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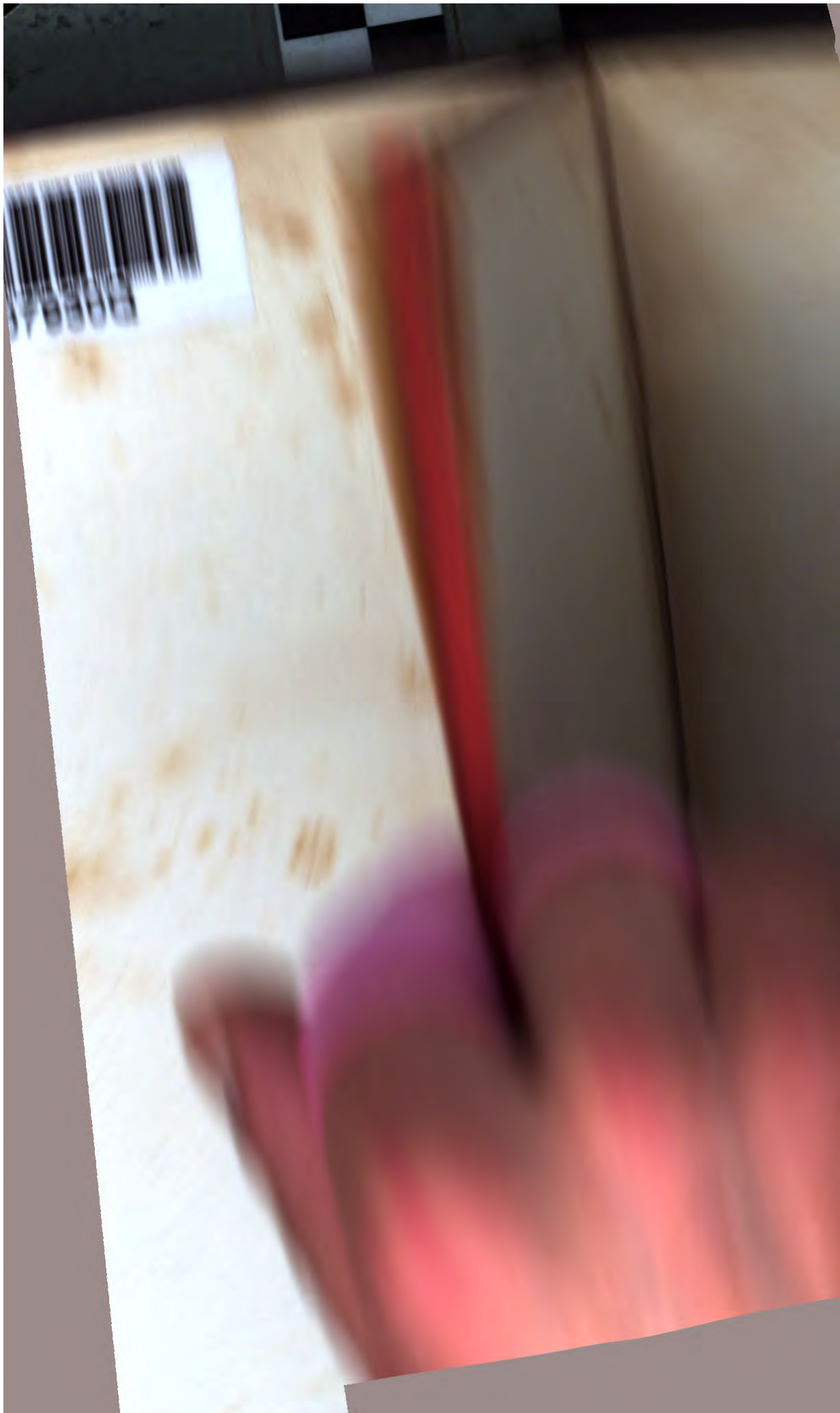
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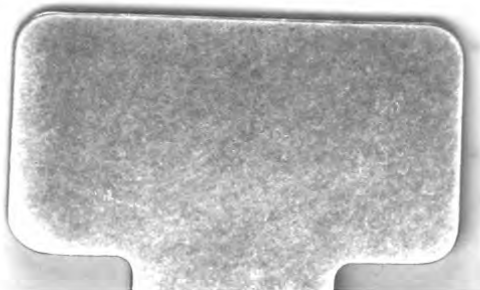
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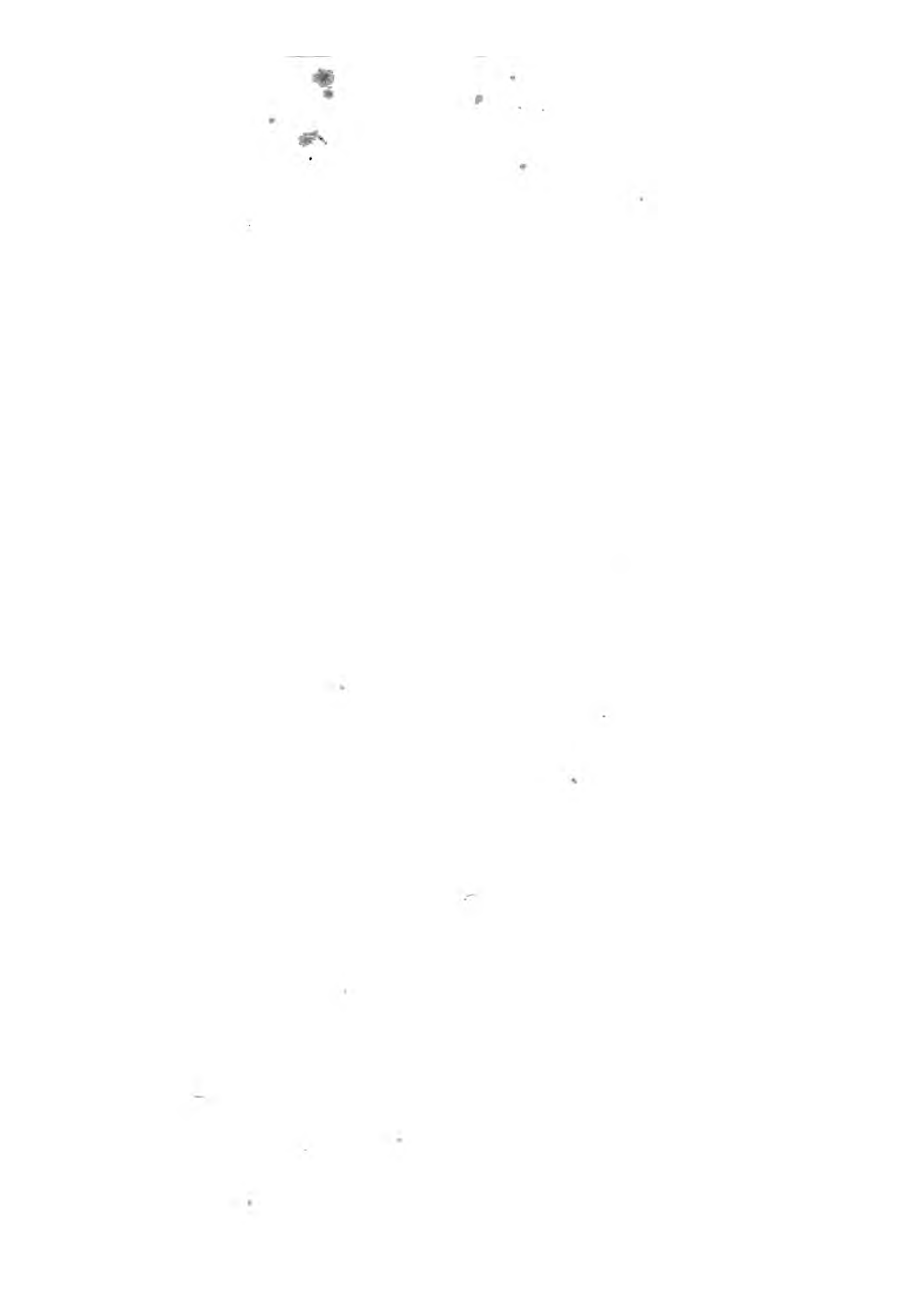
DIRECTORIUM
SCOTICANUM ET ANGLICANUM





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DIRECTORIUM

SCOTICANUM ET ANGLICANUM.

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ADVERTISEMENT.

THE following " Directorium " has been compiled by the desire of some zealous members of the Church in Scotland, who wished to ascertain how far the ancient rubrics, of the Western Church especially, might be applied to such parts of the Communion Service as were left indeterminate in the Reformed Offices. The editor has, under these circumstances, not ventured to make selections; but has, so far as possible, furnished the whole of the ancient directions of the English and Scotch Churches; leaving it to those clergy who may think fit to adopt any of the suggestions it contains to make such use of those directions as they deem judicious or expedient. The editor has added some account of the usages and directions of the Oriental Church on the same subject.

A modern missionary has observed—that while the inhabitants of the East look coldly on the bare ritual of Dissenting Protestantism, and while they are dissatisfied

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with some of the superfluous ceremonial of the Western Church, even the worship of the Church of England is not sufficiently showy and symbolical to attract an Eastern mind. This defect might be in some measure amended if all the rubrics of the Church of England were strictly observed, and a greater attention paid to "decency and order" than is common in her ceremonial. The editor has, in order to render the publication more complete, added such directions as were required to adapt the work equally to the Church of England as to that in Scotland.

Soon after the above was written, and before this "Directorium" had received its final corrections, the Compiler was suddenly removed by death from his earthly occupations: to those who did and to those who did not know him it seems but due to his memory to remark here—that the following pages, in common with other productions of his pen, bear witness to the extensive and varied knowledge, careful research, and diligent enquiry which constituted the late Rev. W. WRIGHT, L.L.D., a valuable authority on questions relating to the Ritual and Ceremonial as well as to the Doctrine and Discipline of the Catholic Church.

Lent, 1855.

ADDENDA ET CORRIGENDA.

- Page 14, notes, last line, *for p. 24 read p. 34.*
Page 15, notes, line 6, *for p. 61 read p. 59.*
Page 16, line 10, *after Commemorations add (see p. 74).*
Page 17, line 11, *for upon the Altar read upon the midst of the Altar.*
Page 18, notes, line 13, *for to stand read to be placed.*
Page 20, line 10, *omit the words not crossed.*
——— notes, line 7, *after Altar add on the gospel side.*
Page 32, line 8, *for he read the Priest.*
——— line 10, *after communicants insert after which he replaces the chalice on the corporal, and covers it.*
——— line 14, *for forefingers read forefinger.*
——— line 24, *after then insert lays the paten on the corporal on the Gospel side, and.*
Page 42, lines 4 to 10 *for the sentence* Having uncovered * * * * *
to the communicants, *read thus,* Having uncovered the chalice and paten, he purifies the corporal, scraping off with the paten any fragments which remain on it, and then, holding the paten above the chalice, he purifies it by removing into the chalice with his forefinger any fragments and then, laying the paten on the corporal on the Gospel side, he drinks off the remains of the consecrated wine or gives it to the communicants.
Page 43, last line but two, *for he read the communicant.*
Page 45, line 5, *for 40 read 42.*
——— first note, last line but one, *for sixteenth read tenth.*
Page 50, line 1, *for chalice read paten.*
——— *the note marked thus † refers to lines 1 and 2 on this page.*
Page 58, note, last line, *add* Bishop Wettenhall (Gifts and Offices 1679) testifies to the same usage.

DIRECTORIUM ECCLESIAE SCOTICANÆ.

DIRECTIONS

FOR CELEBRATING THE HOLY COMMUNION*

ACCORDING TO THE RITE OF THE

CHURCH IN SCOTLAND.

I. THE HOLY TABLE, OR ALTAR.†

THE Holy Table or Altar is to be raised on a platform extending from three to four feet or more in front from its base. The ascent to it, should be by at least two steps,‡ each of the same height with the platform, and about fifteen inches in breadth. The altar may be of

* In Edward's first Book it is termed "the Order of the Administration of the Lord's Supper or Holy Communion, commonly called the Mass." It is still called the Mass by the Swedish, Danish, and Norwegian Protestants, as well as in the Roman Church. The Greeks call it the Liturgy. Bona and other ritualists observe that one of its most ancient terms was that of COMMUNION.

† In the Eastern Church the Bema or Sanctuary is termed the altar, and the Lord's Table the "Holy Table." In the Western Church the Lord's Table is called the altar, with respect to the Commemorative Sacrifice, and the table with respect to the communicants, who are invited not to the altar but to the Communion Table. According to Gavantus, the altar should be 3½ feet high, and not less than 6 feet in length, and 3 feet wide. There should be no provision for keeping anything beneath it.

‡ There are frequently three in the Western Church. Should there be no steps, the Officiants should still occupy the same position as if there were. From the lowest step to the septum (or sanctuary rail) there should be at least twelve feet (according to most ritualists), in collegiate Churches, and never less than six.

wood, metal, or stone, fixed or moveable*. The *mensa* should be covered with two linen cloths, or one doubled, and over all with the altar-cloth, also of linen, which should be oblong, its ends hanging to the ground. On the altar should be placed a cross, with two candlesticks containing tapers, † one on each side of the cross. Also a

* “Anciennement et dans la premiere origine l’Autel n’estoit que de bois, comme sont nos tables communes, et que cet Autel estoit par consequent mobile, il est a croire qu’on le retiroit après le Sacrifice et qu’on le transportoit en un autre endroit, comme on en use tous les jours a l’égard de nos tables à manger . . . depuis il est devenu tout a fait fixe et immobile.” (*De Vert. Ceremonies*, vol. iv. p. 39.) Altars of stone and metal have been frequently erected in the English Church since the last revision of the Book of Common Prayer. In the year 1724 a faculty was granted by the Court of Arches for the erection of an altar (with Sedilia) “ad altare erigendum,” &c., in the Church of Bramsted, in Essex. This was overlooked at the last decision in that Court, which, however, only went so far as to refuse to grant a faculty for the erection of a fixed stone altar. There had been one erected by the Churchwardens without the consent of the Incumbent.

† The Lutherans invariably use a crucifix, generally of massive silver. A crucifix and two lighted tapers are directed by the rubric of the Prussian Evangelic Church. But the use of a cross or crucifix on the altar is not of very great antiquity. On this subject De Vert observes (vol. iv. p. 10, &c.) that “originally the only representation of this kind was that in the book, that afterwards it became the usage to have the figure of a cross on a small curtain of black or violet, placed before the Priest during the consecration; after this it became a practice for the Priest to carry with him a crucifix from the vestry to the altar, and bring it back after service. It was eventually suffered to remain.” He adds that “there are several Churches and Cathedrals in France in which there is no cross or crucifix on the altar, but only an embroidered cross on the drapery of the super-altar, and that in Lent, at which season fewer innovations have been introduced, there is scarcely a Church in which there is a cross upon the altar, or if there be a fixed one, it is required to be veiled.” He conceives it to be inconsistent with the spirit of this rubric to veil the cross with gauze, or any transparent covering. He adds, at the same time, that while it was not customary at first to have a cross on the table of the altar, nor on the super-altar, there are many instances as early even as the sixth century of crosses and similar representations placed *over* the altar.

In the Western Church there are two lighted candles at least, (although one suffices) and six at most, except when the Bishop of the diocese celebrates pontifically, when there is a seventh placed behind the cross. The Lutherans also use from two to six lighted candles at the Communion. The Greeks do not exceed four. See Bishop Cosin in the authority for lights on the altar in the English Church. Notes in Nicholl. Also Mr. Badeley’s legal opinion.

cushion or stand for the Book,* which should be placed open upon it, and registered (*i. e.* the places marked) before the commencement of Service. There should be nothing else on the altar, except cards or tablets containing portions of the service for the convenience of the Celebrant.†

II. THE VESTMENTS.

These are prescribed by the Rubric,‡ as follows:—

The Celebrant is to wear over his cassock (which

* “*Cussinus sopponatur Missali.*” Liturgy of the West. The Dominicans use two cushions, one for the Missal, and the other for the Gospels; but desks are more general. If cushions are used, they should not be stuffed with feathers.

† In the Western Church there is now commonly at the back of the altar a shelf (*gradus*; in French, *retable*, *contra'autel*), sometimes called the *superaltar*, for more conveniently placing the candlesticks, flowers, &c. This modern practice is unknown in the Eastern Church. Flowers are not commonly placed on the altar in foreign Cathedrals, nor in general on the high altar, although it is a common custom to adorn the Churches with flowers or evergreens.

‡ Rubric in Edward the Sixth's First Book, 1549, confirmed by the Convocation, 1661, and by the Act of Uniformity; see also the Judgment of the Bishop of Exeter, October, 1844 (*Stephens' Eccl. Stat.* 2046—2462.) The Rubric is as follows:—“Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white albe, plain, with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite: and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles . . . Upon Wednesdays and Fridays . . . though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the Offertory. And then shall add one or two of the Collects afore written, . . . And then turning him to the people shall let them depart with the accustomed blessing.

“And whensoever the Bishop shall celebrate the Holy Communion in the church, or execute any other public ministration: he shall have upon him, besides his rochette, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his Chaplain.”

should be black, unless he is a bishop), and which should be so long as to touch the ground,*

1. A white albe plain.† This is usually of linen, and should descend below the ankles, nearly to the ground, viz. to within a finger's *breadth* of the hem of the cassock.

2. Over the albe should be worn a chasuble‡ (Casula, planeta.)

The chasuble is the prescribed vestment of every Episcopal Communion in the world, Catholic or Protestant; it is worn by the Protestants in Sweden, Norway, and Denmark. There is no rule respecting its material. It may be of cloth of gold, velvet, silk, or linen. After the French revolution, the Priests were permitted to wear chasubles of cotton or chintz (*Indienne*.) Mr. Badger, speaking of the Syro-Chaldean Christians, observes, that their "vestments are all made of white calico or linen, . . . the chasuble, a plain square cloth with a cross inscribed on the centre, which is thrown over the head and shoulders, and the two parallel corners held between the thumb and fore-finger of each hand."—*Nestorians*, p. 226.

* The ancient English cassock is thought to have been double-breasted, and was bound round the waist with a band or sash.

† The albe is now used in several places in Great Britain, and where this has not yet been found expedient, a long ministerial surplice is put on, before the Communion Service, reaching to the ground, instead of the short surplice worn at Matins and Litany. The chasuble and tunicles have been also resumed in some places.

The albe, in the Western Church, is of linen, and is usually 6 feet long, and 24 feet wide at the bottom: the sleeves 27 inches long, and 18 wide at the shoulders, narrowing gradually to the hands. Cotton (*gossipium*) has been recently prohibited in all the ornaments of the altar in the Western Church. In the Eastern Church the albe is of white silk, cloth of silver, or of linen, reaching below the ankles, and tied with a girdle of the colour and material of the chasuble. It is generally about 5 feet in length, 4 feet round the shoulders, 3 feet at the neck, and 9 feet at the skirt; it is open about 8 inches at the bosom, and fastened with a pearl button; the sleeve 2 feet long, 1 foot round at the shoulder to the elbow; it is thence sloped to the wrist, where it is 11 inches round, and is fastened there with ribbon of about 20 inches long. The girdle is a yard long, and 5 inches wide. It is fastened at the back with ribbons. The girdle of the Latin Church is 3 yards long, and usually of linen cord.

‡ The Greek Chasuble (*phailonion*) envelops the whole body, and reaches nearly to the ground; it is close all round. Dr. Rock (Church of the Fathers) considers this to be the ancient and true form of the chasuble. The Russian chasuble is usually about 4 feet 9 inches long, 13 inches by 8 round the neck, 6 feet 9 inches round the skirt, and 17 inches long in front, the lower part being cut away for convenience' sake. Gavantus describes the Roman

3. It is customary also to wear a stole.* This should be worn on the albe and crossed over the breast of the celebrant.†

If the Celebrant be a bishop, he wears his stole hanging down straight over each shoulder, and in his left hand he holds his pastoral staff, unless when it is borne by his chaplain who holds it with both hands. His cassock is purple.

The Deacon or Gospeller also wears a cassock and albe the same as the Celebrant, but his stole is only to fall over the left shoulder.‡ Over the albe and stole he wears the dalmatic, or Deacon's tunic.§

The Epistoler is to wear a cassock and albe, but no stole. Over his albe he is to have a tunic. *The hood is not worn over the chasuble or tunics: it is doubtful whether bands should be worn in celebrating.*||

chasuble as 4 feet long and 3 feet wide. Strings are usually fastened to the part over the breast, long enough to pass twice round the body.

* Grindal's Injunctions, 1564. "Collo Circumducta stola quædam, ab utroque humero pendula et ad talos fere demissa." "The Anglo-Saxon stole was so long as to reach nearly to the feet." Dr. Rock, Church of the Fathers, Vol. i. p. 412. The stole is not named among the vestments of the Anglican Church, and has only been retained by tradition. It could not always be seen when the chasuble was worn. The modern stole of the Western Church is about 3 inches wide, and only reaches a little below the knees, while that of the Eastern is 4 feet and a half long, and 6 inches wide, sloping to 3 inches on the back of the neck. The two parts are fastened in front with studs.

† Originally, every priest wore a pectoral cross, at which time the stole was not crossed. The pectoral cross is now appropriated to Bishops and Canons. Canons and Prelates wear their stoles in the same way as Bishops.

‡ It should be furnished with strings, to keep it in its place.

§ The Greek dalmatic reaches near the ground, with long sleeves. Roman ritualists say that the sleeves should be long, and closed, reaching to the hand; but they are usually short, and cut open. The Roman dalmatic is about 7 feet wide at the bottom, and 21 inches at the shoulders.

|| There have been, however, instances of chasubles with hoods attached. — (*De Vert*, vol. ii. p. 343.) *De Vert* says that all the Ministers of the altar, including Clerks and Presbyters, originally wore chasubles, and that they were still worn by the Deacon and Sub-Deacon in Lent and Advent. This was, he adds, in his time the custom at Rouen and other places, especially on Good Friday. He cites the following passage from Meurier:—"The Deacon wears the chasuble as the Priest. However, when he is about to read the Gospel and serve the Priest at the altar, he rolls it up,

THE COPE (PLUVIALE OR CAPPÆ)*

The Bishop, at all public ministrations, is to wear a cope, unless when he celebrates, when he is to wear a chasuble over his albe and rochet. The cope is directed, in the Coronation Service, to be worn over the surplice by the two Bishops who sing the Litany. It was also used at processions.† It might be worn, according to

and puts it on scarfwise, for greater convenience. This is now all changed here (at Rheims,) and in lieu of a chasuble, a large wide stole has been introduced, which the Deacon wears like a stole, putting off his chasuble altogether." De Vert says, (p. 339) that it was the practice for the Deacon to roll up the chasuble at the Gospel, and resume it at the Communion, and that the band which was substituted for it was meant to represent a rolled-up chasuble. This is still, he adds, in several cathedral and collegiate Churches, the habit of the Deacon in Lent. It is worn scarfwise over the left shoulder, and probably gave rise to the present mode of wearing the Deacon's stole, which was originally worn like the Priest's. According to the present rubric of the Latin Church, the folded chasuble (*planeta*) is worn in all cathedrals and principal churches throughout Advent and Lent, and on other fasts, except they are vigils of Saints' days. It is also worn on the vigil of Whitsun, before the Liturgy,—on the vigil of Christmas, on Holy Saturday, and the Ember days at Whitsuntide, at the Benediction of Candles on Candlemas day, ashes on Ash Wednesday, and palms on Palm Sunday. The exceptions are the Sundays *Gaudemus* and *Lætare*. The chasuble is folded before the breast on these occasions, taken off at the reading of the Gospel, and then placed (folded) over the left shoulder, over the stole; or in its stead a kind of wide stole is used, in form of a folded chasuble. After Communion the Deacon resumes his chasuble as before. The Sub-Deacon in like manner puts off his tunicle when about to read the Epistle, which is done in the albe only; after this he resumes his chasuble (*planeta*) as before. But in smaller Churches, as well as among several of the monastic orders, the Deacon wears only the albe and stole, and the Sub-deacon the albe only, all however wearing the maniple.

* The Cope is in shape a semicircle, reaching below the ancles, with a cape or hood at the back. The hood sometimes descends so low as to form a train—*De Vert*, vol. ii.

† Copes (of cloth of gold) are also worn by the Canons of Westminster at the coronation. Copes of silk (*cappæ sericæ*) were worn at the consecration of Archbishop Parker. The rich copes used in the Cathedral of Durham in the time of King Charles I. are still preserved there. They were used until the middle of the reign of George III. *Cappa* was, however, sometimes used to express the chasuble; and this confusion of names has led to some mistakes in the English Church.

Edward's first Book, on Wednesdays and Fridays, when, for want of communicants, the Dry Service was used, in which case a surplice might be substituted for the albe. At present, the Dry Service is required, in the English Book of Common Prayer, when there is no communion—to be used on Sundays and holidays; but it should never be used unless in case of the absolute impossibility of procuring the required number of communicants. (*See Beveridge on Frequent Communion.*) Consequently an *early communion supersedes its use at all times.*

The Choir should be vested in cassocks reaching to the ground, and surplices extending nearly to the middle of the leg.

III. THE COLOURS OF THE VESTMENTS.

The chasuble and tunicles of the Celebrant and Ministers should (unless in case of necessity,) as well as the coverings of the altar, be of the colours of the season, which are as follows:—

1. *White.*—This colour is to be used from Evensong of the vigil of Christmas to the octave of the Epiphany inclusive, except on the festivals of Martyrs. Also on Maundy Thursday* and Easter Even,† and from thence to Whitsun Even at Nones; on Trinity Sunday, (in some countries red is used on this day), on all festivals of the Blessed Virgin, on the Nativity of St. John the Baptist, on the Feast of St. John the Evangelist, on the Conversion of St. Paul, on All Saints, on St. Michael's Day, at the Dedication and Consecration of a Church or Altar, at the Consecration of a Bishop, on the octaves of such Feasts, and on Sundays within their octaves. Also at marriages.

2. *Red.*—This is the colour from the Celebration on the Vigil of Whitsun to the following Saturday inclusive, on the Feasts of the Apostles (except St. John, and the

* The vestments of the Ministers of the altar, and of the altar itself, are white on this day, together with the draping of the cross. All the other draping remains violet. From Passion Sunday or the *fifth* in Lent inclusive, it is usual to put violet drapery on the cross and pictures.

† Only at the celebration of the Eucharist.

St. Paul); on the Feasts of Martyrs, and that of the Holy Innocents, when it falls on a Sunday; on its octave it is always red. Also on the octaves of the other Feasts as above.

3. *Green*.—From the octave of the Epiphany to Septuagesima, and from the first Sunday after Trinity to Advent exclusive; except on the Sundays within the octaves, when the colour of the octaves is preserved; excepting also Vigils and Ember days.

4. *Violet*.—From Advent Sunday to the Communion on the Vigil of Christmas inclusive; from Septuagesima to Easter Even, the Communion Service on which is *white*; also on the Vigil of Pentecost before Communion, on all Ember days, and Vigils which are fasted, except the Ember days in Whitsuntide. Also on Rogation days. On Innocent's Day when it does not fall on a Sunday. On Palm Sunday. On Public Fasts.

5. *Black*.—On Good Friday, and at Funerals.

IV. THE POSITION OF THE HANDS AND FEET.

The hands of all the Ministers should be, according to the rules of the Western Church,* commonly joined before the breast, with the fingers extended. The chief exceptions are, Collects and similar prayers, the Intonations of the Creed and Gloria in Excelsis, and the Consecration Prayer, to the words "Body and Blood," and the Prefaces. In these cases the Celebrant (only) holds his hands open and extended, the palms facing each other. The feet are kept close together. In sitting, the same rule is observed, and the hands are placed on the lap.† Gloves are only used by the bishop (who takes them off from the offertory till after the Communion Hymn.) In blessing, and absolution, the left hand is placed on the breast, and the right slightly extended with the hand open,‡ but not raised higher than the shoulder, and held opposite the breast.

* In the Eastern Church there is no rule on this subject, except in saying the Gloria in Excelsis, when the arms are directed to be extended; otherwise the hands and arms are generally allowed to hang down by the side.

† The Bishop is provided with a gremial or lap-cloth.

‡ If a Bishop, the fourth and fifth fingers are doubled down.

V. THE CREDENCE.

This may be placed either on the north or south of the altar.* It should be covered with a white linen cloth. Upon it should be placed, before service commences, the holy vessels, viz. the cruets or flagons,† for wine [and water]: the chalice, having placed on it the purificator‡ folded, with the ends extended and hanging over; upon this the paten with the bread, upon this the pall, and over this a veil of silk§ of the colours of the season; over all should be placed the burse|| or case, also of the colour of the season, containing a white linen corporal. The offertory bason should be also placed on the credence. There is placed on it, in the Latin rite, a metal or glass bason for washing the hands after the offertory.

VI. THE ALTAR LIGHTS.

These should be lighted immediately before the commencement of service, by a Clerk in cassock and surplice. He should make an adoration before ascending to light them, and commence from the Epistle side.

VII. THE PROCESSION AND INTROIT. ¶

The Choir proceed from the vestry, two and two, through the nave, holding their caps with both hands

* The Credence, in the Eastern Church, is on the Gospel side: but in the Western Church on that of the Epistle. There are, however, several exceptions, as at Lyons and Mentz, where it is placed on the Gospel side. De Vert (Vol. iii. p. 169.) says that it ought to be on the same side with the sacristy. The Epistle side seems the most convenient, but the Gospel side is customary in the English Church.

† The form of the ancient flagon (*lagena*, *ama*, *amula*, *amphora*, *ampulla*) (De Vert, Vol. iii. p. 178) is preserved in the ampulla of the Coronation, and in the flagons or cruets used in the Royal Chapels.

‡ The purificator is a linen cloth, usually about 14 inches square.

§ That used in the Western Church is usually about 27 inches square.

|| This is usually about 9 inches square, and the corporal about 2 feet.

¶ The Services of the Latin Church have become so overloaded

before the breast,* and preceded (where customary) by the cross-bearer, take their places in the chancel, first inclining before the altar, two and two. These are followed by the Ministers of the altar, preceded by two serving-clerks in cassock and surplice, in the following order:—

- | | | |
|---|---|--|
| <ol style="list-style-type: none"> 1. The Epistoler, † 2. The Gospeller, 3. The Celebrant, | } | <p>with bodies erect, and their eyes turned to the ground.</p> |
|---|---|--|

On arriving at the foot of the altar steps, the Clerks take their places laterally near the credence, and not in front of the altar, and the Celebrant and Ministrants stand in humble adoration before the steps of the altar until the commencement of the Introit, when the Celebrant advances to the altar, followed by the Gospeller, who goes to his right hand, while the Epistoler ascends to his left. After the Introit is sung, the Priest goes to the book on the north side or Gospel corner, ‡ while the

with ceremonial, as to require the presence of a Master of the Ceremonies. There is no such office in the Oriental Church. Upon some particular occasions it has been found useful to have a person of this character to direct inexperienced officiants and choirs in the English Church. His position should be standing, unless during the Sermon, on the same side with the credence. He need not be in orders, and is vested in a cassock and surplice only.

* Caps are generally worn, in the Latin Church, by the Ministers of the altar, when they belong to the Parochial Clergy, which are taken off at the more solemn parts of the Service. It is probable that caps were formerly worn in the Reformed Church of England, as the 52nd Injunction of Queen Elizabeth directs,—“Whensoever the name of JESUS shall be in any lesson, sermon, or otherwise in the Church pronounced, that due reverence be made of each person, young and old, with lowness of courtesy, and uncovering the *heads of the menkind*, as heretofore hath been accustomed.” This is confirmed by the 18th Canon.

† “The principal Minister . . . being assisted with the Gospeller and Epistoler.”—24th Canon. In the English ceremonials, anterior to the Reformation, the Deacon and Sub-Deacon are equally designated as the Gospeller and Epistoler.—(See *Coronation of Henry VII.*)

‡ According to the Latin rite, the Book is on the South side. As there are no rubrics on the subject in the present Scotch Communion book, the Book may be placed on the South side.

For more minute details respecting the performance of the Service see p. 24. *Infra.*

Gospeller goes to his step next to the platform on the south side, and the Epistoler to his own step behind him.*

VIII. THE PATER NOSTER.

The Celebrant, continuing to stand on the north side, recites the Lord's Prayer in monotone, the Ministrants standing in their places, and the Clerks kneel near the credence. The *Amen* here is said by the Celebrant alone.

IX. THE COLLECT FOR PURITY.

The Collect for Purity is sung by the Priest in the usual way, both he and the Ministrants standing in their places. At the close, the Choir sing *Amen*.

X. THE COMMANDMENTS.

These are sung † by the Celebrant, standing in front of the altar, but towards the north side, (so as not to turn his back on the cross,) his face towards the people; ‡ the Ministrants standing in their places. They may be either sung in monotone, or as noted by Mr. Crompton. (See p. 59.) The responsals are sung by the Choir; or

* The offices of Matins and Lauds, both in the Eastern and Western Church, are presumed to have been said before the Communion Service, either publicly or privately. The "Morning Prayer" of the English and Scotch Church unites both.

† Usually in monotone, but they are inflected in some places.— (See *Infra*, p. 61.) Bishop Andrews states that in Winchester the Commandments were "read by the Priest in the door of the Septum or rail, the Priest first making a low adoration towards the altar."

‡ There have been different positions for both the Holy Table and the Celebrant in the Church. The most ancient is probably that of the Basilicas, where the Altar stood in the chord of the apse, and the Celebrant stood behind it, looking towards the people. The position of the Holy Table in the Eastern Church is the same, but the Celebrant stands in front of it, with his back to the people. In the Western Church, except in the Basilicas, the Altar is placed near the east end, the Celebrant standing in front as in the Oriental Church. This was also the Rubric of the

the summary of the Commandments may be used instead, with its response.

XI. THE PRAYER FOR THE CHURCH AND SOVEREIGN.

The Commandments ended, the Celebrant returns to his place at the Gospel corner, and says the Prayer for the Church and Sovereign, the Choir responding. After which, he says

XII. THE COLLECT OF THE DAY.

This is to be followed by the Commemorations.

XIII. THE EPISTLE.

One of the Clerks* now brings from the credence the Book of the Epistles to the Epistoler, who, placing it (closed) on his breast, kneels with it on the floor before the midst of the altar. He then goes to the place of the

English Church according to the First Reformed Prayer Book. A few years after this, it became common to place the Lord's Table (a moveable one) "table-wise," as it was called, that is with its ends east and west, (for which there is not wanting a mediæval precedent), either in the choir, or in the body of the church. This practice (except in cathedral and collegiate churches, where the Lord's Table was still placed "altar-wise,") was in use in many places until the reign of King Charles I., when the Holy Tables were mostly placed altar-wise. The rubrics in the present Book of Common Prayer seem to imply that position, as the use of the phrase, "north-side" of, as distinguished from "before" the Table, shews. Before this, north-*side* had been ruled by Bishop Williams to imply that the Lord's Table was placed "table-wise." The Non-jurors stood at the north-*end* of the "altar." The Church of England practice has been, for centuries, to place the Lord's Table "altar-wise." While none of these positions affect the validity of the Sacrament, yet "as to the superior readiness and decency of the mode [the Priest standing in front of the altar, with his face towards it] few can doubt, who have been called on to administer the Holy Communion." — *Jebb's Choral Service*, p. 509.

* De Vert (Ceremonies) says that the Books were anciently delivered to the Epistoler and Gospeller by the hands of the Priest.

Epistle, still on the floor (before the lowest step), and either looking towards the altar or towards the people, according to usage, sings the Epistle. After it is sung, the Choir responds "Thanks be to God."* He then kneels again in front of the altar as before, and returns the Book to the Clerk. Meantime a voluntary is played on the organ for the gradual,† and the Epistler ascends to his step.

XIV. THE GOSPEL.

The Gospeller now receives the Book of the Gospels from the Clerk, lays it upon the altar, and kneels before it, in silent prayer. He then, accompanied by the Epistoler on his left, proceeds to the place where the Gospel is sung, that is, on the floor, on the north side, opposite the altar. He then hands the Book, open, to the Epistoler, who holds it at its foot with both hands before the Gospeller, resting the back of the Book against his own forehead, unless there be a lectern, in which case the Epistoler lays the Book upon it. The lectern may be turned, according to usage, either towards the people or towards the north (where the Bishop's throne is placed.)‡ The Celebrant, at the singing of the Gospel, goes to the south side of the altar, where he stands turned towards the Gospeller (his hands joined before his breast.) When the name of Jesus occurs, the Celebrant bows towards the altar, but the Gospeller towards the Book. When the Gospel is finished, the Epistoler brings the Book to the Celebrant,

* The officiating ministers retain their positions at this response, and at that *after* the Gospel, not turning to the altar.

† The gradual was a hymn sung between the Epistle and Gospel: it is still used in the Swedish Mass.

‡ In the event of there being no Gospeller, the Gospel is sung by the Priest. In this case the Book is placed on the altar with its back to the north-east. In the Eastern Church the Gospel is read, either towards the people or towards the east, where the Bishop's throne is placed. In the Western Church, when the lectern faces north, the Epistoler stands behind it, with his face towards the Gospeller, and his hands on the Book. The Gospeller, according to De Vert (*Ceremonies*, vol. iv. p. 162 & 9) originally stood on the south side in reading the Gospel, facing northwards. In

while the Gospeller, who accompanies him on his left, points out the commencement of the Gospel; upon which the Celebrant kisses the Book at that part: * after which the Gospeller does the same. The Epistoler then hands it to the Clerk to place it on the credence. The Choir after the announcement of the Gospel, sings "Glory be to Thee, O Lord," which may be accompanied by the Organ; and after the Gospel, is sung on a monotone, "Praise to Thee, O Christ," or, according to the Scotch canon, "Thanks be to Thee, O Lord, for this Thy glorious Gospel."†

XV. THE CREED.

The Celebrant now proceeds to the midst of the altar, and, extending his hands, intones the Creed. During the intonation the Gospeller stands on his own step immediately behind the Priest, and the Epistoler on his, behind the Gospeller. When the intonation is finished, the Gospeller ascends to the right of the Celebrant,

almost all Churches, as in the Basilicas, (which had the altar in the west) the gospel lectern was placed to the south, or left side. This was also the side for the men. At present (adds De Vert) the Deacon is placed on the south side, facing north, in Milan, Notre Dame de Paris, and many other Churches in France. In others, both Epistle and Gospel are read, looking towards the people from the south side. In Nancy, the Deacon, although at the north side, turns to the people in reading the Gospel, which is equally the practice in some of the Roman Basilicas, the Deacon standing at the south side, and the Sub-Deacon at the north. The regulars sing the Gospel in the pulpit, turning towards the people. It is the usage in some places, (as at Durham Cathedral) for the Gospeller to stand throughout the whole Service, towards the north side, and the Epistoler towards the south, each facing the altar, except when reading the Epistle and Gospel; but however correct this may appear in an æsthetic point of view, it has no authority from the practice either of the Eastern or Western Church.

* This was the usage in England in Bishop Sparrow's time. The direction to kiss the Gospel at Communion is retained in Calvin's Liturgy.

† In several of the monastic or regular orders, there is no response at the ending of the Epistle or Gospel; and even in the Roman rite the Choir *sings* only the Gloria tibi Domine. At this response (only) all turn to the altar.

and the Epistoler to his left, and the Creed is sung by the Choir, the Celebrant and Ministrants joining their hands. Where the custom is, they kneel* or make an

* Picart (vol. i. p. 87,) states the following as the rule and use of the congregation in the Latin Church:—"The people should kneel from the commencement of the Kyrie; stand at the Aspersion; kneel at the prayer which follows it; stand at the Gloria in Excelsis; kneel at the Collects; may sit at the Epistle; should stand at the Gospel; sit at the prone; kneel at the prayers which follow; stand at the first words of the Creed; kneel and incline at the singing of "Was incarnate," &c.; may then sit to the end of the Creed; but rise until the Oremus; the people sit [through the Offertory] till the Preface, but stand while the Preface is singing; kneel at the Sanctus, and from that till after the Communion; sit after the Sacrament has been reposed in the Tabernacle; rise at the Dominus Vobiscum; and kneel till after the Blessing."

It has been the custom in the English Church for the Choir to turn to the altar at the Nicene Creed; but in the Roman Church they only turn at the intonation "I believe in one God," and then face each other to the end of the Creed [unless they sing it before the eagle, when they turn to the east.] The following are the general rules for the Choir in the Western Church:—All, except those singing at the desk, kneel till the Oremus, and at the Collects and Post Communion. They incline at the Confession. They stand, facing each other, at the Introit (which does not usually commence until the Celebrant arrives at the altar); at the intonation of the 'Gloria in Excelsis' they turn to the altar, inclining at Deo; they then turn towards each other during the remainder of the hymn: and then turn to the altar till the end. They sit at the Epistle, and stand at the Gospel, turning towards the Gospeller, and inclining to the altar moderately at the name of Jesus, if singing. At the 'Incarnatus est,' they kneel, and incline profoundly at '*homo factus est*,' and moderately at 'worshipped.' They turn to the altar at 'Dominus Vobiscum,' and sit at the Offertory. From the Preface to after the Communion of the Priest they do not sit. They turn to the altar at the Preface, and incline moderately at the Sanctus. They turn to each other, inclining moderately at *Agnus Dei*. They then turn to the altar, and incline while the Celebrant communicates. They sit at the Communion anthem. They kneel during administration. They then rise and stand, turning to the altar, till the end, inclining moderately at the Blessing, after which they kneel and say a short prayer in silence, and return to the Vestry in the order in which they came. The people may stand or sit when the Choir does the same. When the Kiss of Peace is given, it is done on the left cheek, or at least, seemingly so done, [which is the more common practice—as at the English Coronation Service.] If any one joins the Choir after the commencement of service, he should first kneel before the altar, and say a short prayer. All the Clerks in the Choir say a short prayer on their arrival, kneeling. They then sit until the arrival of the Ministers, unless the latter follow in procession.

inclination at the words "worshipped," "and was incarnate," to "made man."*

XVI. THE SERMON.†

After the Creed is finished, the Celebrant and Ministers take their seats on the sedilia, each in his own place, and the Preacher ascends the pulpit preceded sometimes to the steps by one of the Clerks, or by the Beadle. If the Preacher be not one of the Ministrants, he preaches in his cassock, surplice, stole and hood; if he be, in his albe and stole, not crossed, with or without his chasuble,‡ which latter he may lay aside for convenience sake. When the Gospeller or Epistoler preaches he takes off the tunicle, and wears a Priest's stole, if he be a Presbyter, or a Deacon's, if a Deacon. He may precede his sermon either by a prayer, the Bidding Prayer,§ or an Invocation of the Holy Trinity. He may conclude with the Gloria Patri, or such other doxology as is customary. The exhortation "Dearly beloved in the Lord" is then read, either from the pulpit by the Preacher, or from the altar by one of the Ministers, the other Ministers turning towards him with hands joined before the breast.

XVII. THE OFFERTORY.

The Offertory is now sung by the Choir, the Celebrant saying it, with his hands joined, standing before the midst of the altar; during the singing of which, the alms are gathered in bags by the Deacons, Churchwardens, Clerks in surplices, or other appointed persons. The bags are then placed by them, kneeling, on the basin held by the Epistoler, who hands it to the Gospeller standing on the right hand of the Celebrant. The

* This custom originated in the ninth century. The Celebrant and his assistants kneel at "incarnatus est," if standing before the altar, but if sitting they make a moderate inclination.

† John Wesley is said to have ascribed a great portion of his success to the fact that he seldom exceeded in his sermon 17 minutes.

‡ The chasuble is generally taken off and laid on the altar.

§ The Bidding Prayer, however, is not prescribed by the rubric, but by the Canon of 1603, and was probably only intended to be used when there was no Service preceding it.

Gospeller then gives it to the Celebrant to present. It is most conveniently placed by the Celebrant on the south side of the altar. When the Celebrant has presented it on the Holy Table, he sings "Blessed be Thou," &c.* While this is singing, the Gospeller proceeds to the credence, from whence he takes the burse,† and brings it humbly to the front of the altar, and making an adoration he ascends with it‡ to the midst of the altar, the Celebrant moving towards the Gospel corner. He then takes out the Corporal§ with his right hand, laying it on the midst of the altar, his left hand being placed on his breast. He then puts the burse on the altar towards the north side, and spreads the corporal with both hands. It is not to hang over. He then arranges the book,|| and stands on the right of the Celebrant. The Epistoler then goes to the credence, and takes therefrom, in his left hand, the chalice and paten, covered with the veil, with his right hand over them. He then goes to the right of the Gospeller, and places the holy vessels in the Gospeller's hands upon the altar. The Epistoler is accompanied by the Clerks, the senior of whom bears the cruet or flagon with the wine,¶ and the

* The notation is in Dyce's Scotch Communion office.

† The burse is the case in which the corporal is preserved. The ancient corporal covered the greater part of the Altar Table; it is at present made generally about two feet square. In the Western Church it is made of linen.

‡ The holy vessels, covered with the burse, may be brought to the Deacon by the Epistoler, who in this case does not ascend in front of the altar, nor make any inclination. When the Celebrant is a Bishop, it is brought without any veil.

§ In the Eastern Church the antimense, (of embroidered silk) answering to the corporal of the Latins, is placed on the altar (folded) before Service, with the book of the Gospels lying on it. After the Gospel is sung, it is half unfolded by the Deacon, and entirely unfolded at the Prayer of Catechumens, shortly before the Cherubical Hymn which precedes the Creed. It is about 24 inches long, and 20 broad. It is always adorned with a figure of Christ in the tomb, and generally with figures of the Apostles and Evangelists.

|| It is to be observed that the care of the book always belongs especially to the Deacon.

¶ These are now usually borne, in the Western Church, by one of the Clerks on a stand, which is laid by him on the edge of the altar while the wine and water are pouring in.

other the water cruet. The Epistoler takes off the veil, folds it in three, and places it near the back of the altar, on the Epistle side, or, more correctly, gives it to the junior of the Clerks, if disengaged, to place on the credence. The Epistoler next takes off the pall* and places it against the super-altar. The Gospeller then hands the paten with the bread to the Celebrant, who offers it in silence, still standing, holding it before his breast with both hands; and then places it on the corporal. The Epistoler mean time wipes the chalice with the purificator, which he lays down on the Epistle side, when the Gospeller, taking the chalice with his left hand, and the wine-cruet from the hands of the Epistoler with his right, pours wine into the chalice. The Epistoler, then taking the water-cruet from the Clerk with his right hand, pours in a little water, and the Gospeller gives it with both hands to the Celebrant to offer. At the offering, he touches the foot of the chalice with his right hand, or supports the right arm of the Celebrant. When the latter lays the chalice on the altar, the Gospeller covers it with the pall.† A like direction is found

* Formerly, when the corporal was much larger than at present, its ends were used to cover the holy vessels. The pall is supposed to be a part of the corporal, and represents a corporal folded. It is now generally stiffened with pasteboard, and is about 8 inches square. It is most correct that it be not fringed with lace, or anything which hangs over.

† The Offertory, in the Eastern Church, takes place before the commencement of the Service. Having vested, the Deacon, facing the east, first places the paten on the left or north, and the chalice on the south side, upon the prothesis or credence. The Priest puts on the albe, and then the stole, the girdle, the cuffs, and the phelonion or chasuble, each with the accustomed prayers. He then washes his hands, and, together with the Deacon, repeats the 26th Psalm, verse 6, to the end. The Oblations having been placed on the prothesis, consisting of five loaves (made for the purpose) each stamped with the words "Jesus conquers," the Priest cuts out a square piece bearing this stamp. One of these pieces is made larger than the rest, according to the number of Communicants. This is called the Agnus, and is laid by the Priest in the middle of the paten. Of the other four loaves, several portions are also cut by way of commemorations of the Apostles, the living, the dead, &c., and are laid in the paten. The Deacon then pours the wine and water into the chalice, which the Priest blesses. Over these he lays the asterisk, which he covers with the small veil. He then covers the paten with another, and over all spreads the large

in our Coronation office. "And first the Queen [kneeling] offers bread and wine for the Communion, which are by the Archbishop received from the Queen, and reverently placed upon the altar, and *decently covered with a fair linen cloth.*" Coronation of Queen Victoria. Immediately follows the Secreta of the Coronation, "Benedic Domine."

XVIII. THE WASHING OF THE HANDS.

In the Western Church the hands are washed twice, first in the vestry, before service, and, secondly, after the offertory. This latter is supposed by ritualists to have originated in the fact that the hands of the Priest were soiled by the offerings, which often included the fruits of the earth. It has now received a mystical signification, the Priest saying, while washing his fingers, "I will wash my hands in innocency," &c. This form originally took place at a piscina, on the Epistle side, where, not the fingers, but the *hands* were washed;

veil. After the Cherubical Hymn, the Priest and Deacon go to the prothesis, where the Priest having taken off the large veil, places it on the Deacon's left shoulder. [Might this practice be the origin of the white humeral veil, worn in the Western Church by the Subdeacon while conveying the holy vessels to the altar?] Then taking the paten, he places it on the Deacon's head, and himself taking the chalice, they go out by the north door, preceded by a Clerk bearing a light, and proceeding through the Church, return through the royal doors, when the Priest places the chalice on the Holy Table, and then taking the paten from the Deacon, places it on the right of the chalice. The Priest takes off the small veil from the chalice, and places it on the north side of the Holy Table, and then takes off the veil of the paten, placing it on the other veil, folding them up square. He then takes the large veil from the Deacon's shoulder, and covers the holy vessels therewith. After the Creed, the large veil is taken by the Priest, and placed (folded square) on the other veils. After the Sanctus, the Deacon takes the asterisk off the paten, and going round by the west side of the altar, folds it and lays it on the veils. The veils are laid on the prothesis (folded) two on the paten and one on the chalice.

The cuffs (*epimanikia*) which some suppose to correspond to the maniple of the Western Church, are about six inches long, sloping to the wrist, and fastened with looped silk strings. The veils are made of silk, lined with the same. The large veil is about twenty six by twenty, and the small are about twenty inches square.

but the washing of the hands is now confined to the Bishop.* According to the present form, the Celebrant is to stand outside the altar at the Epistle corner looking to the south, when the senior Clerk brings in both hands from the credence a towel, folded; and the junior, the basin in his left hand and the water-cruet in his right, which he pours over the fore fingers and thumbs of the Priest. They then return and replace them on the credence. In the Oriental Church the washing of the hands takes place in the vestry, before service. The Priest washes his hands again after service, but without any religious ceremony. In all these cases the Clerk pours the water over the hands of the Priest.†

XIX. THE PREFACE AND SANCTUS.

The Celebrant, now standing before the midst of the altar, (the Gospeller having placed the book close to the corporal, but turned towards the Priest, and then standing on his own step behind him, and the Epistoler in the same manner behind the Gospeller) begins to sing the Preface,‡ with his hands resting on the altar at the “*Dominus Vobiscum.*” At the words “*Sursum corda,*” he raises his hands (the palms facing each other) breast high. At “*Gratias agamus*” he joins his hands, and opens them again at “*Dignum et.*” When he comes to the Sanctus he joins his hands before his breast, and adores with a moderate inclination. At the singing of the Sanctus the Gospeller ascends to his right, and the Epistoler to his left, when they also incline as the Priest.§

* After the first washing of the fingers the Bishop uses a basin and ewer for the hands.

† The Deacon also, in the Eastern Church, if he is to communicate, washes his hands.

‡ The best adaptation of the ancient music of the Prefaces is that of the Rev. P. Crompton, published at Masters’s.

§ The order of the Consecration in the Scotch office is as follows:—1. The Words of Institution. 2. The Oblation. 3. The Invocation. This order is derived from the oriental liturgies. The Invocation is a prayer that the Holy Spirit may descend on the elements that they “may become the Body and Blood of

XX. THE CONSECRATION.*

The Celebrant remaining before the midst of the altar, the Gospeller goes to his left hand, to turn over

Christ." The general opinion of the Latin theologians is, that Consecration is effected by the Words of Institution, while among the Greeks it is generally supposed to require for its consummation the Invocation of the Holy Spirit. The validity of the Eastern form is, however, recognized in the Latin Church, and *vice versa*. An attempt was, indeed, once made in the Armenian Liturgy, printed at Rome, to alter the form, "may become," into the past tense, so as to make it more conformable to the Latin rite. On this subject Le Brun observes, "We have no right to change this very ancient part of the Liturgy, which conforms herein to that of all the oriental Churches, for it is not *de fide* that the mere words *hoc est corpus meum* constitute the form of the Eucharist, and on the contrary, according to the unanimous testimony of the most celebrated writers of the first twelve centuries, the Consecration consists not only in the Words of Institution, but also in the prayer of Invocation." The divines of the Scotch Church generally go farther, and maintain that the Greek form, which they adopted, excludes the notion of any physical change, (such as is said to be implied in the modern Church of Rome by the term Transubstantiation,) inasmuch as the Words of Institution precede the Invocation. The Greek Church, however, uses the corresponding term to express the doctrine. A physical change is distinctly denied by the 28th article of the Church of England; and it does not appear to be *de fide* that a physical change is of necessity implied even by the use of the term referred to. A physical change was commonly maintained when the Articles were written. And in reference to this, the Declaration at the end of the Communion denies that any adoration is intended by the act of kneeling to be paid either to the bread and wine, or to "any corporal presence of Christ's natural body." A recent Roman Catholic writer assures us that at present "all [Roman] Catholics deny that there is in the Sacrament any physical, carnal, presence of Christ's natural flesh and blood." (See Cleaver's ed. of Wilson's *Sacra Privata*, App. p. 369.)

In reference to this subject, Bishop Andrews observes, (Answer to Bellarmin, p. 262,) "Testes vero omnes, pro *mutatione immutatione, transmutatione, loquuntur. Substantialis autem ibi, vel substantiæ, mentio nulla. At et nos præpositionem ibi trans non negamus, et transmutari elementa damus. Substantialem vero quærimus, nec reperimus usquam.*

.... Neque nos elementum benedictione mutari, contradicimus: ut panis jam consecratus non sit panis, quem natura formavit; sed quem benedictio consecravit, et consecrando etiam immutavit
.... Et nos, cum Nysseno credimus, *virtute benedictionis, panis et vini naturam immutari, nec tamen vel ipse, vel nos transubstantiari.*"

* There are five methods of saying the Prayer of Consecration.

the book, while the Epistoler kneels behind the Celebrant on his own step. The Gospeller, after the book is arranged, goes round to the right of the Celebrant, and kneels on the platform, until the words of institution are finished. The Gospeller and Epistoler then rise. The Gospeller covers the chalice, and both stand in their own places, while the great Oblation, and the Commemoration of the Living and the Dead are made. This Prayer is made with extended hands. At the words "Body and Blood" it is usual, in the Scotch Church, for the Celebrant to make a cross.* At the words "This is my body," the Celebrant [in the Western Church] rests his elbows on the altar, inclining moderately. In the same manner when he consecrates the chalice, he inclines moderately at the words "This is my

The most ancient is probably that of singing the whole canon aloud nearly on a monotone. De Vert, (Ceremonies, vol. i. p. 310,) observes that there are many ancient missals in which the canon is thus noted, relieved by an occasional inflection of one note above the dominant.

The second is that now used in the Greek Church, in which the whole canon is said secretly, except the words of institution, which are sung aloud, with inflections.

The third is that now used in the Latin Church, (except at ordinations) the whole canon, including the words of institution, being said secretly.

The fourth is that used at consecrations and ordinations of ministers, in which the whole is *said* aloud by the concelebrants.

The fifth is that used by the Episcopal Lutherans, by whom the whole canon, including the words of institution is sung aloud, with inflections throughout. See *Swenska Messen* (Swedish Mass) med choral noter, 24mo. Orebo, 1848.

De Vert, (vol. i. p. 365,) observes, that the ancient use of the "Amen," at the close of the canon (now retrenched) is a proof that the whole was said aloud.

The rubric prefixed to the Prayer for the whole state of Christ's Church, the Consecration, and Oblation, in Edward the Sixth's first Book is as follows:—"Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this Prayer following."

* In the Eastern Church, the Priest, at consecration, does not touch the oblations, nor make any use of his hands, which hang down by his side, as usual; but the Deacon, whose usual place is at some distance from the Holy Table, at the south corner, now comes to the south end thereof, and points with his hand at the bread and cup when the Priest names them. In the Western rite, at Consecration, a bread is held up in both hands.

blood of the New Testament" to "sins." Then follows the Invocation. The chalice is placed by the Priest to the right of the paten.

XXI. THE LORD'S PRAYER.

The Lord's Prayer is to be sung by the Celebrant alone, the Gospeller standing behind him,* and the Epistoler standing on his own step.

XXII. THE INVITATION.

The Celebrant is to turn partially to the people, and say the Invitation.

XXIII. THE CONFESSION AND ABSOLUTION, AND THE COMFORTABLE WORDS.

The Confession is to be sung by the Gospeller, who is to descend for the purpose, and kneel upon the floor at the Epistle side with his face towards the altar. The Celebrant is to kneel at the altar, his hands resting on the corporal. He is to rise and pronounce the Absolution, extending his right hand, with his left on his breast. He is then to sing the Comfortable words. During the Confession and Absolution, the Epistoler is to kneel behind the Priest on the edge of the platform, a little towards the Gospel side. The Gospeller is to continue kneeling when he has sung the Confession, until after the Absolution.

XXIV. THE PRAYER OF ACCESS.

This is to be said by the celebrant kneeling before the midst of the altar with his hands upon the corporal. The Ministrants are also to kneel at the altar on the edge of the platform, the Gospeller on the left and the Epistoler on the right of the Celebrant.

* The melody is preserved in Marbeck and Dyce.

XXV. THE COMMUNION OF THE PRIEST.

After the Prayer of Access, they all rise from their knees, and all profoundly inclining, the Celebrant in silence says, "O Lamb of God, that takest away the sins of the world, have mercy on me, and grant me thy peace," and then,* "I will receive the bread of salvation, and call upon the name of the Lord." He then takes the bread in his hands, saying, "Lord, I am not worthy that thou shouldst come under my roof, but speak thou the word, and my soul shall be healed." After a short meditation, he communicates himself of the bread over the paten, with his right hand, inclining his head, and resting his elbows on the altar. He then proceeds to communicate of the cup, saying in silence, "What shall I render unto the Lord for all His benefits that He hath done unto me. I will take the cup of salvation, and call upon the name of the Lord." He takes the chalice by the knob in his right hand. He always inclines the head at the name of Jesus. While he is communicating, the Gospeller and Epistoler stand profoundly† inclining before the altar. The Celebrant communicates standing,‡ but the Gospeller and Epistoler then kneel on the edge of the platform to communicate, after which the Gospeller goes to the right, and the Epistoler to the left of the Priest.§ After them, the Clergy present in surplices communicate on the step next below the platform, and the choir on the floor below it, and then the serving Clerks in their places.

* According to the Western rite, the kiss of peace is here given; but according to the Eastern rite, it is given before the Preface. In those parts of the Western Church where an instrument is kissed by the people, the ceremony in some Churches takes place during the Offertory.

† That is, inclining the shoulders.

‡ There has never been an instance, either in the Eastern or Western Church, before the Reformation, of the Priest kneeling in the act of Communion. In the Eastern Church the people still receive standing. There is no direction in the English Church for the Priest to kneel. See Cleaver's edition of Wilson on the Lord's Supper, p. 109.

§ In the Eastern Church, the Communion of the Priest takes place as follows:—The Priest, taking a particle of the bread (agnus)

XXVI. THE COMMUNION OF THE PEOPLE.

The communion is then given to the people, kneeling* at the rails or other convenient place, beginning on the Epistle side.† A linen cloth is held before the Commu-

from the paten, places it on the right hand of the Deacon, who comes to the south end of the Holy Table for that purpose, (if he is to communicate) and supports it with his left. The Priest then takes a similar portion of the agnus, and each communicates himself at the same time after some preliminary prayers, the Deacon going for this purpose behind the Holy Table. The Priest then communicates himself of the chalice with his right hand, holding it with the purificator (previously laid by the Deacon on the Holy Table under the cross,) and holding one end of the same under his chin with the left. The Deacon communicates of the cup at the south end, the Priest holding it in his hand, and the Deacon holding the purificator. He then recites the Thanksgiving Collect. The people originally communicated in the same way, but the ancient practice is now found only among the Syro-Chaldean Christians. "After the consecration has taken place, a Priest and Deacon take up their stations at the entrance of the Sanctuary, the former holding the paten with the consecrated bread, while the later takes the cup or chalice. After the clergy have communicated, the people approach, one by one, the men preceding the women. . . . The bread is received in the palm of the right hand, placed crosswise over the left, and the cup never leaves the hand of the Deacon, who holds it to the lips of each communicant, wiping his mouth afterwards with an embroidered cloth."—*Notes from Nineveh*. By the Rev. T. O. Fletcher. Lond. 1850-1, 272. The Lutherans receive in the same way, except that the bread is put into the mouth. The Syro-Chaldeans, however, are not under the obligation of receiving in both kinds; it is only optional, and some occasionally decline it.—*Badger's Rituals*. 1852.

* Kneeling at communion is supposed to have been first introduced in the 13th century, simultaneously with the practice of putting the sacrament into the mouths of the communicants. The Church of England attaches a symbolical meaning to this practice. (See Declaration in Communion Service.)

† The Communion of the People takes place in the Eastern Church as follows:—After the Communion of the Priest and Deacon, the remaining portions of the agnus are strewed by the Deacon from the paten into the chalice; he then takes the chalice veil and unfolds it, and places it on the chalice; the other particles are left on the paten uncovered. The Deacon then standing in the holy doors, invites the people to communicate, holding the chalice in his hands. The Priest then takes off the veil, which he gives to the Deacon, and communicates the people with the spoon, which the Deacon lays on the chalice for that purpose, the Deacon with both hands holding the purificator under their chins,

nicants, either by the Clerks or by one of the Ministers, unless there be a cloth spread on the rail.* The bread should be taken in the palm of the right hand, which should be raised to the mouth, supported by the left.† The Gospeller is to follow with the chalice, which he should always retain in his hand, even when he places it in that of the Communicant. He is followed by the Epistoler with a purificator, which he is to reach to the Communicants to wipe their mouths.‡ The Communicants in the act of receiving hold the head and body erect.

XXVII. THE POST COMMUNION.

When all have communicated, the Celebrant is to return to the Lord's Table with the paten, and the

and afterwards wiping their mouths with it. The Priest then reaches the chalice to them to kiss. Each communicant then goes to a side table and eats a small portion of the oblation (prosphora,) placed there for that purpose, together with a sup of wine mixed with warm water. On great festivals, three Priests officiate, the senior of whom stands at the south, and the junior at the north end of the Holy Table. These Priests always communicate themselves. When the senior Priest has communicated, he proceeds to the prothesis to purify himself, thus giving place to the Deacon, who now comes to the south end and communicates.

* The "communion or houselling cloth" is still spread in some Churches in the diocese of Winchester, and elsewhere. At St. Mary's, Oxford, a table covered with a white cloth is placed before the communicants. The Communion cloth was used at the coronation of our Sovereigns until the two last. The following is the rubric of the coronation of George the Third: "While the King and Queen receive, the Bishops appointed for that service shall hold towels of white silk, or fine linen, before them." Ritualists say, that these cloths ought to be $4\frac{1}{2}$ feet long and 3 feet wide; but it is now usual to have them made in the same manner as palls, but double the length. If spread on the rails, they should be equal to them in length.

† This is still the practise of the Syro-Chaldean Christians, whose rite is the oldest extant. The Deacon, in the Oriental Church, still receives the Bread in this form, *i. e.*, in his right hand supported by his left. This has been at all times the usage of the Scotch Church also.

‡ This practice, although directed by the rubric, has been silently dropped in most parts of the Latin Church, probably from the same feeling which has led to each priest being provided with his own purificator.

Gospeller with the cup, accompanied by the Epistoler. The Gospeller goes to the Epistle side and the Epistoler to the left.

XXVIII. THE COVERING OF THE CONSECRATED REMAINS.

The Gospeller is then to cover the chalice with the pall, and the paten with the corporal.* The Celebrant is then to say, "Having now received," &c., and then to go to the north side (or the customary place) to say the Post Communion, the other Ministers standing in their own places.

XXIX. THE HYMN.

The Gloria in Excelsis is then to be intoned by the Celebrant at the midst of the altar, the Gospeller and Epistoler going behind him. While it is singing, they are to ascend to the altar as before. *The people stand.*

XXX. THE BLESSING.

The Gospeller and Epistoler are then to kneel on the edge of the platform, the Gospeller on the Epistle side, while the Celebrant sings the Blessing.

XXXI. THE CONSUMPTION AND PURIFICATIONS.

The Celebrant immediately after the Blessing, and without any private devotions, stands before the midst

* In the Eastern Church, immediately after the Communion of the People, the Priest re-places the chalice on the Holy Table, when the Deacon strews therein carefully with the sponge of the antimense the particles which remained on the paten. He also gathers with the sponge any crumbs which may fall on the antimense, or the eileton (the envelope of the antimense,) and putting them on the paten, he strews them in like manner into the chalice. He then covers the chalice with its veil, and the paten in like manner with the two remaining coverings, still folded; over these he places the asterisk, also still folded. The Priest then places the paten on the head of the Deacon, who brings it to the prothesis, followed by the Priest with the chalice.

of the altar, while the Gospeller going to his left hand closes the book, and the Epistoler going to the south side uncovers the paten for the consumption of the elements. The priest then takes or distributes to the other ministers and communicants the fragments, (if he does not reserve them), and standing in the midst of the altar, he places the paten on the corporal.* The deacon having then uncovered the chalice, he reserves the fragments or gives them to the deacon to distribute, that they may be consumed by the communicants. The Priest, standing before the altar as before, first purifies the corporal by scraping up with the paten any fragments which remain on it, and then purifies the paten by scraping from it with his forefingers the remaining fragments into the chalice, which the Epistoler uncovers for that purpose. Then holding the paten in his left hand, he presents the chalice on the altar to the Epistoler, who receives the wine-cruet from the Clerk, and pours some wine with his right hand into the chalice, when the Celebrant, moving about the chalice with his wrist in order to take off any particles which may adhere to the inside of the chalice, drinks the wine, if possible by the side where the particles adhere.† He then carries the chalice to the Epistoler's side, when the Epistoler, having retired to the south corner of the altar, receives from the Clerk the water-cruet in his left hand, and the wine-cruet in his right. The Priest having presented the chalice to the Epistoler, resting it on the altar, the latter pours in some wine, then gives the wine-cruet to the Clerk, and taking the water-cruet into his right-hand, pours some water into the wine, over the fingers of the Priest. The Epistoler then having returned the water-cruet to the Clerk to place with the wine-cruet on the credence, puts the purificator on the hands of the Priest, who dries his fingers with it over the chalice. The Priest then joins his hands, holding the purificator, and

* "When all have communicated, he that celebrates shall go to the Lord's Table, and cover, with a fair linen cloth, or corporal, that which remaineth of the consecrated elements." Scotch Communion Office, 1636.

† He may, if necessary, put his finger into the chalice for the purpose of taking up any particles which adhere.

going to the midst of the altar, he lays his left hand on it, outside the corporal, and takes the chalice with the right. Then holding the purificator under it, he drinks off the ablution.* Then laying the chalice on the middle of the altar, he wipes his lips with the purificator, and laying it folded on the cup, he takes the chalice in his left hand, and, wiping it inside and outside with the purificator, which he leaves in it, he hands it to the Epistoler, who goes to his left hand for the purpose, while the Gospeller changing places goes to his right. The Epistoler then cleans the chalice with the purificator, which he places upon it, as in the beginning, and then covers it with the paten and pall. He then folds the corporal and puts it into the burse, and covering the chalice with its veil, lays the burse upon it, and putting it on the credence, returns to his place on the left of the Celebrant. They all three descend to the floor, bearing to the left,† and return to the vestry in the order in which they came. During the consumption of the consecrated elements, *Nunc Dimittis* is sung by the Choir.‡ The Clerk extinguishes the altar-lights, beginning with that on the Gospel side.

* Anciently, not only the ablution, but the purification with wine, were poured into the piscina. In the Oriental Church the purifications take place at the credence, the Holy Vessels being placed thereon after the Blessing, by the Deacon (or by the Priest if there be no Deacon).

† The Ministrants never descend backwards.

‡ This is done in the Oriental Church. The same is sung at the closing of the Communion service by the Protestant congregations on the continent. In the Oriental Church, the Deacon first takes (with the spoon, if necessary) what remains in the chalice, rinsing it two or three times with wine mixed with warm water, and drinking the ablutions. He then wipes it with the chalice sponge, and dries it with the purificator, leaving the sponge in the chalice, and placing the purificator (folded) upon it. During this ceremony a candle must burn on the prothesis, and the Deacon says the *Nunc Dimittis*. The Priest then washes his hands, and takes a piece of the oblation and a sup of wine and warm water. He then takes off his vestments. The sponges and purificator (which may be of silk or linen) are washed, when necessary, by the Deacon, in the piscina or lavatory, the water of which flows into the earth without communicating with the usual drains.

XXXII. DUPLICATION.

Originally there was no restriction on the number of celebrations in the same day; and in the middle ages we find instances of twelve celebrations or more by the same Priest. This was afterwards considerably restricted, and the rule of the Oriental Church forbids more than one in the day by the same Priest. In the Western Church two or more are allowed by dispensation.*

DIRECTIONS FOR SINGING THE COMMUNION
WHEN THERE IS ONLY A CELEBRANT.

He should be vested in his cassock. In silence he is to register the Book in the vestry, and hand it to the Clerk. He then washes his hands, and places a purificator on the chalice, hanging equally on each side. He puts the bread on the paten; on this he lays a pall of linen on both sides, and then the veil of silk, and the burse with the corporal. He next puts on

THE VESTMENTS.

1. The Surplice.†—The Albe.—The Priest puts it completely over his head, passes through his right arm, and then his left. He then binds it with the girdle round his *loins*, and adjusts it all round, so that it be a finger's breadth from the ground.

2. The Maniple.‡

3. The Stole—This he crosses and confines with the girdle.

* In this case, when there are two celebrations by the same Priest, as the fast is believed to be broken by partaking of the purification, the Priest is not allowed to drink this until after the last celebration. There is no rubric directing what is to be done in this case, but they are sometimes taken by another Priest, and often poured into the earth through the sacrarium. Three celebrations by the same Priest are still allowed without any dispensation in the Western Church at Christmas, and two were formerly allowed at Easter.

† This is now almost obsolete.

‡ The Maniple was originally a handkerchief, but is now become an ornament only. It is not known to the Eastern Church.

4. The Chasuble, which he ties with the strings attached to it. He may attach a white handkerchief to the girdle.*

The Celebrant takes the chalice by the knob with his left hand, putting his right on the burse, and proceeds to the altar, holding the chalice near his breast, preceded by the Clerk with the book and cruets, unless these had all been on the credence. In this case he walks with his hands united. On arriving before the Lord's Table, he stops, and makes an humble adoration before it.†

Having laid the chalice on the altar at the Gospel side, the veil being towards the west, he takes the burse in both hands and lays it upright on the midst of the altar.‡ He takes out the corporal with his right hand,

* He should put on his vestments without any assistance from the clerk.

† According to the Latin rite, the Priest is to bow to the altar, if the Sacrament be not reserved on it; if it be, he is to make a genuflexion; and if the Sacrament be exposed, he is to genuflect with both knees.

The people should do the same on entering. See the rubric in the Coronation Service. "The Queen . . . makes her humble adoration, and then kneeling at the faldstool, set for her before her chair, uses some short private prayers."—Coronation of Queen Victoria. On the subject of reverence to the altar, Bishop Jeremy Taylor asks: "Shall not the Christian altar be most holy where is present the most blessed body and blood of the Son of God? Aye but, what when the Sacrament is gone? The relation is there still; and it is but a relative sanctity we speak of. It is appointed for his tabernacle. It is consecrate to that end." (*Reverence due to the Altar*, p. 35.) Bishop Jeremy Taylor shews further, that it is to the Altar that reverence is paid, and not to the East. But we speak of turning to the East, because the Altar is usually placed there. If the Altar be placed in any other point of the compass, we still turn to it at the Creed, &c., not to the East, although we conventionally use that term. So in like manner the "North side" of the Altar, in its ecclesiastical sense, means the Gospel side, or right hand of the Priest, in looking towards the people.

‡ According to the Dominican rite, not only are the holy vessels placed on the altar at plain service before its commencement, but the oblations are laid on the altar at the same time, and the water poured into the wine in the chalice. At Solemn Service the holy vessels are placed by the Deacon on the altar at the Gloria in Excelsis, and the wine and water poured in after the Epistle is sung. The oblations of both kinds are made *together* at the Offertory.

and leaving it in the middle of the altar, places the burse with his right hand against the shelf, on the Gospel side, keeping his left hand on the altar. He then spreads the corporal with both hands on the centre of the altar, leaving the front part folded down, and, taking the chalice covered with the veil in his left hand, and putting his right hand over it, places it on the corporal. If the paten is not large enough to contain all the breads which the Celebrant intends to consecrate, he places them on the corporal,* towards the Gospel side. He then registers the book on the same side, and returns, with his hands joined, to the centre of the altar, and turning by his right, descends to the floor, and turns on his left towards the altar, when the Introit is sung, during which he ascends to the altar, and going to the Gospel side, says the Lord's Prayer, and Collect for Purity. He then recites the Commandments or the Summary, standing in front of the altar, the Choir responding. Returning to the Gospel corner, he says the Collect or Collects.† The Clerk then removes the book to the Epistle corner, when the Priest sings the Epistle aloud (if there be no Reader,)‡ his hands extended on the book. He inclines the head towards the book at the name of Jesus. The Choir sings the response "Thanks be to God." The Priest now joins his hands before his breast, and inclines *profoundly* before the altar, going to the book, which the Clerk removes to the north side. The Priest, however, may himself remove the book, in which case he only makes a moderate inclination of the head to the altar.§ The book is placed on the stand obliquely, its back being towards the north-east. The Priest sings the Gospel, his hands being joined at the breast, and

* "Laying the bread upon the corporal, or else on the paten, or in some other comely thing prepared for that purpose."—*Edward's first Book*.

† If there be many Collects, the Priest, according to the Western rite, says, "Let us pray," only at the commencement of the 1st and 2nd; and, "through Jesus Christ our Lord," or, "who liveth and reigneth," &c. only after the first and last.

‡ The Reader, if there be one, sings it in surplice, in the accustomed place.

§ The inclination of the head here is accompanied in the Western Church with a slight inclination of the shoulders.

then raises the book with both hands, and kisses the beginning of the text. If the name of Jesus occurs he inclines towards the book. At the giving out of the Gospel the Choir says "Glory be to Thee, O Lord." and at the close, "Praise be to Thee, O Christ," or "Thanks be to Thee, O Lord," etc., as in the Scotch Canon. The Priest then takes in both hands the stand with the book, and puts it near the corporal, and, standing himself before the midst of the altar, he intones the Creed, extending and elevating his hands at "I believe in one God," and then closing them while the Choir is singing it. He then reads the Offertory in the same position, his hands being joined while the Choir sings it. He then receives and presents the offerings, as in p. 20. He then takes off with both hands the chalice veil, folds it in three, so that the upward part may appear, and places it near the back of the altar on the Epistle side, or gives it to the Clerk to fold and place on the credence. He then places his left hand on the altar, beside the corporal, and puts the chalice with his right hand on the other side of it; afterwards, with both hands he completely unfolds the corporal, bringing it nearly to the edge of the altar. He next puts his left hand at the side of the corporal, and with the other, taking the pall off the chalice, places it erect upon the corporal, resting against the shelf [or on the veil.]

THE OBLATIONS.

Being now about to make the oblations, he takes the paten with the bread into his right hand, and raises it to the height of his breast, when he also takes hold of it with his left hand, offering it with silent prayer.* He then lowers it to the corporal. If there be other breads on the corporal, he directs his intention to the offering of these also.

* The following Prayer on this occasion is given by Bishop Wilson in his *Sacra Privata*. "UPON PLACING THE ELEMENTS ON THE ALTAR.—Vouchsafe to receive these Thy creatures from the hands of us sinners, O Thou self-sufficient God." This should be offered by the Priest standing, and he should not kneel during the offertory either before or after this prayer. (See Appendix 1.)

In the Coronation Service, the alms are offered and presented *after* the oblations of bread and wine.

He next proceeds to the epistle corner, taking in his left hand the chalice, putting his right on his breast. He then cleanses the cup with the purificator, and rests the chalice on the altar, extending the purificator on the altar cloth, on the epistle side. He then receives from the Clerk the wine cruet, and pours wine into the chalice slowly; he returns the cruet, and takes the water cruet from the Clerk; he pours a little water into the chalice, and returns the cruet. Then holding the chalice firmly on the altar, and absorbing with the purificator any separate drops, he puts the chalice near the corporal. He then proceeds to the middle of the altar, laying the purificator (folded in two) on the right of the corporal.

He then, placing his left hand outside the corporal takes the chalice in his right, holds it over the corporal on the east side of the paten, opposite his breast, putting his left hand under its foot, and offers it with silent prayer. He then places it in the middle of the corporal behind the paten, and putting his left hand on its foot, covers it, with his right, with the pall. He then goes, with his hands joined, to the extremity of the epistle corner, and turning his left side towards the altar, and joining the forefinger and thumb of each hand, he washes them with water poured on his fingers by the Clerk, and then dries them with the towel which the Clerk presents to him. Having returned the towel, he goes to the midst of the altar to say the Preface. He henceforward does not separate his fingers, except in administering the Sacrament, until after the ablutions.*

THE PREFACE.

The Celebrant laying his right hand upon the altar, outside the corporal, finds the Preface with his left, and then placing both hands on the altar, sings the *Dominus vobiscum*. At the *Sursum Corda* he raises his hands to the height of his breast, the palms turned to each other. He joins them at *Gratias agamus*, and inclines his head

* This ceremony of joining the fingers is peculiar to the Western rite.

while the response is making. He then extends his hands to sing the Preface. The Preface being finished, he inclines his head moderately while saying the Sanctus, and joins his hands before his breast. He kneels with his hands on the altar at the prayer "We do not presume."

THE CONSECRATION AND COMMUNION.

At the consecration prayer he inclines humbly, with his hands extended. He rests his elbows on the altar at the words of institution "This is my body" &c.*

* In the modern Western Church, the Celebrant makes a genuflexion after the words "This is My body, which," &c., and another after the words "This is the New Testament in My blood," &c. In the Oriental Church, whether united with or separate from the Western, there is no act of worship after these words, but at the Oblation the Priest inclines profoundly, and after the words "Send Thy Holy Spirit upon us, and upon these gifts present," the Deacon approaches the Priest, and both make a prostration before the Holy Table, saying "God be merciful to me a sinner." Then follows the petition to make the gifts "The body and blood of Christ;" after this there is no further adoration until after the commemoration of the living and the dead, and the Lord's Prayer, when the Deacon says, "Let us incline our heads to the Lord;" and after some prayers the same form is repeated. There is no adoration at the ostension of the Sacrament. All incline at the Confession, and on receiving the Communion, as well as at various parts of the Service before and after Consecration. Genuflexions are altogether unknown in the Oriental Church, and have never been the usage of the English or Scotch Churches. In reference to the subject of adoration, the following passages from St. Augustine, St. Ambrose, and St. Gregory Nazianzen, are referred to by Bishop Andrewes in his Reply to Bellarmin. "Adorate scabellum pedum ejus.' Quæro quid sit scabellum pedum ejus, et dicit mihi Scriptura, 'terra scabellum pedum meorum.' Fluctuans converto me ad Christum quia ipsum quæro hîc, et invenio quomodo sine impietate adoretur scabellum pedum ejus. Suscepit enim de terra terram, quia caro de terra est, et de carne Mariæ carnem accepit. Et quia in ipsa carne hic ambulavit, et ipsam carnem nobis manducandam ad salutem dedit, nemo autem illam carnem manducat nisi prius adoraverit, inventum est quemadmodum adoretur tale scabellum pedum Domini, et non solum non peccamus adorando, sed peccamus non adorando. Numquid autem caro vivificat? Ipse Dominus dixit cum de ipsa commendatione ejusdem terræ loqueretur, 'Spiritus est qui vivificat, caro

He next receives the chalice with his right hand, laying his left on the corporal, on which he places the pall. He then takes the chalice in the left hand, holding the foot by his right, and then laying his elbows on the corporal, he pronounces the words of consecration. He then replaces the chalice on the corporal, saying "This do," &c. ; and keeping his left hand on the foot, he covers it with his right. He then slowly brings his hands before his breast, saying the Invocation. He extends his hands at the great Oblation, and joins them at the close, again extends, and before the prayer for Christ's Church, joins them at "Let us pray," and extends them throughout the prayer. He also joins them at "As our Saviour Christ," &c., and extends them throughout the Lord's Prayer. At the private prayer before Communion he may lay them on the corporal. He joins them in the exhortation "Ye that do truly," (unless he holds the book), and at the general Confession he joins them. In pronouncing the Absolution he joins

autem nihil prodest' Spiritualiter intelligite quod locutus sum : non hoc corpus quod videtis mandicaturi estis, et bibituri illum sanguinem, quem fusuri sunt qui me crucifigent, Sacramentum vobis aliquod commendavi, spiritualiter intellectum vivificabit vos." . . (Augustine. Ps. xcix. 5, opp. Paris 1679, iv. 1064.) and again, "Conficitur autem Sacramentum, Sacramento, et re Sacramenti, i. e. Corpore Christi ;" and St. Ambrose, (de Spirit. Sanc. iii. 11. Op. ii. 781.) "Carnem Christi in mysteriis adoramus," cited by Bellarmin, Apolog. ; and Gregory Nazian. "Eum, qui super altare colitur." To this Bishop Andrewes replies, . . . "Rex (Jacobus) Christum in Eucharistia vere *presentem*, vere et *adorandum* statuit, rem scilicet Sacramenti ; at non Sacramentum, *terrenam* scilicet partem, ut Irenaeus ; *visibilem*, ut Augustinus."

. . . "Nos vero et *in mysteriis carnem Christi* adoramus, cum Ambrosio : et non, *id*, sed Eum qui super altare colitur. Male enim, *quid ibi colatur*, quærit cardinalis, cum *quis*, debuit : Cum Nazianzenus, *Eum* dicat, non *id*. Nec *carmen manducamus*, *quin adoremus prius*, cum Augustino. Et Sacramentum tamen nulli adoramus." (Ad Card. Bellarmin, Apolog. Oxford ed. 1851. p. 266.)

The passage from St. Ambrose is found in his work de Spir. sanct, S. iii. cap xi. 79, Works ; Paris ed. 2, 1690, fol. "Videmus tamen ne terram illam dicat adorandam propheta, quam Dominus Jesus in carnis assumptione suscepit. Itaque per scabellum, terra intelligitur, per terram autem caro Christi, quam hodieque in mysteriis adoramus, et quam apostoli in Domino Jesu, ut *supra* diximus, adoraverunt."

his hands before his breast, stands on the Gospel side, and turns obliquely towards the people. At the words "pardon and absolve," he puts his left hand on his breast, and extends his right in the usual way.* He says the "Comfortable Words," in the same position, his hands joined, if he does not hold the book. After which, turning to the altar, he kneels down at the midst of it, with his hands resting on the corporal, and says the prayer "We do not presume," &c.

The Priest, now standing up, inclines moderately, and resting his elbows on the altar, takes the paten in his left hand, and communicates himself with his right. He then joins his hands, and inclining his head, remains for some moments in meditation on the Sacrament. This finished, he lays his left hand on the corporal, and with the right uncovers the chalice, saying silently, "What reward," &c. He then takes it with his right hand, saying "I will take," &c. He then communicates of the chalice, inclining the head at the words "The blood of our Lord Jesus Christ." He then gives the communion to the people.

After the communion of the people, he returns to the altar, and having placed the paten and chalice on the corporal, the chalice in the middle, and the paten at the Gospel side, he covers the chalice with the pall, and the paten with one extremity of the corporal,† and joining his hands before his breast, says, "Having now," &c. Then going to the Gospel side, and extending his hands, he says the Post-Communion. He then intones the words "Glory be to God on high," and the choir sings the remainder of the hymn. He then turns to the people, and joining his hands before his breast, gives the blessing; in pronouncing "The blessing of God Almighty," &c. he extends his right hand open, before his breast, not raising it above his shoulders, nor allowing it to go beyond them, and putting his left on

* In the Lutheran Communion, as well as the Roman, the Celebrant makes the sign of the Cross in blessing and absolution. In the Western Church, the Bishop in Blessing, makes the sign of the Cross at naming each person of the Trinity, and extends his first three fingers.

† The cover in form of a star, placed on the elements in the Eastern Church, was used by Bishop Andrews.

his breast. (*See p. 12.*) After the blessing, he re-joins his hands, and turns to the altar to consume the elements.

THE PURIFICATIONS.*

Having uncovered the chalice and paten, and holding the paten above the chalice, he purifies the corporal, scraping off with the paten any fragments which remain on it, and then wiping the paten with the purificator, and laying it on the corporal, he drinks off the remains of the consecrated wine, or gives it to the Communicants. He then takes the chalice to the Epistle corner, and having placed it on the altar, holding it with his left hand, he receives from the Clerk a little wine in the chalice, which he drinks, and afterwards a little wine and water, each of which the Clerk pours in with his right hand. The Priest takes care that any particles which may have adhered to his fingers be scraped off over the chalice. He then places the chalice between the corporal and the purificator, which he takes in his right hand, still holding the cup in his left. He then dries his fingers over the chalice, and takes the purificator between his hands to the midst of the altar. He then folds the purificator in two, and, still holding it in his left hand, places this hand on the altar, outside the corporal, and takes the chalice in his right. He then, holding the purificator below his chin, brings the chalice to his mouth with his right, and, drinking off the wine and water, lays the chalice on the corporal; then holding the purificator with both hands, he dries his mouth with it, and lays it on the cup; then taking

* Le Brun says, as to the purification of the chalice, "that the Bishop formerly left the particles of the bread, which was put into the chalice, to be consumed, together with the remains of the wine, by the Deacon and Sub-Deacon," a practice still retained on certain occasions. He adds, "that it is not known how the chalice was purified in former times, only that the greatest care was taken that no particles should be allowed to remain, unless those reserved for the sick." He adds, "That in the *Ordo Romanus* mention is made of the ablution of the fingers, but not of the purification of the chalice; only the Deacon is to take care that nothing be allowed to remain in the paten or chalice."—*Mohren*, p. 345.

the chalice in his left hand, he dries it with the purificator with his right. He places the chalice at the Gospel side, outside the corporal, or, if necessary, on the Epistle side; then, unfolding the purificator, he lays it on the chalice, as at first. He lays the paten on the purificator, and then the pall; folds the corporal; takes with the right hand the burse, and places the corporal in it with his left; he afterwards puts the veil on the chalice, and then the burse, with the opening towards him. He then puts the chalice in the middle of the altar. He then shuts the book with his right hand. He takes the chalice in his left hand, and puts his right on the burse. He descends with it towards the Epistle side to the floor, when he makes an humble adoration. He then returns to the vestry, reciting the Benedicite, or the Te Deum. He takes off his vestments and folds them, or has them folded, and goes back to the Church to return thanks.

THE COMMUNION OF THE PEOPLE.

When the Celebrant has communicated, he lays the paten and chalice in their places, covering the chalice. The bread being on the paten, the Celebrant takes it in his left hand, and takes a bread between the thumb and finger of the right hand, and approaches the Communicants, beginning at the Epistle side. Presbyters communicate in surplices and stoles; and other ecclesiastics in surplices only, kneeling on the step near the platform. Laymen may communicate on the lowest step, or at the rails, or in any other convenient place. He either inclines his head at the whole sentence, or at the name of "Jesus." On repeating the words "The Body of our Lord Jesus Christ," he places the bread in the hands of the Communicant; and after he has placed it in his mouth the Priest continues, "preserve body and soul," &c.*

* It is a general rule to introduce no private devotions, nor any prayers but those contained in the book; and, of course, to

PLAIN SERVICE.

This only differs from the sung or solemn service, when there is no minister but the Celebrant, in this, that all the parts directed to be sung by the Priest are only said or read; and those parts directed to be sung by the Choir are said by the Clerk.*

SOLEMN SERVICE

When there is a Priest and Deacon, but no Epistoler in Orders.

There are directions to be found on this head in some Ceremonials, but they chiefly consist in the Deacon's performing the Epistoler's part as well as his own. Any reader may sing the Epistle. In the Oriental Church the Solemn Service is performed by a Priest and Deacon only, except when the Bishop celebrates, when he is attended by an Archdeacon.

RESERVATION OF THE SACRAMENT.

When, according to the usage of the Scotch Church, the Sacrament is reserved; for this purpose there should be a ciborium, or covered vessel of gold or of silver (gilt inside) for the bread, and another for the wine, and an ambry or sacrament-house near the altar. After all have communicated, or after the Blessing, the Celebrant and assistants kneel at the altar, the Epistoler at the north, and the Gospeller at the south. The Gospeller rises and puts the particles into the ciborium, which he then covers, and puts into the ambry. He

use no private books of devotion at the altar. Private devotions should be used in the vestry, in order that the people may not be disturbed by any pauses in the service, which may cause tædium. The private prayers here introduced are taken from scriptural sentences, and from the Liturgies of the Church, and are so short as to inconvenience no one. They are supposed to have been introduced into the Liturgy in the ninth century. The profound inclination is defined to be so low as that the fingers, extended, may touch the knees while standing or kneeling. In the Oriental Church the primitive practice is retained by both laity and clergy of receiving standing with the head inclined.

* The choir, where there is one, *says* the responses, when the Service is not sung.

then returns to the altar, and puts the consecrated wine into its vessel and brings it to the ambry. He then locks the ambry and returns, when the Celebrant purifies the chalice in the same order as before directed. (See page 31 & 40.)

THE BREAD AND WINE.

The bread should be made of pure wheaten flour ; either leavened, as in the early and still in the Eastern Church, or unleavened,* as is more convenient, and according to the usage of the West. The wine should be of the pure juice of the grape ; red is the most anciently used colour, but white is the most used in the West, being considered the most convenient, as it does not stain the altar linen.†

* The Lutherans use round and thin wafers of unleavened bread. The Prayer Book of Edward properly recommends that they should be made thicker than before : this would prevent their adhering to the mouth, and this is the usage of the Armenian Church, the only Eastern Church which uses unleavened bread. Wafer cakes are directed by an injunction of Archbishop Grindal's. They were used at Westminster until the end of the reign of Charles I. Leavened and common bread was, however, used until the sixteenth century ; and Ritualists say, that wafers of unleavened bread were first used to prevent crumbling.

† Claret wine has been always, until the present year, used in the Royal Chapels, except in the German Chapel, where white wine is still used. Red wine is believed to be that most anciently used, and in the English Church tent wine (so called from its red colour, *tinto*) is commonly used, and preferred by some, who attach a mystical or symbolical notion to its colour. Red wine, (Malaga,) is used on feast days in the Latin Church in some countries.

PRAYERS AT VESTING.

AT WASHING THE HANDS IN THE VESTRY BEFORE SERVICE.

Grant, O Lord, that I may be able to serve Thee in purity of body and mind. Or, I will wash my hands in innocency, and so will I compass Thine altar.

AT PUTTING ON THE ALBE.

Watch over me, O Lord, and cleanse my heart, that, being made white in the blood of the Lamb, I may enjoy pleasures for evermore.

AT PUTTING ON THE GIRDLE.

Bind me, O Lord, with the girdle of purity, and extinguish all impurity in my loins, so that I may possess the gift of continency and chastity.

WHEN THE MANIPLE IS PUT ON.

May I be held worthy, O Lord, to bear the maniple of weeping and mourning, that I may receive the reward of my labour with joy.

AT THE STOLE.

Restore to me, O Lord, the stole of immortality, which I have lost by the transgressions of my first parent; so, although I approach this holy mystery unworthily, may I through thy mercy attain everlasting joy.

AT THE VESTMENT.

O Lord, who hast said, "My yoke is easy and my burden is light," grant that I may be enabled to bear this, that I may finally attain thy everlasting mercy.

THE TUNICLE.

On putting on the tunicle, the Epistoler and Gospeller may say, "May the Lord clothe me with the garment of pleasantness, and with the vestment of joy."

DIRECTORIUM ECCLESIAE ANGLICANÆ.

WHEN THE ANGLICAN RITE IS USED, OR THE SCOTCH RITE, ACCORDING TO THE BOOK OF COMMON PRAYER AUTHORIZED BY KING CHARLES I., THE FOLLOWING RULES ARE OBSERVED:*

The rite is the same until the Sermon.

Immediately after the Sermon the Offertory is sung, and the same forms are followed as in the Scotch rite.

THE PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH; OR THE COMMEMORATION OF THE LIVING AND THE DEAD.

After the Alms are presented, and the oblations made,† the Gospeller and Epistoler each proceed to stand on their own step, while the Celebrant, going to the north side of the Holy Table, proceeds with the Prayer for Christ's Church.

When this is ended, a strain is often played on the organ while the Communicants are placing themselves.‡

After the Prayer for the Church, the Celebrant remains standing before the altar, with his hands joined,

* If the mixture of the water does not take place in presence of the congregation, the portion of the ritual referring thereto can be omitted.

† In placing the oblations according to the Anglican rite, the ancient rule should be observed of placing the paten on the Gospel side of the chalice. "Le père le Brun dit que jusqu' au quinzième siècle, selon le rit Romain, on plaçait le calice à la droite de l'hostie, mais qu' en France, et en Allemagne on mettait ordinairement l'hostie entre le calice et le prêtre."—*Pascal Lit. Cath.*, p. 863.

‡ Care should be taken that this strain be not mistaken for any intimation to any of the congregation to retire, as there ought to be no retirement of any one,—whether he is minded to receive the Communion or not,—until after Consecration and the Communion of the Priest. Those who are not so minded, but attend the Service as a mere commemoration, ought consistently to wait for the commemoration of the Sacrifice of Christ. Those who wish to retire, may do so then with least inconvenience.

The ancient discipline has been long since altered, by the authority or indulgence of the Church. In the early Church, all the baptized were required to be present and communicate, every Sun-

until the Exhortation commences, when he turns partly to the side whence the Exhortation is read.

The Exhortation should proceed with as little delay as possible.

The first exhortation "Dearly beloved in the Lord," &c., is to be read by the Epistoler from his own step; the Gospeller standing on his own step, and turning towards the Epistoler.

The last exhortation, "Ye that do truly," &c., is to be read by the Celebrant, unless he directs the Gospeller or Epistoler to say it.

The other Exhortations are to be read after the Sermon, either from the altar or in the pulpit; or they may be read in their place after the Prayer for Christ's Church. In the former case the "warning for the celebration" may be given in any form.

The CONFESSION and ABSOLUTION, and the COMFORTABLE WORDS. (See p. 27.)

day at the least,—a practice now retained only by the Nestorians. Unbaptized persons, and Catechumens, were obliged to depart before the Creed, as well as excommunicated persons. The only exception was the consistentes, or third-class penitents, who were obliged to be present, but not allowed to communicate. In the course of time, however, this discipline was relaxed, the faithful were only required to communicate three times, and afterwards only once in the year, viz. at Easter, while at all other times, although required to be present, communion in their case was only recommended. It has been now, from time immemorial, the practice, both of the Eastern and Western Churches, united or separate, orthodox or heretical, for all the faithful to be present at the administration, although not communicating. Even unbelievers are permitted to be present at the holy mysteries, by the courtesy of the Church. There is only one occasion in the Church of England on which communion is forbidden to the congregation present, viz. the coronation of the Sovereign, who always communicates in the presence of his subjects. At the last coronation in Westminster Abbey, the Turkish ambassador was present at the communion of the Queen, by invitation, as well as at the coronation of Charles X, in France. In Austria, however, an opportunity is given to the protestant princes to retire if they think fit, at the Preface. (*De Vert*, vol. i p. 20.) Although the service in the English Church is drawn up for those only who are minded to communicate, there is no reason why others should withdraw; and experience has shown that much edification may accompany their presence on the solemn commemoration of Christ's death—the "Sacrifice of Praise and Thanksgiving."

THE SOLEMN PREFACE.

The Preface is to be sung before the Holy Table, the Celebrant turning to the people by the right at the *Sursum Corda*, and raising his hands. He joins them at *Gratias agamus*, and turns to the Holy Table at *Vere dignum et justum est æquum et salutare*. He continues to sing the same, very slowly, with the usual inflexions, to *dicentes*. The Gospeller and Epistoler stand behind the Celebrant, each on his own step. They all incline moderately at the

SANCTUS. (See p. 24.)

THE CONSECRATION. (See p. 25.)

THE COMMUNION OF THE PRIEST. (See p. 28.)

THE COMMUNION OF THE PEOPLE. (See p. 29.)

THE LORD'S PRAYER.

This is to be sung by the Priest and Clerks.*

According to the rubric, the Clerks and people are to say it *after* the Priest, which many interpret as meaning that each sentence is to be first sung by the Priest alone, and then repeated by the Clerks.

THE POST COMMUNION. (See p. 30.)

THE BLESSING. (See p. 31.)

THE ORDERING OF THE ELEMENTS BEFORE CONSECRATION.

The Celebrant standing before the Holy Table, a little to the Gospel side, the Gospeller, standing before the Holy Table, uncovers the chalice, places it in the

* Gregory the Great observes, that in his time the Lord's Prayer, in the Latin Church, was said by the Priest alone, while in the Greek Church, the people joined in its recital. In France, the people sung it with the Priest, in the time of St. Gregory of Tours.

middle of the corporal, and places the chalice before, that is, to the west side of it.

The Gospeller then goes round to the right of the Priest, while the Priest stands before the midst of the altar.

The Gospeller then arranges the book, and places it so as that the Celebrant may with ease say the consecration prayer, which done, he goes round and kneels on the platform to the right of the Celebrant.*

In the meantime the Epistoler goes to kneel on his own step.†

(The Gospeller and Epistoler never lay their hands on the altar, nor does the Priest according to the Dominican rite. The Epistoler may take the vessels in his hands; but not administer the Sacrament.)

SINGING AFTER CONSECRATION.

In Edward's first Prayer Book, the Clerks are directed to sing the Agnus Dei "in the communion time, beginning so soon as the Priest doth receive the holy communion." The musical notation is found in Marbeck. It appears from Lestrange and other authorities that it was the custom, after the Restoration, for the congregation to sing a psalm while the communion was administered, and it is still the custom, in the Lutheran and other communities, for those who do not receive, to sing while it is administered. The American Prayer Book directs a hymn to be sung immediately after consecration. It has been suggested that an appropriate hymn for this purpose, used sometimes in the English Church, but apparently without authority, is that commencing "My God, and is Thy Table spread." In the Gallican Church, the psalm "O taste and see," was anciently sung, but eminent French ritualists condemn the use of that which

* One of the duties of the Deacon is to "assist the Priest, especially when he ministereth the Holy Communion."—*Ordination Service*.

† Ut calix iste tutior sit ab effundendi periculo utpote magis distant, dit Robert de Herisson. D'ailleurs, comme l'hostie doit être consacrée la première, il est plus naturel aussi qu'elle se présente avant le calice, et qu'elle se trouve pour cet effet le plus proche de la main du prestre.—De Vert, vol. iii. p. 187.

has superseded it, "O Salutaris," (See Cleaver's edition of Wilson on the Lord's Supper, Appendix, p. 262). A grave strain upon the organ is played during administration at Durham Cathedral. According to the *cere- monial* of the Western Church, "a grave and sweet tone" may be played at this time on the organ.*

CONSECRATION IN ONE KIND.†

When it is necessary to have a fresh Consecration of either of the species, the bread [or wine] should be first offered, as prescribed by the 21st Canon of the English Church.

ORDER OF THE SCOTCH COMMUNION.

The following is the order of the present Scotch Communion Office taken from a Collation of the several Communion Offices in the Prayer-book of Edward VI., the Scotch Prayer-book of the year 1637, the present English Prayer-book, and that used in the present Scotch Episcopal Church, London, 1792—stated in the Preface to be "made by a Divine of the Established Church high in station [Bishop Horsley,] and attested

* In Edward's first Book, the Clerks were directed, when the communion was used, to sing the post-communion (the Communio of the Western Church,) for which several sentences from Scripture were supplied, the notation being given by Marbeck. This scriptural custom has been retained to this day in many Churches in England, a metrical psalm being sung, for which purpose the organist and singers remain.

† The rubric in the Scotch Communion Book (1637) directs that, "to the end there be little left, he that officiates is required to consecrate with the least; and then if there be want, the Words of Consecration may be repeated again over more, either bread or wine." The practice of Consecrating in one species was introduced in the Order of Communion of 1548. It is directed only when one of the species is exhausted, a case for which no provision had been previously made. It was chiefly in regard to the cup that this provision was required, it having been formerly the practice to replenish the chalices with unconsecrated wine.

by John Skinner, Bishop and Delegate, dated London, March 30, 1792."

THE PRESENT SCOTCH COMMUNION OFFICE :

No rubric prefixed.—THE LORD'S PRAYER.

The Collect, "Almighty God, unto whom all hearts he open," &c.

THE TEN COMMANDMENTS, or the Summary of the Law in these words :—"Jesus said, Thou shalt love the Lord thy God," &c.

THE COLLECT for the Day, and one of the Collects for the King, as in the English office.

THE EPISTLE.

The Presbyter shall say, "The Holy Gospel is written in the ——."

The people shall say, "Glory be to Thee, O Lord."

THE GOSPEL.

The Presbyter shall say, "Thus endeth the Holy Gospel;" and the people answer, "Thanks be to Thee, O Lord, for this thy glorious Gospel."

THE NICENE CREED.

A SERMON.

THE EXHORTATION.

Then the Presbyter or Deacon shall say, "Let us present our Offerings," &c. &c., as in the Scotch Communion office of 1764.* There are no final rubrics.

* The order of this Book after the Offertory is as follows :
 1. The Preface, commencing with Dominus Vobiscum. 2. The Consecration, with the words of Institution. 3. The Oblation. 4. The Invocation, with the Prayer to accept our sacrifice. 5. The Prayer for Christ's Church. 6. The Pater Noster, The last Exhortation, "Ye that." 7. The Confession. 8. The Absolution. 9. The Comfortable Words. 10. The Prayer of Access. 11. The Communion of the Priest and Clergy. 12. The Communion of the People. 13. The last Exhortation. 14. The Post Communion. 15. The Gloria in Excelsis. 16. The Blessing.

The following is the order of Laud's book,* after the Offertory :—

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Prayer for Christ's Church. 2. 1st Exhortation. 3. 2nd Exhortation. 4. 3rd Exhortation. 5. 4th Exhortation. 6. General Confession. 7. Absolution. 8. Comfortable Words. 9. Preface. | <ol style="list-style-type: none"> 10. Consecration and Invocation. 11. Prayer of Oblation. 12. Pater Noster. 13. Collect of Access. 14. Administration. 15. Post Communion. 16. Gloria in Excelsis. 17. Blessing. 18. Consumption and Purification. |
|--|---|

The following is the order of the Service in Edward the Sixth's first Book :—

- | | |
|---|---|
| <p>Pater Noster. Collect for Purity. Introit. Kyrie Eleison. Gloria in Excelsis. Dominus Vobiscum. Collect of the Day. Collect for the King. Epistle and Gospel. Creed. Sermon. 1st Exhortation. 2nd Exhortation. Offertory. Preface and Sanctus. Prayer for Christ's Church. Consecration.</p> | <p>Invocation. Words of Institution. Oblation. Pax. 3rd (short) Exhortation. Confession and Absolution, and Comfortable Words. Prayer of Access. Communion of the Priest and Clergy. Communion of the People. Agnus Dei. Communion Hymn. Dominus Vobiscum. Post Communion. Benediction. Reservation for the Sick.</p> |
|---|---|

* The writer of this believes the Book, commonly called Laud's, to be the real Book authorised by the 21st canon of the Scotch Church. The present use of the Scotch Church is a modification of this Book, arranged in a different order by various Bishops since the year 1723 ;—the last arrangement was made in 1764 by Bishops Falconer and Forbes. The edition by the Rev. Peter Hall published in 1850, is replete with errors.

CELEBRATION OF HOLY COMMUNION AT MARRIAGE.

The Introit, when the Priest and Clerks go to the altar, to be Ps. Beati Omnes, or Deus Misereatur.

Then follow the Kyrie Eleison, and the other Prayers, to the end of the second Blessing.

The Collect, Epistle and Gospel, to be those of the day.

After the Gospel, the Sermon or Exhortation is to follow.

Then shall follow the Creed with the last Exhortation, to the end of the Communion Service.

CELEBRATION OF COMMUNION AT FUNERALS.

Introit.—Ps. xliii.

Collect.—“ O merciful God,” &c.

Epistle.—1 Thess. iv. ver. 13 to end } From Edward's
Gospel.—John vi. ver. 37 to 40. } first Book.

COMMUNION OF THE SICK OF THE RESERVED SACRAMENT.

The Celebrant, vested in surplice and stole, is to commence with—

The general Confession in the Communion Service.

The Absolution, and Comfortable Words.

The Administration.

And to conclude with—

The Post Communion, “ Almighty and ever living God.”

COMMUNION ON GOOD FRIDAY.

If it be lawful in the Scotch Church to have Communion without Consecration, this can only be done by having a sufficient quantity reserved from the Service of Maundy Thursday, and omitting the Oblations and the Prayer of Consecration.*

* A groundless prejudice exists in the minds of some, against receiving the Holy Communion on this day. In nearly every age of the Church it was the custom to communicate on

HOUR OF CELEBRATION.

The Communion may be celebrated at any hour from break of day till twelve o'clock. There should be no communion celebrated after that hour, unless another

the anniversary of our Lord's Crucifixion. A rubric of the Church of Rouen, of the tenth century, directs that, "all are to communicate on Good Friday, from the least to the greatest." "*Postea a majore ad minorem omnes communicentur.*" A statute of Rodolph, Archbishop of Bourges, directs the faithful to communicate on the last three days of Holy Week. Such was still the practice, not only in several monasteries, but in all the Churches in some parts of England, so late as the beginning of the sixteenth century, in order, observes an eminent Roman ritualist, "to partake, on the day of the Lord's death, of a Sacrament instituted to shew forth this death, and to renew and celebrate the memory of the Cross and Passion of the Son of God." Another eminent ritualist of the Church of Rome (Schmid) in his *Liturgik*, ii. 510, cannot conceive why the laity should not communicate as well as the Priest on Good Friday. "The Eucharist," he observes, "is the bread of our souls; why should there be a day on which we may not receive it?" It is needless to multiply instances, the fact is admitted; but it is now forbidden in the Western Church to give the Communion on this day to any but the sick. Its reception is confined to the *officiating* Priest. In the Greek Church there is no celebration whatever on this day, the Service being chiefly confined to the passion, prayers and prophecies, while the Latin Church uses on this day what is termed the Liturgy of the Elements previously consecrated, a Liturgy used on Wednesdays and Fridays in Lent in the Oriental Church, with the exception of Good Friday. "We have no monument which proves to us," observes Pascal, "that in the first four centuries the Holy Sacrifice was not celebrated on Good Friday; but it is certain that the circumstance of abstaining from it dates from the fourth century." There have even been countries, such as Spain and others, where all the Churches were closed on this day. Nevertheless, in order to respond to the piety of the faithful who wished to pay special honour to this day, the usage of the Greek Church, which from time immemorial [at least from the 4th century] used the Liturgy of the preconsecrated (although not on Good Friday,) was subsequently introduced. The following are the most remarkable features of the Service for this day:—On the previous day, after Even-song, the altar is denuded of all its vestments and other ornaments (except the cross and candlesticks.) Before the Liturgy, on Good Friday, it is vested in black, and covered with one linen cloth only, and the candles lighted. Wine and water are put into the chalice, but not blessed or offered; and the Deacon having spread the corporal, the Priest lays on it the Sacrament under the species of bread, reserved from the previous day, but without the accustomed prayer. There is neither Preface, Consecration, nor Com-

function had preceded it. The Communion should be received fasting, according to the practice of the universal Church.

memoration of the Living or Dead. After the Lord's Prayer is sung, the bread is broken in three, and one part put in the chalice. There is no Agnus Dei, nor Kiss of Peace. The Celebrant then takes the bread, with the usual prayers, but the chalice with the other two parts in silence, and concludes with the usual purification, and the prayer "Quod ore sumpsimus." There is neither Introit, Creed, nor Blessing, but the Priest inclines to the altar, and retires, when the altar is again denuded.

At the Reform of the Liturgy, in 1549, the custom of the primitive Church was restored, and a Communion Service constructed for Good Friday, modelled on that of other holidays, with Introit, Collects, (abridged from the ancient office which preceded the Liturgy of the pre-consecrated,) Epistle, and the Passion for the Gospel. The same rite has been retained in the present Communion Book. As, therefore, there is no Liturgy of the pre-consecrated, nor any reservation continued in the English Church, there is no possibility of the Holy Communion being received, either by the Priest or people, unless by consecrating the elements according to the most ancient practice. The Dry-service should be never used, unless where there is no possibility of having communicants, and this only *on a Sunday or Holiday*, see p. 11. "A very common mistake," observes Mr. Neale, (Eastern Church) "has confounded this rite with the *Missa Sicca*. No two things can be more distinct. The Liturgy of the Presanctified, is communion without consecration; the *Missa Sicca* neither communion nor consecration, but a sham rite, which (most unfortunately) is retained in our own Church wherever actual celebration does not take place."

THE ECCLESIASTICAL CHANT, OR CHURCH SONG.

THE COLLECTS

And similar Prayers are sung on week-days and simple Feasts on one note, or a monotone $\overset{F}{(Fa)}$ with a prolonged note on the last syllable. On Sundays and holidays, doubles and semidoubles, two inflexions are used; the principal point is marked thus: $\overset{F}{Fa}, \overset{E}{Mi}, \overset{D}{Re}, \overset{F}{Fa}$; the *semipoint* consists of $\overset{F}{Fa}, \overset{E}{Mi}$. These are only used once each in the same Collect or Prayer, however long it may be, and once at the conclusion. The point is sung first, and then the semipoint, afterwards the semipoint and the point, *e. g.*

COLLECT FOR EASTER-DAY.



Al - migh - ty God, who through thine On - ly



Be - got - ten Son Je - sus Christ, hast o - ver - come



death, and o - pen - ed un - to us the gate of



e - ver - last - ing - life; we hum - bly be - seech thee,



that, as by thy spe - cial grace pre - vent - ing us,



thou dost put in - to our minds good de - sires: so by

thy con-tin-u-al help we may bring the same

to good ef-fect, thro' Je-sus Christ our Lord, who

liv-eth and reign-eth with thee and the Ho-ly

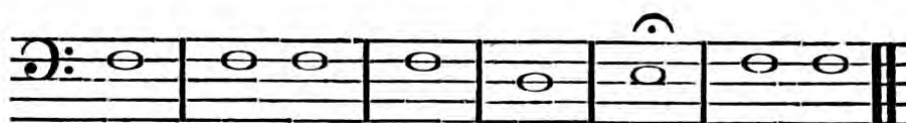
Ghost, e-ver one God, world with-out end. A-men.

It appears, from Dr. Bisse's "Rationale of the Cathedral Service," that there was in his time only one inflection in the Collects and Prayers, and this at the close of the Prayer.*

All the Chants for the Prayers (Cantus Collectarum) except the ferial appear to have been lost since the time of Dr. Bisse, (1720.)

The following is the mode of notation in the Western Church, when the Prayers end with "Jesus Christ Thy Son our Lord," &c., the syllable preceding these notes usually falling two notes from the dominant.

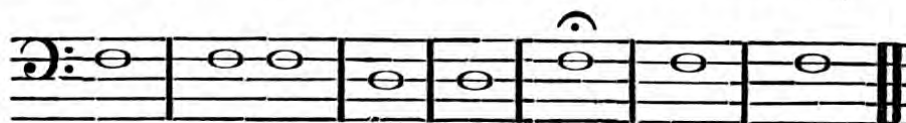
*"The evenness of the voice was also intended; not the melody only, . . . but 'moreover the *equality* of pronunciation was' consulted. . . . Nevertheless, at the close of each prayer or collect a certain modulation, inflexion, or change of voice, *such as is accustomed*, [in singing or chanting the prayers] is both necessary and becoming; becoming, because being placed on that constant close, 'through Jesus Christ our Lord, or the like, it is a proper testimony that we rejoice in God our Saviour; necessary, because it serves as a public sign or warning to the Choir to join in the approaching *Amen*. For the same reason it is also necessary in chanting the versicles and responses distributed throughout the Liturgy. This modulation of the voice of the Priest was of the same use, and is of the same necessity, in our cathedral worship, as the cadence or other variation of it is, when he only says or reads the service in our parochial churches."—BISSE, *Rationale*.



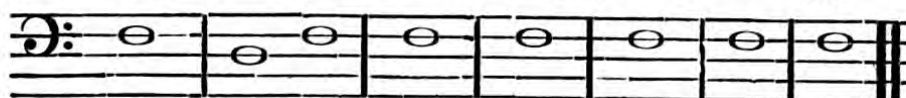
Through Je - sus Christ our Lord. A - men.



Through Je - sus Christ our Lord. A - men.



Through Je - sus Christ our Lord. A - - - - men.



Through Je - - - sus Christ our Lord. A - - - men.

The following example is taken from Marbeck's Burial Service:—



Me - di - a - tor and Ad - vo - cate. A - men.



One God for ev - - - - er. * A - men.

NOTATION OF THE DECALOGUE.

(Referred to in p. 15 supra.)



God spake these words, and said, I am the

* The same inflection is still retained in some of our Cathedrals at the close of the Lord's Prayer.



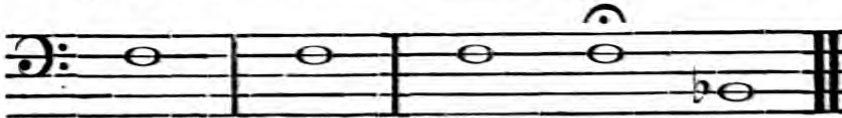
Lord thy God: Thou shalt have none o - ther



Gods but me.



Thou shalt not make.....un - der the earth.



Keep my Com - - mand - - ments.



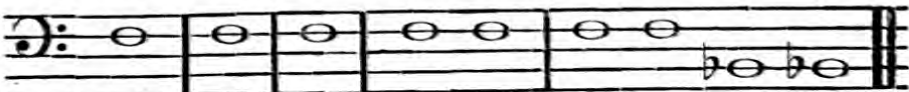
Re - mem - ber that thou keep ho - - - ly the



Sab - bath day. Six days shalt thou la - bour,



.....Lord thy God.



Thou shalt not com - mit a - dul - te - - - ry.

THE EPISTLE

Is sung on one note, except at a note of interrogation, and an inflection at the end. The fourth syllable before a period is considerably prolonged. Where a note of interrogation occurs, there is a fall of one note on the two syllables which precede it, the voice rising again to *Re* or the dominant, on the last. The inflection, in both Epistle and Gospel, may however be made on any other intermediate syllable required by the sense, according to the reader's judgment.

The E - pis - tle is writ - ten in.....verse

Com - fort ye my peo - ple, saith your God. * * *

* * * and shall gent - ly lead those that are with young.

THE GOSPEL.

The Gospel is inflected on every fourth syllable before a period, or note of interrogation. The last inflection is considerably prolonged.*

The Ho - ly Gos - pel is writ - ten in the 1st

chap - ter of the Gos - pel ac - cor - ding to St.

John, be - gin - ning at the first verse. In the

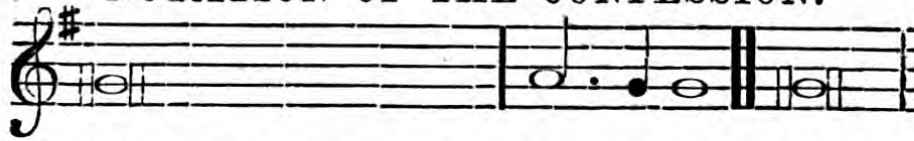
be - gin - ning was the Word,..... Word was

God....Where is he that is born King of

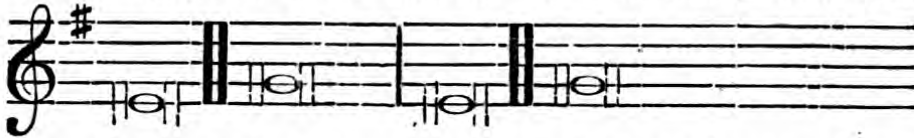
the Jews?.....full of grace and truth.

* De Vert states (vol. i. p. 348) that at Strasburg and several of the *places* in France the usage was to sing or recite the Epistle or Gospel on one note. This, he says, was called accentuating, (saying *sub accentu*,) or pointing.

NOTATION OF THE CONFESSION.



Almighty God, Father of our Lord Je - sus Christ, Maker of all



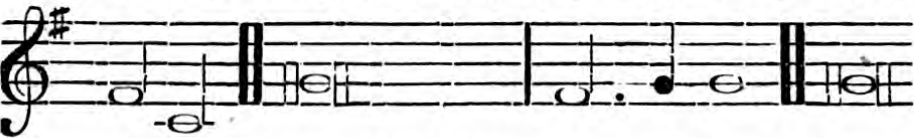
things, Judge of all men; We acknowledge and bewail



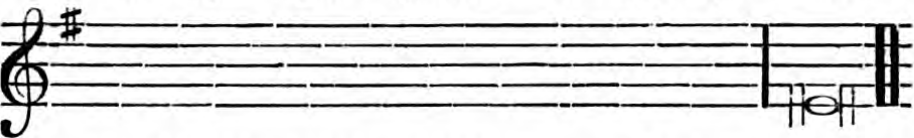
our manifold sins and wick - ed - ness, Which we, from time to



time, most grievously have com - mit - ted, By thought, word,



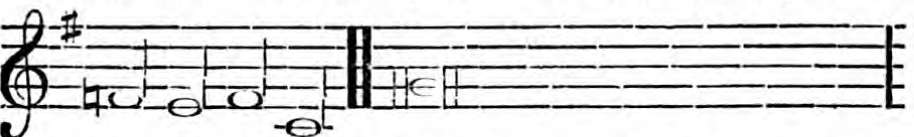
and deed, Against thy Divine Ma - - jes - ty, Pro-



voking most justly thy wrath and indignation against us.



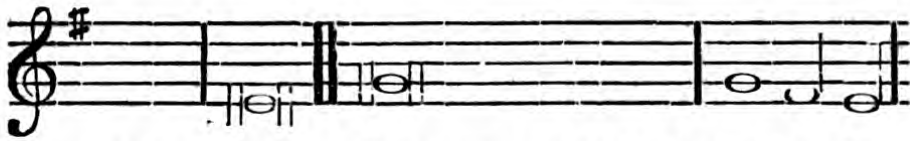
We do earnestly re - pent, And are heartily sorry for these



our mis - do - ings; The remembrance of them is grievous unto



us; The burden of them is in - tol - erable. Have



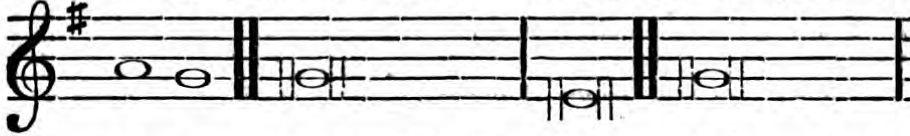
mercy upon us, Have mercy upon us, most mer - ci - ful



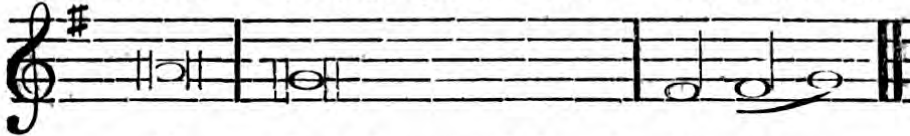
Fa-ther; For thy Son our Lord Je - sus Christ's sake,



Forgive us all that is past; And grant that we may ever here-



aft - er Serve and please thee In newness of

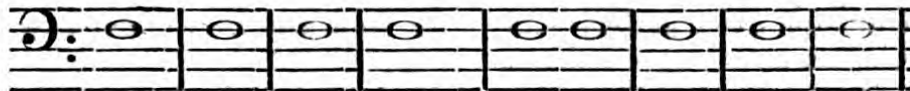


life, To the honour and glory of thy Name;

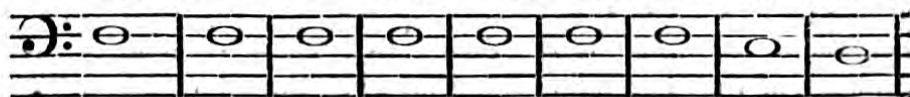


through Jesus Christ our Lord. A - - - men.

NOTATION OF THE BENEDICTION



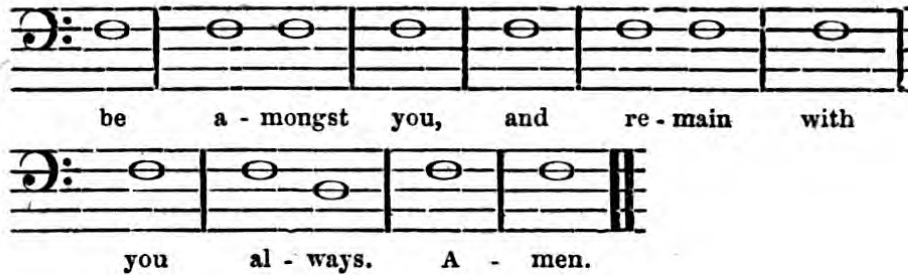
The Peace of God * * * Je - sus Christ our Lord:



And the bless - ing of God Al - migh - ty,



the Fa - ther, the Son, and the Ho - ly Ghost,



The 14th Canon directs that "The Common Prayer shall be said or sung distinctly and reverently."* This

* The distinction between "saying" and "singing" has been the subject of some controversy. There can be no doubt that the term "saying" includes all sorts of recitation, whether in a musical key or otherwise; but when it is distinguished from "singing," as where the rubric says, that certain Prayers, Psalms, &c., may be said *or* sung, the term has been variously interpreted. De Vert maintains that "saying" means, in its ecclesiastical or conventional sense, reciting on a monotone, or, as he expresses it, on the note *re*, while he considers "singing" to imply an inflection of the voice to a higher note than the dominant. This, however, to say the least, seems a very inaccurate definition. It is said indeed by some, that in all well-regulated Cathedrals on the continent, the monotone is still used in "saying," although not in a musical key, except perhaps in the Psalms, whenever they are recited in choir without inflexions, which is expressed by the French *psalmodier*. The more common method however now among Roman Catholics, both in this country and on the continent, when they *say* the Service, is to read it in the ordinary voice—the "Parochial Method," as it is commonly called. This is maintained by some to be a corruption common to the Church of England, and the Churches in communion with Rome. The Service is read, according to the taste of the officiant, either on an eventone, or with such modulations as he thinks best, but without that expansion of the voice, which is characteristic of "singing," or the ecclesiastical tone. The term "singing," is now exclusively applied both in the East and West to this tone, whether monotone or inflected.

Some assert that the custom in the Church of England, until a very recent period, was to read on a monotone, and that the Parochial or French Method was first introduced by Sheridan, in his *Art of Elocution*, in the year 1775. There is, however, no evidence of this, but rather the contrary. Burnet (*Hist. of Reformation*, part ii. book 2,) states that the course taken at the Reformation in England was, that "in all Parish Churches, the Service should be read in a plain, audible voice; but that the former way should remain in Cathedrals, where there were great choirs, who were well acquainted with that tone, and where it agreed better with the music that was used at the Anthems." It

is expressed with great distinctness, in the injunction of Queen Elizabeth.

“Item, Because in divers Collegiate, and some
 “Parish-Churches heretofore, there have been Livings
 “appointed for the maintenance of men and children
 “to use singing in the Church, by means whereof the
 “laudable service of Musick hath been had in estima-
 “tion, and preserved in knowledge: the Queen’s
 “Majesty neither meaning in any wise the decay of
 “any thing that might conveniently tend to the use
 “and continuance of the said science, neither to have
 “the same in any part so abused in the Church, that
 “thereby the Common-prayer should be the worse
 “understanded of the hearers, willeth and commandeth,
 “that first no alterations be made of such assignments
 “of Living, as heretofore hath been appointed to the
 “use of singing or Musick in the Church, but that the
 “same so remain. And that there be a modest and

is true, that the phrase “plain, audible voice” not inaptly expresses the monotone, but the context clearly shews that it was not a musical tone. But that the monotone was not *used* in Parish Churches is completely proved by a passage in Dr. Bisse’s “Rationale of the Cathedral Service,” a Sermon preached in Hereford Cathedral, in 1720, wherein he asks: “Might it not be their (viz. the Reformers’,) intention, that one uniform manner of pronunciation should be observed in all Churches, if not of singing or chanting as in Cathedrals, yet of saying or reading the Service in one equable unvaried tone, which the Priest, if unskilled, as many were in those days, could the better perform, and the people could the better hear? This manner is continued to this day in the Latin or Western Churches, and probably in the Greek or Eastern.” (Cambridge ed., p. 261.) And again, “This modulation of the voice of the Priest has the same use, and is of the same necessity in our Cathedral worship as the cadence, or other variation of it is, where he only says or reads the service in our parochial churches.” It is tolerably certain then, that “saying” when distinguished from “singing,” means in the Church of England, as well as that of Rome, using the ordinary voice, or Parochial mode, as distinguished from the “Cathedral” Chant. This Parochial Method is not defined, and although commonly used with modulations, may be said in an eventone, although not on that musical key, and expansion of the voice which constitutes “singing.” (See *Mr. Dycé’s Preface to the noted Book of Common Prayer.*) There have been other uses for singing the Collects than that given above, which is selected as a specimen of one of the most approved.

“distinct song so used in all parts of the Common-
“prayers in the Church, that the same may be as
“plainly understood, as if it were read without sing-
“ing, and yet nevertheless for the comforting of such as
“delight in Musick, it may be permitted in that, the be-
“ginning, or in the end of the Common-prayers, either
“at Morning or Evening, there may be sung an Hymn,
“or such like song to the praise of Almighty God in
“the best sort of melody and Musick that may be con-
“veniently devised, having respect that the sentence
“of the Hymn may be understood and perceived.”
This appears to have been the origin of our Anthem at
the end of the third collect.

APPENDIX. I.

CAUTIONS AND DIRECTIONS.

THE Holy Eucharist is sometimes (illegally) celebrated in Church with closed doors. This should be specially avoided. The doors should be kept open for any one to go in or out throughout the whole administration, until after the final blessing.

The practice of the universal Church from time immemorial, has been to receive the holy Sacrament (unless in dangerous illness) fasting. (See p. 56.) The celebrant should always be fasting, unless in case of absolute necessity. "The Christian Church hath religiously observed fasting before Holy Communion." (Taylor's Holy Living.) "Let us receive the consecrated elements, and do this honour to it, that it be the first food we eat, and the first beverage we drink that day." (Augustine, Epistle 54. Januario. (Ibid.) See Johnson's *Vade Mecum*.)

The following direction appears in a rule of the Western Church. "All use of tobacco is prohibited in the churches of the diocese of Seville, and during celebration under pain of excommunication *ipso facto*." Two councils, held, one at Lima, the other at Mexico, have prohibited most strictly the use of tobacco before Communion. And an eminent ritualist observes, "On doit sentir combien il inconvenient que le tabac devient un lien de politesse frivoli et mondaine, dans un temps et un lieu ou l'on parle a Dieu au nom de l'Eglise, et ou l'on doit eviter avec le plus grand soin tout ce qui peut distraire de ce grave et serieux exercise, et presenter aux fideles un sujet de mauvaise edification." Its use is also prohibited by the Council of Cologne (1561,) and of Treves (1678,) before or during celebration, "per nasum, aut fumere, aut tenere in ore."

It sometimes happens that a change of Priests erroneously takes place in the celebration of the Holy Communion, generally after the Sermon, a different Priest from him who had commenced the service proceeding with the Offertory. This is both contrary to the rubric, and breaks the unity of the service. The only case of necessity allowed by the Western

Church arises from physical impossibility, and this only if consecration has actually taken place. In this case another Priest, although not fasting, may proceed with the service, commencing where the celebrant had left off. If this be after the consecration of the bread, the Priest who supplies the place of the celebrant, is to consecrate the chalice, beginning at the words, "Likewise also after supper." If the words of consecration were only partly used, he may repeat them again over the same bread and cup, or he may consecrate another bread and another (prepared) chalice, commencing with the words, "Qui pridie." "Our Lord Jesus Christ," &c.*

The service should be sung or said "reverently and distinctly." (See supra p. 64.) The rule of the Latin Church is "to pronounce distinctly, and with a grave and modest voice, so as to be heard and understood by the congregation; not too rapidly, in order that the Priest may attend to what he reads, nor too slowly, lest he may produce tedium in the hearers." "Si nimia prolixitas, quæ angit populum, vitanda est, multo majori curâ præcipitatio, quæ scandalizat, caveri debet. . . . Illa omnia, quæ legunt aliqui, recitant admodum festinanter et perfunctorie."

It is a common error in giving out the Epistle to say "The portion of Scripture appointed for the Epistle," when the lection is taken from an actual epistle. This should only be said when a portion of the Prophecies or Acts of the Apostles, or of the Apocalypse is substituted by the rubric for the Epistle for the day. We also sometimes hear (even in Cathedrals) "Thus endeth the Epistle," instead of, "Here endeth."

The celebrant should never look about during celebration.

The quantity of wine should exceed that of the water at the oblations, but the water should be much greater in quantity at the purification.

* According to the old rubric of the Western Church, if an accident happened to the consecrated wine, the celebrant was to consecrate more, beginning with the words, "Simili modo." This was enlarged in the "Order of Communion" of Edward VI., (1548), to a fresh consecration of the wine if *the chalice was exhausted*. This rubric, which did not appear in Edward's first Prayer-book, nor in any of the subsequent versions before that of 1662, was restored in Laud's Book, (1636), when it was again enlarged into a fresh consecration of the *bread* under similar circumstances. From Laud's Book it was adopted into the last revision. It was only in case of an accident to the bread after consecration, that according to the ancient Latin rite the priest was to consecrate afresh, beginning at the words, "Qui pridie." In all such cases a fresh oblation also was at least mentally made.

Some Priests in the Scotch and English Churches kneel in presenting the alms and making the oblations; but this is an observance unsanctioned by the rubric, and contrary to all catholic precedent. Neither should the Priest kneel before or after presenting the alms, or offering the oblations. Nor does the Priest in any of the ancient Churches, kneel either when communicating himself, or when consuming the consecrated elements. (See Wilson on the Lord's Supper, Cleaver's edition, p. 119.) In the new edition of Bishop Wilson's *Sacra Privata*, J. H. Parker, 1853, there is a considerable addition to the Prayer of Oblation, (p. 37, supra.)

Hoods should not be worn over the chasuble. According to the Rubrics of the Western Church, those religious orders who wear hoods are directed to adjust them during Celebration under the ecclesiastical vestments. They are usually enveloped in the amice. On p. 20, XVI., it should have been said, If the Preacher be also the Celebrant, Gospeller, or Epistoler, he preaches in the vestments in which he officiates; but the Celebrant frequently lays aside the chasuble, which is laid on the altar on the Gospel side. If the Gospeller or Epistoler takes off the tunicle, as is usual, it is laid on the sedilia. The book of Gospels should be laid on the middle of the altar. See p. 17.

In kneeling at the Altar the Priest should take care to kneel on the platform, so that his feet should not hang over, for which purpose the platform should be at least three feet wide. (See p. 1.) Neither should he ever kneel on the edge of the platform, or interfere with the Deacon's step.

None of the linen coverings of the Altar should hang over, except the principal one; which should only hang over at the ends, but not in front. Although three linen cloths (exclusive of the corporal) are now used in the Western Church, there was only one originally used, as is still the case on Good Friday. The Eastern Church uses the antimense or corporal only.

There is no direction in the Scotch or English Churches respecting the words to be used by the Priest in communicating himself. According to some of the Ancient Anglican uses, the form is "Corpus Domini nostri J. C. custodiat corpus et animam meam in vitam æternam." According to the Dominican rite, the Priest communicates himself in silence. It may be here noted that according to this rite, the chalice is laid on the altar with the wine and water in it, before the commencement of Service, unless when solemnly performed, in which case the vessels are brought by the Epistoler from the vestry to the Altar, after the intonation

of the *Gloria in Excelsis*; but the wine and water are poured in by the Priest himself after the Gospel which the Priest reads *sitting*. The Celebrant in the same rite, recites before the commencement of the Service, the Collect, “‘Actiones Nostras,’ Prevent us O Lord,” as in the Sarum rite.

The custom of singing an Anthem after the Sermon (sometimes called the Offertory Anthem) has been retained in some places; at Christ’s Church, Dublin, and until within the last three years, at the Royal Chapel, St. James’. When the services are divided this seems an edifying custom. It is common in other parts of the Western Church to sing Anthems for the Offertory. But neither the Introit nor this Anthem should be given out.

The Celebrant, according to the rule of the universal Church, should keep his head and body erect, but his eyes bent downwards, even when turned towards the people, so as to avoid distraction.

It is not an uncommon, but a most irreverent practice, for the men or boys of the choir, and for other persons, to sit down after the consecration. They should, unless unable, stand or kneel from the consecration until the final consumption of the Sacrament, or its removal when reserved.

The sacred ministers (Epistoler and Gospeller,) should never (as is sometimes seen in our Cathedrals) depart from the sanctuary after the reading of the Epistle and Gospel, but should remain there performing their duties until the close of the service. It is also a rule of the Western Church that if any of the choir comes in late, he should, before taking his place, kneel in front of the altar and offer a short prayer: he should do the same if he leaves the Church before the conclusion of the service.

The Services, (*viz.* the Creed, Sanctus, and *Gloria in Excelsis*,) should be, as far as possible, by the same composer. For the sake of variety, the choir should be provided with several of the best services. The continued repetition of the same services should be avoided.

APPENDIX II.

MATINS, LITANY, AND EVENSONG.

HOUR OF MATINS.—Matins and Lauds, (the Matins or Morning Prayer of the English Church), may be said or sung at any time from 12 A.M. to 12 at noon.

MINISTER OF MATINS.—The Minister of Matins and Evensong must, by the law of the Church, be in Priest's Orders. A Deacon cannot therefore properly be the Officiant, nor perform any part of the service, unless in presence of the Priest.*

VESTMENTS.—The Vestments of the Officiant at Matins and Evensong, are (over the cassock), a surplice with stole, the ends of the stole hanging down, and not crossed. The assistant Ministers and Clerks wear a surplice only.

PLACE OF THE OFFICIANTS.—The place of the Priest and Clerks is the chancel or choir, whether furnished with stalls or not. Reading desks should never be erected in the nave. Where there are stalls, the Officiant says the Prayers in his stall, which is either turned towards the east, as in the case of return stalls, still used by Deans and Precentors, or facing north and south, as in the case of other Ministers. The Officiant says the prayers from his usual place or stall, which should never be elevated.

POSITION OF HANDS, &c.—This should be governed by the same rules as the Communion Service.

THE SENTENCES AND EXHORTATION.—In some choirs, as in Dublin, the Sentences have been only *said*, and the chanting has not commenced till the Confession; and at others, as Bristol, not till after the Lord's Prayer. This seems to be a corrupt following of the Roman practice. "The *reading* of them, observes Mr. Jebb, is founded on a principle, not in itself wrong, but it is best to follow it by a change of key." Even in such degenerate choirs as St. Paul's, Lincoln, and Westminster, they have always continued to be chanted. The Minister need not turn to the people until

* In case of necessity, however, there appears no reason why even a layman (in surplice) may not say the Prayers—always omitting such portions as are peculiar to the Minister, as Absolution, Benediction, etc. in the second person, "The Lord be with *you*," etc.

THE CONFESSION.—This is usually sung with a change of note, either to a tone or semitone, above or below.

The Dublin use is for the Minister to chant each clause slowly in monotone, the choir repeating each in full harmony, with a close on each, on the sharp seventh. In Westminster, this solemn use seems to have degenerated to making this close on the second and final clauses only, the latter alone being sung in harmony. At Gloucester and Hereford, the close and harmony begin at "According to thy promises." The "Amen" ought to be sung slowly and in full harmony, and should form part of the final clause. The Priest throughout should use the same inflections as the choir. (*See Jebb's Choral Service.*)

THE ABSOLUTION.—This should be said or sung by the Priest, partly turned to the people. According to some uses, the voice is raised a note.

THE LORD'S PRAYER.—This is to be sung to one note, the Clerks singing each clause with the Minister. According to several uses, a close is made on the last syllable of "ever," on the minor third below.

THE VERSICLES.—These are sung on the same key with the concluding syllable of the Lord's Prayer. The ordinary uses for saying are various. They were formerly sung, all turned to the altar.

THE GLORIA PATRI.—Here, all, according to the Sarum use, still retained in some places, should be turned to the Altar, the head moderately inclined. According to the Roman use, the head is inclined, but they do not turn to the altar. "Quotiescunque dicitur Gloria Patri et Filio, et Spiritui sancto, ad eadem verba Deo humiliter se inclinent." --*Canon of the English Church, Wilkins iii. 20.*

ALLELUIA.—This to be said by the Priest, turned to the people, the Clerks still turned to the altar.*

THE VENITE, AND THE PSALMS.—The organ now generally sounds for the first time. Before it commences, the first half of the first verse is intoned by the Officiant, and sung by each side of the choir facing each other. There is no direction in the Rubric whether they are to stand or sit. Standing is the universal practice in the English Church, but throughout the greater part of the Western Church, it is usual for one side of the choir to sit during the singing of each alternate Psalm. The people usually sit, bowing at the Gloria Patri; according to the Sarum rite, they stand,

* In the Western Church the Organ does not sound throughout Lent or Advent, except on the Sundays *Gaudemus* and *Lætare*.

turn towards the altar, and incline. To rise at the Gloria Patri (only) was, until very recently, the practice in singing the Metrical Psalms in the English Church, a practice within our memory universal in Ireland, and still retained there in many places.

THE PSALMS.—These should immediately follow the Gloria of the Venite, without any giving out of the day of the month, or number of the Psalm, which is a modern corruption never contemplated by the Rubric, and which has scarcely yet found its way into any of our Cathedrals. The painful absurdity of giving out the day of the month, or the number of the Psalm, is especially manifest at Even-song. The same rule should prevail in the occasional services.

THE LESSONS.—These are to be said by the Reader, who need not be in orders, turned to the people. In those Cathedrals where this practice exists, the second Lesson is assigned to a Priest or Deacon. They were directed to be *sung* in choirs until the last revision of the Book of Common Prayer, when this was left discretionary. There is no direction as to the posture of the people during the Lessons, but the common practice is to sit, and this was the ancient practice of choirs before the Reformation.

THE CANTICLES.—In Edward's first book, the Te Deum was to be said or sung every day in the year except in Lent, when the Benedicite supplied its place. In the second book, the using either of these hymns was left discretionary. It is therefore, lawful to adopt the ancient practice, if it appear more edifying, which is to confine the use of the Te Deum to Sundays and Holydays,—except those in Lent and Advent, Vigils and Ember days, when it was never used except on the Ember days in Pentecost. The Benedicite may be used on all other days. These, with the other Canticles, are always said by the Officiant, choir, and people, standing. The only exception is the Coronation Service, when the sovereign sits at the Te Deum. The Jubilate should be confined to the days specified in the Rubric, and the New Testament Canticles should always have the preference.

THE APOSTLES' CREED.—This was formerly repeated in silence, but it is now directed to be said or sung aloud. The practice has been for the Priest and choir to turn to the altar, after the analogy of the Gloria Patri, which itself had the character of a Creed. It has been usual to sing the Athanasian Creed to an alternate chant like the Psalms, but some prefer its being sung by both sides of the choir together.

THE DOMINUS VOBISCUM.—The Officiant turns to the people at this address; the Clerks resume their lateral position.

THE OREMUS AND LESSER LITANY.—Here all kneel, and sing either alternately or together, according to usage.

THE LORD'S PRAYER.—This is here used in the supplicatory form, not concluding with the Doxology. The two last clauses were formerly sung with the usual cadences, still retained by Marbeck.

THE PRECES.—These are to follow the rule of the Versicles, the Priest here turning to the altar.

THE COLLECTS.—The rule of the Communion Service to be followed. The Collect should never be announced.

THE ANTHEM.—Upon days when the Litany is to be said or sung, the Matins end with the Anthem, although the Litany be used at a later hour of the day, or as a separate Service. None of the Prayers or Thanksgivings which follow the Anthem are to be used on this occasion by the Officiating Minister. In Cathedrals, the Anthem is always given out by one of the choir, and according to analogy, when a Metrical Psalm is substituted for the Anthem in Parish Churches, if given out at all, it should be by the Clerk, and not by the Officiating Minister. The giving out such psalms by the Clerk is agreeable to the ancient usage of the Reformed English Church. The rubric which directs every announcement to be made by the Minister, does not apply to matters not enjoined by the Book of Common Prayer.

THE LITANY.—It appears from the Communion Service, that the Litany is to be said in a place set apart for the purpose. By the Injunctions of Queen Elizabeth, it was directed “to be sung immediately before Communion in the midst of the Church before the chancel door, at a low desk, anciently called the falled stool.” It is so placed in St. Paul's and many other Cathedrals. It should be between the Lectern and the Altar. By the Canon, however, its position is left to the decision of the Ordinary. The Litany may be sung by one or two Priests, by a Priest and Deacon, by two Deacons, by a Priest or Deacon and a Lay Vicar, or even by two Lay Vicars, or any two of the choir under the directions of the Priest, who, however, always says or sings the latter part, beginning at the Lord's Prayer.

The rules for Even-song follow those for Matins, and from analogy the Collects should be said or sung by the Priest kneeling, although there is no rubric to that effect.

COMMEMORATIONS.—When there is a concurrence of Holy-

days, preference is given to the greater Holyday, and the lesser is only commemorated by reciting its collect after that of the day.

For this purpose, in the Western Church, the Holydays have been divided into greater Sundays of the first and second classes, double Holydays of the first and second classes, semi-double, and *Ferix majores*, or Week-days of greater observance.

The greater Sundays of the first class are Easter-day, Whitsun-Day, Trinity-Sunday, First Sundays in Advent and Lent; Passion, Palm, and Low-Sundays.

The double Holydays of the first class, so called from the *duplication* of the Anthems, are (besides Easter and Whitsun-Day) Christmas-Day, Epiphany, the three last days in Holy-Week, Easter and Whitsun-Monday and Tuesday, Ascension-Day, St. John Baptist's, St. Peter's, and All Saints' Days.

The doubles of the second class, are Circumcision, Purification, Annunciation, and the rest of the Holydays.

The semi-doubles are all ordinary Sundays, and the days within the octaves of the Great Festivals.

The greater Week-days in the English Church are those of Lent, Advent, the Ember and Rogation Days.

When a greater Sunday of either class concurs with a double Festival, the latter was formerly transferred to the first open day not a Festival, but in the English Church it can only be commemorated.

When a double of either class concurs with a semi-double, the first takes precedence, and the latter (formerly transferred) is commemorated.

When a double of the first class concurs with one of the second, the lesser gives place, and is only commemorated. When a double of the second class concurs with a greater Week-day the latter is commemorated.

The Greeks have similar rules, but our Lord's Holyday take precedence of all others. On those Eves on which the following Festival is commemorated, the colours of the Festival are to be used at Evensong (see p. 11).

According to the Western rite, in a year which has more than 24 Sundays after Pentecost, after the 23rd are resumed the services of those Sundays which were omitted after the Epiphany, as follows: if there are 25 Sundays, on the 24th is used the service for the 6th Sunday after the Epiphany: if

there are 26 Sundays, on the 24th is used the service for the 5th Sunday after the Epiphany ; and on the 25th the service for the 6th Sunday : if there are 27 Sundays, on the 24th is said the service for the 4th Sunday after the Epiphany ; on the 25th that of the 5th ; and on the 26th that of the 6th : if there are 28 Sundays, on the 24th is used the service of the 3rd Sunday after the Epiphany ; on the 25th that of the 4th ; on the 26th that of the 5th ; and on the 27th that of the 6th : and for the last place, *i.e.* the Sunday before Advent, is always appointed the service of the 24th Sunday after Pentecost, viz :—“ Stir up we beseech Thee,” etc., (compare the Rubric after the Sundays in Trinity in the Book of Common Prayer).

The Introits etc., on the aforesaid Sundays are the same as those of the 23rd.



