grill between the chair and the kneeling desk; it could if necessary be made to fold away when not in use.

Only in the case of the sick is it generally permissible to hear confessions in private houses, though the rule is not

regarded as being so rigorous in the case of the confessions of men: and some relaxation of the rule forbidding the use of vestries and similar places is sometimes made when the penitent is deaf.

1131. The priest who is to hear confessions goes into church and says a private prayer of preparation, and then vests in surplice and purple stole and sits in the confessional. By general custom he wears his biretta. He remains seated during the whole of the ministration, standing or kneeling at no point whatever.

1132. Penitents should be taught to approach the confessional in the order of their arrival in church; men do not give way to women: but on the other hand it is usual for other penitents to permit the clergy, and known doctors or nurses—whose time is probably more valuable than that of others—to come before them.

1133. Each penitent, on kneeling in the confessional, should properly ask the priest's blessing, though often they omit to do so. Whether they ask it or not however the priest should at once bless them with the words *The Lord be in thy heart and upon thy lips, that thou mayest fully and penitently confess thy sins; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

The penitent then proceeds to enumerate his sins. The proper form is *I confess to Almighty God, to Blessed Mary and all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, by my fault, my own fault, my own most grievous fault, especially I confess that* He should state, except in the case of a first Confession, when he last came to the Sacrament.

But if there may be many waiting to confess, penitents may properly say this commencing formula while still in their places, and in the confessional begin at once with the recital of their sins.

The priest should not normally interrupt the confession by questioning; but he may occasionally need to do so in order that the confession may be complete.

1134. The confession ended, the priest has the right to give such counsel as he thinks fit, and he may ask such questions as may be necessary for this purpose. But it may be emphasised that he is under no obligation to do so; the purpose of the Sacrament is the forgiveness of sins, not the giving of advice. And in this connection the rubric of the Roman Ritual is so very much to the point that it may be quoted in full:

"If the penitent does not reveal the number, or kind, or the circumstances necessary for the explanation of his sins, let the priest prudently question him.

"But let him beware, lest he detain any one by inquisitive or useless questions, especially in unwise interrogation of young people of either sex, or others, on matters of which they are ignorant, lest a scandal arise, and they thence learn sin."

1135. Before giving absolution, the priest must impose a penance. This most frequently takes the form of a prayer, psalm, or other devotion to be said by the penitent—not of course before leaving the confessional: it is not however a matter of obligation that the penance should be of a kind that can be performed before leaving the church. It is not within the right of the priest to omit to set some penance.

1136. Absolution is given in the form given in the Prayer Book in the order of the Visitation of the sick, and this is all that is actually required. But often, when time permits, the priest begins with the common forms *Almighty God have mercy upon thee, etc.*, and *May the Almighty and merciful Lord grant thee, etc.*: and the form is ended with a blessing.

1137. It is necessary that the confession should be complete, that is to say, the penitent must not conceal any sins which he can remember. If, however a priest has many confessions to hear in a limited time—as for example when ministering to many wounded on the battlefield—the priest may stop the confession after the recital of one or two sins and give absolution; there is here no concealment on the part of the penitent; but he would of course, if he lives, complete the confession later.

1138. If there is no time for the full absolution, it suffices for the priest to say *I absolve thee from all sins and censures in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

1139. When giving absolution, whether with the ordinary or the short form, the priest signs the cross over the penitent, without of course touching him, and the Name of the Blessed Trinity. A bishop, as in blessing, makes three signs of the cross.

THE SEAL OF CONFESSION.

1140. Every priest who hears a confession is absolutely bound never to reveal what has there been told him; he has acted, not in a personal capacity, but as God's representative; and any knowledge there gained is not his. This is the seal of the confessional: it binds the priest not merely to keep secret what he has heard, even after the death of the penitent, but also not to allow it to influence his actions. In two ways only may he use knowledge so gained; he may make it a subject for private intercessions, and he may ask advice on a point where he has to give counsel; but this latter he must do

discreetly and in such a manner that it shall be impossible to discover the identity of the penitent. He may not mention any such matters even to the penitent himself outside confession without the penitent's explicit leave; and this he should not do without weighty reason: he may however refer to them at a subsequent *confession*.

Since such knowledge is not his, the priest, if asked about matters of which he knows in confession, must answer just as if he had no such knowledge; if all that he knows comes from this source, he must speak as if he knew nothing; if he has knowledge gained outside as well as inside confession, he must take care not to reveal or use what he knows from the confession alone, and, moreover, he must take care not to let it be seen that he has in fact any knowledge gained in the confessional. Usually he will regard it as discreet to keep silence; the classic reply "my lips are sealed" indicates what should be his attitude if he is compelled to say something.

The seal covers not only the sins confessed by the penitent, but also any advice given, the penance imposed, and the fact of giving or withholding absolution. If asked about this last, the priest, if indeed he judges it necessary to answer at all, might say "I have carried out my duty".

The seal binds not only the priest who hears the confession, but also all others who may get to know what was confessed. Thus it binds an interpreter who translates a confession from a foreign language; it binds anyone who helps a simple penitent to prepare his confession, it binds any who may perchance overhear a confession, or who may pick up and read notes inadvertently dropped by a penitent.

The penitent himself is not bound by the seal, as regards either the matter of the confession or the counsel given. But it is obvious that he should exercise very great restraint in mentioning any such matters to others, particularly in a disparaging manner; for the priest, being bound by the seal, has no means of countering any misrepresentation that might so arise.

EXTREME UNCTION.

1141. The Sacrament of Extreme Unction is so called, not on account of the view that it should only be administered in preparation for death, but because it is normally the *last* of the several unctions to be received—the previous unctions being those associated with the Sacraments of Baptism, Confirmation, and (where it applies) Ordination.

This is not the place to discuss the debated point as to whether this Sacrament should be regarded primarily as concerned with bodily health or spiritual well-being, or both; nor

would it be appropriate here to enter into the question as to whether it may be used in cases of sickness not accompanied by danger of death. But however that may be, it is the present usual practice to confine the administration of the Sacrament to cases of sickness where a fatal termination is to be feared.

1142. This Sacrament may not be used for danger of death apart from bodily illness—not for example to a soldier about to enter battle, or a traveller starting on a dangerous journey; it may however be given to those dying from accident or injury, or to one sinking from old age. It may be given once only in the same illness; but if a second and different disease supervene, or if the sick man has a relapse after a partial recovery, then it may be repeated, each of these occasions being regarded as a separate illness.

1143. The proper time for the administration of Extreme Unction is after Confession and Communion, and this order should be followed whenever possible. But it has been held that, if time does not permit of the Viaticum and Extreme Unction being both given, the latter should have preference, having regard to the possible bodily healing resulting from the Sacrament.

1144. Extreme Unction may not be given to children who have not reached years of discretion, nor to adults who have never had the use of reason. On the other hand, it may be given to an unconscious person who has previously desired it, and even to one who has not specifically asked for it, provided that it is reasonably considered that he would have desired it had he been able to ask, or to receive instruction about it, always provided that no irreverence or scandal would arise.

1145. The priest, while administering this Sacrament, wears surplice and purple stole.

1146. The consecration of oil for this Sacrament is performed by the bishop. He properly does so once a year, on Maundy Thursday in the Mass which he celebrates. The ceremony of the consecration of the oil of the sick takes place after the Consecration (if the Prayer of Oblation is used to follow the Consecration; the point is after the words *Through Jesus Christ our Lord*, and before continuing with *by whom, etc.*).

The bishop consecrates sufficient oil for the whole diocese for the year, and it is as soon as possible distributed to the parishes.

1147. The oil is kept in parish churches in an aumbry; the place for this is not specified, but it is considered that the baptistery is a suitable place. This aumbry should be less ornate than that in which the Blessed Sacrament is reserved; it should be lined with purple silk, and kept locked; on the

door should be inscribed the words *OLEUM SACRUM*, and a purple veil should cover the door.

If the priest lives at some distance from the church, he may be given permission to keep the oil of the sick—but not other oils—in his house under proper conditions of reverence.

In the aumbry, the oil is kept in a silver vessel called a stock, which is kept tightly closed by its lid.

1148. Should the supply of oil become short, it is not necessary to send for more, or to consecrate fresh during the year. It is sufficient simply to add more oil to the original supply, and the original consecration is held to apply to the whole: but that which was added must not be more in quantity than that which was there before; this act of addition may however be repeated as often as necessary.

1149. When after each Holy Week the freshly consecrated oil is received from the bishop, that which remained of the old should be used up by being burned in the sanctuary lamp.

1150. A small stock, in addition to the one used in the aumbry, will be needed for the actual carrying of the oil to the houses of sick folk, a small portion being poured into it as required. If there may be danger of spilling on the journey, it may be absorbed in cotton wool to prevent this.

THE RITE.

Preparations.

1151. In the sick man's room is prepared a small table covered with a white cloth; on it a lighted candle—one suffices, but the two from the sick Communion may be used if this Sacrament has preceded Unction. There will also need to be a plate with six small pieces of cotton wool, a small piece of bread, and a vessel of water and a towel for washing the priest's fingers.

The Administration.

1152. If the Sacrament is to be administered separately, the priest, on entering the sick chamber, says the words *Peace be to this house, etc.*, and sprinkles the sick man with holy water (if this is not considered desirable, he might say the prayer *Visit, we beseech thee, etc.*, instead). He then reads one or more of the introductory prayers as time and the sick man's condition permit, after which the general confession and absolution follow. The priest then bids the bystanders pray for the sick man, and says the first form *In the Name, etc.*, and then proceeds with the unctions. He takes one of the pieces of cotton wool between the first and second fingers of his right

hand, dips his right thumb into the holy oil, and with it traces a small cross on the part to be anointed. As he does so he says the words *Through this holy unction and of His most tender mercy may the Lord pardon thee whatsoever thou hast done amiss . . . Amen.* He at once wipes off the oil with the cotton wool, which he places on a plate.

Properly, the seats of the senses are all anointed, namely the eyes (which must be closed), the priest saying . . . *done amiss by seeing. Amen*; the ears (the words being *by hearing*); the nostrils (*by smelling*); the lips (*by tasting or speaking*); the hands—the palms of lay persons, the back of the hands of priests—(*by touching*); the feet—which unction may be omitted if it is not convenient—(*by walking*).

But if through shortness of time or other good reason it is not possible to anoint the seats of the senses, then one single anointing is given on the forehead, the priest adding no special words but saying simply . . . *done amiss. Amen.*

The anointings over, the priest cleanses his hands with the bread and the water, and then reads the concluding prayers. He finishes with another sprinkling of holy water (or the blessing), after which he retires.

The pieces of cotton wool, together with the bread and the water used in cleansing the hands, are taken back to church to be thrown into the piscina; or they may be put on a fire and burned.

1153. If the priest is not sure whether the sick man is still living, he may administer the Sacrament under the condition *If thou livest . . .*

1154. If the sick man is suffering from some contagious disease, the unction must be administered by means of a small pencil of wood, or a piece of cotton wool, which the priest dips in the consecrated oil. After each unction the wood or wool must not be used again, or dipped again into the oil, lest the infection be carried into it; it must be burned at once.

FUNERALS AND MEMORIAL SERVICES.

1155. The object of the Church's funeral Offices is to commend the departed soul into the hands of our heavenly Father and to intercede for it as it appears before its Judge. The Offices therefore exhibit a quiet confidence of Christian hope, while at the same time reflecting the terrible solemnity of the judgment. The Apostle's comforting lesson *I would not have you ignorant, brethren, concerning them that are asleep* comes side by side with the Sequence *Dies Irae*; and at Vespers of the Dead the trustfulness of the psalms and their antiphons mingles with the prayer *Rest eternal grant unto them, O Lord.*

This, then, is the object which the Church has in providing her funeral Offices—to commend and pray for the departed soul. Their purpose is not to provide consolation for the mourners, nor yet to give friends a last chance of showing their respect; such are not unworthy desires, but they are not the purpose of funerals.

1156. In all services of the dead therefore, either the Requiem Mass or the Office of the Dead, whether actual funeral offices or memorial services held at some distance of time or space, the concern is with souls in paradise, and not at all with souls still in this life; the sphere in which they take place is not this world, but that beyond death.

For this reason no blessing is given to the congregation at any Requiem Mass, funeral service, Office of the Dead or Memorial Service; the service is for the departed, not for them; it is pleaded by the living, not for themselves but for the soul whom they commend. And similarly, at all such Masses, Offices or other Services the bishop of the diocese does not carry his crosier; he has no longer jurisdiction over souls which have passed into paradise.

1157. The colour to be used at all funerals, Masses and Offices of the Dead, and at Memorial Services, except at the funerals of infants, is black. This applies to the altar-frontal, the vestments of the clergy, and also to the pall which covers the coffin: purple is not correct. It is also always customary that the candles on the altar and those held by the acolytes—though not in practice hand candles held at some points in the service—are of brown unbleached wax.

The processional cross is not veiled for a funeral, though in Passiontide the veiling used during the season (no. 830) is not removed.

It is not forbidden, if it is thought desirable, to drape the church with black funeral hangings; the pulpit should be so covered if there is to be a funeral address.

During Eastertide, the paschal candle is not lighted at any funeral, or Mass or Office of the Dead.

1158. There is of course no restriction concerning the days on which a funeral may take place; but should it be necessary to hold one on a solemn feast day, or indeed on one of the last three days of Holy Week, it must take place at a time when it will not interfere with the ordinary public services of the feast, and the Requiem Mass will need to be postponed to another day; nor on such days should the festival decorations in the church or the altar hangings be taken down to be replaced by those of black.

1159. The body of a deceased person is placed on a catafalque in church during the last rites. This is placed outside the chancel at the head of the nave, in such a manner that the feet are nearest the altar. But the body of a bishop or priest is placed inside the chancel with the head towards the altar.

The coffin, while in church, should be covered by a pall, whose colour should be black. On this may be placed any symbols of the deceased's rank, sacred or secular, always of course provided that they are not in themselves profane or irreverent. Thus, in the case of a peer, it would be proper to place his coronet on the coffin; for an Officer of H.M. Forces, his cap and sword: for a bishop the simple (white) mitre is so placed; for a priest or deacon, a biretta and purple stole.

1160. A departed bishop, priest, or deacon should be buried in the vestments of his order. The body should be habited for burial as in life up to and including the cassock; and over this the ordinary Eucharistic vestments namely, amice, alb, girdle, purple stole and maniple, with purple chasuble for a bishop or priest, or purple dalmatic (if one is available) for a deacon. A crucifix may be placed in the hands.

It is not proper for members of the clergy to act as pall-bearers for a departed layman, however exalted; but on the other hand the clergy should so act at the funeral of one of their own order.

1161. At all Offices of the Dead, the *Gloria Patri* is not said at the end of any psalm or canticle; in its place is said:

*Rest eternal: grant unto them, O Lord.
And let light perpetual: shine upon them.*

1162. Strictly, the organ should not be played at Funerals, Requiem Masses and Offices of the Dead, the singing being unaccompanied. But when this is not practicable, the rule is relaxed to permit unobtrusive accompaniment sufficient to sustain the singing: but interludes and florid and noisy organ-playing should be avoided.

This rule is not considered to prohibit the playing of suitable music before or after the service; it is only the music of the service itself which is required to be as far as possible without instrumental accompaniment.

1163. It is a praiseworthy custom to bring the body of a departed christian into the church on the night before the actual funeral, so that it may spend these last hours before the altar. While the body so remains in church candles burn around it—at least six during services—there may be many more if desired; at other times four suffice. Meanwhile during these

hours friends and neighbours watch by the coffin: but if it is impossible to arrange for continuous prayer, the body may still remain in church without watchers.

1164. If, as might well happen if the funeral takes place on a holy day, it is necessary to say a non-requiem Mass in church while the body is there, such a Mass must be said at a side altar, or the body must be removed from before the high altar while the Mass is said there: it is not permissible to say a Mass which is not a Requiem in the presence of the body.

1165. It is the normal practice for burials of churchmen and women to take place in consecrated ground, that is to say, in ground that has been blessed as a burial-place by the Bishop. But if the ground has not been so consecrated, the grave itself should be blessed before it is first used. The officiant does this, saying the prayer of blessing immediately that the cortège arrives at the graveside; the coffin meanwhile being laid to one side: after the prayer the priest sprinkles the grave and the body with holy water, and then incenses them.

In similar manner a grave which is masonry-lined should be blessed before use even if the ground around it is consecrated; but it is not necessary to bless a grave in unconsecrated ground for a second interment, if the blessing was given at the first.

THE FUNERAL RITE.

1166. The complete funeral rite consists of four parts, namely (1) the bringing of the body into church, (2) the funeral service itself, (3) the Requiem Mass and the Absolutions, (4) the interment. Each of these is a unit in itself; they need not, and indeed preferably should not, all be taken at the same time; different priests may freely officiate at each of them; moreover it is not necessary for all of them to be used.

It will be convenient to describe each part of this rite as carried out in its fullest form, and then to indicate how a funeral may be celebrated in the simplest form.

1167. *The bringing of the body into church.* It is desirable that, whenever possible, this should take place on the evening before the funeral, so that the body may rest for those last hours before the altar in church.

The priest, wearing black stole and cope over his surplice, and accompanied by the choir and clergy, goes, wearing his biretta, to meet the body at the house where it has lain, or at the churchyard-gate: the processional cross, not veiled except in Passiontide, heads the procession, acolytes carry candles on either side; but incense is not used.

When the body of the departed is brought out, all uncover, and the priest receives it by thrice sprinkling it with holy water:

the cortège at once moves towards the church. The coffin is carried feet first; the mourners follow behind it: a hearse and carriages may need to be used. As they go, the clergy and choir recite quietly psalm li with the antiphon before and after *The bones which thou hast broken shall rejoice*: if the way is long, the gradual psalms may be added.

1168. Arrived at the church door, the psalm is interrupted at whatever point may have been reached. The verse *Rest eternal*, etc., is said, and the antiphon is repeated; as they go up the church the choir sing the responsories (sometimes called sentences) beginning *I am the Resurrection*. The coffin is placed on the trestles or catafalque prepared: the candles round it are lighted; wreaths and flowers may be placed around.

1169. If the funeral service is not to follow immediately, as would happen whenever the body is brought into church overnight, then are at once said the prayers which follow the Magnificat in Vespers of the Dead beginning with the Lord's Prayer, and omitting the psalm: the priest stands before the altar, all others, including the crucifer, are in their ordinary places; the cross is put away.

1170. During the time that the body rests in church, candles burn round it (no. 1163); friends, as far as possible, keep a watch.

1171. The Funeral Service. The funeral service follows at once upon Processional Sentences if the body has not been brought into church overnight: if it is already in church, then the sentences are not said here; they will have been said previously at the bringing of the body into church.

1172. For the funeral service itself all take their usual places in choir; the officiant wears surplice and black stole. Either or both of the appointed psalms are said or sung with *Rest eternal*, etc., at the end of each. The lesson follows immediately; the reader does not announce it with *Here beginneth*, etc., or any other formula, nor does he say *here endeth* at its conclusion; the reader need not be the officiant.

If the solemn Requiem Mass is not to follow here, then prayers may be said, or the Absolutions of the dead (no. 1177) given; this is the only occasion on which this rite may be used apart from Mass.

The choice of psalms, and the number of prayers, and indeed in modern practice also the choice of the lesson, is left to the officiant; they may be used in full, or one psalm only (and a shorter lesson if the 1928 book be followed) if for any reason time presses; but some prayers or the Absolution of the dead should never be omitted from the service in church.

1173. The Requiem Mass follows properly at the close of the funeral Office; but in practice it is sometimes found desirable

for it to be sung at an earlier hour. Notes on this Mass, and the order of the Absolution of the dead which follows it, will be found in nn. 555-572 and 1177.

1174. The Committal. The Committal follows immediately after the Requiem Mass, or the Funeral Service if there is no Mass. The choir and clergy, headed by the processional cross with acolytes, move to the church door; the officiant, vested in black stole and cope over alb if he has sung the Requiem, or surplice if there has been no Mass, follows the choir (he has the assistant ministers and servers as at Mass); the body is borne after him, and the mourners walk behind. As they go down the church the following anthem is sung:

Into paradise may the angels lead thee; at thy coming may the martyrs receive thee, and bring thee into the holy city Jerusalem. May the quire of angels welcome thee, and with Lazarus, who once was poor, mayest thou have eternal rest.

Sometimes the Nunc Dimittis is used in this place. If this is done, it should be sung or recited without the *Gloria Patri*, and probably without *Rest eternal* either at the end.

1175. If the grave is not in the churchyard, and the cemetery is too distant for them all to go there in solemn procession, the clergy and choir accompany the body only to the church door or churchyard gate; the rest of the committal is carried out in simple form at the cemetery.

But if the grave is sufficiently near to the church, all go there in procession; the officiant stands at the foot and the crucifer holding the cross at the head; the choir and clergy stand on either side, and the mourners are around. The choir sing the anthems beginning *Man that is born of a woman* while the coffin is lowered into the grave; the officiant then reads the form of committal *For as much as it hath pleased*, etc.; the earth is cast upon the coffin in the form of a cross by the M.C. if it is desired that this should be done by one of the servers; or equally properly the chief mourner may do this: the choir then sing the anthem *I heard a voice*, after which the officiant concludes the service with the given prayers.

The procession then returns to the church, while psalm cxxx with psalm li if necessary, is recited; prayers are said in the sacristy before dismissing.

THE FUNERAL OF CLERICS.

1176. At the funeral of a bishop or priest, certain changes are made in the order. The body is placed in church with the head, not the feet, to the east, as if the pastor were still thought of as regarding his flock; the catafalque on which it is placed

is in the midst of the choir, and not outside the choir gates. Similarly, the body of a bishop or priest is buried with the head, and not the feet, to the east.

THE ABSOLUTIONS OF THE DEAD.

1177. The name of this rite is often found to be misleading. It has nothing to do with the remission of sins; the word "Absolution" is used in a different sense, with the meaning of "dismissal". This ceremony is, therefore, the farewell of the Church on earth to a departed member.

The prayers are said over the coffin or catafalque; they consist of a prayer *Enter not*, &c. (which, however, is omitted if the body is not actually present); a Respond *Deliver me*, &c., the lesser Litany and Lord's Prayer, versicles and responses and an appropriate collect.

The Absolutions of the Dead can only be held after a Requiem Mass, forming in fact part of the service; the celebrant of the Mass must officiate at this ceremony, unless the Bishop of the Diocese is present and does so. But it may be held apart from a Mass as part of an actual funeral service.

FUNERALS IN SIMPLE FORM.

1178. In the simplest possible form, the order of a funeral would be as follows. The priest, wearing surplice and black stole, and preceded if at all possible by a server carrying the unveiled* processional cross, meets the body and the mourners at the church door. He precedes them up the church, reading meanwhile the sentences *I am the Resurrection* &c. At the chancel step the coffin, covered with the pall, is placed on the trestles there prepared; the priest goes to his usual stall in choir; the processional cross is put away.

One or both of the psalms are read, usually by the priest and congregation alternately; the lesson is then read, either by the priest himself or by some other chosen lector. If a Requiem Mass is to be said, it follows now; if there is not to be such a Mass, then other prayers may be said here. At the conclusion the body is borne to the grave, the priest, preceded by the processional cross leading the way, and the mourners following.

At the grave the priest stands at the foot of the grave; the earth is cast on the coffin by one of the mourners.

1179. When there is to be a funeral oration or address, this is not given at the usual place in the Mass before the Offertory; it comes at the end of Mass after the Last Gospel,

* The cross is of course veiled in Passiontide.

and before the Absolutions. If there is no Requiem Mass, then presumably the proper place would be after the lesson.

The preacher of the funeral oration should not wear a stole in the pulpit, nor properly even a surplice.

PRAYERS FOR THE MOURNERS.

1180. Prayers for the living ought not properly to be said in the course of a Funeral or Memorial Service, but inevitably it will be desired to add an intercession for all mourners: this should be done before the congregation disperse, but outside the liturgical office.

THE FUNERALS OF INFANTS.

1181. The Prayer Book teaches us that "it is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved." They therefore do not need our prayers as do those who have so sinned. Consequently in their funerals prayers are not said for them; rather, the note is that of rejoicing that they have been spared the "miseries of this sinful world."

1182. The special form for the burial of infants is used for children under seven years of age. The colour is white; candles of ordinary bleached wax are used; the processional cross is carried without its staff, signifying that the little one was not called upon to take up its cross and follow Christ; *Glory be* &c. and not *Rest eternal* &c. is said at the end of the psalms.

No Requiem Mass is said: if it is a day on which ordinary Votive Masses may be said (n. 549), a Votive Mass of the Angels* may be said for the consolation of the mourners.

1183. The Revised Prayer Book of 1928 provided a suitable Office for such occasions; with the exceptions noted above the actual ceremonial is much the same as for an ordinary funeral; the priest wears surplice and white stole.

On the way to the church (or graveside) may be said psalm cxiii followed if necessary by part of psalm cxix; on the way to the grave are said psalms cxlviii, cxlix, and cl, and on returning the canticle *Benedicite omnia opera*.

MEMORIAL SERVICES.

1184. The best form of Memorial service is of course a Requiem Mass. But often circumstances render this impossible, and some other form is needed.

* Care needs to be taken lest it be thought from this that the little one has become an angel.

When this is the case, it would be quite in order to use the ordinary form of the Funeral Office. The opening sentences should however be omitted, as belonging to the bringing of the body into church and not being part of the service in church: the service would begin with one or more of the appointed psalms with of course *Rest eternal* &c. at the end; the lesson is next read after which prayers should be said. At their close hymns, an address, and if desired other prayers might follow. The rule of services of the dead, that no blessing of the congregation should be given, applies equally to such services as these.

THE CHURCHING OF WOMEN.

1185. This Office should not be used for an unmarried woman until she has done penance or acknowledged her fault before the congregation. This was enjoined by Archbishop Grindal in 1571, and again by the bishops in 1661; but exactly in what manner this "acknowledgment" should be interpreted nowadays cannot of course be rigidly stated: often indeed it would seem sufficient if the woman was known to have gone to Confession.

1186. The Office, according to ancient custom, should be said just within the church door, as befitting the woman's first entry into church; but the Book of 1549 directed it to be said "nigh unto the Quire door," so that the chancel step would also seem to be a suitable place. A desk should be provided at which the woman may kneel.

1187. The priest wears surplice and white stole; the responses are made by some attendant (or the priest himself); the woman is not expected to reply: the rubric directs that the priest himself is to say the whole of the psalm.

The first psalm should be read if the woman is to receive Communion after the Office, or if she has lost her child: otherwise the second psalm is used. The Office ends abruptly, as it is presumed—as the final rubric plainly desires—that it should precede Mass at which the woman will communicate: when this is not the case a blessing, as suggested in the Book of 1928, may well form a conclusion.

At the close the woman is to make "the accustomed offering." For this the priest will need to have an alms-bag ready, unless indeed some other manner of collecting is customary: this offering, like the "accustomed duty" at weddings, is for the priest himself.

PROCESSIONS.

1188. Processions form part of the services of the day on Candlemas Day and Palm Sunday; indeed, on these days the candles and palms are blessed principally in order that they

may be carried in procession; these Processions should not be omitted without very good and sufficient reason; they should be held even though no choir or singers, and only a very few servers are present. The only occasions on which the blessings may be carried out without the following processions are not likely to occur in our churches.

1189. The Litany is also properly sung in procession, wherever this is possible, before (sung) Mass on the Rogation days.

1190. Processions, as acts of thanksgiving or supplication, may be held at other times at the behest of the Bishop; and also by common and unrebuked usage, at any suitable occasion at the discretion of the parish priest.

1191. Processions always start from before the altar and return to it, save only when the bishop of the diocese is presiding, for then it forms up before his throne; the entry of the choir from the vestry to the chancel, and its return therefrom, are not processions in the accepted sense of the term.

1192. The route of a festal procession is: starting from the altar, down the chancel and the south aisle, back up the centre to the chancel and altar; if a longer route is desired, it goes down the centre, up the north aisle, across the top (outside the chancel), down the south aisle, and back up the centre. On the other hand, a penitential procession goes down the north aisle and back up the centre with a corresponding longer route if desired.

1193. When a Procession immediately precedes Mass, the celebrant of this Mass, and not any other priest, must preside at the Procession. The same rule applies to a Procession immediately following Evensong; but if this service is separated from the Procession, as *e.g.* by the sermon, then another priest may preside. When a Procession is held under these circumstances, or as a separate service, it is usual, but not perhaps of very strict obligation, for the senior priest present to preside. When the bishop of the diocese is present, he may preside, even though he is not to celebrate a following Mass.

1194. The priest who presides at a Procession wears a cope of the colour of the day: if Mass follows, he wears this over his alb, &c., and stole (but not maniple); at other times he wears it over the surplice only; the stole is not then worn unless some act, as for example a blessing, to be held in the course of the Procession, requires it.

1195. Before a High Mass, the celebrant in the Procession is assisted by his deacon and subdeacon in their Mass vestments but without maniple. At other times, the priest who presides may, and indeed should whenever possible, have two servers to

attend him. The principal duty of these assistants, whether deacon or subdeacon or lay servers, is to hold the priest's cope on either side of him.

When deacon and subdeacon attend, there should not also be servers to hold the cope.

1196. On occasions of great solemnity apart from Mass, it is permissible to have the attendance of a deacon and subdeacon for the sake of greater pomp; they wear the vestments of their order—dalmatic or tunic over alb, &c.; and the priest likewise wears his cope over the alb: it is a moot point whether stoles should be worn by the priest and deacon in these circumstances.

1197. Incense is required to be used in the full rite of the Candlemas and Palm Sunday Processions. When the full ceremonial cannot be carried out it would seem that incense should still be used unless there are too few servers to allow of it, for the rules require incense to be used at the blessings on these days even though it is not to be used at the Mass which will follow.

In other festal processions there is no requirement to carry incense, and its use may perfectly properly be dispensed with; though, in churches where its use is generally customary at other times, it is almost always used on such occasions.

Incense is not used at all in processional litanies or in processions of a supplicatory character.

1198. Only one thurifer is allowed in a procession, however great may be the numbers attending; his place is at the head, immediately before the processional cross.

1199. At the head of the procession, but following the thurifer if incense is used, comes the processional cross. This is borne by a server in surplice; he carries it so that the front of the cross faces ahead.

On either side of the cross are two servers (acolytes), each carrying a candle in a suitable candlestick (no. 172). They walk abreast of the crucifer, unless the way is too narrow for three to go abreast; in that event they precede the cross.

The choir in procession walk in their orders—boys, men, clergy—in each body the juniors lead the seniors. When many parishes take part in a procession, the order of dignity among the clergy is that of their churches, and not of personal seniority.

The choir and clergy normally walk two abreast; but in an outdoor procession where many attend, four abreast may be the order.

No one walks by himself, unless indeed he is the only one of his order: if there are an odd number in any section of the choir or among the clergy, the last rank is of three.

Banners may be carried in processions as may be considered suitable; it is neither necessary nor desirable to carry every banner that the church possesses on every occasion. Their choice and position in procession is left to the Master of Ceremonies.

The order of Procession

1200. The common order in procession is as follows:

(i) The thurifer, with incense burning; if there is a boat-boy, he is on the thurifer's left.

(ii) The crucifer, between the acolytes with lighted candles.

(iii) The choir, vested in cassock and surplice two by two; first the boys and then the men; in each case the juniors precede the seniors.

(iv) Servers not taking a ceremonial part in the procession, two by two.

(v) Lay readers, also two by two, if there are so many present.

(vi) The clergy, two by two, in order of seniority of the churches to which they are attached.

(vii) The torchbearers of the Mass, if any be present.

(viii) The Master of Ceremonies, when his duties permit him to take a formal place in the procession.

(ix) The celebrant or officiant, between his deacon and subdeacon; who however walk in single file before him if three cannot go abreast. If there are no deacon or subdeacon, then their place is taken by two servers in surplices.

1201. If there are guilds or confraternities in the procession, they walk before the thurifer, in order of their seniority, the most junior leading. Each guild or society may carry its own cross and banner, but may not have a separate thurifer.

If civic dignitaries are present, they may walk before the thurifer; but some opinion considers that, unless they carry lighted candles, they should follow the officiant.

If the laity walk in the procession, they follow behind the officiant. Their order is, first the girls, then the women, third the boys, and lastly the men.

1202. It must be noted that the ranks of the vested procession must not be broken by persons not in robes; that is to say no one who is not wearing a cassock and surplice (or of

course vestments) may have place in the procession between the thurifer and the officiant.

1203. If the churchwardens walk formally in procession, carrying their wands, they lead the laity, following immediately after the officiant; but if the congregation do not take part, they precede the thurifer. Neither they, nor any unvested laity, should go inside the chancel at the beginning or end of a procession.

THE BISHOP IN PROCESSION.

1204. When the Bishop of the diocese himself presides at the procession, he does so in cope and mitre, and carrying his pastoral staff in his left hand. He is attended by two "Assistant deacons," who are vested in amice, surplice and dalmatic (or folded chasuble, no. 127). His chaplains walk behind him.

It is to be noted that the Bishop carries his crosier himself; it is only on Candlemas Day and Palm Sunday, when he is carrying his candle or palm, or if he is too infirm or tired, that it is carried before him by a chaplain.

When a bishop other than the bishop of the diocese so presides, he does not use a pastoral staff, unless the diocesan has given special leave for this to be done; his attendants too do not wear dalmatics but surplices only.

1205. When however there is a priest-officiant, as is the case at a procession before Mass celebrated in the presence of the bishop, the bishop walks behind the officiant; his chaplains follow him. If he is in cope and mitre he has two "assistant deacons" (who in practice may need to be only senior lay servers) who walk on either side of him, lifting the borders of his cope: but if he is not in cope and mitre, they walk in front of him, and the bishop walks alone.

SOLEMN TE DEUM.

1206. Often the Te Deum is sung as a special act of thanksgiving, in fact as a service in itself, and very frequently following a Procession. The officiant stands before the altar, wearing a cope of the colour of the day, or, if he prefers and the service is held apart from a liturgical Office, one of white. The canticle is sung through, all kneeling for the verse *We therefore pray thee help thy servants*; at its close the officiant chants certain versicles, to which the choir respond; he adds the appropriate collect, or he may use the General Thanksgiving from the Prayer Book.

1207. Incense is not used at a Solemn Te Deum, but if it follows a Procession at which incense has been used, many

authorities consider that the thurifer may continue to swing the censer before the altar; the altar, however, is not incensed, nor is incense *ceremonially* used in any manner.

1208. It is quite proper to sing the Te Deum in Procession, followed if desired by other psalms or hymns, as an act of thanksgiving.

ORDINATION.

THE EMBER SEASONS.

1209. The normal times for Ordinations are the four Ember seasons, which is usually understood to mean the Sunday following the Ember Days or a Holy Day about the same time; though in practice considerable latitude is taken.

In the Latin rules, the normal days for Ordinations are the four Ember Saturdays, together with the Saturday before Passion Sunday and Easter Eve, though other days are not forbidden.

THE "PROPER" AT ORDINATIONS.

1210. The Latin rite directs that at Ordinations the service to be used is that for the day, and not a special form, the Ordination Collect being added to that for the day. But when orders are conferred on the six Saturdays mentioned above (no. 1209), then the service is to be the one provided for that Saturday, and not that of a feast which might happen to occur on that day.

The Prayer Book, however, provides proper Collects, Epistles, Gospels and Post-Communions for Ordinations, with directions as to what is to be done when both priests and deacons are ordained at the same time; it gives no directions as to where if at all, the collect for the day is to be said; and of course there is nothing said about the Introit, &c.

Probably the most satisfactory solution of the difficulty would be as follows. The colour would be that for the day. The Introit, Gradual, Offertory Antiphon and Communion (*i.e.* the musical parts of the service) would be those for the day, Sunday, festival, or feria, on which the Ordination was being held; the Collect would be that for the day followed by the Ordination Collect or Collects; the Epistle and Gospel would be those provided for Ordinations. Thus, at an Ordination held on Trinity Sunday, the colour would be white; the Introit, &c., those for Trinity Sunday; the collects would be (1) Trinity Sunday, (2) the Ordination Collect or Collects; the Epistle and Gospel those given for the Ordination service.

THE VESTURE OF CANDIDATES.

1211. It is an ancient custom that part of the Ordination ceremonies should be the clothing of the newly-ordained in the

vestments of their new order. Those therefore to be made deacon come to the ordination habited in amice, alb and girdle, and carrying the maniple, stole and dalmatic with which they will be vested; those to be ordained priest come wearing amice, alb, girdle, maniple and stole (deacon-wise as yet), and carry with them the chasuble.

Where the subdiaconate exists the vesting in the maniple is a part of the admission to this order, and therefore *subdeacons* who come to be made deacon already wear the maniple: but since the subdiaconate does not exist formally amongst us, it seems that the vesting in the maniple should be a part of the Ordination of deacons.

1212. The vestments with which the newly-ordained are clothed should of course be as far as possible of the colour of the Mass; but some latitude may often need be tolerated.

If there are not enough dalmatics to clothe all the new deacons, it suffices that one be used; this is placed on the shoulders of each in turn, and is at once removed; the last to be ordained (he who will read the Gospel) wears it then and for the rest of the service.

THE RITE.

1213. The Ordination Rite consists of five parts:—(1) the presentation of the candidates; (2) the Litany; (3) the Ordination Mass; (4) the ordination of deacons after the epistle; (5) the ordination of priests after the Gospel.

The Preliminaries.

1214. When all have entered, and the Bishop has taken his seat on his throne (Matins having been said previously) the sermon is preached; it is to be noted that the rubrics require that it shall be addressed to the congregation, and not to the ordinands, and that it shall “declare” their “duty and office”; and “how necessary” those Orders “are” in the Church of Christ, and also how the people ought to “esteem them in their office.”

The Presentation.

1215. The Bishop comes to sit on the faldstool before the altar. Those to be ordained deacon come to stand before the bishop, to the epistle side; a notary calls them by name, together with the name of the church of their title; each may be required to answer *Present*; the archdeacon then presents them to the bishop, and responds to the enquiry as to their fitness; the Bishop may properly answer *Thanks be to God*.

Those to be ordained priest are then similarly called, but without mention of their title.

The Litany.

1216. All kneel; the candidates however lie prostrate during the litany. If the service is sung, cantors intone the litany, while the Bishop kneels mitred at the faldstool; the special ordination petition is sung however by the bishop, who rises for it and faces the ordinands; he holds his crosier in his left hand, and signs the cross over them at the word *bless* with his right. If the service is not sung, the bishop leads the litany, his chaplains leading the responses.

The Mass.

1217. At the close of the Litany the Bishop begins Mass in the usual manner, and continues it up to the last verse of the Tract, Alleluia, or Sequence.

The Ordination of Deacons.

1218. Those to be made deacons now come to kneel in a semicircle before the bishop, the senior in the centre; the bishop takes his hands between his own during the making of the promises. Each then comes to kneel before the bishop who, alone, lays his hands on his head saying *Take thou authority*, &c. He then places the stole on the new deacon's left shoulder, the M.C. or a chaplain fastening it under the right arm, and puts on him the dalmatic; if there is but one dalmatic available he at once removes it; he then presents each with the New Testament. The last to be ordained deacon is the senior—he who is to read the Gospel; he retains the dalmatic.

The Gospel.

1219. If the Ordination Mass is sung with full ceremonies, the newly-ordained deacon goes to the altar, accompanied by the deacon of the Mass, and goes through all the proper ceremonies of asking the bishop's blessing, &c.; after the Gospel he retires with the other new deacons. But if the full ceremonial is not used, the new deacon reads the gospel without saying *Cleanse my heart*, &c., or asking the blessing; he simply reads the Gospel, while the Bishop does so quietly at the altar.

The Ordination of Priests.

1220. Those to be given priest's orders come to kneel in a semi-circle before the bishop after the Gospel, and the bishop reads the Charge to them; during the Promises he takes the senior ordinand's hands between his own. The Bishop then kneels unmitred and intones the *Veni Creator*; all except the ordinands rise after the first verse. The Bishop stands unmitred and facing the altar for the prayer (in the 1928 Book, the

preface) which follows; then he sits mitred, all other priests present, putting on stoles, come to stand around him. Each ordinand comes in turn to kneel before the Bishop who lays his hands on his head, saying *Receive the Holy Ghost*, &c.; the other priests come in turn to lay their hands on the ordinand's head, but saying nothing. Then the Bishop crosses the stole before the new priest's breast, and clothes him with the chasuble, which should be fastened up behind: he then gives to each the Bible, and the chalice and paten, at least to touch. The Mass then proceeds with the Nicene Creed.

The Conclusion of the Mass.

1221. The newly-ordained priests are directed to "remain in the same place where Hands were laid upon them" *i.e.* in a semi-circle before the altar—"until such time as they have received the Communion." Kneeling there they concelebrate with the Bishop. They say with him, but of course in a low voice, the Prayer for the Church, and the Prayer of Consecration, without making any of the manual acts; as they are concelebrants they do not join in the general Confession.

1222. After the Communion (and Ablutions) the chasubles of the newly-ordained priests are let down at the back, and the Bishop charges them to learn carefully how to celebrate Mass. The Mass is then concluded in the ordinary manner, the new priests reciting the last Gospel to themselves simultaneously with the Bishop.

1223. It is required that all those who are ordained priest or deacon shall receive Holy Communion in the Mass of their Ordination.

BLESSINGS.

1224. A blessing may be defined as an action performed in the name of the Church by a duly accredited minister, with the object either of dedicating some person or thing to the service of God, or of invoking the Divine favour upon some person or thing.

Blessings therefore are of two kinds. The first, known as *constitutive* blessings, have as their purpose the dedication to the service of God in the narrower sense of those words. Examples of such are the blessing of an abbot, the consecration of a church, or of a chalice. Such blessings render the person or thing blessed perpetually sacred, and it would be sacrilege to turn such to secular use however good in itself that use might be; therefore this blessing cannot be repeated, unless indeed that which was blessed has suffered desecration. The more solemn of these constitutive blessings are called consecrations, and many are reserved for bishops to perform.

The second class of blessings are called *invocative*: their object is to call down God's favour or protection upon the person or thing blessed. They do not render that sacred, and therefore such a blessing may be repeated as often as desired. Examples of invocative blessings are the blessings of houses, that of the wedding ring, and the familiar blessing of the people at the close of service.

Some writers speak also of *intermediate* blessings; these are the blessings of holy water, of candles, ashes, and palms on Candlemas, Ash Wednesday, and Palm Sunday. They do indeed render that which is so blessed sacred, but there is this difference, in that the blessing is given to them not for the express purpose of rendering them sacred, but that they may be the means of bringing grace to those who use them. Others however would class all these as constitutive blessings.

RESERVED BLESSINGS.

1225. Not every blessing may be given by any priest; certain may only be given by bishops; others only with the express consent of the bishop.

The following blessings are reserved for Bishops:

- (1) The consecration of churches, chapels, altars, and cemeteries;
- (2) the consecration of chalices and patens;
- (3) the blessing of the holy oils.*

The following blessings, theoretically reserved for the bishops, may nevertheless be delegated to a priest to perform:

- (1) The blessing (no. 13), as opposed to the consecration, of a new church, chapel, or cemetery;
- (2) the reconciliation of a desecrated church;
- (3) the laying of the foundation-stone of a church;
- (4) the blessing of a school-house.

While only a bishop may bless a chalice or paten, a priest may always bless a ciborium or pyx.

The solemn and public blessing of a cross or statue is reserved for the bishop who however may delegate the duty as noted above (no. 1225); but a priest may always bless crosses or images privately.

1226. In each parish the following blessings may only be properly given by the parish priest or a priest to whom he has delegated the right:

- (1) The nuptial blessing in the marriage service;
- (2) the blessing of the water in the font;
- (3) the blessing of houses in the parish, sometimes done each Easter-eve.

* Dr. Dearmer however (Parson's Handbook) holds that in case of necessity a priest may bless the holy oils.

The point of these reservations lies in the fact that the administration of the sacraments of Baptism and Matrimony is the prerogative of the Parish Priest; though of course he may delegate the right to another priest: hence the blessings intimately connected with these rites are held to be reserved to the Parish Priest, or a priest to whom he has given permission.

THE RITE.

1227. Certain familiar blessings, namely those of candles at Candlemas, ashes on Ash Wednesday,* and palms on Palm Sunday, always take place before the principal Mass of the day, and form in fact one ceremony with it. The same properly applies to the consecration of a church; the modern custom of performing this ceremony in the afternoon and leaving the first Mass in the new church until the following morning, though doubtless convenient for certain members of a congregation, in fact splits a ceremony that should be indivisible.

The blessings mentioned above have their own rite which should be followed. The priest who officiates must be the same as the priest who will celebrate the following Mass; but if the bishop of the diocese preside, he performs the blessing, while a priest may celebrate the Mass. The officiant in all cases, be he bishop or priest, wears amice, alb, girdle, with stole and cope that in all three cases are purple in colour.

1228. Certain other blessings have a special form, and this, when given, should be followed. But for simple blessings the following is the order. The priest wears surplice and stole, the colour of which is purple if the form of blessing contains an exorcism; if it does not, then the colour is that of the day—or of the season if it is thought unnecessary to have regard to occurrent minor saints' days. If the blessing, however, takes place immediately before Mass—for example during a Procession—then the officiant at the blessing must be the celebrant of the Mass (or the bishop of the diocese); he would wear his vestments with stole and cope of the colour of the Mass which will follow.

Standing bare-headed before the object to be blessed the priest (unless of course some special form is provided) begins:

V. Our help is in the Name of the Lord.

R. Who hath made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

He then says *Let us pray*, followed by the appropriate collect. At the words *bless* or *sanctify* he makes

the sign of the cross over the object, the little finger of the right hand being towards it: the actual places where this sign is to be made are usually noted in the text of the prayer. At the end he thrice sprinkles the object with holy water, but incense is not used unless the rubrics for that particular blessing specifically require it.

THE BLESSING OF THE PEOPLE.

1229. The familiar blessing of the congregation at the close of service would seem to be a formal act only when given by a bishop. It will be noted that the Prayer Book forms of Matins and Evensong have no such termination: and in mediæval times the blessing at the close of Mass was not an integral part of the rite, though probably it was usually given; indeed, the giving of a verbal blessing after Communion must inevitably be in the nature of an anti-climax.

The Bishop's blessing then at the end of service is a formal and, one might say, ceremonial action; a priest's blessing on the other hand is an informal one. For this reason, while a bishop sings a blessing on a note, and the *Amen* to it is likewise sung, a priest should never monotone a blessing nor should the *Amen* be sung.

The blessing at the end of Mass given by a priest-celebrant is done in this manner. Still facing the altar and bowing slightly over it he says the first part *The peace of God . . . our Lord*. He then kisses the altar and begins the second half of the formula *And the blessing of God almighty*. He bows to the cross at the word *God*, and then at once turns round and, facing the people, continues *The Father, the Son, and the Holy Ghost*, &c. While saying these words he makes with his right hand the sign of the cross over the people—he lifts his hand to the level of his face, and then lowers it in a straight line; then he makes a transverse line form left to right, cutting the first about half way down, each line being about twelve inches long. It needs to be noted that he must not lift his right hand higher than the level of his eyes, and that meanwhile the left hand rests on his breast: it is incorrect for this hand to touch the altar during the blessing: he says the whole of this formula without singing. A priest always gives the blessing bare-headed.

1230. The blessing is given at the end of other services in like manner, though the Eucharistic form is usually not used. Either the second half of the form given at Mass *The Blessing of God Almighty*, &c., might be used, or the simple form *God the Father, God the Son, and God the Holy Ghost bless, preserve and keep you now and for ever*. The sign of the cross is made over the people at the names of the Persons of the Blessed Trinity, whatever form is used: if these words do not occur in

* For a slight concession on Ash Wednesday, see no. 821.

the form, as when the Aaronic blessing is used, the sign of the cross may be made, at the word *bless*.

When the blessing is given, all those over whom it is made make the sign of the cross on themselves.

The Bishop's blessing.

1231. Any bishop, when giving the blessing, does so in a special pontifical manner. The bishop sings the whole form, including the preliminary versicles, on a note with inflections, and the responses and *Amen* at the end are likewise sung. The form is as follows:—

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Blessed be the name of the Lord.

R. Henceforth, world without end.

The Blessing of God almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you, always.
R. Amen.

The blessing is so given at the end of Mass, except that then presumably the first paragraph *The peace of God, &c.*, would be added.

1232. Any bishop, when himself celebrating Mass, gives the blessing from the altar in the ordinary manner. But the Bishop of the diocese, when he has presided at the throne, gives the blessing from that place without going to the altar.

A bishop other than the bishop of the diocese (or the archbishop of the province), who has not himself celebrated or officiated at the service, should properly not give the blessing at the end: he is not "the bishop" as referred to in the rubric, nor is he technically "present" at the service. But in actual fact a suffragan, assistant, or visiting bishop is often, though incorrectly, asked to give the blessing in such circumstances.

1233. A bishop when not in cope or chasuble (with mitre) but in choir habit (no. 202) wears his biretta when giving the blessing.

A Bishop, when in cope or chasuble, receives the mitre before beginning the blessing, except at the end of Mass if the ablutions have not been taken, that is, if the Blessed Sacrament remains on the altar; an archbishop in his province does not wear the mitre at the blessing out of respect for the archiepiscopal cross which is being held before him.

He begins the versicles without turning to the people; he bows slightly to the cross at the word *God* in the formula, and then, taking the crosier into his left hand if he is the bishop of the diocese, turns round. He makes three signs of the cross over

those he blesses, the first somewhat to his left as he says *the Father*, the second straight ahead as he says *the Son*, and the third to his right at the words *the Holy Ghost*.

1234. An archbishop does not hold his archiepiscopal cross in his own hand when giving the blessing as if it were a crosier; it is held before him by his chaplain kneeling on the lowest step before the midst of the altar; he does not wear the mitre, but within his own diocese he uses the crosier in exactly the ordinary manner in addition to the cross.

The blessing given by a deacon.

1235. The ordinary, and indeed generally understood, rule is that only a bishop or a priest, but not a deacon, has the power to bless. The only exception to this rule seems to be that when, in exceptional circumstances, a deacon gives Communion from the reserved Sacrament to the sick he gives the blessing at the end as would a priest: the reason for this concession is not very obvious.

It may be asked whether the blessing of the paschal candle on Easter eve is not a blessing performed by a deacon. In fact it is not: the *Exsultet* is not a form of blessing of the candle; that is blessed in the prayer now said to bless the grains of incense, but originally the candle itself (no. 895).

MINOR BLESSINGS.

1236. The form *The Grace of our Lord Jesus Christ, &c.*, (usually known as "the Grace") is set by the Prayer Book to conclude the prayers which follow and conclude the Offices of Matins and Evensong; it is often also used to conclude any form of non-liturgical prayers. Anyone, whether or not he is in Holy Orders, may use this form without restriction.

The Salutation.

1237. The familiar versicle *The Lord be with you*, with its response *And with thy spirit* is known by this name. Its general use appears to be a form introducing a new section of a service, as if the priest and people would at each such point assure each other of their mutual co-operation; it is so used at the beginning of each section of the Mass. Outside this service, its use is generally to introduce the Collect of the day; it is so used at Matins and Evensong, though the dislocation of the section of these services before the collects hides this fact. It is sometimes also used before other prayers and forms of blessing.

1238. Only a bishop, priest or deacon may use the form *The Lord be with you*. Others who officiate, when reading a service, replace this form by *Lord, hear our prayer*. *R. And*

let our cry come unto thee; though of course this versicle and response is not repeated if it has come immediately before the Salutation.

At Mass, except before the Gospel, the priest goes to the centre of the altar to say this versicle, first kissing the altar and turning to the people; as he says the verse he extends and at once rejoins his hands. At other times he does not go to the centre of the altar, nor turn to the people nor extend his hands: it will be seen from this that he only turns to the people at the centre of the altar.

THE STATIONS OF THE CROSS.

1239. The Stations of the Cross are in their purpose very similar to the Christmas Crib. For as the latter is erected in order that the faithful may at Christmastide visit in spirit the holy places of Bethlehem, so the Stations of the Cross are set up in order that they may both in Passiontide and indeed at all seasons follow the footsteps of the Master along the *Via Dolorosa*.

1240. The Stations consist essentially of fourteen places at which meditation may be made of fourteen incidents of the Passion, and marked by that number of small wooden crosses, beneath which is usually, though not necessarily, hung a picture representing the incident. Usually the series begins at the east end of the north aisle, and goes by the west end to the east end of the south aisle.

The Stations of the Cross may be erected not only in churches, but also in cloisters and similar surroundings, and even in private houses (though not, as a matter of reverence, in bedrooms or kitchens), or out of doors, always provided that they are properly protected from injury by animals or wanton molestation or desecration.

1241. In the course of time fourteen well-known incidents have come to be recognised as forming the "Stations." Criticism of the choice has sometimes been made on the ground that they include four—the three traditional falls and the legend of Saint Veronica—which are not scriptural. This criticism might have had some validity had it been made when this devotion was first introduced into our churches; but it is not very reasonable to suggest that, now that the series of stations and the devotion based upon them has been to a considerable extent stabilised among us, they should be altered, even by mere omission.

1242. It will have been seen from what has already been said that the Stations of the Cross are erected, not as decorations, but as aids to devotion. For this reason, they are not veiled as other pictures are, in Passiontide.

THE DEVOTION.

1243. The Devotion of the Stations of the Cross may be made by individual worshippers: in this case all that is required is that they should pass from station to station meditating at each upon the event there commemorated. Again, groups of adults or children may, with the consent of course of the parish priest, make the devotion corporately, in which case any simple form of prayer or meditation may be used.

1244. But very often the Stations of the Cross are made into a public service, conducted by a priest, and attended by the congregation, and a form has come into use in such circumstances. This devotion is frequently made during Lent and Passiontide, but it may be held at any time of the year.

An essential part of the devotion is movement—that the faithful should as it were walk along the road to Calvary. Therefore it is desirable that the congregation should follow the priest from station to station round the church; or, if this is impossible, at least change their position each time and face towards the station at which the meditation is being made.

1245. The priest who conducts the Stations wears a surplice and, by custom, a purple stole; sometimes a cope is worn: he is usually attended by a crucifer carrying the processional cross, and two servers holding processional lights.

Kneeling before the altar the priest reads the opening prayers, and then, rising, goes with his servers at once to the first station. He announces the title of the Station saying for example *The first Station. Jesus is condemned to death;* and then at once adds *We adore thee, O Christ and we bless thee;* whereupon all (except the crucifer and acolytes) genuflect and respond *Because by thy Holy Cross thou hast redeemed the world.* All rise, and the priest says a short meditation on the Station, adding an act of contrition; all then recite the Lord's Prayer, the Hail Mary and the verse *Glory be to the Father, &c.* (which, however, is omitted on the last three days of Holy Week); then follows the verse *Have mercy upon us, O Lord,* to which is responded *Have mercy upon us,* and lastly *May the souls of the faithful, &c.*

Between each station it is usual to sing a verse of a suitable hymn. The *Stabat Mater* is very appropriate, but becomes monotonous if the devotion is held regularly, as is often the case during Lent; it might well be varied by, for example, the metrical litanies of the passion, or of penitence.

After the last station the priest and his servers return to the altar. Here is said the antiphon *Christ for us became obedient, &c.*; the first Good Friday collect is said, and the priest dismisses the people with a form of blessing.

1246. It is necessary in practice to take care that neither the meditations nor the singing are over-long; for the service can easily become tedious if attention is not given to this. It is generally wise to ensure that the whole service does not exceed forty minutes.

CHAPTER X.

RESERVATION OF THE BLESSED SACRAMENT.

THE PURPOSE.

1247. The proper time and place for the giving and receiving of Holy Communion is in church, in the Communion Office, at the point indicated in the rubric. This, and this alone, is the normal, and every other method, such as, for example, are to be described in this chapter, are extraordinary means to meet abnormal cases.

Such cases fall into two general classes; first, the sick, that is to say those who through bodily infirmity are not able to come to church to receive the Sacrament; and second, those whose daily occupation forbids them coming to church at times of Mass.

1248. The provision made by the Prayer Book of 1662 to meet the first class is that of a celebration of Mass in the sick person's house (not necessarily bedroom). This practice is open to many objections. Often the sick person is in no state to stand a service of this length; and very frequently the difficulties of celebrating with due reverence are exceedingly great.

It may be said that all that is necessary to meet the needs of the second class of persons is a multiplication of Masses. But this is not by any means always a practical solution. It is not good for a priest to celebrate several times in a single day, as would often be necessary—even if he were physically capable of doing so.

The Church therefore makes provision for the giving of Holy Communion outside the celebration of Mass to those who for sufficient reason are unable to attend that service.

"EXTENDED COMMUNION".

1249. One method which is sometimes adopted is that often known as "Extended Communion." The priest, at the time of Communion in church, sets aside sufficient of the consecrated Species to communicate the absent; and at the suitable time carries It to them in their homes.

1250. The method of so doing is this. After the Communion of the people, and before consuming the Hosts and Wine that is left, he takes sufficient of the Hosts and places them in a small pyx: if he is to give Communion by intinction (no. 1255), he will first dip them very slightly in the Chalice; but if there are to be more than one Host so to be set aside, he will need to exercise the greatest care lest they adhere to one another. If he must set aside the Species of Wine in that form (which is in practice very undesirable), he must place it in a vessel of glass and not metal, with an air-tight stopper.

The Sacred Elements so set apart must be left on the altar resting on the corporal. Every time, during the remainder of the service, that the priest comes to or leaves the centre of the altar he must genuflect; when he gives the blessing he must not turn his back on the Blessed Sacrament, nor, in turning to the Last Gospel, must he complete the circle.

1251. It is wise, if possible, for the priest to lock away the Sacred Elements in a tabernacle or aumbry during the time between the close of the Mass and his taking Them to the sick; if this is impossible, care will need to be taken that there is a watcher the whole time to guard against acts of irreverence.

1252. The method of carrying the Blessed Sacrament to the sick, and the service in the sick man's chamber, is exactly the same as with Communion from the Reserved Sacrament (no. 1269ff).

PERPETUAL RESERVATION.

1253. "Extended Communion" implies that the priest who is to give Communion to the sick person will have notice before he celebrates Masses. This method therefore makes no provision for communicating the sick, or anyone else, in emergencies. Thus if a person is suddenly taken seriously ill, or suffers a serious accident, he must be communicated at a special sick Celebration; and this, under the circumstances will very often not be possible owing to the sick person's condition; and in any case it is only desirable that a priest should not, if at all possible, be called upon to celebrate at a moment's notice without any preparation.

To meet these very real difficulties the Blessed Sacrament is reserved: that is to say, a sufficient portion of the consecrated Species is set aside and kept under conditions of due reverence in order that any one unable for satisfactory reason to receive Communion at the time of Mass may do so without the necessity for a special Mass.

1254. In practice the Blessed Sacrament to be reserved is set aside under the Species of Bread alone. The reason for this is

purely practical. Those who so reserve in one kind have no intention of suggesting that this should be the normal practice, as it is in the Roman Communion, nor is it meant as a first step in introducing this custom in our Communion at Mass. It is simply a practical concession to the fact that it is not generally possible to reserve the Species of Wine with reverence. To do so would require the use of a glass pyx with a completely air-tight cap: nor is it, usually at least, possible to carry It in this form without very grave danger of spilling; one may think, for example, of carrying the reserved Sacrament in a jolting car, or over lengthy distances in the country.

1255. To meet this difficulty some have proposed the use of the practice of "Intinction"—of slightly dipping the Host into the Chalice. But many priests have found that this is not possible without the danger of the Hosts so intincted adhering to one another or curling up; and doubts have been expressed as to whether this is in fact Communion under both Species.

It must be remembered that the Church teaches the doctrine of Concomitance—the teaching, that is to say, that the virtue of the Sacrament is complete in either Kind, and that, therefore, a Communion in one Kind is a perfectly valid Communion, and that no blessing is lost through the fact that one Kind only is actually received.

THE METHOD OF RESERVATION.

1256. The method of Reservation is this. A number of Particles, consecrated in the ordinary manner at Mass, are not consumed, as would ordinarily be the case, after the Communion in Church, but are set aside in a place of reverence and safety. They are placed in a pyx, a vessel resembling a small chalice with a cover or lid surmounted by a cross for a handle; the bottom of the pyx inside is slightly convex to facilitate the handling of the Hosts. This pyx is covered with a white silk veil while in use.

The number of Particles so to be reserved will depend on circumstances, but should never be less than about five; in places where Communion from the Reserved Sacrament is not very often called for, ten would be a suitable number.

1257. This pyx is not used for taking the Sacrament out of church. For this another shape is used, somewhat resembling a double-cased watch, into which the Hosts can better be placed for carrying. This the priest places in a small white silk bag or burse which he hangs round his neck and fastens securely to avoid jolting.

CHURCHES OF RESERVATION.

1258. The Blessed Sacrament may be permanently reserved in Cathedrals, parish churches and quasi-parish

churches—*i.e.*, churches to which a cure of souls is attached—and in semi-public chapels, which are regarded as the parish churches of the community or society to which they belong. It may not be reserved in chapels-of-ease or churches to which no cure of souls is attached without the Bishop's leave; this might be given where such a church serves a separate district, or when the Blessed Sacrament could not be obtained reasonably quickly from the parish church in an emergency. The Bishop may also, if he thinks fit give permission for Reservation in other places; for example, if the parish priest were compelled to live at a great distance from his church, he might be given permission to reserve in his own house: but if he were to do that, he would need to do so in a room specially set apart for this purpose, and furnished as an oratory.

The Blessed Sacrament when reserved must be kept in a place where It will be secure from fire, theft, and wanton molestation. The usual, and indeed most satisfactory, method is to reserve It in a small steel safe, which if placed on the centre of the altar (so that the altar cross would stand upon it or immediately behind it) is called a tabernacle; if it is inserted into a wall of the sanctuary (usually the north wall), then it is known as an aumbry: a tabernacle is the more convenient for practical use, as the celebrant has not to leave the altar when renewing the sacred Species, and indeed by its position emphasises the intimate connection between Reservation and Communion.

1260. Wherever it may be placed, the tabernacle or aumbry is lined inside with cedar-wood, and this lining is itself covered with white silk; a curtain to hang inside the door is usual, but not apparently of obligation. A small corporal or an inverted pall on which the pyx may stand, is placed inside. Outside, a veil, called the *conopaeum*, covers the whole tabernacle on all sides; but in the case of an aumbry (and also of a tabernacle forming part of a gradine) a veil hanging before the door must suffice. This *conopaeum* or veil is of the colour of the day, purple however being used on All Souls' Day and at Requiems, for black is never so used in connection with the Reserved Sacrament; but the use of a white veil at all times is permissible. The use of the veil is of strict obligation and must never be dispensed with, even though the tabernacle is most magnificent; indeed, it is the drawn veil which is the real mark of the Presence.

THE LIGHT.

1261. A light must always burn before the Reserved Sacrament. This is to be a light of olive oil; though if this cannot be obtained, any other vegetable oil will suffice. Usually the container is of clear, uncoloured glass; and it is this custom

which has given rise to the common understanding that the white light denoted the Reserved Sacrament. This light burns wherever the Blessed Sacrament may be, and is extinguished if It is removed.

There is no prescription as to the exact location of this light; it may hang from the roof; or it may be placed on a bracket near by; indeed, it may be placed in any convenient spot, always provided that it is sufficiently near to the tabernacle or aumbry to indicate its whereabouts.

OTHER REQUIREMENTS.

1262. It is necessary that there should be kept close to the tabernacle or aumbry a small vessel filled with clean water, together with a purificator. The priest, after touching the Blessed Sacrament, dips his fingers in this water and dries them on the purificator, so that no fragment of the Blessed Sacrament, however small, may adhere to his fingers.

A corporal also, in a white burse, should be kept at hand.

ADDITIONAL TABERNACLES.

1263. A second tabernacle is useful; for sometimes reverence will demand that the Blessed Sacrament should be removed from Its usual place of keeping, as for example, when that place requires to be cleaned. Moreover, if that place is on or near the high altar, such removal may be necessary at times on other grounds; It should be so moved to another place during a funeral or other Office of the Dead; and also when the Bishop is present.

1264. The Blessed Sacrament reserved for the sick is removed out of the church to some place to which the public have not access over Good Friday. It is taken away at the close of the Mass on Maundy Thursday (or in the evening, no. 875) and is brought back at the close of the Mass on Easter Eve. The usual rules regarding reverence, including the *conopaeum* and light, apply to this temporary place or Reservation.

PROHIBITIONS.

1265. It is forbidden to keep anything in the tabernacle or aumbry except the Reserved Sacrament in Its ciborium or pyx, or a pyx or chalice which has contained the Blessed Sacrament and is awaiting purification at a forthcoming Mass.

Nothing may be placed on the tabernacle except the altar cross, should this require to stand on it; nor may anything whatever, even the perpetual light or a vase of flowers, be placed in front of it. But this does not forbid the centre altar card (no. 90) being placed against it during the time of Mass.

THE RENEWAL OF THE SACRED SPECIES.

1266. The Particles which are reserved must be renewed at intervals which it is generally accepted should not be longer than eight days. The method of doing so is as follows.

1267. At the Offertory of the Mass at which this is to be done, the celebrant takes sufficient Hosts for Reservation as well as for the Communion; these he consecrates in the usual manner. After the Communion of the people, he unlocks and opens the tabernacle, genuflects, and takes out the pyx, which he places on the corporal. He removes the lid, genuflects again, and consumes the Hosts therein. Having done this, he carefully purifies the pyx, passing his forefinger round it so as to let any crumbs fall into the chalice; he then places in it the newly-consecrated Hosts, covers the pyx with its lid and veil, places it in the tabernacle, genuflects, and locks the tabernacle. He then continues the Mass as usual.

If there is a second pyx, its use will facilitate the renewal. The new Hosts are consecrated in this pyx; the other pyx is taken from the tabernacle as above, the second, with the fresh Hosts, is at once placed in the tabernacle, which is then at once locked; the original Hosts are consumed and the pyx purified in the usual manner as with a ciborium (no. 79).

1268. It is often convenient, when so renewing the sacred Species, to give the Hosts from the tabernacle in Communion to the people. When this is to be done, the pyx is taken from the tabernacle after the Communion of the priest; he gives these Hosts (and not those consecrated at this Mass) to the people, consuming in the usual manner any that remain; all the rest is as above. But it must be noted that it is not possible to give in Communion Hosts which have been intincted; for, if intinction has any meaning at all, this would be in effect communicating the people with the chalice twice over.

THE METHOD OF TAKING THE BLESSED SACRAMENT TO THE SICK.

1269. Whether the priest will make use of the Reserved Sacrament or will employ "extended communion", the general method of taking It to the sick is the same.

The priest vests in surplice and white stole (unless indeed he has to go through the street in ordinary clothes without vestments), and hangs round his neck the small bag used to hold the pyx. He goes to the altar of reservation on which, properly, two candles have been lighted, and from which the dust-cover has been removed. He genuflects, goes up to the altar, and spreads the corporal. He opens the tabernacle, genuflects, and takes out the pyx or ciborium, placing it on the corporal. He

takes off the lid, again genuflects, and takes the necessary number of Hosts, placing them in his small carrying pyx, which also is on the corporal. He replaces the pyx or ciborium in the tabernacle, genuflects, and locks it. At once he dips his fingers in the vessel of water which is at hand and dries them, genuflects, and places the small pyx in the bag which hangs round his neck. Without again genuflecting he at once goes away to the sick person's house.

1270. Strictly, he should go to the sick person vested in surplice and white stole, with the pyx in the bag round his neck, and covered by a humeral veil. But this is only in practice possible within the confines of religious houses. Sometimes it will be necessary for him to go in ordinary outdoor dress, vesting after arriving at the sick man's house. But often it will be possible for him to go vested in surplice and stole, covered entirely by a cloak or overcoat. He should if possible go bare-headed; but if he must have some head-covering, it should be an ordinary outdoor hat and not a biretta.

THE COMMUNION OF THE SICK IN THEIR HOUSES.

1271. Arrived at the sick person's house, he enters with the usual salutation *Peace be to this house, and to all who dwell in it*. He should have arranged, if possible, to be able to go at once to the sick man's chamber without knocking or waiting for the door to be opened. In the sick man's room should have been prepared a firm table covered with a white cloth, on which are a cross and two lighted candles, and also flowers if desired. There should be at hand a small vessel of water for the ablution of the priest's fingers; there will also be needed a small corporal and a purificator, which the priest may well bring with him in a burse.

1272. In the room, the priest spreads the corporal, and places the Blessed Sacrament on it. He genuflects, and then, if necessary vests in his surplice and stole. He will then give the sick person an opportunity of making his confession, unless of course he has very recently done so; for this the priest will need a purple stole; it is therefore convenient for him to have a single stole white on one side and purple on the other. During the confession, of course, it will be necessary for any friends or relatives to leave the room. When it is ended they will return, and the priest will change his purple stole for one of white.

1273. If the sick man does not make his confession now, the priest will begin the service with the General Confession said either by the sick man, or by one of the bystanders—or even the priest himself—in the sick man's name; at the end the priest genuflects to the Blessed Sacrament and turns to the sick

man, without turning his back on the Blessed Sacrament, to give the Absolution. He then turns back, opens the pyx, and genuflects. He takes a Particle from the pyx in his right hand, and the pyx itself in his left, and, holding the Particle over the pyx says *Behold the Lamb of God, &c.*, and then, thrice, *Lord, I am not worthy, &c.*, as at the Communion at Mass, and then communicates the sick person. Many authorities consider that others beside the sick man should not be communicated at this time, as the privilege of Communion in one's house is solely on account of inability through sickness to go to church; but if, following the rubric of the Prayer Book, others do so communicate, the sick man should receive last. Having communicated all who are to receive, the priest returns to the table and places the pyx thereon, genuflecting if any Particles remain therein, and washes his fingers in the vessel of water, drying them on the purificator.

He then goes to the form of thanksgiving. The latin books provide for him to say the antiphon *O sacred banquet, &c.*, the verse *Thou gavest them bread from heaven*, with the response *Containing in itself all sweetness*, and the Collect for Corpus Christi. The 1928 Book required that the Lord's Prayer should be said at this point, with or without other prayers, and this is certainly simpler for the sick man to join in: in any case the ordinary Prayer of Thanksgiving is usually too long for a Sick Communion. After the prayer the priest gives the blessing; if no Particles remain in the pyx he gives it in the usual form of words; but if some Particles do remain—as would be the case if he had other Sick Communions to follow—he gives the blessing by making the sign of the cross over the sick man with the pyx held in his hand, and without any form of words.

Having given the blessing, he goes on his way; if he is not now carrying the Blessed Sacrament he may unvest before leaving the house.

1274. If the priest cannot satisfactorily purify the pyx with his finger after the last Communion, he must, on returning to church, place it in the tabernacle or aumbry, and cleanse it at the ablutions of a subsequent Mass.

1275. Many may feel that the service described above is somewhat short in cases where the communicant is not seriously ill. There would be no objection in such circumstances if the priest were to add certain parts of the Mass,—for example, Collect, Epistle, and Gospel; but he should most carefully avoid those parts connected with a consecration, namely, the Offertory, Preface and Prayer of Consecration. On the other hand, if the sick person was *in extremis*, he might properly curtail even the short Office described, reducing it, if need so urged, to the simple act of Administration.

HOLY COMMUNION IN CHURCH FROM THE RESERVED SACRAMENT.

1276. It is permissible to give Communion in church from the Reserved Sacrament to any who are reasonably hindered from coming to Mass for that purpose. But it needs to be emphasised that those who so receive Communion do not fulfil the obligation of attending Mass on Sundays and principal festivals (no. 298).

1277. Plainly, Communion must be given in this manner from the altar at or near which the Blessed Sacrament is reserved. The dust-cover is removed, and two candles are lighted. The priest comes vested in surplice and stole of the colour of the day (purple on All Souls' Day); but a white stole is always permissible. He may be accompanied by a server; he brings with him the burse containing a corporal, and the key of the tabernacle. At the altar he genuflects, and then goes up and spreads the corporal. He then opens the tabernacle, takes out the ciborium, and places it on the corporal. Meanwhile the server, one of the communicants, or the priest himself in their name, says the General Confession. When this is ended, the priest genuflects and half turns to the people (so that he shall not turn his back on the Blessed Sacrament), and gives the Absolution. He turns back and genuflects; he may now say the Prayer of Humble Access. He then uncovers the ciborium, genuflects, takes a Host and turns with It to the people, saying, as at Mass, *Behold the Lamb of God, &c.*, and then, thrice, *Lord, I am not worthy, &c.* He gives Communion as at Mass.

When all have communicated, the priest returns to the altar, places the ciborium on the corporal and covers it; then replaces it in the tabernacle, genuflects, and closes the tabernacle; he at once washes his fingers, where he has touched the Blessed Sacrament, in the small vessel provided for this purpose. He then says the customary prayers of thanksgiving, gives the blessing, and then, after folding the corporal and replacing it in its burse, retires.

APPENDIX

BENEDICITE OMNIA OPERA IN A SHORTENED FORM.

O all ye Works of the Lord, bless ye the Lord: praise him and magnify him ever.

O ye Angels of the Lord, bless ye the Lord: O ye Heavens, bless ye the Lord.

O ye Waters that be above the firmament, bless ye the Lord: O all ye Powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: O ye Stars of Heaven, bless ye the Lord.

O ye Showers and Dew, bless ye the Lord: O ye Winds of God, bless ye the Lord.

O ye Fire and Heat, bless ye the Lord: O ye Winter and Summer, bless ye the Lord.

O ye Dews and Frosts, bless ye the Lord: O ye Frost and Cold, bless ye the Lord.

O ye Ice and Snow, bless ye the Lord: O ye Nights and Days, bless ye the Lord.

O ye Light and Darkness, bless ye the Lord: O ye Lightnings and Clouds, bless ye the Lord.

O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord: O all ye Green Things upon the Earth, bless ye the Lord.

O ye Wells, bless ye the Lord: O ye Seas and Floods, bless ye the Lord.

O ye Whales, and all that move in the waters, bless ye the Lord: O all ye Fowls of the air, bless ye the Lord.

O all ye Beasts and Cattle, bless ye the Lord: O ye Children of Men, bless ye the Lord.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: O ye servants of the Lord, bless ye the Lord.

O ye Spirits and Souls of the Righteous, bless ye the Lord: O ye holy and humble Men of heart, bless ye the Lord.

O Ananias, Azarias and Misael, bless ye the Lord: praise him, and magnify him for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise him, and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven: and worthy to be praised, and glorious, and exalted above all for ever.

Or, in place of the last two verses, following the Prayer Book, Glory be to the Father, &c., which, however, is not said when the two last verses, as given above, are used.

A GLOSSARY OF LITURGICAL TERMS

ABSOLUTION, a declaration of the forgiveness of sins.

ABSOLUTIONS OF THE DEAD, a short function, following a Requiem Mass or at a funeral, commending the departed soul or souls to God. (Absolutions here means "farewell").

ACOLYTE, one of the servers (q.v.) at liturgical functions, whose duty, among others, is to carry the portable lights.

ALLELUIA, (at Mass), the second of the two chants following the epistle, consisting of the word *alleluia* three times, with a verse.

ALLELUIA, GREAT, a longer form of *Alleluia* (q.v.), used in place of the Gradual in Eastertide.

AMBO, (pl. *ambones*), pulpit-like structures from which the epistle and gospel were (and sometimes still are) read.

ANAMNESIS, that part of the Canon (q.v.) which calls to mind the acts by which Christ brought about our redemption.

ANAPHORA, the specially eucharistic prayer, surrounding the words of Institution. (See "Canon").

ANTICIPATE, to observe some feast or occasion before its proper date.

ANTIPHON, a species of refrain sung after and in part before (on festivals entirely before) the psalms and canticles.

ANTHEM, (a) a musical setting of words, liturgical or otherwise, sung by the choir.

(b) another word for antiphon (q.v.).

AUMBRY, the receptacle, away from the altar, in which the Blessed Sacrament is reserved, or the holy oils kept.

BENEDICTION, (a) a blessing, (q.v.).

(b) a service held before the Reserved Sacrament, in which the officiant gives the blessing holding the Blessed Sacrament in his hands.

BINATION, the celebrating of Mass twice on one day by the same priest.

BLESSING, an act performed in the name of the Church by a duly authorised minister, designed either (a) to dedicate some person or thing to the service of God, or (b) to invoke God's goodness on some person or objects.

CANON (a person), a member of the Chapter of a cathedral or collegiate church.

CANON (a prayer), the liturgical prayer which surrounds the Words of Institution in the Mass; in fact, the prayer of Consecration (but usually understood to include the prayer of oblation or similar form said immediately following).

- CANON (a book), a book containing the unvarying parts of the Mass, used by bishops in place of altar cards when they celebrate.
- CANTOR, the singer who leads and precepts the liturgical chants; in fact, a liturgical soloist.
- CATAFALQUE, (a) an erection, usually resembling a covered coffin, used in the Absolutions of the Dead to represent the departed.
(b) a stand on which a coffin is placed.
- CATHEDRAL, the mother church of a diocese, in which the bishop has his permanent throne (*cathedra*).
- CEREMONY, LITURGICAL, a part of the official worship of the Church.
- CEREMONIAL, the external actions and gestures accompanying worship (as opposed to the words used).
- CHANCEL, that part of the church in which the clergy and choir have their seats; sometimes also used to include the sanctuary.
- CHAPEL, a place of worship designed for the use of certain persons or bodies of people only (*i.e.* not for the general public).
- CHAPTER, the governing body of a cathedral or collegiate church.
- CHOIR, (a) that part of a cathedral or collegiate church lying between the nave and the sanctuary, in which the canons and clergy have their stalls.
(b) those who sit in the chancel habited in cassock and surplice, (choir habit, q.v.).
(c) the singers.
- CHOIR HABIT, (or CHOIR DRESS), the proper dress for those sitting in choir (q.v.), *i.e.*, cassock and surplice.
- COLLECT, (a) a short prayer, set in a certain defined form.
(b) that prayer, as in (a), which is read before the epistle at Mass, and also in the Offices.
- COLLECT FOR THE DAY, that collect which is appointed for the Mass and Offices of a particular day, and is read first in the Mass and Offices of that day.
- COMMEMORATION, the mentioning of a lesser feast or observance in the services of a greater, usually by reading its collect after that of the greater day.
- COMMUNION, the anthem sung during (often in practice after) the giving of Holy Communion in the Mass.
- COMMUNION, HOLY, (a) the act of receiving the Blessed Sacrament.
(b) the service in which this takes place, *i.e.* the Mass (properly "The Order of Administration of . . . Holy Communion").
(c) the administration of the Blessed Sacrament outside the Mass.

- CONFESSION, GENERAL, (a) an acknowledgment of sin made by or on behalf of the whole congregation (as opposed to one made by an individual person on his own behalf).
(b) a sacramental confession covering the whole of one's life.
- CONOPAEUM, the tent-like veil covering the tabernacle when the Blessed Sacrament is reserved therein.
- CONCUR, two feasts are said to concur when they fall on successive days, so that the second Evensong of the one coincides with the first Evensong of the other.
- CONSECRATION, (a) the reciting of the Words of Institution over the Sacred Elements in the Mass.
(b) the solemn dedication of some person or thing to the service of God, an act often reserved to bishops (see "blessing").
- DEDICATION FESTIVAL, the festival commemorating the consecration of a church (*NOT* the name by which it is called), observed normally on the anniversary of the day of consecration.
- DIGNITARY, a priest who has precedence over the canons of the cathedral.
- DUPLICATION, the same as bination, q.v.
- EMBOLISM, a prayer taking up the thought of another prayer immediately preceding it.
- EPISTLE, the first of the lections in the Mass, so called because it is generally taken from the New Testament Epistles.
- EPISTLE SIDE, that side of the sanctuary and chancel on which the epistle is read, hence the right hand side as one looks towards the altar.
- EVENSONG, FIRST AND SECOND,—the first Evensong of a feast is that which is said or sung on the day before the actual festival day, and which is regarded as a service of the festival itself and not of the eve: the second Evensong is that which is said or sung on the evening of the festival day itself, so concluding the day's observances. For example, the first Evensong of Christmas Day is that on the evening of December 24th, and the second that on December 25th. The first Evensong is regarded liturgically as of greater importance than the second.
- EXTERNAL SOLEMNITY, the public and popular observances of a feast (*e.g.* the sung services, processions, &c.), as opposed to the strict liturgical recitation of the Offices and Mass of the feast.
- FALDSTOOL, a folding seat used by bishops.
- FARCING, the adding of unofficial words to a liturgical text.

FEAST, a festival, whether of greater or lesser importance and rank.

FERIA, the liturgical name for a weekday which is not a feast of any rank.

FOOTPACE, the platform before the altar, on which the celebrant of Mass stands: also called the *predella*.

FRACTION, the breaking of the consecrated Host in the Mass.

FRONTAL, the tapestry hanging before the altar.

GOSPEL, the second of the lections in the Mass, always taken from one of the four gospels.

GOSPEL SIDE, that side of the sanctuary and chancel on which the gospel is read, hence the left hand side as one looks towards the altar.

GREMIALE, a veil (properly of the colour of the day) spread over the knees of a bishop when he sits vested.

HEBDOMADARY, the priest appointed to officiate at the daily Offices (for the week, whence the name).

IN PLANO, an action is said to take place *in plano* when it is performed on the pavement of the sanctuary (and not, that is, on the steps or footpace).

LITURGICAL FUNCTION OR SERVICE, a service which forms part of the official worship of the Church and which therefore represents the devotion of the Church as a whole (and not, that is, of a local congregation or individual).

MASS, the Service of Holy Communion, the Eucharist.

- (1) Solemn Mass, a Mass celebrated with the assistance of deacon and subdeacon, incense, lights, and singing: this is the theoretical norm for celebrations of the Holy Mysteries. (See "Solemn").
- (2) High Mass, the term commonly used in England for Solemn Mass.
- (3) Low Mass, a Mass celebrated with the minimum of ceremonial—i.e., with one server only, and without incense, lights, or singing.
- (4) Sung Mass, (a) any Mass in which the celebrant, assistant ministers if present, and choir sing their parts of the service: (b) a Mass, sung as in (a), in which the celebrant has not the assistance of deacon and subdeacon.
- (5) Pontifical Mass, any Mass celebrated by a bishop in his capacity as such.
- (6) Public Mass, any Mass, whether solemn, sung or low, which is celebrated so that members of the public may carry out their religious duties.
- (7) Parish Mass, (a) the principal Mass, whether solemn, sung, or low, in parish churches on Sundays and "Holy Days

to be observed"; i.e., that Mass in parish churches which is celebrated to fulfil the requirements of Canon Law:

(b) that Mass which a parish priest celebrates on Sundays and certain other festivals with intention for his people:

(c) a sung Mass at a comparatively early hour on Sunday mornings at which the congregation generally communicate (as opposed to one at a later hour at which few, if any, communicate). N.B.—this is an entirely non-technical use of the term.

(8) Conventual Mass, that Mass in cathedrals, collegiate churches and houses of Religious, which forms, with the Divine Office, a part of their daily round of worship.

(9) Capitular Mass, the Conventual Mass of the Chapter of a cathedral or collegiate church.

(10) Private Mass, (a) any Mass, whether solemn, sung, or low, other than the conventual, capitular, or parish Mass (in the strict sense), i.e., any Mass other than those formally required by Canon law or statute.

(b) a Mass to which the general public is not invited. N.B.—this is an entirely non-technical use of the term, and is not the equivalent of "Solitary Mass", q.v.

(11) Solitary Mass, a Mass at which no one but the actual celebrant is present: such are entirely forbidden under all normal circumstances.

(12) Dry Mass (*Missa sicca*), a form of non-liturgical service, common in the Middle Ages, cast into the form of a Mass, omitting the Consecration and Communion. It survives at the present day only in the form of blessing of palms on Palm Sunday.

MASS OF THE PRESANCTIFIED, a form of Mass (though indeed the term "Mass" is not strictly applicable) celebrated on Good Friday only, in which there is no Consecration, and Communion is received from the Sacrament consecrated on a previous occasion.

MISSA CANTATA, a sung Mass: the term is usually employed to describe a sung Mass (without deacon and subdeacon) in which incense and portable lights are not used.

MINISTERS, SACRED, a collective term denoting the celebrant, deacon, and subdeacon of solemn Mass.

NARTHEX, the porch of the church, regarded as a place where certain liturgical functions take place.

OCCUR, two feasts or observances are said to occur when they both fall on the same day.

OCTAVE, the continuing observance of a major feast over a period of eight days.

OFFERTORY, (a) the anthem sung during the offering of the Sacred Elements on the altar at Mass:

(b) the act of offering the Sacred Elements—i.e., that part of the Mass in which this takes place.

(N.B.—The word "Offertory" cannot properly be used to denote a collection of money).

OFFICE, DIVINE, the daily worship of the Church apart from Mass; in the English Prayer Book consisting of Matins and Evensong.

OFFICE HYMN, a hymn sung during, and as a part of, the Divine Office.

ORDINARY (a person), one who has jurisdiction in religious matters over a certain territory or persons.

ORDINARY OF THE MASS, the unvarying parts of the Mass; often used, however, to denote the fixed parts apart from the Canon.

PARATUS, a person is described as *paratus* when in vestments as opposed to choir habit.

PATRON SAINT, that Saint (not a mystery or a Person of the God-head) whom a parish, city, diocese, guild, or nation, etc. (regarded as a body of people) has chosen for special honour, and to be as it were their representative in heaven.

PATRONAL FESTIVAL, the feast of the Patron Saint (not to be confused with the feast of title, q.v.).

PAVEMENT, the floor of the sanctuary, as opposed to the altar steps and footpace.

PAX-BREDE, a small disc used on certain occasions to convey the kiss of peace.

PECULIAR (a church), a church not under the jurisdiction of the bishop of the diocese in which it is geographically situated.

PISCINA, a drain leading to clean earth alone, into which liquids which have been used for sacred purposes may reverently be poured for disposal.

PONTIFICATE, a bishop is said to pontificate when he himself celebrates or officiates at a liturgical function in his capacity as a bishop and with appropriate ceremonial. When he similarly attends a service at which someone else actually officiates, he is said to "assist pontifically", and the service to be held *coram episcopo*.

POST-COMMUNION, the prayer said after the Communion in the Mass and before the dismissal; in the latin and Sarum rites it is of collect-form; in the rite of 1662 the Prayers of Oblation and Thanksgiving form alternative Post-Communions.

PREDELLA, the same as "footpace", q.v.

PRELATE, a cleric having jurisdiction in religious matters.

PROPER (OF THE MASS), the parts of the Mass which vary in each service, namely, the collect, epistle, and gospel (and to a lesser extent, preface), together with the Introit, Gradual with whatever follows or replaces it, Offertory sentence, and Communion sentence; and also the Secret and Post-Communion when varying forms of these are employed.

REQUIEM (MASS), a Mass celebrated with the special rite for the departed; so called from the first word of the Introit in the latin.

RELIGIOUS, one who has taken vows in a Religious Community.

RITE, (a) the forms of public worship used in certain places (e.g., "the Sarum rite"):

(b) the words and *essential* form of a service, as opposed to the ceremonial which may be attached (e.g., "the Rite of Ordination"):

(c) the comparative dignity accorded to a festival or observance (e.g., "double rite").

SANCTUARY, that part of the church immediately around an altar, i.e., inside the altar rails.

SECRET (PRAYER), the prayer, in collect form, which concludes the Offertory in the latin and Sarum rites; so called because it was (and is) said inaudibly to the people.

SEDILE (pl. *sedilia*), the seats for the celebrant, deacon, and sub-deacon of high Mass on the epistle side of the sanctuary.

SEQUENCE, a hymn sung after the Gradual and Alleluia in the Mass, i.e., between the epistle and gospel.

SERVER, an assistant in a non-clerical capacity in the ceremonial of the Church.

SOLEMN (OFFICE), an Office is said to be held solemnly when the whole of the normal rite and ceremonies are used, (as opposed to those occasions on which some part of the rite or ceremonial is omitted).

STALLS, the seats for the clergy (and others) in the chancel.

SUNDAY, ANTICIPATED, a Sunday whose services are required to be read on some day in the preceding week.

SUNDAY, POSTPONED, a Sunday whose services have been superseded by those of some greater festival, and whose Mass, therefore, is required to be read on the first available day in the following week.

TABERNACLE, the receptacle over the altar in which the Blessed Sacrament is reserved.

THURIFER, the server whose duty it is to see to the incense.

TITLE FEAST, the feast of that saint or mystery after which a church is named. (N.B.—this is not the same as the patronal festival).

TITULAR, the saint or mystery after which a church is named.

THRONE, the bishop's official seat in the cathedral (or corresponding temporary seat in other churches) situated on the gospel side of the sanctuary.

TRACT, a psalm (or part of a psalm) sung after the Gradual at Mass from Septuagesima until the end of Lent.

TRANSFERENCE, the postponing of the liturgical observance of some feast to a day later than its proper one.

INDEX

(The references are to paragraphs, not pages).

- Abstinence, 323.
 Ablutions, 433, 523ff, 776, 1274.
 Ablution vase, 84.
 Absolution, 1136.
 Absolutions of the Dead, 1177.
 Accidents at Mass, 613ff.
 Acolytes, 132, 1199, 1200.
 Advent, 307, 387, 544, 760ff.
Agnus Dei, 389, 433, 519.
 Alb, 215, 216, 219ff, 1196.
 All Saints' Day, 284 305 544 1022.
 All Souls' Day, 1023, 1125.
 Alleluia, 808, 815, 903.
Alleluia, (at Mass), 467, 809, 1217.
Alleluia, Great, 469, 907.
 Alms, 495.
 Altar, 18ff, 358, 606, 1269, 1277.
 Altar book, *see* Missal.
 Altar cards, 90ff.
 Altar cloths, 54ff, 877 890.
 Altar lights, 34ff, 861.
 Altar linen, 54ff, 68.
 Altar rails, 116.
 Altar steps, 27ff.
 Altar stone, 19, 607.
 Amice, 215, 216, 219ff.
 Anniversary, 563ff.
 Annunciation B.V.M., 284, 308, 544, 977.
 Antiphons, 665.
 Ascension, feast of, 284, 304, 306, 544, 545, 921ff.
 Ashes, blessing of, 820.
 Ash Wednesday, 279, 818, 1227.
 Assistant priest, 204, 381.
 Assistant deacons, 382, 1205.
 Assumption B.V.M., 284, 305, 544, 1006.
 Aubry, 154, 1147, 1259.
 Banns of Marriage, 1104.
 Baptism, 210, 901, 1063ff.
 Baptistry, 121, 901.
 Bells, 185ff, 900, 901.
Benedicite, 699, 735, 736.
Benedictus, 166, 701, 901.
Benedictus qui venit, 369, 433.
 Bination, 584, 603.
 Biretta, 237ff, 1167, 1270.
 Bishop, 92, 145, 202, 203, 394ff, 406ff, 1204, 1231.
 Black, 333, 339, 1157.
 Blessings, 166, 168, 727, 1224ff.
 Blessing at Mass, 433, 536, 727.
 Blessing of people, 727, 1229.
 Blessing of churches, 13.
 Bows, 143ff.
 Burse, 231, 233, 1277.
 Candles (acolytes'), 109ff, 1167, 1199.
 Candles (altar), 34ff, 42, 861, 1269, 1277.
 Candle, paschal, 96ff, 900, 901, 1157.
 Candlemas, *see* Purification B.V.M.
 Canon of Mass, 368, 510ff.
 Canon, episcopal, 255.
 Canticles, 693.
 Cantors, 203.
 Carpet, sanctuary, 99.
 Cassock, 194ff, 215.
 Catechumens, Mass of, 433.
 Celebrant, 123, 145, 212, 215, 363ff, 612, 621, 622, 1177, 1193 1195, 1205.
 Censer, 112.
 Censings, 178, 179, 180, 181.
 Cere cloth, 55.
 Chairs, 102.
 Chalice, 69, 71, 73, 75, 1220, 1225.
 Chalice veil, 230, 232.
 Chancel, 107, 117.
 Chapels, 3ff, 14, 1258.
 Chaplains, 203, 383, 1101, 1204.
 Chasuble, 215, 216, 217, 1211, 1220, 1222.
 Chasuble, folded, 227, 229, 762, 813.
 Choir, 138, 141, 385ff, 1077, 1177, 1200.
 Choir habit, 202.
 Christmas, 284, 304, 306, 544, 545, 774.
 Christmas Eve, 544, 770.
 Christmas, 2nd Sunday after, 796.
 Christ the King, feast of, 259, 1021.
Christus, 837, 838.
 Church, 1.
 Church, prayer for, 368, 496.
 Churching of women, 210, 1185.
 Churchwardens, 1203.
 Ciborium, 76ff, 79, 1225, 1277.
 Cincture, 198.
 Clergy, 123ff.
 do. funeral of, 1176.
 Collects, 433, 44, 453, 545, 715.
 Collect for purity, 368.

INDEX

Colours, 206, 218, 332ff, 342, 343.
 Commemorations, 330, 448, 717ff.
 Commination, 824.
 Committal, 1174.
 Communion antiphon, 433, 526.
 Communion, Holy, 166, 170, 433, 498ff, 521, 522, 592, 606, 607, 885, 1223, 1271, 1277.
 Communion, extended, 1249.
 Compline, 751.
 do. of dead, 759.
 Conception B.V.M., 271, 284, 305, 544, 955.
 Conclusion of Office, 722.
 Concurrence, 325, 328, 329.
 Confession, 1129ff.
 do. at Mass, 433, 437.
 do. seal of, 1140ff.
 Confirmation, 210, 1089ff.
 Congregation, 87, 391ff.
 Consecration (at Mass), 369, 433, 513.
 do. (of churches), 12, 16.
 Consecrations, 1224.
 Cope, 203ff, 381, 1167, 1196, 1222, 1228.
 Cope-bearers, 134, 1195.
 Corporal, 60ff, 68, 890, 1262, 1269, 1272, 1277.
Corpus Christi, 284, 303, 306, 544, 545, 944.
 Cotta, 200.
 Credence, 100.
 Crib, 782.
 Crosier, 251, 1101, 1156, 1204.
 Creed, apostles', 142, 166, 711, 1082.
 do. Nicene, 91, 142, 166, 275, 385, 389, 433, 481ff, 780.
 Cross, altar, 32, 830, 873, 889.
 do. archiepiscopal, 256.
 do. pectoral, 252.
 do. processional, 108, 1157, 1167, 1182, 1199.
 do. sign of, 165ff.
 do. Stations of, 830, 1239ff.
 Cruets, 82.
 Dalmatic, 226, 762, 773, 806, 827, 901, 1196, 1212.
 Deacon, 124, 372, 1235.
 Dedication festival, 15, 284, 305, 544, 1032, 1034.
 Dismissal, 433, 534.
 Dorsal, 25.
 Double feasts, 283, 287, 289, 292, 666.
 Duplication, *see* bination.
 Dust cover, 58.

Easter, 284, 302, 544, 902ff.
 Easter Eve, *see* Holy Saturday.
 Ember days, 324, 387, 933, 949, 1011, 1209.
 Elevations, 186, 514.
 Endings of collects, 445, 726.
 Epiphany, 284, 303, 306, 544, 545, 799ff.
 Epiphany eve, 798.
 Epiphanytide, 273, 804ff.
 Epistle, 433, 460ff.
 Epistle side, 26.
Et Incarnatus, 159, 385.
 Evensong, 40, 183, 202, 205, 211, 739, 746, 781, 1193.
Exultet, 844, 848, 849, 850, 896, 901.
 External Solemnity, 1055.
 Fair linen cloth, 57.
 Faldstool, 105, 1215.
 Fasting, 323.
 Fasting Communion, 580ff, 779.
 Ferias, 278.
 do. greater, 280.
 Festivals, 282ff.
 Flowers, 45ff.
 Font, 898, 928, 1064.
 Footpace, 28.
 Forbidden seasons, 1108.
 Frontal, 49ff.
 Frontlet, 52.
 Funerals, 203, 210, 562, 1155ff, 1166ff.
 Genuflections, 149ff.
 Girdle, 215, 216, 219ff.
Gloria in excelsis, 91, 142, 166, 275, 385, 389, 433, 530ff, 900, 901.
 Gloves (bishop's), 253.
 Godparents, 1084.
 Good Friday, 99, 100, 284, 844, 849, 851, 865, 882ff.
 Gospel, 167, 433, 472ff, 775, 828, 1219.
 Gospel, last, 433, 537ff, 772, 775, 812.
 Gospel side, 26.
 Gradine, 23.
 Gradual, 433, 465ff.
 Green, 333, 337.
 Hands, position of, 163.
 Holy Saturday, 284, 900, 901.
 Holy Water, 192ff.
 Holy Week, 279, 544, 834, 840ff, 859, 1125.
 Houses, private, 1248, 1271.
 Humble access, prayer of, 368, 369, 433.
 Humeral veil, 234ff, 1270,

Incense, 176ff, 1197.
 Incense boat, 112.
 Infants, funeral of, 108, 1181.
 Intention at Mass, 557, 595, 596.
 Interruptions at Mass, 609ff.
 Intinction, 1254.
 Introit, 433, 438.
 Introduction (at Mass), 433.
 do. (at Offices), 641.
 Invitatory, 650.
 Invocation, 166.
 John Baptist, St., 284, 305, 990, 991, 995.
 Joseph, St., 284, 544, 974.
 Kalendar, 257, 258, 260, 261, 742.
 King, prayer for, 443.
 Kiss of peace, 433, 520.
 Kneeling, 158, 385, 387, 392, 648, 725, 780, 911.
Kyrie eleison, 389, 433, 441, 900, 901.
 Lavabo dish, 83.
 Lavabo towel, 67.
 Lectern, 680.
 Lent, 338, 387, 532, 811ff.
 Lessons, 673ff.
 Licence (marriage), 1104.
 Lights (altar), 34ff, 44.
 do. (portable), 109ff, 171, 172.
 do. (before Blessed Sacrament), 1261.
 Linen (altar), 54ff, 68.
 Litany, 157, 899, 901, 913, 919, 1062, 1216.
 Lord's prayer, 368, 433, 710.
 Low Sunday, 905.
Magnificat, 166, 702, 900, 901.
 Maniple, 215, 216, 217, 223ff, 854.
 Mass, 7, 10, 38, 39, 182, 202, 205, 345ff, 420, 425, 432ff, 575, 1193, 1121.
 do. Capitular, 420.
 do. Conventual, 420.
 do. Dry, 430.
 do. First Easter, 900.
 do. High, 417.
 do. Low, 414.
 do. Midnight, 353, 429, 779.
 do. Nuptial, 426, 553, 1121ff.
 do. Parish, 419.
 do. Pontifical, 418.
 do. Private, 421.
 do. Requiem, 99, 100, 188, 427, 453, 555ff, 1164.

INDEX

do. Solitary, 423.
 do. Sung, 415, 416.
 do. Votive, 49, 361, 425, 541ff.
 Master of Ceremonies, 128ff, 375, 1200.
 Matins, 40, 183, 202, 205, 211, 627, 630ff, 741, 777, 872, 901.
 Maundy Thursday, 284, 872ff.
 Michael, St., 284, 544, 1014.
 Ministers, sacred, 125.
 Memorial services, 1184.
 Missal, 85ff.
 Missal desk, 89.
 Mistakes in Office, 744.
 Mitre, 244ff.
 Mourners, 1180.
 Narrator, 837, 838.
 Narthex, 122.
 Nave, 120.
 New fire, blessing of, 895, 901.
Nunc Dimittis, 166, 704, 1174.
 Nuptial blessing, 1117, 1122.
 Nuptial Mass, *see* Mass Nuptial.
 Oblation, prayer of, 433, 515.
 Obligation days of, 298.
 Obligation of Office, 635.
 Occurrence, 325ff.
 Octaves, 299ff.
 Offertory, 433, 491ff.
 Office, Divine, 626ff.
 do. ferial, 735.
 do. festal, 730.
 do. Sunday, 731.
 Office Hymn, 685ff.
 Officiant, 126, 633, 645.
 Oils, holy, 881, 1146ff.
 Ordination, 210, 1209ff.
 Organ, 871, 1162.
 Pall, 64, 68.
 do. funeral, 1159.
 Palm Sunday, 853ff, 1188, 1197, 1227.
 Palms, blessing of, 430, 854, 1227.
 Paschal candle, 96ff, 896, 901.
 Passions, 830ff.
 Passiontide, 829ff.
 Paten, 69, 71, 72, 74.
 Patronal Festival, 284, 305, 544, 1040.
 Pavement, 30.
 Pavement lights, 93.
 Pectoral Cross, 252, 365.
 Peter (and Paul) SS., 284, 305, 544, 992ff.
 Philip and James, SS., 984.
 Prayers, 164, 124ff.

INDEX

Precedence, 324, 331.
 Preces, 709ff.
 Precious Blood, feast of, 259, 544, 545, 996.
 Predella, *see* footpace.
 Preface, 235, 368, 433, 501ff.
 Preparation, (at Mass), 433, 435.
 Presanctified, Mass of, 428, 846, 890.
 Priest, 583, 621, 622.
 Processions, 173, 204, 856, 874, 965, 1060, 1188ff.
 Prophecies, 897, 901..
 Prostrations, 156ff, 899, 1216.
 Psalms, 656ff.
 Purification B.V.M., 965, 1188, 1197, 1227.
 Purificator, 66.
 Pyx, 80, 1225, 1267.

Quicumque Vult, 142, 706.
 Queen, prayer for, 443.

 Recitation of Office, 630ff.
 Reconsecration, 602.
 Red, 333, 336.
 Requiem, *see* Mass.
 Reredos, 25.
 Reservation, 875, 1247ff.
 Ring, bishop's, 254.
 do. wedding, 1115.
 Rochet, 201.
 Rogations, 321, 912ff, 981.
 Rose colour, 340, 769, 827.

 Sacrament, Blessed, 151, 156, 210, &c.
 do. reserved, 152, 154, 210, 1247ff.
 Sacred Heart, feast of, 259, 544, 545, 947.
 Sacristy, 107.
 Saints, feasts of, 952ff.
 Salutation, 444, 711, 1237.
Sanctus, 368, 369, 389, 433, 508.
 Saturday, Holy, 892ff.
 Saturday, Office of B.V.M. on, 274.
 Sedilia, 101.
 Semidouble feasts, 293.
 Septuagesima, 338, 531, 532, 806ff.
 Sermon, 433, 488, 727, 1157.
 Sequence, 470, 1217.
 Servers, 127, 136, 374, 378, 601.
 Shoes, 215.

Simon and Jude, SS., 1020.
 Simple feasts, 296.
 Sitting, 161, 671.
 Skull cap, 242.
Stabat Mater, 1245.
 Standing, 160.
 Steps, altar, 27.
 Stole, 209ff, 215ff.
 Stole, broad, 228, 762.
 Stoup (holy water), 115.
 Subdeacon, 124, 373, 374, 856.
 Sunday, 265ff, 272, 273, 306.
 Surplice, 199.
Sursum Corda, 368, 433.

Te Deum, 695, 730ff, 1206.
Tenebrae, 40, 867ff.
 Thanksgiving, prayer of, 433, 523, 1273.
 Throne, bishop's, 104, 1191.
 Thurifer, 131, 575, 1200.
 Title, feast of, 284, 305, 544, 1046ff.
 Torchbearers, 133, 375, 1200.
 Torches, 174ff.
 Towel, lavabo, 67.
 Tract, 468, 1217.
Triduum Sacrum, 344, 860.
 Triple candle, 111, 896.
 Tunicle, 226, 762, 773, 806, 827, 1196.

 Unction, extreme, 1141ff.

 Veil, chalice, 230.
 Versicles, opening, 647.
Venite, 650, 862.
 Vespers of the Dead, 747, 1024, 1169.
 Vessels, sacred, 69ff, 75, 81.
 Vestments, 128, 213ff, 217.
 Vestry, 107, 540, 728.
 Vestry prayer, 639.
 Viaticum, 582, 623.
 Vigils, 136, 314ff.
 Voice, tones of, 368.
 Votive Masses, *see* Mass.

 Walking, 162.
 Water, blessing of, 1073.
 Weddings, 41, 210, 1104ff.
 White, 333, 335.
 Whitsunday, 302, 544, 925ff, 930.

 Zuchetto, *see* skull cap.