Elements of Offering

Principles, Practices, and Pointers on Anglican Liturgy

by
Father John-Julian, OJN

PREFACE

What a treasure is this brief but thorough manual on the public worship of the Church! It is both ecumenical and yet decidedly Anglican, up-to-date and yet richly traditional, highly practical and yet deeply spiritual.

The subtitle of the book is a clear indication of its contents, i.e., *Principles, Practices, and Pointers on Anglican Liturgy*. Each section of this manual begins with a clear statement of a fundamental liturgical principle. From that principle all the others flow in a natural progression. And here is where Fr. John-Julian's work surpasses all the other manuals and textbooks on how one is to perform the liturgy — he intends that both Celebrant and Assembly PRAY the liturgy in words and actions rather than merely reciting the liturgical texts.

Each principle in this manual is followed by one or more practical applications honed through years of experience. Often the author will add to his practical applications a personal pointer that will offer distilled wisdom or demonstrate a homely and mundane solution to a liturgical challenge.

Most valuable for me as a teacher of liturgy is the clear rationale Fr. John-Julian provides for the appropriate use of each vessel, the correct procedures for leading an assembly, and the best correspondence between intent and action.

Somehow, in the midst of all the details about how to appropriately conduct public worship, Fr. John-Julian also provides a rich historical context (often with interesting footnotes and specific citations) to explain the origins and rationale of our Prayer Book usages. Thus, in one slim volume, the reader gets multiple layers of meaning. Contemporary usages are elucidated by their historical origins, spiritual significance, and practical application.

This remarkable book is the fruit of a liturgical scholar and priest who was trained in the piety and rubrics of the *Anglican Missal*, and upon that foundation he has added the new insights of the liturgical movement as manifested in the reformed *Sacramentary* of the Second Vatican Council, and the *American Book of Common Prayer 1979*. Most important of all, Fr. John-Julian's twenty years of daily experience with the Office and the Eucharist within a contemplative monastic community has allowed him to discard that which was ephemeral and extraneous in the new rites as well as to distill the best of our liturgical traditions.

It has been my privilege in the past four years to provide portions of this work to my students at seminary. The scholarly rigor and practical wisdom of this manual is like a full semester course condensed into a portable handbook! It has also saved me from having to re-invent the liturgical wheel, as it were. I highly recommend this book to not only every Anglican, but also to the wider audience of Roman Catholic and liturgically-minded Protestants in the English-speaking world. The only unfortunate aspect of this book is that, for all its wisdom, it cannot convey the warmth and ardor of its author. Fr. John-Julian is a living treasure that should be shared in person; but for those who have not had the privilege of sitting at his feet, this manual will at least preserve the context and contents of the distilled wisdom of this priest and monk.

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INTRODUCTION

There was a time in the 1940's and 1950's when, for Anglo-Catholics at least, there was clearly "One Right Way" to celebrate the liturgical rites of the Church. It was found in the *American Missal* or the *Anglican Missal* and was usually called 'The Western Rite" — more or less a close Anglican adaptation of Roman Catholic practice of the time. In the 1960's and 1970's, however, that approach and the eventual effects of the Second Vatican Council (astoundingly and unexpectedly convened by Blessed John XXIII) meant that the Roman Rite became much less rigidly defined and a very significant liturgical change took place in the Roman Catholic Church in America. The Episcopal Church during the same years was working its way towards a similarly radical liturgical development with the 1979 *Book of Common Prayer*.

These changes meant that Anglo-Catholics were faced with the need to re-assess their liturgical practices. For some, that meant a rigid adherence to the then-out-dated Roman Rite of the 1950's — in use by no one at that time except conservative Anglicans. For others it meant reversing the process and rejecting much (or even most) of the past practices and making up brand new liturgy by the yard (as many Roman Catholics have tended to do) or dropping ceremony entirely. It can be accurately said that in the 1980's and 1990's there was no longer "One Right Way".

The Order of Julian of Norwich came into being in 1985. As the Episcopal Church's only statedly contemplative monastic community, the Order has had the Liturgy at the very center of its life for over twenty years, and by trial and error we have worked out a middle way that, at least by intention and experience, both honored the past and recognized the future.

The contents of this book describe a number of principles on which liturgical decisions have been made, a number of practical processes for those who are responsible for liturgy, and some informative pointers based on our experience (and we also unapologetically include a number of pet liturgical peeves). In general, the practices described assume the use of Rite II, but can easily be transferred to Rite I.

Please learn here what you need to learn, use from here what is useful to you, and forgive us for the rest!

Fr. John-Julian, OJN

THE HOLY EUCHARIST

The Eucharistic *Action*

Principle: The Eucharist is an ACTION, not a set of words. There is, therefore, no reason for the Assembly (other than the Celebrant or Lector) to follow the service in a book. There are very few items that members of the Eucharist Assembly need/ought to know by heart (i.e., Confiteor, Gloria, Kyrie, Creed, Sanctus, Agnus Dei), and almost everything else is spoken by the Celebrant and should be WATCHED (and so participated in vicariously) by the Assembly. The Book of Common Prayer (1979) is arguably the greatest liturgical document of the 20th century, but reading it during the celebration of the Eucharist defeats the engagement of the Assembly in the Eucharistic actions.

Practice: The characteristic "Sunday Bulletin" of the typical parish does even more liturgical damage in that it requires one, first, to refer to the bulletin, and then to the book(s), doubling or tripling the distraction from the Eucharistic action. And the almost universal announcement of Prayer Book or Hymnal page numbers during the Eucharist virtually obviates any serious spiritual engagement on the part of the Assembly (as well as sending the ruinous message that the Assembly *ought* to be reading their Prayer Books instead of paying attention to the Eucharist). The only time a Prayer Book might be needed is if Prayer C is used and the Assembly does not know the congregational responses by heart.

Pointers: If the people must be reading something, at least they should have in hand a service bulletin designed specifically *for that service*, with *absolutely* ***everything*** printed in exact order, so no book jumping, page flipping, or announcements are needed.

In general, "announcements" of any kind are the bane of good liturgy, especially since they are inevitably already printed in the Sunday bulletin. If the clerical compulsion to make "announcements' is too great to overcome, they should be made before the liturgy is begun or after it is over.

Liturgical Meaning

Principle: In liturgical ceremonies, it is important that the rituals that are used communicate clearly what they are *intended* to communicate. What is *done* should ***look like*** what it *represents* sacramentally.

Practice: This means that all liturgical gestures and actions be done slowly, intentionally, carefully, and clearly. The bow between the Celebrant and Acolyte at the Lavabo, for instance, should ***look like*** "Thank you" and "You are welcome". The censing of the Altar should ***look like*** the Altar is being "washed" in the smoke to prepare it for the Sacrifice. The elevation of the consecrated Elements by the Celebrant should be slow and solemn so it will ***look like*** veneration. No robotic jerks, no speed trials, no extravagant, over-done movements or gestures.

Liturgical Emotion

Principle: The Eucharistic liturgy is not a soap opera. Its purpose is not to produce an emotional jag or an ardent "high" for participants. Good liturgy is dependably *repeatable*, so it steers clear of tear-jerking. Sentimentality has no place in liturgy. Liturgy is simply not the same as life – and to attempt to make it "emotionally satisfying" will destroy its built-in and intended objectivity and universality.

Practice: It is deeply wise for a Celebrant to trust the words the Church has provided, believing that they will carry their own import and make their own impact without any histrionic "interpretative" or "eloquent" or "expressive" or "meaningful" readings by the Celebrant (all of which call attention to the Celebrant rather than to the text). By overlaying liturgical language with the Celebrant's own personal emotional interpretation, what the Holy Spirit may be offering to *others* is obscured. Obviously, the liturgical reading of a text requires that its simple, plain *meaning* be respected and demonstrated, but attempts to hype a particular interpretation can impede the Holy Spirit.

Liturgical Novelty

Principle: Novelty is the bane of good liturgy; as the great Aidan Kavanaugh has said, there is no place for surprise [or novelty] in liturgy. It is the steady, dependable, repetitive nature of the liturgy that gives it part of its enduring potency. If liturgy is always like a honeymoon — where everything is constantly new and varied — it will have no staying power or depth.

Practices: Changes should reflect the seasonal and commemorative aspects of the liturgy, of course, but they should be minimal and are never valuable for their own sake. Using and mixing various rites (i.e., Rite I or Rite II, or Consecration Prayers A, B, C, or D) *for the same Assembly* also seriously hampers the "embedded" and cumulative power of the liturgy to develop and mature.

The four forms of the Great Thanksgiving (Consecration Prayer) in the *Book of Common Prayer* each has a special character, and an Assembly can become used to a patterned change: e.g., Prayer A for Ordinary time; Prayer B for most Festal occasions; Prayer C for Ferial Weekdays; and Prayer D (with its "built in" Preface) for High Holy Days or other holy days when the appointed Preface is not particularly relevant (e.g., St. Michael and All Angels when the Preface is for the Trinity). [A special note: Prayer C can work perfectly well *without* the people making the responses if the responses are simply read by the Celebrant as part of the prayer.]

We also recommend that the Prayers of the People *not* be varied, since that variety always ends with an Assembly scurrying around and madly flipping pages to find the Prayer Book texts. Since the rubric for the Prayers of the People reads "Adaptations or insertions suitable to the occasion may be made" (p. 383) one has pretty much a free hand, and it is strongly recommended that an appropriate *local* form be developed (based probably on Form IV) so the Assembly will *always* have a single, standard response (e.g., "Hear our prayer") which does not require reference to a written text. This allows the Assembly to pay serious attention to the intercessions

themselves rather than to an often-varying text. Just because there are six versions in the *Book of Common Prayer* is no reason why they *all* have to be used – ever.

It is also strongly suggested that the Assembly have an opportunity to ask the entire Assembly's prayers for their own personal intercessions — and the people should be taught to speak these petitions for prayer loudly enough so they can be heard by the entire Assembly whose participation in intercession is being asked, rather than the too-common muttering, murmuring, or whispering as though taking part in some arcane, magical, and secret ritual.

Finally, 2000 years of liturgical experimentation, inspiration, and development means that there is a traditional provision for virtually every liturgical need. It will be an extremely rare occasion when one has to "make up" liturgical practice out of whole cloth. Better far to follow the wisdom of the past whenever possible.

Liturgical Accretions

Principle: It seems to be an inevitable circumstance that any simple, central, core act of liturgy will very soon begin to acquire accretions at both the beginning and the end of that act. It is quite certain that the Eucharist liturgy's earliest form was simply a giving of thanks over bread and wine, probably as an appendage or introduction to a common *agapé* meal of some kind. Very soon the reading of [Hebrew] scripture was added, with the reading of a current epistle, and an accounting of some acta from the life of Christ. The sense that there should be some liturgical "response" to these readings then gave us graduals, tracts, sequences, and "alleluia" verses (the bane of 19th century anti-ritualists!). Then additional thanksgivings after receiving Holy Communion apparently came next. Fairly anciently, the great hymns of the Gloria, Sanctus, and Angus Dei became part of the rite. Then preparatory prayers – often of a penitential nature – seemed appropriate before Eucharist, and they were added at the beginning, while a commendatory blessing of the Assembly was added at the end. An offertory procession developed (especially in the East) and, almost last of all, the Nicene Creed was added (and never quite made it wholly into the Eucharist itself, since it is only used on Sundays and Holy Days). Finally, the 19th century saw the addition of congregational hymns and preparatory prayers in the sacristy.

This is certainly a too-short and not-altogether-accurate account of the history of the development of the rite, but the point is that there has always been an inclination to add — primarily to the beginning and end of liturgy (any liturgy).

Practices: Our decision has been to remove as much penitential material from the rite itself (such as the Confessions in the Prayers of the People) and, using the Prayer Book's Penitential Office, to place it *before* the Eucharist proper and before the Celebrant goes to the Presider's Chair or to the Altar – on the model of the old "Preparation at the Foot of the Altar". It is also our practice to separate any final Blessing from the rest of the service by having the Celebrant move away from the Altar proper (e.g. to the front of the Altar or below the Altar steps, or to the chancel steps) for the Blessing and Dismissal.

The Dismissal at the Eucharist is what it is called: a dismissal. It tells the people to leave: "Go in peace…etc." so it should not ideally be followed by a hymn or announcements or anything else. It should be at the very end of the service. If one has great stake in another hymn, let it *precede* the Dismissal.

Division of Labor

Principle: One of the great restorations in the 1979 liturgical changes in the Episcopal Church was the recognition that the laity are not merely observers, but as much as possible are *participants* in the Eucharistic liturgy.

Practice: Those parts of the rite that can appropriately be done by laity should be done by laity. For instance, in Solemn Mass, the first reading is appropriately done by an *unvested* layperson, the second reading by a *vested* layperson (Subdeacon), and the third by a vested *ordained* person (Deacon or Celebrant).

Silence

Principle: As the monastic traditions and the growing implementation of traditionally silent retreats have taught us, silence is a very significant element in the development of serious spiritual lives.

Practice: However, we can report from broad experience that liturgical silence seems to be the *bête noire* of Episcopal parishes! Even the pause at the Fracture required by the rubric seems, as one commentator put it, the most ignored rubric in the *Book of Common Prayer*. We seem somehow driven to fill every liturgical moment with words or hymns or anthems or organ music – even to the extent that liturgical action itself sometimes has to stop and wait while a hymn or musical interlude fills the dreaded silence. The liturgical centrality of the Offertory is usually obscured because it is often done while the Assembly's noses are in hymn books; the utterly personal and meditative time of Holy Communion is disguised by "background" music or hymns; the Scripture readings are proclaimed and then immediately forgotten in a quick and instant jump to Gradual, Sequence, Homily, or Creed.

Pointer: Reflective and meditative silence is an essential element for good liturgy, because it allows an interiorizing and personalizing of the external words or ceremonies.

(1) After Readings and Preachings: At the very least, a thirty second or one minute silence should be observed after each reading of Holy Scripture and after the preaching of a Homily/Sermon. It is not inappropriate to schedule a hymn *following a brief silence* after the Homily/Sermon (which hymn ideally would reflect the preached message), and before the Creed.

(2) The Offertory is one of the four great actions of the "Shape of the Liturgy" and ought not to be submerged in noise. "Offertory Hymns" should have words that support the Offertory (i.e., which speak to the offering of bread and wine, and/or of Christ, and/or of ourselves)[1] and should be sung *after* the actual Oblations of bread and wine have been ceremoniously offered at the Altar.

(3) Communion: If there is any time when one should be allowed silent meditation time, it is during the receiving of Holy Communion. Communion hymns (better called "Ablution hymns")

[1] Hymns 320, 321, 324-326, 332, 337, and 338-343 in Hymnal 1982 are examples of appropriate Offertory hymns.

should wait until after all have received Communion and the ablutions are begun (the one time when the Assembly need *not* pay attention!).

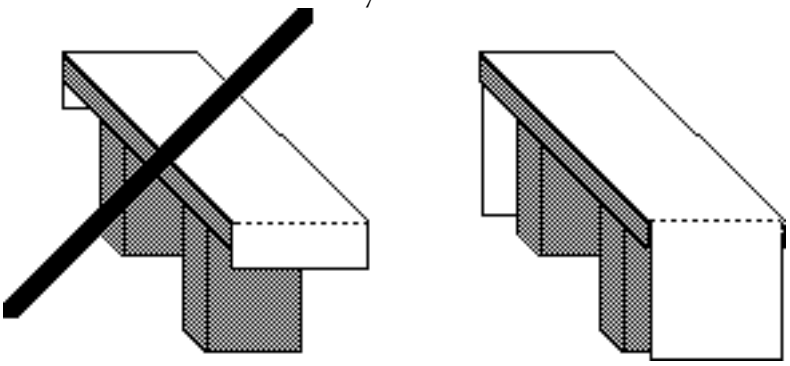
(4) Entrance and Exit: "Entrance" or "Introit" hymns[2] should precede all liturgy entirely, and a hymn should not be sung *after* the Dismissal (which tells the Assembly to "Go…" not "Don't go, but sing a hymn first.").[3] If a closing hymn is desired, it should be sung after the Postcommunion Prayer and *before* the Dismissal. Organ music (not a hymn!) may be appropriate as the Altar party leaves the sanctuary.

The Fair Linen

Principle: The Altar is to be covered with "a fair white cloth". Some pietists try to suggest a symbolic connection between the Altar "Fair Linen" and the shroud of Jesus in the tomb, but that is pushing things rather far. The "fair linen" simply provides a clean, handsome propriety, like an attractive tablecloth at secular feasts.

Practice: While we continue the tradition of calling the Altar Cloth a "Fair Linen", it is certainly foolish to continue to use *actual* linen. Handsome, textured, linen-like and linen-look materials are now available which require much less care, and actually look and hang better on the Altar than real linen. A 2 to 3" hem helps the cloth to lie smoothly and hang well.

Pointer: Plan fair linens so they are long enough to hang down almost to the floor at both ends of the Altar. This is not only the venerable tradition, but it avoids the sort of "tutu" effect of little tongues of white cloth flopping off each end of the Altar. The long, graceful, hanging Altar cloths are a great aesthetic addition — and they honor tradition as well.



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[2] In spite of the common appellation, the entrance of the Altar party is not a liturgical "Procession". A liturgical Procession always starts at the Altar, goes some place(s), and returns to the Altar.

[3] Hymns sung *during* Eucharist are actually a 18th-19th century invention. Previously hymns had their place only in the monastic Offices and special festal "hymn sings". Also until the Evangelicals' influence in the 19th century, hymns dealt with the theological or liturgical meaning of the feast or Office, not with the emotions or feelings of the individual worshipper.

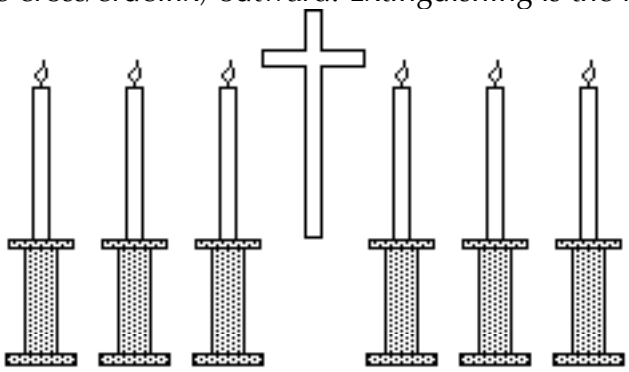
The Candles

Principle: (See "Uncluttered Altar" below) If you *must* have candles on the Altar, they should be on the Altar *only* for the celebration of Mass, and be removed between Masses. Candles on an Altar are a sign to the visitor that Mass is about to begin or has just ended.

Practice: Between Masses, Altar candlesticks can be placed on the credence table, or, if the Altar has a solid front, they can (if need be) be placed on the floor behind the Altar.

Principle: The Altar candles are traditionally lit in a way which is orderly and emphasizes the cross or crucifix.

Practice: The traditional order for lighting is right side before left side (facing east), and from the center (i.e. nearest the cross/crucifix) outward. Extinguishing is the reverse.



Pointers: Candles have more potential for being messed up than almost any other liturgical accoutrements:

1. Make certain that you have followers that *fit the candles exactly* – chrome or brass or glass are all practical (as are followers with a glass cylinder around the flame to protect it from drafts) but they must fit exactly. (The better ones are numbered 0-10.) Wax must not be allowed to seep past the follower and run down the candle.
2. Try to avoid using wide candles (i.e., 2-1/2" or 3" diameter) because the wick will tend to burn a hole down into the center of the candle and not melt the outside edges — and *never* use wide candles without followers.
3. Use rubbing alcohol on a cloth to clean wax candles that may have become soiled or fingerprinted.
4. If you have four or six candles (called "Office Lights"), try to keep them uniform in height (or place short ones between tall ones on each side so they are balanced). Candles do not always burn uniformly.
5. If you have very tall candles, try to have them lit *before the Assembly arrives*. (It is signally undignified for the Assembly to watch a poor acolyte trying and trying and trying to get the tall candles lit, and finally having to take them down to get them lit.)

6. We have had the experience of using "oil candles" for twenty years, and we commend them *highly*: no mess, no ugly burned-down stumps, no dripping wax, no broken candles. And the "99% pure liquid paraffin" fuel can be obtained in most hardware stores for half of the cost at church supply houses.
7. If you use the typical candle lighters (with a wax wick sliding inside a metal tube) make certain that the wick is extended again *immediately* after extinguishing or it will solidify inside the tube and require heating to remove it.
8. Blowing out candles with one's breath can often spray wax everywhere.
9. Votive candle glasses should never be set on wood, since they get very hot and can scorch the wood. Put them in a metal holder or place them on a small dish or plate as a trivet.
9. Colored votive candle glasses should follow this standard pattern:
    a. Clear (or opal or frosted) for the Blessed Sacrament and any non-suffering Christ figure (e.g. the Christ Child).
    b. Red for martyrs, crucifixes, or other suffering Christ figures (e.g. an *Ecce Homo* or Sacred Heart figure).
    c. Blue for the Blessed Virgin Mary.
    d. Amber for Saint Joseph (only!).
    e. Green for all other saints.

The Corporal

Principle: The purpose behind the use of the Corporal originated in days when the laundering of linens was a massive undertaking and washers and dryers had not been invented. In those circumstances, the Fair Linen of the Altar was often less-than-fair – so the Corporal was used both to provide a clean and fair foundation on which to place the Sacred Species, and also to contain almost-unavoidable Consecrated Crumbs.

Practice: At the time of the Offertory, the first action of the Celebrant at the Altar after the osculation (or of the Deacon) is the spreading of the Corporal. (Note: Tradition is very strong that the spreading and folding of the Corporal be done by a person in Holy Orders only.) From that time on, anything that the Celebrant intends to consecrate is to be placed *on the Corporal*. And any vessels or linens that have held or touched the Sacred Species are to be placed only on the Corporal (except only for the Purificator at Ablutions). Nothing else (e.g., Missal stand, sermon notes, spare empty Chalice) is to be placed on the Corporal. The Corporal is always right-side-up and then folded inwards in thirds: near edge first, then far edge, then right side, and then left side (so it ends up looking like a book). *(See Appendix 2)* Great care should be taken in unfolding and re-folding the Corporal so no overlooked crumbs are lost. And when a Corporal is to be laundered, it is first unfolded, rinsed in the Piscina, and then hung to dry. (We have actually seen a Deacon take the Corporal off the Altar and shake it out over the floor before folding it!)

Pointer: Although we generally do not recommend using starch on Altar linens, we have found that using a fairly heavy grade spray starch on the Corporals when laundering them makes them both easier to handle (because they are stiffer) and they will last much longer between launderings.

The Purificator

Principle: The Purificator (as its name suggests) is for keeping things clean! Primarily, of course, it is for wiping the Chalice and for absorbing any spilled liquid.

Pointers: Try to avoid the "cute" little 11″ x 11″ hankies that pass for Purificators which are most common and most often offered in catalogs. Anyone who has communicated twenty people or more knows that those small Purificators are never enough. Do your best to get Purificators that are 11″ x 17″ — basically the size of a traditional Lavabo Towel. If the Chalice is too short and the Purificator reaches the table top when draped over the Chalice, tuck the center of it down into the Chalice when vesting it.

Also, since a Purificator needs to be highly absorbent, you will probably find that polyester fabrics do not work well (because they tend to shed liquids rather than absorbing them). We continue to use actual linen Purificators for that reason, even if ironing them is a challenge. However, there is also a combination linen/cotton fabric available today that works fairly well and is available from most religious goods stores. (I think it is called "ReaLinen" or something like that.)

If consecrated Wine is ever spilled, the appropriate procedure is to lay a *clean* Purificator or a Lavabo Towel over the spill immediately so it is not walked on or brushed against, and then return after the service to clean it up. It is the tradition to wash the spot three times with clean water and then pour out the water and rinse the towels in the Piscina or over natural earth. (A good reason to have an extra purificator on the Credence Table.)

After the Ablutions, the Purificator (especially after it has been used) should be treated respectfully: it is to be replaced where it came from, draped over the top of the Chalice, not simply carelessly crumpled up and shoved into the Chalice. Then it is to be rinsed in the Piscina before laundering. The Purificator is *never* unfolded during liturgy

The Lavabo Towel

Principle: The tradition is for the Celebrant to do a ceremonial washing of the hands at the end of the Offertory (and after censing). It is obvious that Celebrants do not come to the Altar with dirty hands these days, so the Lavabo ceremony is just that: a preparatory symbolic ceremony.

Practice: There are basically three options when it comes to doing the Lavabo: (1) omit it altogether, since it is obviously no longer a practical matter, and its omission tends to simplify the "fussiness" going on at the Altar during the Offertory; or (2) make it an *actual* true hand-washing: with a fairly large basin and an adequate hand towel (we've found a white, waffle-weave kitchen towel is ideal) – and use a somewhat larger water cruet than is usual; or (3) continue the tradition of delicately washing only the tips of the forefingers and the thumbs which are to come in direct contact with the Bread. However, do not attempt to combine the options: trying to make a delicate finger-washing ceremony into a ranch-hand scrubbing process looks silly — and increases the laundry.

Pointers: In the Lavabo, the signal to the Acolyte to stop pouring water over the Celebrant's fingertips, is when the Celebrant separates the fingertips.

Laundering Linen

Principle: If you use actual linen for Altar linens, they must be laundered (and especially ironed) with unusual care so they are smooth and unscorched.

Pointer: Gather the linens you intend to launder. First check the linens for specific stains and use a stain remover (like "Shout") on them if needed (lipstick is the worst!). Then wash them in hot water and *do not use chlorine bleach* (something like Chlorox II or a detergent with non-chlorine bleach in it is fine.) Dry them completely in a dryer or on a line. Then unfold them all and spread them out smoothly on a counter or waterproof table top, one on top of the other, sprinkling every *second* piece of linen. They need to be dampened thoroughly, but not soggy. Then roll them all tightly together and place them in a plastic bag, seal it, roll it up, and place the rolled bag in a refrigerator for at least 24 hours (which allows the water to permeate every inch of the cloth, but prevents mildew from forming).

Ironing is done with the highest setting ("Linen") on an electric iron *with no steam*. There is always a serious danger of scorching linen, so try to keep the iron moving at all times; do not let it pause. Iron at first in one direction only until the piece has begun to dry. It is easiest to iron all around the outside hems and over any embroidery first, and then finish the body of the piece. If you see even a very, very faint yellow patina or sheen beginning to appear on the linen, you are on the brink of scorching, and should stop ironing that place immediately. [NB: If you DO happen to scorch a linen *slightly*, be assured that it will almost certainly wash out, if not in the next washing, the one after that.]

All Altar linens eventually come to the end of their lives. In most instances, it will be the hemmed edges that wear out first, and new hems can be turned if that is possible. Otherwise, the worn out linens should be set aside and then be burned respectfully. *(See "Folding Altar Linens" in Appendix 2)*

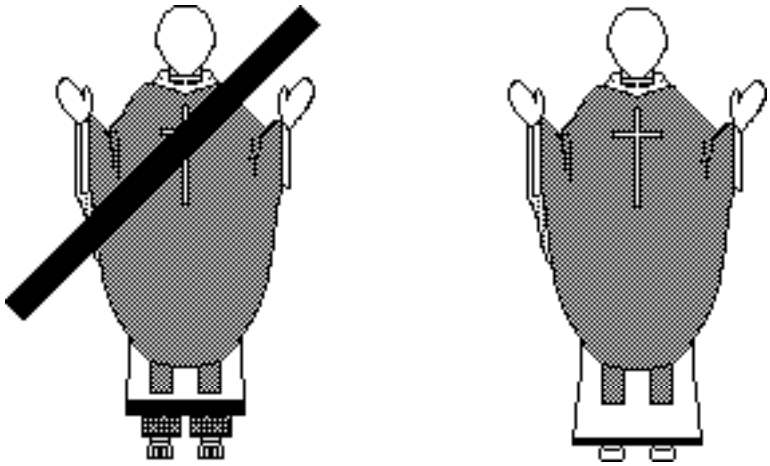
Vestments

Principle: Theologically, the use of Eucharistic vestments serves three purposes: (1) Vestments differentiate between what happens at the Altar from what happens on Main Street or in the backyard; (2) Vestments help to emphasize the antiquity of the Eucharistic celebration, since they involve using a 2000-year old out-of-date style of dress; and (3) Vestments help to indicate that the Celebrant is acting liturgically NOT just as Joe or Joan Smith, but as the designated, ordained representative priest of the Assembly.

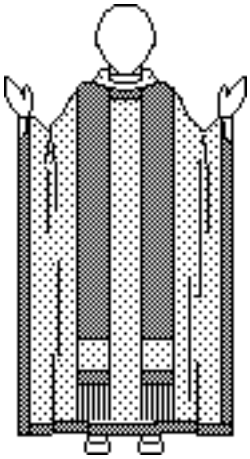
Practice: First, it has become painfully common for the Celebrant (and Deacon/Subdeacon) to wear cassocks and albs that reach no further down than somewhere near mid-calf. It is both aesthetically and theologically an offense to see 14" inches of slacks, rumpled trousers, or stockinged legs sticking out below an alb or cassock. Aesthetically, it makes one look like a ruffled golf ball sitting on a tee. Cassocks should fall to the ankle, and albs should always fall to the top

of the instep. Gaudy running shoes have no place on a celebrating priest (or even an acolyte, for that matter) since they are great distractions.

Pointers: Unless one has a full-length mirror one cannot tell merely by tipping one's head and looking down if one's cassock or alb is the proper length, since the tipping of the head automatically lowers the hem of the garment.

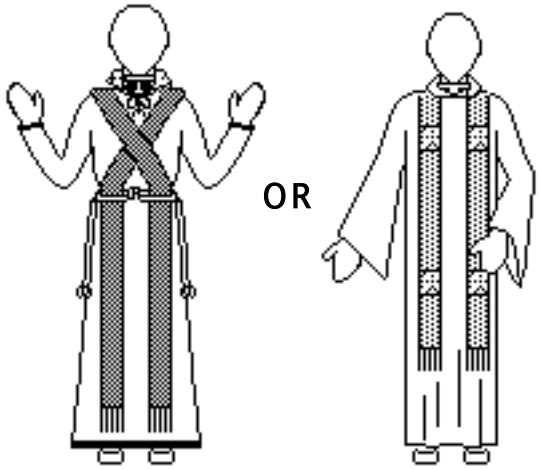


In our day, there has developed a variety of patterns and designs for vestments. Stoles are worn either under or over chasubles. A fine development is the chasuble-alb. It comes in two forms: (a) a very full, very wide-sleeved, often-hooded alb which can then be worn with only a broad overstole; or (b) a more recent design ha a very full, long (i.e., to the shoe tops), monastic-cut (i.e., somewhat square at the bottom) "chasuble" made of a white or neutral fabric (frequently with a white hood attached) which is worn with a broad overstole. [This latter model obviates entirely the use of a cassock, amice, alb, or cincture. It can be very quickly slipped on directly over street clothes.]

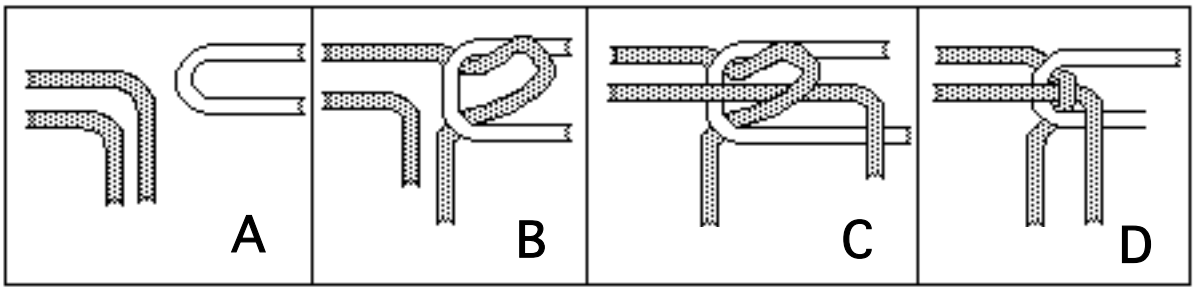


Pointer: In the mid-1960's, Canon Edward West of the Cathedral of Saint John the Divine, NYC (arguably the most competent ceremonialist of the 20th century!) began the practice of using *ungirded* albs for all in the Altar party at the Cathedral. This alb is ideally of a heavier, silky, Nylon/Dacron, or other polyester material that drapes beautifully and does not wrinkle and usually has a hood or built-in amice. [Almys calls the material "Dupreme".) The difference between this

full, orderly, draped appearance, and the fussy "unmade bed" look of amice, alb, cincture, and crossed stole, tied and tangled together is striking.



Pointer: If one insists on a cincture, use the "lock-cross" knot that locks the cincture and (piously) also produces a small cross in the knot:



Double the cincture and bring loop around the left side of waist.

Bring first loose end thru the loop just formed, making a second loop.

Insert second loose end through the new loop just formed.

Pull the two loose ends to tighten the knot.

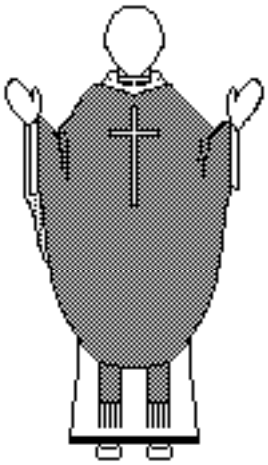
Practices: Perhaps needless to say, the maniple is generally no longer used, and commercially available chasuble and stole sets no longer even include a maniple. Although a maniple is certainly not a "Bad Thing", there is little or no theological or aesthetic reason to continue its use any longer.

It has now become normal for there to be no distinction between dalmatics worn by Deacons and by Subdeacons. It is no longer necessary to have a special Tunicle for the Subdeacon. This is especially true if the dalmatics used are plain and of neutral (or seasonal) color, with the wide Deacon's stole worn *over* the dalmatic. (An unadorned dalmatic costs much less than a fancy adorned one — and one can actually get along with only neutral colored dalmatics.

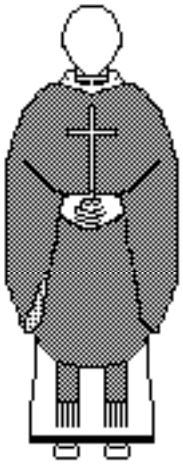
Pointers: Since the Sacred Ministers are vested in ancient and symbolic vestments, it can be a disturbing shock to see a modern wristwatch on the arm that elevates the Sacrament. Leave the wristwatches or showy bracelets in the sacristy.

Pectoral crosses hanging upon one's breast are only appropriate for bishops and monks or nuns (for whom it is part of the habit). There is no precedence for any rings or other adornments or jewelry on a vested priest.

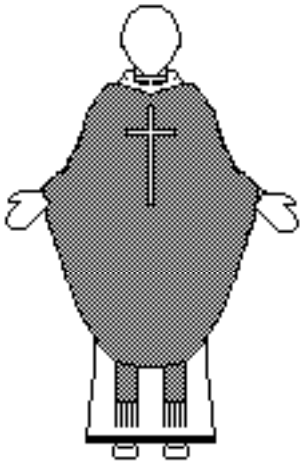
Posture



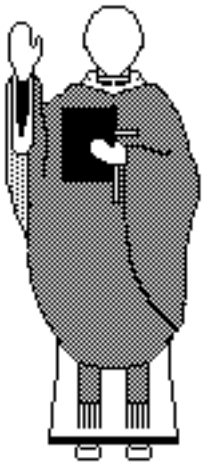
ORANS
POSITION
praying *on behalf of* the Assembly



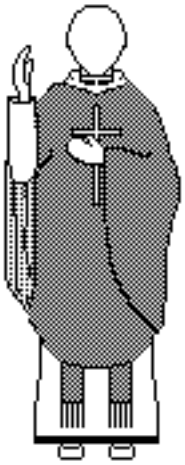
COMMON
PRAYER
POSITION
praying *with* others.



OBLATIO
POSITION
at Peace and
Oblations



CONFIRMATA
POSITION
for Seasonal Blessing
at end of Mass



BLESSING
POSITION
for Trinitarian
Blessing

Principle: The Celebrant needs to maintain a stance that is attentive, non-personally demonstrative, and reverent.

Practice: The general rule is that no one in the sanctuary party ever lets the hands hang at the sides, so there are three options for the positions of the hands: (1) The old "cherubic stance", with the palms pressed together and the fingers aiming upwards. In modern times, it comes across as affectedly pious, contrived, and an artificial attempt to *look* "holy"; (2) The "undertaker's stance" with the palms crossed and the fingers of one hand grasping the other hand

(sometimes hanging down and covering the private parts like a seraph's wings); and (3) The normal, relaxed-but-sincere clasped hands at the waist. The last is obviously the desired position.

Pointer: We find it valuable to standardize the Celebrant's posture:

(1) hands folded when praying *with* the Assembly (e.g. The Lord's Prayer or the Postcommunion Prayer);

(2) hands in *Orans* position when praying *on behalf of* the Assembly (e.g. during Collect or the Great Thanksgiving);

(3) hands spread for the *Oblatio* ("offering") position for the Peace and the Offering of the Oblations.

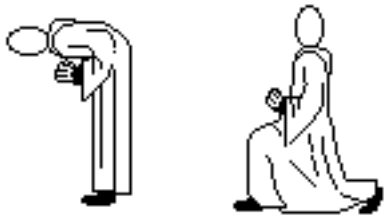
(4) hands flat on the knees when seated (e.g. during the Readings or the Homily).

(5) The *Confirmata* Position (one hand out over Assembly, palm outwards) when giving the Seasonal Blessings.

Principle: The greatest reverence should be afforded the Blessed Sacrament. Consequently, the appropriate reverence when entering or leaving the presence of the Blessed Sacrament is a solemn bow (the Benedictine practice) or a genuflection.

Practice: A Solemn Bow is a 90° bend at the waist; a genuflection is the touching of the right knee to the floor. ["Care should be taken in making this act of reverence that the head and body are kept in an upright position, otherwise, if either is allowed to bend forward the gesture becomes clumsy and undignified."] [4]

A genuflection is an *instantaneous* kneeling on one knee in which the knee merely touches the floor and *does not remain there*.



Principle: The Celebrant at Holy Eucharist is liturgically understood to be a "sacrificing priest" (Theological clarity on that issue must await another time and place). As such, when vested in chasuble, the Celebrant assumes *only* the standing or sitting positions.

Practice: In general, a Celebrant in chasuble NEVER kneels: only sits or stands. (The only exceptions are during the Liturgy of Ash Wednesday and the Litany of the Saints in Ordinations or Monastic Professions.) And this also saves the Chasuble from unnecessary wrinkles. And, when vested, one never crosses one's legs.

Principle: Originally, standing for *public* and *common* prayer (especially Eucharist) was the norm for all Western Christendom (it was expressly required by the canons of the Council of Nicaea on Sundays and during Eastertide)[5], and it was normative in the West through the 13th cen-

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[4] Caudwell, Irene; *Ceremonies of Holy Church*; The Faith Press; London; 1949.

[5] Council of Nicaea, Canon 20.

tury.[6] Kneeling came to be the attitude proper to *private* and *personal* prayer. In the late Middle Ages, when much of the Mass came to be recited silently by the priest and was seen as an exclusively priestly function, the Assembly was expected to use that time for personal prayer, so kneeling became common during those parts of the Mass. Eventually, it became quite typical for the Assembly to kneel through the entire Mass, standing only for the Gospel.

Where "renewed" liturgies are practiced in modern times, it has increasingly become the norm for both the Altar Party and the Assembly to stand throughout the Liturgy of the Sacrament, rather than kneeling. Standing is an appropriate and laudable practice in that the Eucharist is a worship of the *resurrected* Christ and is no longer to be seen as a penitential guilt-fest. The problem occurs when *both* customs – kneeling and standing – are practiced in the same Assembly at the same time.

Practice: If the choice to stand or kneel is left entirely to the individual members of the Assembly, there will be many instances in which a standing person totally obscures the view of the liturgical action at the Altar for those kneeling behind him/her.

Pointers: (1) It can be properly requested that those who choose to stand take places at the *rear* of the Assembly where they will not obscure anyone else's view of the Altar; or (2) since neither standing or kneeling is inappropriate, a certain "commonality" can be significant in uniting any Assembly: kneeling can be made the norm for the entire Assembly in penitential seasons or occasions – say in Advent and Lent — and standing be the norm for all at other times and seasons. We remain of the opinion that kneeling is the appropriate position for personal and private prayer: standing for one's private prayers only draws attention to one's "piety".[7]

Principle: Bowing the head or body is a practical demonstration of respect and/or penitence, but all bows are not the same.

Practice: See above for the Solemn Bow (also appropriate during a General Confession or when approaching an Altar for Communion or reciting the Sanctus or at the *Incarnatus* in the Nicene Creed). The Medium Bow from the waist (about 20° from vertical) is appropriate between Acolyte and Celebrant at completion of Lavabo or Ablutions, between Thurifer and those being censed before and after censing, when crossing before an Altar (or entering a choir stall) where the Sacrament is *not* reserved, and before the Celebrant censes the Oblations. A Simple Bow (only the head is inclined) is appropriate at the name of Jesus, The Blessed Virgin, and the Saint of the Day; when the crucifix or Celebrant passes in procession; at certain phrases in Canticles; at ascriptions to the Holy Trinity. *(see Appendix 4 for traditional liturgical points proper for bowing.)*

Pointer: It is not appropriate to reverence the Altar when returning to a pew after receiving Communion. The Communicant now *contains* the Blessed Sacrament after having just received It, and is a "walking tabernacle" in her/himself.

Principle: The sign of the cross has been used by Christians from virtually the beginning. Tertullian remarks on it[8], as does St. Cyril of Jerusalem[9]. At first it was a small cross traced on the

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6 Simmons (ed).; *The Lay Folks Mass Book;* EETS; London; 1879; p. xxii, xxiv. 193.

7 "…when you pray do not be like the hypocrites; they love to say their prayers standing up in synagogues…for everyone to see them." (Matt. 6:5)

8 *De* Corona, 30.

forehead with a finger or thumb in a remembrance of one's baptismal anointing *(See Rev. 7: 3; 9: 4 and 14: 1)*. It then appears to have expanded to the large cross from shoulder to shoulder at least partly because of the fifth century Monophysite heresy. Then two fingers were used to trace the larger cross, representing the orthodox teaching of the two natures and two wills of Christ. In some cases, the thumb and forefinger were crossed to symbolize the cross of Christ, and before long the thumb and first two fingers were commonly used to symbolize the Holy Trinity, and the cross was traced from forehead to breast and from right to left (a practice retained to this day by the Eastern Orthodox traditions) and often involved a kissing of the thumb at the end.

About the year 1000 AD, the Abbot Aelfric preached to his people that "…With three fingers one must bless himself for the Holy Trinity",[10] and an Anglo-Saxon homily exhorts Christians to "bless all their bodies seven times with Christ's rood taken"[11] and in the 8th century the Venerable Bede advises Bishop Egbert to tell his people "with frequent diligence to use upon themselves the sign of our Lord's cross."[12] In the "Prayer Book of King Henry" (11th century) there is a direction in the morning prayers to mark with the holy Cross "the four sides of the body".

Long before the close of the Middle ages, in the West, the sign of the cross came to be made with the open hand and the bar of the cross traced from left to right.' The 15th century Bridgettine nuns of Sion wrote: "In thy blessing, you begin with your hand at the head downward, and then to the left side and believe that our Lord Jesus Christ came down from the head, that is from the Father into the world by his holy Incarnation, and from the earth into the left side, that is hell, by his bitter Passion, and from thence onto his Father's right side by his glorious Ascension."[13]

Practice: There is a value in standardizing this universal symbolic act and to keep it from becoming merely private, fussy, and "busy". It has become a very public and visible act, so it seems reasonable that one should accept the universal Western version as done with open hand and left to right. The private impulse to return to the center of the breast and multiply tiny crosses there (sometimes even with a smiting of the breast) should be resisted.

Practice: There are times during the liturgy when it is traditionally appropriate to make the sign of the cross on oneself:

1. In Morning Prayer:
   a. Small cross on lips at "Lord, 9 open our lips." *(80)*
   b. At beginning of New Testament Canticles (#15, 16, 17, 18, 19)
      This serves as recognition that the Canticle has a Christian origin.
   c. At "…in the glory of God the Father" in Canticle 20. *(94)*
   d. At "…resurrection of the body : …" in the Apostles' Creed. *(96)*
      Originally, this was an "acted prayer" for one's own *resurrection.*
   e. At the concluding Grace. *(102)*
2. In the Eucharist:
   a. At Salutation (": Blessed be God…"; or ": Alleluia…" or ": Bless the Lord…". *(355)*

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[9] *Catechetical Lectures*.

[10] B. +Thorpe, *The Homilies of the Anglo-Saxon Church* I, 462.

[11] Blicking. *Homilies*, 47.

[12] Bede, *Letter to Egbert.*

[13] *The Myroure of our Ladye*, p. 80.

b. At Absolution (if Penitential Order is used) *(353)*
c. In *Gloria* at "…in the : glory of the Father…"
d. Small crosses on forehead, lips and breast at Gospel announcement.*(357)*
e. At "…resurrection of the body : …" in Creed *(359)*
f. In absolution (if the Confession is used) *(360)*
g. At ": Blessed is he…" in Sanctus *(362, 367, 371, & 373)*
h. At personal sanctification prayer:
Prayer A. "…Sanctify : us also…"
Prayer B. "…being sanctified : by the Holy Spirit…"
Prayer D. "…your Holy Spirit may descend : upon us …"
h. At Elevation of Consecrated Host and Chalice.
i. Before and after receiving Holy Communion.
j. At final blessing.

3. At Noonday Office
a. At Salutation: ": O God, make speed to save us." *(103)*

4. At Evening Prayer:
a. At Salutation: ": O God, make speed to save us." *(117)*
b. At beginning of *Magnificat (119)*
c. At beginning of *Nunc Dimittis* (if used) *(120)*
d. In Apostles' Creed at "…resurrection of the body :…" *(120)*
e. At the Grace *(126)*

5. At Compline:
a. At ": Our help is in the Name of the Lord". *(127)*
b. At Absolution *(128)*
c. Before *Nunc Dimittis* (if used) *(134)*
d. At the Grace "…: Father, Son, and Holy Spirit…"

Altar Wine

Principle: Wine to be used at the Eucharist should be "true" wine, made from grapes alone, and not "fortified" with brandy or other spirits to speed up the fermentation (as is common in cheaper wines).

Practice: It is an important matter to select an appropriate wine for use at the Altar, and it remains proper that only "true" wine be used. The variety we have seen used as Altar wine these days involves totally inappropriate wines.

1. The wine should be a "true" wine, not a cheap, fortified imitation.
2. The wine should generally be a fairly sweet rather than a dry wine – especially as more and more children are receiving the Chalice. To receive Communion which is bitter to one's taste is hardly a way to encourage Communions.

3. It should not be cloying or sticky-sweet (like some heavy sweet sherries or heavy dessert wines) which can make Ablutions a problem.

4. It is recommended that it *not* be dark red, simply because that often runs the risk of staining the Altar linens. (And we have a personal preference in that there be no attempt to make the wine *look* like Blood any more than the Altar bread ought to be made to *look* like the Body – which edges towards a dubious anti-sacramental transformation.)[14]

5. Something like a Muscatel, sweet Sherry, or other light dessert wine is best.

Pointers: Without doubt, the absolutely perfect Altar wine that meets all the criteria is "Angelica" wine made specifically as sacramental wine by Mont LaSalle Vineyards in St. Helena, Napa Valley, California, founded by the Christian Brothers (1-800-447-8466). Basically any liquor dealer can obtain it on order, if you request it specifically (and it *is* worth the trouble). If you are near a larger city (or within delivery distance of a city), you can usually buy it from a liquor wholesaler. Also, in May 2005, the Supreme Court approved *direct* shipping from winery to retail customer, so one can order directly from Mont LaSalle, if need be.

Do NOT buy large (gallon or half-gallon) bottles because the wine will begin to sour as soon as it is exposed to air. Ideally, buy 0.75 liter ("fifths") bottles, and you will save some if you buy in case lots. Then get a pointed pourer top (you'll find them among bar supplies) so that filling cruets will be easier.

Although few think of it, wine can also stain glass cruets,[15] but it is unwise to return unconsecrated wine to the bottle (since it speeds up souring). A practice that works well is to empty the water cruet into the piscina immediately after Mass, transfer the wine into the water cruet and rinse the wine cruet thoroughly, leaving the stopper out of that cruet so it can dry. This will protect from glass stain and souring of the wine.

Finally, remember that in many states you will need a state license to buy wine in quantity (and a tax exempt number to save on taxes). Check with your liquor dealer and/or the Secretary of State's office.

The Altar Breads

Principle: In the Middle Ages, as respect and reverence for the Blessed Sacrament became more and more a central theological issue, not only was the Chalice withheld from the laity (lest it be spilled or sacrilegiously desecrated), but the familiar thin, wafer Altar breads commonly used today were invented in order to avoid the "crumbing" and crumbling of ordinary bread. (Most people have forgotten that in the 19th century Anglican priests were sent to prison for using wafer bread rather than table bread! It was a sign of Anglo-Catholicism in those days.)

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[14] If you do get a wine stain on the linen, use this pointer: mix Dawn (or Dove) dishwashing liquid soap with hydrogen peroxide (about half and half). Then pour on the stain and let sit as a presoak. Neither of these ingredients works by itself. You must use BOTH. [Validated at the University of California, Davis wine department (one of the premier wine-oriented laboratories in the U.S.)]

[15] Wine-stained glass cruets can be cleaned with muriatic acid (available from home supply construction stores) or with any cleaner designed to clean glass coffee pots. In the old days, a supply of copper B-B pellets was kept in the sacristy for the purpose, but they are now seldom available.

Practice: In our day we have seen the increasing use of homemade altar bread. This has the advantage of coming directly from the laity themselves, and so can be more clearly seen to be an offering "of the people". It also references Saint Paul: "Because there is one loaf, we, though many, are one body; for it is one loaf of which we all partake." *(1 Cor. 10:17)* The serious problem of "crumbing" continues, however, and it is well nigh impossible to avoid dropping or losing crumbs. It also makes Ablutions a serious problem: it is often physically difficult to consume the homemade bread if much is left over (and it ought never to be reserved in a tabernacle or aumbry unless it is going to be used immediately). If one can find a way to avoid these pitfalls, the use of such bread is quite appropriate.

Pointer: In our own experience, however, we have found "real" bread too unwieldy and messy and we chose a middle road in that we use ONLY 2"+ priest's hosts, and we break each into 8 pieces at the Fracture so that everyone receives a broken piece. The use of *whole-wheat* altar breads gives at least a hint of "bread taste": *much* more bread-like than the "fish food" of white wafers.

Take great care to keep Altar breads dry! If dampness gets in, or even a tiny drop of liquid gets on the breads, they will cement together and, literally, *cannot* be separated. It is always advisable to have an "emergency supply" of consecrated Altar breads in the Tabernacle or Aumbry before celebrating.

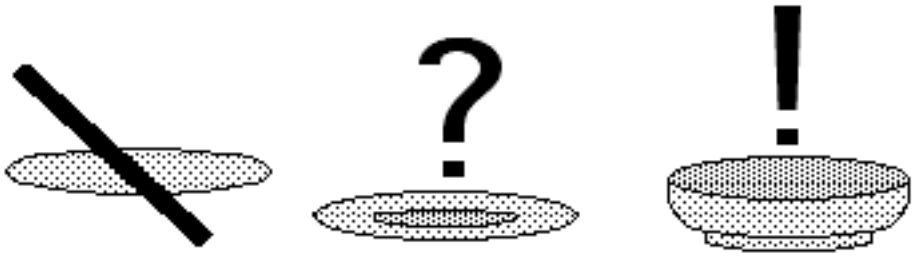
We have found that it is helpful if the *Acolyte* counts the Assembly (during the sermon or the Passing of the Peace, for instance) and brings the Chalice and Paten to the Altar with the proper number of altar breads already on the Paten. It saves fussing and counting during the preparation of the Elements at the Offertory. (That is difficult, of course, if the Acolyte is a child.)

The Vessels

Principles: All vessels used in the Eucharist should be of the highest quality one can afford – both handsome and functional.

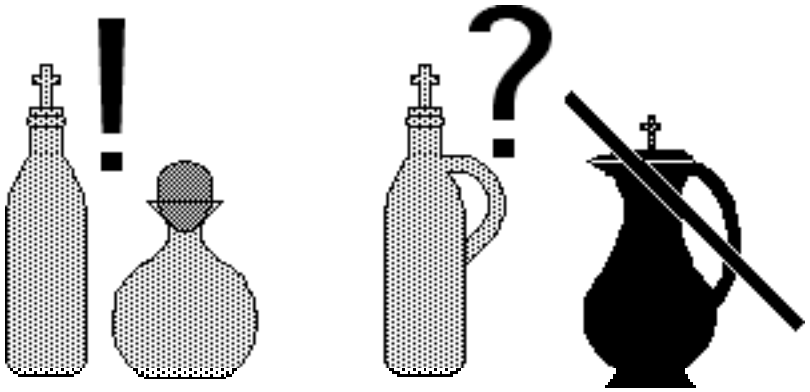
Pointers: Avoid a Chalice that has a smooth, round interior (like the bottom half of a sphere). The contents will slosh over the edge with the slightest quick movement. The same is true of a Chalice shaped like an inverted cone. The best Chalice shape is one with slightly slanting sides and a narrow, fairly flat bottom.

Avoid "watch glass" Patens (which are almost flat with only a slight curve). The slightest breeze or fast movement will send the Altar breads flying. Get at least a "well" Paten with an indentation in the center to hold the breads — and by far the best is a bowl Paten: with raised sides, and often with a flange foot that fits over the Chalice.



Try to get wine and water cruets *without handles* (somewhat like chemistry flasks), or it is guaranteed that eventually an acolyte will approach with the handles the wrong way, and the

Celebrant (or Deacon) with the Chalice already in one hand makes reversing the cruets an unnecessary and risky juggling or contortion act. And, above all, avoid those cute silver cruets with hinged covers (the kind everyone wants to give as a "memorial"). You can't see what is *in* the cruet, and the hinged cover always flops down at the wrong time. If you *must* have silver, at least get the crystal cruets with silver over-lay and decoration.



If there will be more Communions than one Chalice can handle, make sure you have a proper Flagon (i.e., cut glass or crystal, not cheap glass or plastic) to place on the Corporal for the Consecration (later to be poured into a second Chalice at Communion time). ***Never*** have more than one Chalice on the Altar during the Consecration. (And avoid using a ciborium that *looks* like a second chalice – if you wish to use a ciborium, bring it to the Altar at Communion time.)

Principle: In 1st century Palestine, wine was *always* watered, unless one was drinking only to get inebriated. Consequently, we can say incontrovertibly that the Cup at the Last Supper had a mixture of water and wine. [Again, we are reminded that 19th century Anglican clergy were accused of Romanism if they mixed water with wine in the Chalice!]

Practice: When adding water to the wine in the Chalice, the only limit tradition dictates is that at least 51% of the Chalice contents be wine.

Pointer: It is wise to water the Chalice wine just short of that 50% level. The weaker the Chalice mixture, the less it will be distasteful to a Communicant (especially a child) who does not care for wine as such. The experience of sipping from the Chalice ought not to be an unpleasant or bitter experience for anyone.

Principle: The Chalice must never be jiggled, shaken, or tipped so that it could spill its contents.

Pointer: During the Consecration, whenever the Pall is placed on or removed from the Chalice (by Celebrant or Deacon), the fingers of the Celebrant's left hand should be placed on the foot of the Chalice to steady it. This assures that the Chalice will not be tipped, and it is also the Celebrant's "signal" to the Deacon to cover or uncover the Chalice.

The Credence Table

Pointer: It is generally wisest and most convenient for everyone if one has the Credence Table *on the Celebrant's right* (i.e. on the south side of the sanctuary if the Celebrant is facing east; and on the north side of the sanctuary if the Celebrant is facing west.) Otherwise, the Missal may be in the way when the Acolyte places the Chalice on the Altar at the Offertory, and, if the Celebrant and Acolyte turn in concert as the lavabo towel is replaced, they turn their backs to the Altar and Assembly. Of course, there are churches in which the Credence Table is "built in" to the fabric of the sanctuary and little can be done about that. A portable Credence Table is ideal — or one on each side (the extra can be used to hold the Missal).

The Eucharistic Norm

Principle: Although few people realize it today, from the very earliest days of the Church, the liturgical norm for the celebration of the Holy Eucharist has been the Solemn High Mass — that is, a celebration of the Eucharist at a vested Altar, with Celebrant (most often, and ideally, the Bishop) and usually two Deacons (in modern use, since Deacons are somewhat scarce, a "Subdeacon" frequently replaces one of those). The service was entirely chanted and incense was used. This describes the *ordinary* Eucharistic celebration for the first three-to-four-hundred years of the Church's history. (In official modern Roman use, the "Alleluia verse" before the Gospel is to be sung *even at a said Mass!)*

A "Low Mass" or "Said Eucharist" was an early Medieval compromise arrived at because of a lack of essential personnel or the necessary skills. Unfortunately, it tends to have become the norm in too many churches today. However, the rediscovery of the important ministry of the Deacon may be encouraging a return to a properly solemn celebration.

Uncluttered Altar

Principle: Since for the Introduction, Salutations and the entire Ministry of the Word, the Altar is extraneous to the rite, we follow the most ancient custom of keeping the Altar clear of everything until the Offertory. The use of candles directly on the Altar appears in no early records until the 11th century when we hear of candles on a papal Altar. Previous to that time, light was provided by hanging lamps or by pavement lights at either end of the Altar. [Pavement lights may well be portable torches, brought in by the acolytes at the entry.]

Flowers directly on the Altar are a late 19th century American accretion, and are regrettable, both because they clutter the Altar and they always carry the risk of staining and discoloring the fair linen. (We remember Dr. Boone Porter's description of "Victorian brass pots ascending and descending on the ladder of the gradines".)

In pre-sacristy medieval times, of course, even the vessels and celebrant's vestments were placed on the Altar before the rite. And it was not unusual to see the medieval Altar almost covered with reliquaries and candlesticks. In fact, the accumulation of extraneous and pious "stuff" that gradually took up Altar space and blocked the view of the Celebrant from the Assembly was

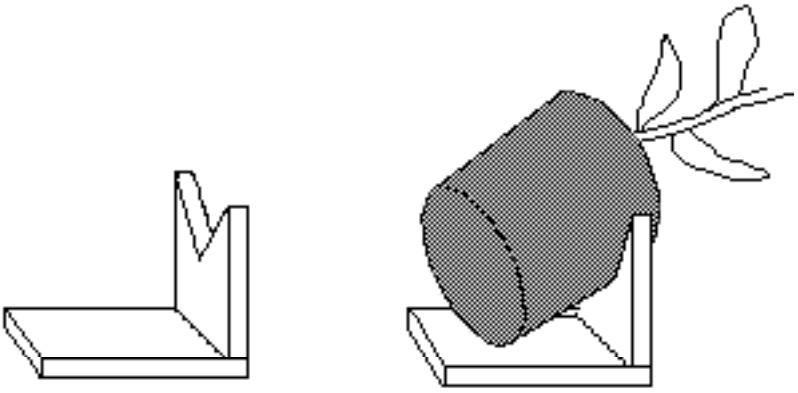
one of the reasons for putting the Altar against the wall with the Celebrant facing westward, away from the Assembly.

Practice: Our effort is to keep the Altar entirely clear of anything until the Offertory itself, when the Missal is put in place and the vessels are brought for the Deacon's preparation of the Oblations. (And it is very appropriate for the chasuble to be put on at that point as well, with the Celebrant in alb and stole – or alb, cope, and stole – or the Ministry of the Word.)

Pointers: An Altar should be between 39″ and 41″ inches high and *at least* 30″ wide. The appropriate length of the Altar, of course, is determined by the aesthetics of the space, however, there is usually a tendency to make the Altar too long so the sanctuary seems crowded. Remember that the earliest Altars were virtually cube-shaped, about 40″ x 40″ x 40″. Theologically, it is advisable for the Altar design to at least *suggest* that it is a table, not a mausoleum.

If one wishes to use flowers for decoration, it is both wise and attractive to follow the example of British cathedrals where flowers are never placed directly ON the Altar, but around it, in front of it, at the sides of it, on a reredos behind it, or at other places spotted here and there around the church building. And consider other artistic arrangements of dried branches, grasses, etc.

Even in the worst case, it is, of course, *never* appropriate to put plants potted on the fair linen of the Altar. Poinsettias are a special problem because their "flowers" point directly upwards and are not very visible to the Assembly. If one plans to use poinsettias on the reredos behind the Altar, a small right-angle green- or brown-painted wooden frame can be made with a wide "V" cut in the top to hold the flower pots at an angle, slanting towards the Assembly so the "flowers" can be seen.



Incense

Principle: The use of incense is probably the most ancient of all our ceremonies. In Christian use, it has three liturgical purposes: (1) censing is a purification ritual in which the Altar and the Oblations are ceremonially cleansed or "washed" by the smoke before being used or offered; (2) incensing persons or holy things (e.g., the Gospel book) is a way of showing honor, respect, and/or rank; and (3) the burning of incense in itself as a precious and worthy offering to God.

Practice: It appears that the traditional *initial* censing of the Altar *before or during the Gloria* is an unnecessary duplication of the censing at the Offertory. Originally this initial censing was

not of the Altar, but of *the entire building*.[16] It was apparently abbreviated to a censing of the Altar when it became impractical to cense an entire large basilica. However this initial censing of the Altar is no longer a relevant ceremony. It is redundant and reason advises its omission.

It also seems that the individual *separate* censing of Celebrant, Deacon, Subdeacon, Acolytes, etc., etc. becomes only complicatedly fussy. Our practice is to cense the sanctuary party altogether from in front of the Altar with three double swings (center, left, right), then to cense each side of the choir with three single swings (center, left, right) and then to cense the Assembly with three single (somewhat longer) swings (center, left, right). The use of 360° swings in procession is only fussy 19th century affectation, and always carries a danger with it . (We've seen more than one church carpet with burn holes!) The 360° swing *is* appropriate, however, in the celebration of a Solemn Te Deum.

See below for use of incense at Evensong/Vespers.

Osculations

Principle: The Altar is kissed by the Celebrant *when first approaching the Altar*. It is an extremely ancient, 2nd century act of reverence for the relics of the martyrs traditionally enshrined beneath the Altar or in the Altar stone.

Practice: To kiss the Altar at other times – especially in the midst of a liturgical prayer – is at least inopportune if not downright awkward, and has no precedence in traditional liturgical practice. (We have seen a Celebrant who kissed the Altar every time the Name of our Lord was mentioned!)

Missals and Stands

Principle: Missal stands can be a problem for a Celebrant, because it is inappropriate (and improper) to allow anything to rest directly on the Corporal except the vessels and linens that will hold and/or touch the Sacred Species. The corner foot of the Missal stand should *not* be on the Corporal — which generally keeps the Missal pages inconveniently far from the Celebrant's vision.

Pointer: The problem is best solved if one makes a special point of getting a *pedestal* Missal stand – i.e., one which has a central plinth or base rather than four feet. That will allow the Missal proper to be moved in considerably nearer the Celebrant without placing the Missal stand itself on the Corporal.

Principle/Practice: The traditional Canon 32 of the Church of England (from even earlier than 1604!) reads: "…And that a priest never celebrate Mass without a book; but let the Canon

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16 See Pseudo-Dionysius (c. 500 AD), *The Ecclesiastical Hierarchy*; Ch. 3, § II: "The hierarch, having said a sacred prayer at the divine Altar, begins the censing there and then he makes the round of the entire sacred place. Returning to he divine Altar…" and § III, 2: "…we must turn a reverent glance to the double movement of the hierarch when he goes first from the divine Altar to the far edges of the sacred place spreading the fragrance and then returns to the Altar…"

be before his eyes to see to, if he will, lest he mistake…". It is an extremely ancient tradition that a priest keep the eyes on the text in the Missal *at all times* during the celebration of the Holy Eucharist. Memorization of the texts may seem pious (and it may just as likely be prideful), but the wisdom of the Church in the 8th and 9th centuries to begin finally to write down and codify the words of the Eucharist made for a uniformity, a reliability, and an objectivity which has saved the Church from becoming merely a private playground for clergy who want to "do their own thing".

The Initial Salutations

Principle: One purpose for ceremony and vestments is to lift the liturgical act above the common, humdrum, day-to-day reality.

Practice: "Good Morning" is not (repeat: NOT) a liturgical greeting! It sets the tone for a degrading of liturgy to the level of the kitchen table and should be assiduously avoided. "Blessed be God, Father, Son, and Holy Spirit" and the Lenten and Easter equivalents *are* liturgical greetings (and should be recited *facing the Assembly*). The same principle holds in the introduction to a sermon or homily. "Good Morning" is NOT the way to begin preaching the Word of God! One is always tempted to reply, "We're all in our places, with bright shining faces…etc."

The Collect

Principle: The word "Cóllect" is merely an obsolete nominative form of the verb "to collect" — historically, it was the "collection" of the commemorations of the day and the intentions of the worshippers into one (or, anciently, three) prayer(s).

Practice: To reinforce this "gathering" of prayers, there is traditionally a short pause of 8 to 10 seconds after the "Let us pray" and before the Collect itself. The Assembly should be taught that this pause is for them to gather their intentions for that Eucharist and to offer them privately to God along with the Collect.

Principle: The Assembly's "Amen" at the end of prayers and (especially) at the end of the Great Thanksgiving is theologically and liturgically VERY significant, because it is the liturgical assent by the people to what the Celebrant has said or sung. St. Jerome described how that great "Amen" sounded like thunder in the city of Rome, shaking all the pagan temples! At least one ancient writer believed that without the Assembly's "Great Amen" there was no Consecration!

Pointer: When one is *reading* a prayer (e.g. the Collect at Low Mass) it is ESSENTIAL that the Celebrant indicate with his/her voice when the Collect has finished and the "Amen" is to be said, because the Assembly will seldom be following the Collect in print. Historically, all Collects addressed to *God the Father* had the "long ending" (e.g., "…through Jesus Christ your Son our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end.") and there was no problem for the Assembly to know when to say "Amen". However, the *Book of Common Prayer* has three or four *different* Collect endings, some short, some long, and at least one without any divine ascription at all, so it is essential for the Celebrant to drop his/her voice to signal the conclusion of the prayer (and NOT to drop the voice *before* the final ending).

The Scripture Readings

Principle: The Gospel should be given precedence in importance over all the other Eucharistic Readings.

Practice: As we have said elsewhere, a distinction should be made (if practically possible) for the Readings to be read from one site and the Gospel and Homily/Sermon from a more central or important site (such as the pulpit). *(See 2nd Pointer below.)*

The book out of which the appointed Gospels for the Eucharist are read or chanted should be of the highest quality, handsome and fine looking, not some cheap plastic binder or sale-table special.

It is a venerable tradition that everyone shows honor and respect for the Gospel by *facing* the Gospel Book when it is in use, even if that involves turning.

Pointer: Silver or bronze covers for the Gospel book are attractive and available, but they are very expensive. (A good option for a "memorial" gift?) An alternative is a colored (and embroidered?) heavy cloth or canvas cover that fits the gospel book. These are available from religious goods stores, but can easily and adequately be made by a skilled hand (and can be done in the liturgical color of the day). It might be helpful to have more than one option: a cloth cover for more ordinary occasions and a silver or bronze cover for Sundays and High Holy Days. (The online "Exposures" company or Hallmark Stores offer elegant leather 3-ring binders for photograph albums which serve excellently for Gospel Book binders.)

Pointer: It is now a broadly common and commendable practice to proclaim the Gospel from a place *outside* the Altar rails, and somewhat central in the Assembly. In this case a procession is made including Thurifer, Acolytes with torches, Subdeacon, and Deacon bearing the Gospel Book. (It is also possible to have a portable lectern set in place, and the Gospel Book is censed on the lectern after the announcement.) However, it is singularly *inappropriate* for the crucifix or cross to be carried in that procession! The Gospel is the Good News of the *Resurrected* Lord and it should be the Gospel Book *itself* which is the center of attention. In said Masses, the Gospel may appropriately be proclaimed from the chancel steps (or from the Altar if absolutely necessary).

Pointer: It is an ancient custom for the Gospel book to be kissed after the proclamation of the Gospel. The old-fashioned way (in Solemn Masses) was for the Subdeacon to carry the book directly to the Celebrant to kiss. That comes from a time when only the priestly ministry had inordinate honor. Today, if there is going to be a kiss, it makes good sense for the Deacon to kiss the book. Since the ordination of women deacons, however, lipstick marks on the Gospel page can become a problem. We solve that by having the Deacon *close* the Gospel book immediately after proclaiming the Gospel, and then kiss the *cover*.

Principal: The purpose for which the majority of New Testament Readings were originally written was to be *read aloud to an Assembly*. They were for *public* address and reflection. For

well over a fifteen hundred years, the only exposure Christians had to Scripture was hearing the Readings *within a liturgical setting*. (It is interesting to speculate that historically the *vast* majority of Christians who have lived on earth — especially in the Golden Age of the Church — never once read the Bible, and most cases probably never even *saw* a Bible!)

Practice: It is virtually indefensible (and an offense to the Assembly) to use Bible translations *earlier* than the *best current ones*. Translation errors, omissions, transfers of text, and inappropriate gender-specific pronouns exist in all earlier versions. The Prayer Book tends to use the *New Revised Standard Version*, which is quite acceptable. After much experimentation, we have judged the *Revised English Bible* to be the finest, most accurate, and most "literary" (perhaps because it was translated in England for the English) but we have adapted gender-specific pronouns. We are also reminded that the Canons of the Episcopal Church delineate which translations may be used in liturgy.

Pointer: In perhaps a majority of cases, the appointed portion of scripture requires an introduction inserted for clarity. The venerable tradition was to begin *all* Gospel Proclamations with the words *"in illo tempore"* ("At that time…" or "In those days…") and that is still a creditable aesthetic addition. Also, it is *essential* that the reader indicate WHO is speaking, TO WHOM the words are addressed, and UNDER WHAT CIRCUMSTANCES they are spoken (because their meaning may be affected by the speaker, the audience, and/or the situation).

A typical Gospel introduction might be (italics indicate additions):
"*At that time, Jesus spoke to his disciples and said*…" or,
"While ~~he~~ Jesus was speaking *to the people in parables about unclean spirits*…" or,
"*At that time,* Jesus said to the Jews…", or,
"*At that time* ~~he~~ *Jesus* answered ~~them~~ *the Pharisees and scribes* with this parable…" or,
"*At that time* ~~he~~ *Jesus said to the Samaritan woman…"*or,
"*At that time* ~~they~~ *the people* brought babies for ~~him~~ *Jesus* to touch…", or,
"After ~~that~~ giving power over demons to his disciples, the Lord appointed…" or,
After ~~that~~ *the women had brought them news of the empty tomb,* the eleven disciples…" or,
"*At supper with the Eleven,* Jesus looked up to heaven…" or,
"As ~~he~~ *Jesus* was starting out on a journey…" or,
" ~~He~~ Jesus came down the hill with ~~them~~ the twelve and stopped…" or,

It is often even more complicated when reading the Epistles, since some begin with a previous reference (e.g., "Therefore…" or "After saying that…" or "Having done so…") and one needs to add a phrase or clause that will make sense of such a reference to previous words or situations. Examples:
"In ~~his~~ *the Lord's* glorious might may he give you ample strength…" or,
"In my vision of heaven, one of the elders turned to me… or,
[Note: This preface is needed for *all* Readings from The Revelation.]
~~"For~~ Every high priest is taken from among men…" or,
"~~She~~ *A good woman* is clothed in strength and dignity…" or,
"The LORD said to ~~him~~ *Moses*…", etc.

The Sermon/Homily

Principle: The sermon/homily ideally is a commentary on the Gospel of the day. This supports the neat intentional pattern: Gospel – Sermon – Creed!

Practice: It is wise to make a distinction between a sermon and a homily. The sermon is a prepared statement, often representing many hours of work, and commenting in some relevant way on the words of the Gospel that precedes it (whenever possible – and when impossible, the commentary can be on one of the preceding Readings – unless one has been contracted to address a certain subject matter for the occasion). The homily, on the other hand, is a very short, spur-of-the-moment event. Several of the great homiletics teachers suggest that a homily need not (indeed, Fr. Herbert O'Driscoll says *ought* not) be prepared ahead of time, but should be an immediate reaction to the Gospel *as one hears it read or sung*. Following ancient practice, it is also desirable that there be at least a brief homily at *all* celebrations of the Eucharist.

Pointers: The really important element of either sermon or homily is that it is a primary way of mediating God to humanity, and it should always be something that could have come from the mouth of the Lord – as, one hopes, it does – at least indirectly.

Therefore, an ascription to God the Holy Trinity is appropriate at the beginning and as a conclusion. A great long prayer at the beginning is hokey. Canon O'Driscoll (one of the very finest preachers of our day) recommends the ascription: "I speak to you in the Name of God: (:) Father, Son, and Holy Spirit. Amen" – a reminder to both preacher and audience that the sermon/homily is not merely autobiography, rumination, or reminiscence, but proclamation of a Gospel truth. To end a preachment with "Amen" is, on the other hand, a presumptuous self-administered pat on the back for the preacher, in that it means, "Yes! So be it!" [Note: If such ascriptions are used, one need not give stage directions like "Be seated".]

East-facing Creed

Principle: In Queen Elizabeth's "Advertisements" of 1560 and 1561 and in Archbishop Parker's Canon Law of 1604, it was ordered that the Lord's Prayer, the Ten Commandments and the Apostles' Creed be mounted or painted on the east chancel wall in all churches (where that was physically possible). This was simply a practical matter, since the majority of most Assemblies would not have been able to afford private prayer books. As a result, it became customary for all in the church who were not already facing the Altar to turn to face liturgical east during the recitation of the Creed — so as to be able (for those who could read) to read it off the mandated wall tablets.

Paradoxically, in later centuries, this basically Protestant practice of facing east to read the Creed on the wall became enshrined among Anglo-Catholics – probably because anything that involved an outward ceremonial act could not be all bad! And many of us grew up with the practice.

Practice: However, while there is certainly nothing "wrong" with the practice, it has clearly outlived its purpose and rationale and is now only a fussy bit of pointless ceremony.

Passing the Peace

Principle: Few people realize that the Passing of the Peace just before the Eucharist proper begins (i.e., just before the Offertory is the ideal place) is not a "new" idea, nor is it merely a restoration of an ancient practice omitted since apostolic times *(see Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:12, 1 Thessalonians 5:26, and 1 Peter 5:14).* The fact is that in the Western (Roman) Rite, the Passing of the Peace has *always* remained part of the ceremonies of Solemn Mass, but that tradition involved the passing of the Peace *only to the Altar party and clergy or religious in choir*. It was done in an orderly way, passed from the Celebrant to the Deacon and Subdeacon who in turn passed it individually to the rest of the Altar party and to the choir. Laudable modern practice (restoring the even more ancient practice) adds that it should be passed among the whole Assembly.

Practice: We rejoice in the restoration of the Peace but strongly scorn the insane, anti-liturgical scramble that has sadly become the norm in most places. The liturgical tradition is that the Peace is PASSED – from the Celebrant at the Altar down to the last person present — but carefully and reverently and in a dignified manner: to the first person in a row, for instance, who passes it to the next person, etc. without clambering over pews or bounding across aisles, bringing the liturgical development of the Eucharist to a dead halt. Whatever "sense" of *Liturgy* has been built up through the Ministry of the Word is completely and totally shattered in the frenzied distraction of this lunatic scramble. (Further, there are always those who are "skipped" as people dash around to their friends – leaving the disregarded ones [often visitors] feeling *more* rejected, rather than included.) The Passing of the Peace is still liturgy, not "real life" and needs to be done with the same formality and grace as the rest of the liturgy. It has been a wonderful restoration of an ancient liturgical practice, but a less-than-devout manifestation of it prevails in most places. And it is most inappropriate (and falsely egalitarian) for a vested Celebrant to traverse the aisles, passing the Peace to all and sundry. (In the Vatican's 2005 "General Instructions of the Roman Missal" Chapter 3 indicates that the Sign of Peace must be offered "only to those who are nearest and in a sober manner.")

Pointer: If one is ready to do serious liturgical teaching and training, the pedestrian handshake can be replaced by the graceful and formal embrace (which more closely approximates the ancient and biblical "kiss of peace"). In this case, the person passing the Peace places hands on the recipient's shoulders, the recipient places hands on the passer's elbows, and the cheeks are gently touched. Passionate hugs and kisses are to be eschewed.

Offertory

Principle: We truly feel that the 1979 *Book of Common Prayer* is very close to the finest liturgical document in the entire history of the Church. There is one exclusion with which we would take issue: the "degrading" of the Offertory.

Practice: Consequently, we import the Offertory Prayers from the Roman Rite, and after many years of use, find them extremely helpful in conveying the sense and action of the Offertory (and to counter the common Episcopal notion that the liturgical Offertory has something to do with money).

The Consecration

Principle: The matter of elevation and genuflection, i.e., to reverence the Sacrament following the Consecration, has been an Anglo-Catholic shibboleth for over 100 years, and it goes back in Catholic practice to the end of the 11th century. (Note: The elevation was introduced by Lanfranc around 1070 when he was Abbot of Bec, and wrote his *De Corpore et Sanguine Domini,* a treatise in support of the Real Presence of our Lord in the Sacrament, which conviction led him to hold the Host reverently in his hands after Consecration, lifting it "somewhat in front of his face".) The "old" Anglo-Catholic practice was basically an imitation of Roman practice where it was believed that the Consecration took place at the Words of Institution. Consequently, it was there that genuflection, elevation, and genuflection (accompanied by Sanctus bells) were traditionally inserted.

However, in 1789 when the American *Book of Common Prayer* was compiled, Bishop Samuel Seabury was faithful to the commitment he had made to the Scottish bishops who consecrated him, and he argued (successfully) for the inclusion in the Canon of the Eucharist of an ***epiclesis*** – a prayer calling down the Holy Spirit to transform the bread and wine into the Body and Blood of Christ. (The Church of England rite did not have such a prayer, but the Scottish Church had adopted it from Eastern Orthodox usage.) As Seabury pointed out the Words of Institution are not even a prayer or request of God! They are not the "magic point", the "hocus pocus" at which bread becomes Body and wine Blood, regardless of what the Vatican said. [However in 2003, the Vatican even approved intercommunion between the Chaldean Catholic Church and the ancient Assyrian Church of the East, accepting the Assyrian Eucharistic liturgy ("The Anaphora of Addai and Mari") *which does not even include the Words of Institution at all*.][17]

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[17] Note the following:

(1) The great liturgist Joseph A. Jungmann SJ sums up the original tradition of the church as follows: "In general, Christian antiquity, even until way into the Middle Ages, manifested no particular interest regarding the determination of the precise moment of the consecration. Often reference was made merely to the entire Eucharistic prayer."

(2) The famous liturgist, Jacques-Benigne Bossuet (1627-1704), says: 'The intent of liturgies, and, in general, of consecratory prayers, is not to focus our attention on precise moments, but to have us attend to the action in its entirety and to its complete effect…"

(3) The new Roman Catholic Catechism (§§ 1352, 1376) reflects a broader approach that suggests that the entire core of the anaphora - not just some segment of it - is consecratory.

(4) 1982 Munich Statement of the Orthodox-Catholic Joint Commission for Theological Dialogue (I, 6): "...the Eucharistic mystery is accomplished in the prayer which *joins together* the words by which the Word made flesh instituted the sacrament and the epiclesis in which the church, moved by faith, entreats the Father, through the Son, to send the Spirit..."

(5) The World Council of Churches' document on "Baptism, Eucharist and Ministry" (Faith and Order Paper 1l1) states: "…In the early liturgies the whole 'prayer action' was thought of as bringing about the reality promised by Christ. The invocation of the Spirit was made both on the community and on the elements of bread and wine. Recovery of such an understanding may help us overcome our difficulties concerning a special moment Of consecration. (Commentary E14)

(6) The Anglican-Roman Catholic International Commission Report #1 states: "According to the traditional order of the liturgy the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ

It always seemed awkward, and in the past it was difficult to provide an *apologia* for the elevation and genuflection *before* the *epiclesis*.

In addition, one of the ancient commentaries suggests that the bread and wine become the sacramental Body and Blood of Christ *only* when the entire Assembly (the congregation) has made the Great Amen at the end of the canon – assenting to what the Celebrant has done and said *in their name*. Such an insight also helps us to recognize that the celebration of the Holy Eucharist is not some private act of "magic" enacted by the Celebrant, but is theologically the action of the entire gathered Assembly of Christians (without which Assembly a priest may not celebrate a solitary Eucharist!).

Practices: Consequently, rather than get into metaphysical hair-splitting and split-second technicalities, our practice is to consider the bread and wine consecrated *by the end of the Great Thanksgiving prayer,* and to reserve the genuflections and elevations (and Sanctus bells) until then.

Also, during the Words of Institution we have often seen an effort on the part of the Celebrant to combine the ancient *orans* position (with hands uplifted) with the rubric concerning the bread and the Chalice (to "hold it or lay a hand upon it"). So we have a Celebrant with a right hand uplifted in a kind of "half-orans" gesture with the left hand touching or lifting the Paten or Chalice — and it looks like flying on one wing! Rather, we recommend the one, single liturgical gesture actually attributed to our Lord in Scripture: i.e., "…Taking the five loaves and two fish, [Jesus] *looked up to heaven,* said the blessing, broke the loaves…etc." [Matt. 14:19b]. We strongly recommend simply the elevation of the eyes rather than the curious "half-*orans*".

There is another odd practice we have seen in various parishes, and that is that the Celebrant makes a tiny crack at one edge of the priest's host at the words "…he broke it…". First, it should be clear that what is being commemorated in the Holy Eucharist is NOT the Last Supper, but the death and resurrection of the Lord; the idea of the Eucharist as a memorial of the Last Supper has its origin only in Reformation efforts to "degrade" the Eucharist. The "shape of the Eucharist" (as Dom Gregory Dix so clearly showed) contains provision for the Fracture *after the Lord's Prayer*. [Besides that, the tiny little crack on one edge of the priest's host can hardly qualify as a "breaking".]

May we also suggest that no matter how "dramatic" it may feel, to hold the Host on high while breaking it always carries the risk (indeed, the *probability*) that particles of the Host will be broadcast and scattered in all directions. The reliable tradition is that at the Fracture, the Host is held immediately *over the Chalice*, and broken *into* the Chalice, so no particles or fragments go astray. The 1979 Prayer Book has elevated the Fracture to its proper and significant place by mandating that "A period of silence is kept". (A recent commentator has suggested that this is the most overlooked rubric in the Prayer Book.)

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by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood." ("The Presence of Christ" Article 10)

(7) "Historically, the "moment of consecration" at the Eucharist was considered to be the institution narrative in the western church. Some eastern churches understood the epiclesis (invocation of the Holy Spirit) to be the moment of consecration. However, the Eucharistic prayer (including institution narrative and epiclesis) is now understood to be a single text, with the consecration completed as the Eucharistic prayer concludes with the people's Great Amen." *The Episcopal Church Commission on Liturgy and Music.*

Pointer: Break the Priest's Host in two over (and into) the Chalice, then hold the pieces, one in each hand, over the Paten and bow for at least a 10 second "period of silence". Then raise the two pieces of the Host together and hold them at chest height near each other, and say (or sing), "Alleluia! Christ our Passover is sacrificed for us." And then break the Host into however many pieces you wish — we have found that it breaks conveniently into eight pieces of adequate size — before you go on with the Eucharist.

Practices: The holding or touching of the Paten and Chalice in the process of consecration is to indicate that it is the intention of the Celebrant to consecrate *these elements* and *nothing else* which may be on the Altar (e.g., a spot of spilled wine, or a overlooked fragment of bread). Consequently, if a Flagon is to be consecrated (for use in a second Chalice), it, too, should be placed *on the Corporal* and touched during the Words of Institution.

Since far too little tends to be made in our day of reverence for the Sacramental Presence, we therefore strongly encourage the Elevation of the Host/Chalice and the genuflection (or solemn bow) of the Celebrant *at the end of the Consecration Prayer*. The old style genuflect-elevate-genuflect is widely simplified by elevation and genuflection (or solemn bow).

Sign-of-the-Cross in the Lord's Prayer

Principle: Fifty years ago, it was common Anglo-Catholic practice (aping RC procedure) that after offering the Bread at the Offertory, the Celebrant slid the Priest's Host off the Paten and onto the center of the Corporal. [Note: that is the reason for the location of the traditional embroidered cross on the Corporal!] The Paten was then placed halfway *under* the Corporal on the right hand side, with the folded Purificator covering the outer half of the Paten. Then, as "…deliver us from evil…" was said/sung in the Lord's Prayer [Note: in RC practice, this was the *end* of the Lord's Prayer, since the longer doxology was not added in those days.], the Celebrant lifted the Paten in the right hand, made the sign of the cross on himself with the Paten, kissed the edge of the Paten, and then slid the Paten under the Priest's Host so the Host would lie on the Paten in preparation for the Fracture. From the priest's sign-of-the-cross on himself with the Paten, some High Church acolytes and/or congregations began to emulate the Celebrant by making the sign-of-the-cross at the same time, even though it was a meaningless gesture for anyone but the Celebrant.

Practice: There is no longer any inherent, pragmatic, or devotional reason why the sign-of-the-cross should be made by anyone in the midst of the Lord's Prayer. (It also seems unnecessary to consecrate the Host and Altar Breads *on the Corporal*. The purpose of the Paten, after all, is to be a plate to hold the Bread, and it makes sense that it should do just that.)

Invitation to Communion

Principle: The Celebrant needs to indicate to the Assembly when it is time for them to come forward to receive Communion.

Practice: The 1979 *Book of Common Prayer* has included a proper Invitation to Communion with "The Gifts of God for the People of God"[18] and THAT is the time for the Assembly to come forward, *not* to wait until the Celebrant approaches the Altar rail — but people need to be reminded of that.

Pointer: It is not necessary to *show* a broken piece of the Host during the elevation at the Invitation. Raising the Chalice (containing the Precious Blood) and the Paten (containing the Sacramental Body) is entirely adequate.

Pointer: During the early years of the Church of England, there were significant groups of Anglicans who did not believe in the Real Presence of Christ in the Sacrament. To keep peace, the "extended" invitation was added in order to allow a *repudiation* of the objective Real Presence: "Take them in remembrance that Christ died for you *[i.e., Holy Communion is a mere "remembrance" and "memorial" of Christ's Passion instead of a sacrificial participation in that Passion]* and feed on him in your hearts by faith *[i.e., receiving the Body of Christ is dependent on the "faith" of the receiver, not on the Real Presence]* with thanksgiving." Unless one does not, in fact, believe in the objective Real Presence, we strongly advise against the use of this "extended" invitation.

Words of Administration

Principle: The *Book of Common Prayer* inserts the optional response *[Amen]* after the words of administration of Holy Communion. This is a laudable statement of acceptance and affirmation on the part of the one receiving Communion.

Pointer: The words "The Body of Christ, the Bread of Heaven" and "The Blood of Christ, the Cup of Salvation", (or any other formula for administration of the Sacrament) should be timed so the recipient will have a brief moment to reply "Amen" before receiving. The "Amen" is the recipient's final personal affirmation of the Real Presence. This timing is especially important in the administration of the Chalice when too often the words of administration are said just as the Chalice meets the lips of the recipient, and s/he has no opportunity for the "Amen" acclamation.

And never, NEVER, **NEVER** use a person's name when administering Communion! It is a communal act, not a private one-to-one intimacy.

Administering the Chalice

Principle: Great care must be taken not to spill, tip, or treat irreverently the Chalice containing the Precious Blood.

Pointer: When there is a Deacon or a Lay Eucharistic Minister to assist with administering the Chalice, it is never a good idea to try to *hand* the Chalice directly from one person (e.g., the Celebrant) to another (e.g., the Deacon or LEM). Who has a hold of the Chalice? Where they are holding it? When will it be released by one and taken by another? — simply invitations to disas-

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[18] This is an "interpolation" of the original Eastern Orthodox: "Holy things for holy people." Apparently it was thought that might be a bit overstated for Episcopalians.

ter. It is far wiser for one (e.g., the Celebrant) to set the Chalice on the Corporal on the Altar and allow the other person (e.g., Deacon or LEM) to pick it up from there.

Practices: A common horror is that when receiving by intinction, a communicant is allowed to dip his/her altar bread into the Chalice. This should be absolutely *forbidden*. If intinction is desired, the communicant is to leave the altar bread in the palm or to hold it up in the fingers, and the person administering the Chalice takes the altar bread, dips it in the Chalice, and places it on the tongue of the communicant.

The person administering the Chalice never, under any circumstances, ever releases hold of the Chalice into the hands of the communicant.

When the Chalice is passed to communicants, it is to be wiped on *both the inside and outside* of the lip of the Chalice after each Communion (because saliva can remain both on the inside and the outside of the chalice). This is best done with both forefinger and thumb "pinching" the Purificator over the edge of the Chalice, and wiping it.

Pointer: Since it is a venerable tradition that in consuming the remainder of the post-Communion Chalice, the Celebrant (or Deacon) wipes the edge of the Chalice with his/her mouth/lips. If the Chalice has been rotated during administration of Communion, that means that the entire edge of the Chalice must be wiped all the way around by the Celebrant's mouth. If, on the other hand, the Chalice is NOT rotated, but wiped carefully and well between Communions, the Celebrant's (or Deacon's) ablutions are made much easier.

Pointer: There are a number of reasons why a communicant may not wish to receive the chalice (notably, if one is an alcoholic). Of course, it is entirely theologically proper to receive the Host alone, but this often emphasizes or points out publicly the person's omission of the chalice. We recommend that if one chooses not to receive the chalice, s/he merely kiss the edge of the chalice as it is offered. This helps by not drawing attention to the communicant's practice, and also demonstrates a sincere devotion.

Ablutions

Principle: There is a peculiar and common Anglican custom of wrapping the Purificator around the bowl of the Chalice when receiving the water Ablutions. We have been unable to find any historical precedent for this, nor any tradition in catholic liturgical practice.

Practice: Instead, we follow the practice of laying the Purificator diagonally on the right corner of the Altar (with the "used" side up), setting the Chalice next to it, placing the fingers over the Chalice for the water Ablution, and then moving the Chalice so the wet fingers come out of the Chalice directly onto the Purificator and no water is dripped on the Altar cloth proper.

The old pattern was to take (a) a wine Ablution (which was then consumed), then (b) a mixed Ablution with a little wine and more water (which was also consumed). This came from a medieval time when most water was polluted and impure, and the adding of a little wine helped kill water-borne bacteria. (Even in secular use, if water was to be drunk, it was mixed with a little wine whenever possible.)

Pointers: However, that is generally not a problem today, and either a wine Ablution followed by a pure water Ablution, or simply a water Ablution alone is much more sensible and entirely proper — and does not leave the Chalice sticky.

If you have a Flagon, two Chalices, and two Patens (or more) to cleanse at the Ablutions, wipe the Patens with your thumb and forefinger into one of the Chalices, removing all crumbs or flecks of Bread [Note: The Patens never require any further cleansing than that — no pouring of water on them or wiping them with the Purificator,] Then take the Ablutions from the Acolyte: first, into the Flagon and swirl it about, then pour from the Flagon into one Chalice and swirl it about, and then pour from that Chalice into the second Chalice and swirl it about, and finally consume it. Independently rinsing, swirling, and drinking from every Chalice or Flagon takes forever and looks foolish!

We have noticed that there is a fairly new tendency for Celebrant, Deacon, (Subdeacon) and Acolytes to cluster about the Credence Table to do the Ablutions. From the Assembly, it looks weird and a bit silly for these people to be jostling each other, tossing back a Chalice every now and then; it looks something like a college beer party. If it is preferred not to do Ablutions at the Altar for any reason, then place the uncleansed vessels on the Credence Table and come back to do the full Ablutions after the end of the service. Or, if there is a Deacon available and your floor plan allows it, the Deacon can remove the uncleansed vessels to the Sacristy and make the full Ablutions there, while the Celebrant goes on with the Postcommunion Prayer.

If the Ablutions are done at the Altar, remember to keep one's *elbows at one's sides* when wiping and drying the Chalice with the Purificator. If the elbows go out in both directions, the ceremony is lost and it looks like washing up in a kitchen.

Final Blessing

Principle: Although the final blessing at the end of the Eucharist is somewhat anomalous in itself (what "blessing" could be needed for those who have just received the Body and Blood of the Lord?), and although the Prayer Book downplays the blessing with merely a permissive rubric (in Rite 2), it is still very common.

Practices: For us the peculiar redundancy of a final blessing is ameliorated by the use of the three-fold seasonal blessings done, clearly, after the conclusion of the primary rite (and, preferably, from a different place than the Presider's chair, e.g., in front of the Altar or at the foot of the Altar steps). [Note: The Prayer Book rubric is intentionally vague and mandates no particular *form* of blessing, and the *Book of Occasional Services* provides three-fold blessings for major feasts, and one is free to compose others as appropriate. (The Order of Julian publishes a pamphlet with 42 seasonal blessings for every occasion.)

When the Trinitarian blessing is added at the end, the right hand is held with flat palm facing left *[See right]*. (The "two finger blessing" is by tradition always reserved for a bishop, and its use by a priest is presumptuous – or subtly overambitious! A "three-finger blessing" belongs to the Boy Scouts.)

THE DIVINE OFFICE

A Literary Liturgy

Principle: Just as the Holy Eucharist is primarily an ACTION, so the Divine Office is a primarily a READING, a literary liturgy for the literate. While it is true that an illiterate medieval monk or friar may have memorized the entire Psalter and the usual forms of the Office, it remains primarily a liturgy *for those who can read*, and under normal circumstances, it cannot be recited without a book.

Practice: As a step to avoid pretentiousness and to encourage humility and communality, we suggest that *everyone* actually *read* all the words from the page — even the words of those Canticles or Psalms one knows by heart.

The Psalter and the Office

Principle: In liturgical and ascetical literature the Divine Offices are often described simply as 'The Psalms"— since it is the extensive Psalter readings which are the definitive core of the Office, with the Readings, Canticles, and Prayers added around the edges. Our form of the Divine Office was "invented" and codified by Saint Benedict who mandated that the entire 150 Psalms be recited in the Divine Office *each week*. In the 1549 Prayer Book, Archbishop Cranmer initiated the practice of dividing the Psalter so it is read entirely in one *month*. That is a compromise on Benedict's directive, but at least it is a realistic effort in the right direction.

Practice: In most cases, we lament the provisions in the Lectionary of the *Book of Common Prayer* for brief "snippets" of Psalms for daily use, and if the Office is to be recited daily, we encourage the following of Cranmer's month-long recitation of the Psalter in course.[19] The Prayer

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[19] The great George Herbert preached that the Psalms be read in their entirety every month "because they be an historical and thankful repetition of mercies past, and such a composition of prayers and praises as ought to be repeated often and publicly." *Izaak Walton's Life of George Herbert*, p. 259-60.

Book selections have the advantage (similar to that of the Monastic Breviary) of using Psalms which may have a particular relevance to the feast or fast being celebrated, but all things considered, it seems more faithful to the original plan for the Offices to read more of the Psalter than the Lectionary provides. (We have also found that this general use of Psalms on any particular feast or fast often provides a new and radical insight.) Another problem with using the selected Psalms from the BCP Lectionary is that the selections are often not sequential, which means that much page-flipping and/or page-number-announcing has to be done in the very midst of the Psalter.

Principle: The word "Psalm" is, of course, the Hebrew word for "song" or "melody", and the Psalms were never intended to be *read*, but to be chanted or sung. One of the advantages of this is that the Psalms are then experienced in a less "literal" way when they are understood and used as musical poetry. Admittedly, ordinary parish use makes the chanting of the Psalms a pretty challenging option, but it has been done in larger parishes with great success.

Practice: *The Book of Common Prayer* (p. 582) lays out the only four proper ways to recite the Psalms: (1) Direct Recitation – all verses read or chanted in unison; (2) Antiphonal Recitation – verse-by-verse alteration between two groups; (3) Responsorial Recitation – when a Cantor chants the verses, and the choir or the Assembly chants a refrain; (4) Responsive Recitation – when the Officiant (or Cantor) alternates verses with the whole Assembly. (2) and (4) are usually used in the Divine Office; (1) and (4) usually used when a Psalm serves as a Gradual or Sequence between readings at Eucharist.

Under NO circumstance is it EVER appropriate to divide a Psalm verse at the asterisk, with one voice taking the first half of the verse, and a different voice the second half.

The Psalter rubrics further provide that "a distinct pause should be made at the asterisk" (BCP p. 583). In our experience a pause of *at least* two to four seconds is effective. (It takes just about one second to say "Lord Jesus" silently.)

Meditative Recitation

Principle: The recitation or chanting of the Psalter should not be thought of as an opportunity for gathering information or expounding Christian doctrine or analyzing texts or developing hermeneutics. It is, rather, a liturgical opportunity for meditation, for reciting a kind of mantra, for opening oneself to the Mind of God. In the practice of *Lectio Divina*, one reads and re-reads and re-reads a text and enters as fully as possible into the deeper levels of its meaning. When the Psalter is recited or chanted, on the other hand, one moves fairly quickly through the text, and skims the passages, momentarily touching each verse. It is one of the few liturgical opportunities to offer a meditative and contemplative tool.

It is a common experience for anyone who recites the Psalter regularly to have a passing verse suddenly leap from the page into one's consciousness. One has the feeling that one has never seen a particular verse before. Often there is a mystical impact which comes from the unexpected and intuitive connection a particular Psalm verse with the liturgical feast or fast of the day — or with some issue one has been struggling with spiritually — or with some other reading one has been doing.

While other Bible reading may well speak to one's mind or one's emotions, the regular recitation of the Psalms opens the intuition, often unexpectedly revealing a new dimension of faith or

devotion or assurance. It is not by chance that the Psalter has been a primary and ancient center of Christian devotion from the earliest days of the Church, but one needs to escape from literalism and historicism in order that the Psalter may serve one's longings.

The Office Readings

Principle: There is a great responsibility on the shoulders of those appointed to read the Scriptures in the Daily Office (or, for that matter, in the Holy Eucharist as well).

Practice: There are a number of pointers that can help a Lector carry that responsibility:

(1) Make a special point to pronounce *clearly*, even if it sounds odd to you (and try to avoid heavily localized dialect or patois[20]). Particularly:

a. **Of**, not **uh**: "One **of** you…" not "One **uh** you…"
b. **And,** not **an**: "One flock **and** one shepherd…" not "One flock **an** one shepherd…"
c. **When**, not **wen: "When** you face trials…" not "**Wen** you face trials…"
d. **Let me**, not **lemme**: "**Let me** go…" not "**Lemme** go…"
e. **Want to**, not **wanna**: "I **want to** know Christ…" not "I **wanna** know Christ…"
f. **What do you,** not **Waddeyew. "What do you** do?" ***not* Waddayew** do?"
g. **New**, **due,** and **Jew** are pronounced to rhyme with **pew** and **few**.
h. **Sacrifice** and **Sacrament**, not **sackerfice** and **sackerment**.

(2) Watch the pronunciation of names, places, and unusual things. Read the text *well* ahead of time and check with a standard pronunciation dictionary or a knowledgeable person. Don't guess! Remember the lector who read about "the Ethiopian Unch" instead of "the Ethiopian eunuch". (If in doubt, remember that in general, both Hebrew and Greek words tend to push the accent as far back in the word as possible.)

(3) A friend who is a voice trainer in the theater says that the best thing one can do to have one's reading heard clearly at a distance is to make certain one pronounces the *last syllable* of each word completely (especially if it ends in a consonant!).

(4) There are no prizes for getting through a reading quickly! The more slowly one reads, the clearer will the text be to the listeners. "Read in" all the punctuation, including commas: a slight pause for commas, longer for colons and semi-colons, and longer still for periods.

(5) The old-fashioned (Puritan) practice of announcing Chapter and Verse before a Reading is pointless unless the Assembly is following the reading in a Bible and the Celebrant wants them to look it up (vile practice!). E.g., "A Reading from the Revelation to John" is certainly enough.

(6) Make a pause between the announcement and the Reading itself, and again before you say, "Here ends the Reading" (A four-second pause is about right.)

(7) Watch the introduction to Bible books: "A Reading from Galatians" is woefully inadequate and actually inaccurate. It is "*Paul's Letter* to the Galatians", and even better: "The Letter of Paul *to the Church* in Galatia" (since Paul's letter is *not* to *all* inhabitants of Galatia, but only to

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[20] We had the peculiar experience of hearing about" thuh mayan bawhn bland" in a Gospel reading about "the man born blind".

the Christian Assembly there); and it is "A Reading from the Book of the Exodus" not "A Reading from Exodus". *(See Appendix 1 for proper introductions to all books of the Bible.)*

(8) We strongly recommend "Here ends the Reading" rather than "Here ends the Lesson" (the word *Lesson* no longer has its original meaning of "lection" and now sounds like elementary Sunday School class). And we discourage the use of "The Word of the Lord" as the conclusion, because some of the texts for the Readings actually end with "This is the Word of the Lord" making a repetition of the same words redundant and silly.

(9) Most Episcopalians (clergy included) think that more than 10 seconds of silence in any church service is to be avoided at all costs, and so we gallop through services, dashing along with absolutely no sensitivity. If a piece of Scripture is worth reading publicly, then it is also worth a half-minute or a minute of silence following the reading for the Assembly to think about and meditate on what they have just heard. In the Divine Office (which is primarily a meditative service) as much as *two* minutes of silence following a reading is not out of place.

(10) In most parishes clergy urge the Assembly to respond with full voice, rather than merely murmuring responses. But if they do, we often end up with the Office being *shouted* — and yelling the meditative Office is of no benefit to anyone. (The only place a loud response is appropriate is at the "Great Amen" at the end of the Great Thanksgiving at Eucharist.)

OTHER LITURGIES

Advent

Advent has ***always*** been a penitential season (see Appendix 3) and we should resist the post-modern efforts to make it merely a front door to an early Christmas. Its penitential nature serves well, historically, liturgically, psychologically, and theologically.

As a component of that it should be remembered that in the Altar Book, sung Prefaces and conclusions to the Great Thanksgiving are provided in *both Solemn and Simple settings*. The Simple settings are appropriate for use in Advent and Lent.

It is also of long Anglican tradition to precede the Sunday Masses in Advent with the Great Litany sung in procession – another assurance of Advent's penitential nature.

Lent

Ash Wednesday

To make Ash Wednesday ashes by burning the previous year's palm branches:

(1) *Thoroughly* dry the previous year's palm branches: put them on an open shelf and leave them exposed to the air for at least six months (a year is better!).
(2) Break up the dried palms into pieces ± 6".
(3) Place the broken palm pieces in a metal pan or can, outside, *away from anything flammable*.
(4) Using a propane blow torch, burn the palms until only black carbon is left.
(5) Let cool.
(6) Sift the ashes through a strainer into the appropriate container. (This is VERY important: I have seen foreheads actually lacerated by hard stem particles in the ashes.)
(7) When administering ashes, dip the thumb into the ash container, make the vertical stroke with the side of the thumb and the horizontal stroke with the tip of the thumb. (This will make an even-limbed Greek cross.)
(8) Never use a LINEN lavabo towel to cleanse the fingers after administering ashes. The ash stain simply *cannot* be removed from linen and will be permanent. Use a paper towel, paper napkin, or a polyester handkerchief.

It should be remembered that in the Altar Book, Prefaces and conclusions to the Great Thanksgiving are provided in *both Solemn and Simple settings*. The Simple settings are appropriate for use in Advent and Lent.

In weekday celebrations of Mass during Lent, it is most appropriate to use the Collects, Readings, and Psalms as provided in *Lesser Feasts and Fasts* for Lenten weekdays. In the ancient tradition the observance of Lenten weekdays takes precedent over any Lesser Feasts that fall in

Lent. We have found it edifying to use the Collect for the Lesser Feast as the concluding Collect for the Prayers of the People on Lenten weekdays, thereby noting the feast without celebrating it.

Veils

A major issue in dealing with Lenten liturgy has to do with veiling, and there is no limit on the number of opinions and options on the matter.

The historical origins of Lenten veiling are far from clear. We know, for instance, that however strange it may sound to modern ears, in medieval England during Lent a huge purple veil was hung from the ceiling to within a foot of the floor *across the entire chancel*, so the Assembly could not even *see* the Altar.[21] (Since merely *viewing* the elevated Host was the spiritual highlight of Mass-goers (except at Easter) this deprivation was very powerful – almost like excommunication.)

We also know that in medieval practice *during Holy Week*, the Great Rood and other crosses and statues were veiled separately.

> Note: The veiling of a crucifix seems an oddly paradoxical way to encourage deeper contemplation of the Passion, but it must be remembered that veiling began in the earlier Middle Ages when the crucifixes were usually of a triumphant, Christ-the-King style. (The author of *God of Surprises*, Gerard W. Hughes, even describes an early crucifix with a *smiling* Christ that he discovered at the Castle of St Francis Xavier in Spain.) Later, when the corpuses came to be more life-like and to show suffering, the veiling was already a long-established practice and was simply continued.

1) What color?

A. If one is committed to classical Anglicanism one may choose to use the Sarum Lenten Array. This is a collection of Altar frontals, falls, vestments, and veils made of sackcloth or burlap (or, better, something that *looks* like sackcloth but it more tightly woven) decorated with at least *some* of the traditional Thirteen Emblems of the Passion embroidered or appliquéd in black and blood red (i.e. Judas's bag of silver pieces, Peter's crowing cock, whip, pillar, crown of thorns, hammer, nails, rod & sponge, seamless robe, dice, lance, ladder, tongs. [Others occasionally added include a wine beaker, cords, two other crosses, a pitcher, skull-and-bones, Veronica's veil, etc.]. In this practice, the Lenten Array which covered the primary Altar cross/crucifix usually has a large blood-red-and-black cross embroidered or appliquéd on the front.

B. If one follows medieval Roman Catholic custom, the veils will be of purple and/or black. (Note: Use of a *transparent* veil is cheating!)

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[21] This "veil of the temple", as it was called, was dramatically opened at the account of the rending of the veil of the temple in the St. Matthew's Passion. It was also raised for the Gospel on ferial days and then lowered at the beginning of the canon of the Mass so as to obscure the Elevation (which was the lay folk's most intimate association with the Sacrament except for Easter Communion). Brackets and fittings for this great veil can still be seen in some Norfolk churches. (See Duffy, Eamon; *The Stripping of the Altars*, p. 111) In Europe the record of this Lenten veil (called in Germany *das Hungertuch*: the "hunger veil") goes back to the ninth century.

C. If one follows modern Catholic (and increasingly universal) custom, the veils will be of a dark blood-red ("ox-blood red", nearly burgundy) with black orphreys. Ordinary bright (orangey) red is not appropriate, although we know that it is sometimes difficult to find the appropriate dark red in fabric stores. [We strongly commend this use.]

D. Or it is also possible to combine the above fairly smoothly, e.g., with a Lenten Array frontal, and the use of Lenten Array vestments on Sundays and Lenten purple or blood-red vestments on weekdays, or vice versa.

2) What to veil?

Tradition has it that all crosses, crucifixes, and statues in the church should be veiled. Exceptions are Stations of the Cross, and crosses or statuary which are part of the fabric of the building. If the Altar crucifix is a Christ-the-King or Risen Christ type, it should be veiled through *all* of Lent. [Note: Remember that *removing* or *replacing* a cross, crucifix or statue is always an option to avoid veiling. We have also found it highly-effective and dramatic to replace the usual Altar crucifix with a Risen Christ figure for the fifty day of Easter.] If there is a hinged triptych in the reredos, it is usually closed when other figures are veiled. The justification for veiling, of course, is the principle that devotion will be deepened if the object of that devotion is obscured for a time. ("Absence makes the heart grow fonder.")

3) When to veil?

During the last century, it was customary to veil on "Passion Sunday" (which was *then* the 5th Sunday of Lent). It has now become much more common to veil on Palm Sunday *(see B below)*.[22]

A. There are parishes where veiling is done *throughout* Lent, i.e., from Ash Wednesday onwards (especially when using the Lenten Array). However, this has the disadvantage of familiarization so the "impact" of veiling tends to be vitiated.

B. Veiling from Palm Sunday onwards is very effective, especially if blood-red veils are being used (which match Palm Sunday blood-red vestments). The veils then seem to pick up the "Passion theme" of Palm Sunday and differentiate Holy Week as properly more seriously "fervent" than the rest of Lent.

Pointer: We have found that if red veils are used, it is wise to vest the Altar cross/crucifix securely with a black veil first, and then cover it with a red veil that can be removed during the stripping of the Altars on Maundy Thursday, leaving the altar cross/crucifix veiled in black.

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[22] The early Church usually celebrated the Eucharist *on Sundays only*. Therefore, the only way to commemorate the Passion liturgically was to locate it on the Sunday p*revious to Easter*, i.e., the last service before the Pasch. Then when the celebration of Palm Sunday became popular, "Passion Sunday" was moved even one more week earlier, i.e., to Lent V. Fortunately, recent liturgical reform has renamed the Sunday before Easter "Passion Sunday" and commemorates Christ's Triumphal Entry just before the beginning of the Passion liturgy on that day – a liturgical triumph!

C. From the end of Maundy Thursday liturgy. Crucifixes, of course are unveiled from Good Friday on.

Rogationtide

Principle: The celebration of Rogationtide in the Anglican tradition has historically been a time of prayer and fasting and involved two elements: (1) the beating of the parish bounds, and (2) the blessing of the newly-planted (or about-to-be-planted) agricultural fields. The Second Book of Homilies (1571) provided two sermons appropriate for Rogationtide.

The Beating of the Bounds was of particular importance to the early medieval Church in England where the entire nation was divided into geographical parishes, written or printed maps were few and far between, and where the location of one's house and lands determined to what parish one's tithes were to be paid. So, in Rogationtide, the assembled congregation perambulated the borders of the geographical parish, beating the boundaries with willow rods (probably to make the lines clear by slashing the grasses and shrubs that had grown up over the past year). Since one of the purposes of the procession was to assure that the young of the parish would remember the parish boundaries, in many places it was made memorable to young boys of the parish when one of them was beaten or "bumped" (i.e., held by the arms and legs and their buttocks bounced on the ground) at the corners. During the procession, it was also possible to bless the agricultural fields within the parish bounds with incense and holy water, to give promise of a fulsome harvest.

Practice: To realize either of these two elements fully in contemporary America is a singular challenge, but, in our experience, their practice in modified form can be rewarding. At the very least, a procession can be made around the borders of the church property or the city block in which the church stands (which might include church, parish hall, and rectory). (Collects are provided in the *Book of Common Prayer* on pages 258-9, and other Collects for Peace, Thanksgiving, etc. may be appropriate). The "modern" theme for Rogationtide can well be stewardship of the earth, ecological sensitivity, and the humane work of industry and commerce. We suggest a procession with the Great Litany and pauses at each corner of the property for Psalms, Hymns, short Scripture Readings, and Collects.

Pointer: Few parishes churches have easy access to agricultural fields, but in one parish we devised "portable blessings" in which we bound together rough sticks (1/2 inch or so wide) with twine, making small rustic crosses about 14″ long. These were then blessed at the Rogation Mass(es), and parishioners enthusiastically took them home to place in their flower or vegetable gardens.

Holy Unction

Pointer: Rather than carrying liquid Holy Oil, *always* put Holy Oil in an Oil Stock when ready to use it. A wad of cotton should be stuffed into the oil stock before the oil is poured in. The oil is then absorbed by the cotton. It keeps it from spilling and still allows the thumb to take

up the oil absorbed in the cotton for anointing. Always use an Oil Stock when anointing, never simply one of the little bottles the oil often comes in from the Chrismal Mass, if for no other reason than aesthetics.

Principle: Although all Holy Oils are made of the same pure olive oil and must ordinarily be blessed by a bishop (traditionally at a Chrismal Mass on Maundy Thursday). There are traditionally three kinds of Holy Oil:

1. Holy Chrism (Latin: *Sanctum Chrisma* = SC): This is used only for Baptism, Confirmation, Ordination to the priesthood (in dioceses where the ordinand's hands are anointed), consecration of a new Altar (or Altar stone), a new font, a new church bell, and the cross or symbolic medallion of a religious order. Traditionally, Holy Chrism has balsam scent added to it — and quite a lot, so that the scent is very obvious. (Ancient writers tell of the scent filling the whole church!)

   Pointer: if the Chrism you receive from the Chrismal Mass is *not* highly-scented, you can find tiny bottles of a "piney" scent in candle-making or crafts stores — use plenty!)
2. Holy Oil (Latin: *Oleum Sanctum* = OS) [This used to be called the "Oil of Catechumens" (Latin: *Oleum Catechumenorum* = OC)]. It has relatively little use these days, and there are many dioceses where it is not even provided at the Chrismal Mass. It was originally used in the exorcism and blessing of Catechumens when they began their Catechumenate, and it was also used in the first part of the Baptism Liturgy when the rite used to begin with an exorcism. It could still appropriately be used to anoint people with a special blessing who are at the beginning a course of serious instruction (e.g., EFM, adult pre-Baptism instruction, etc.) or at the beginning of a new lay ministry, the blessing of new Vestry members, etc. We use it at the clothing of a novice in the Order.
3. Oil of the Sick (Latin: *Oleum Infirmorum* = OI): Used exclusively for the Sacrament of Holy Unction or anointing of the Sick.

Principle: A Sacrament may generally be administered only by the appropriate minister in Holy Orders. If one understands Holy Unction to be a Sacrament, it is appropriately administered by a priest or bishop.

Practice: However, the Book of Common Prayer includes the rubric: *In cases of necessity, a deacon or layperson may perform the anointing using oil blessed by a bishop or priest.* (p. 456) The operative phrase here is "…in cases of necessity…". This provision comes from a long tradition in which (for instance) a dying person may make a sacramental confession even to a layperson and receive full absolution from that layperson if death is imminent and no priest is available. It is also demonstrated in the modern provision of Lay Eucharistic Ministers who are allowed to *administer* the Blessed Sacrament which has been already consecrated by a priest or bishop.

If one's bishop makes no provisions for the traditional episcopal blessing of Holy Oils, the Prayer Book also provides a form (p. 455) for the Oil of the Sick to be blessed by a priest. This is a contravention of all tradition, but is provided if there is no other alternative available — again, only "…in cases of necessity…".

Pointer: It seems very important to us that some distinction be maintained between the common "garden variety" prayers for healing for all comers at a parish service (in which case

"Laying on of Hands" is entirely adequate and appropriate), and the administration of the Sacrament of Holy Unction to a person at the end of life or in a life-threatening situation (such as any surgery under full anesthetics or very serious illness, e.g. cancer). The tradition is that Holy Unction is administered only *once* in any serious illness (although a relapse may be considered a "second" illness) and at the end of life as part of the Viaticum.

Practice: *The Book of Common Prayer* provides for the anointing of the forehead of the seriously ill person (p. 456), and that is quite adequate and appropriate in most circumstances. However, if the person is a deeply-committed Church person, is nearing death, would be comforted by a more "complete" anointing, and is well enough to understand and cooperate, one might wish to use the traditional anointing of the forehead, the eyes, the lips, the breast, the hands, and the feet, making a sign of cross with the Holy Oil in each place and saying these (or similar) words: "Through this Holy Unction 9 and by His most tender mercy, may the Lord pardon you whatever sins you may have committed with your mind (or eyes, or lips, or heart, or hands, or feet").

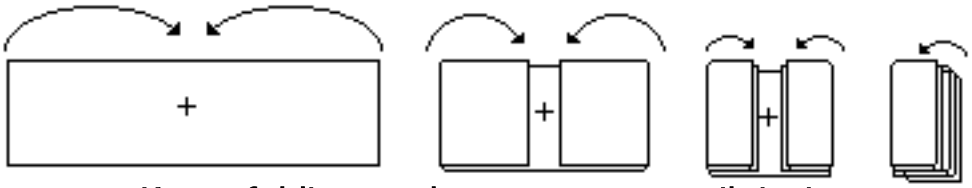
Pointer: This extended form should be used rarely, and only with those who would understand it and desire it.

Pointer: All oil is subject to corruption: it goes rancid and sticky eventually and smells very bad. Holy Oils should always be renewed each year. The old oils are traditionally poured into the sanctuary candle to be burned. The oil-soaked cotton should also be burned, and ashes scattered on the natural earth. Small oil bottles should be washed thoroughly before discarding (or reusing) and the wash water thrown on the earth. *(See instructions for burning palm leaves above.)*

MISCELLANEOUS

Pointer: Since clergy can never know what circumstances may come up just as one is about to begin a service, it is a very wise practice *at the conclusion* of any service to set up books, bookmarks, hymnal board or day board numbers, chalices, patens, credence table items, etc. for the ***next*** service. In this way, if one has some unexpected last-minute responsibilities, or arrives just before starting time for a service, the "equipment" is ready. Only two qualifications: (1) if wafer priest's Hosts are used for the Holy Eucharist, they ought not to be put on the Paten until just before the service because they either warp or absorb moisture and become soggy; and (2) it is very unpleasant to do the ablutions with water that has been sitting in a cruet for several days, so use fresh water in the water cruet. (It is the practice in some Roman Catholic sacristies we know of to keep water cruets in a refrigerator.)

Pointer: Every Altar should have a dust cover to protect the fair linen between services. The dust cover should cover the surface of the Altar, and need not hang down on the ends. We have found that it is wise to use a light pastel-colored washable cloth (we've found a Crêpe du Chine doesn't crease or wrinkle and launders easily). The color helps remind the sacristan that the dust cover needs removing. To remove the dust cover neatly, fold as follows:



Keep folding ends to center until it is a manageable size, then fold in middle.

Clericals

Principal: Although it is not strictly speaking a "liturgical" element, it is an important dynamic of a cultural norm that priests and bishops be identifiable as such when they appear in public. Any priest who wears identifiable clericals regularly can tell scores of stories of being stopped on the street and asked for prayers, of being approached by a desperate person needing pastoral caring, or (as happened to the author) being asked to bless a rosary in the midst of a shopping mall. Wearing clericals in public is a guaranteed way of being "bothered" by people in spiritual or emotional (or even financial) need or distress – which just happens to be part of what accessible priesthood is about!

Pointer: When ordering clerical shirts with separate collars, get the shirt to fit the neck size (but not too tightly), and then get the actual collar a *half size larger*. This allows one to move one's head without being restricted by a too-tight "choker" collar. Also, stock up on three or four collar buttons and carry a spare one in the change pocket of one's suit coat or one's purse or suitcase: collar buttons are virtually irreplaceable if one breaks or is lost far from religious supply stores. (A paper clip *can* be bent to work as a temporary substitute, but is barely satisfactory.)

APPENDIX I

Appropriate forms to announce scripture readings:

The Old Testament

A Reading from the Book of the Genesis
A Reading from the Book of the Exodus
A Reading from the Book of Leviticus
A Reading from the Book of Numbers
A Reading from Deuteronomy[23]
A Reading from the Book of Joshua
A Reading from the Book of the Judges
A Reading from the Book of Ruth
A Reading from the First/Second Book of the Prophet Samuel
A Reading from the First/Second Book of the Kings
A Reading from the First/Second Book of the Chronicles
A Reading from the Book of Ezra
A Reading from the Book of Nehemiah
A Reading from the Book of Esther
A Reading from the Book of Job
A Reading from the First/Second/Third Book of the Psalms
A Reading from the Book of the Proverbs
A Reading from Ecclesiastes
A Reading from the Song of Songs
A Reading from the Book of the Prophet Isaiah
A Reading from the Book of the Prophet Jeremiah
A Reading from the Lamentations of Jeremiah
A Reading from the Book of the Prophet Ezekiel
…the Prophet Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Hábakkuk, Zephaniah, Haggai, Zechariah, or Malachi.

The Apocryphal/ Deuterocanonical Books

A Reading from the First/Second Book of Esdras
A Reading from the Prayer of Manasseh
A Reading from the Book of Tobit
A Reading from the Book of Judith
A Reading from the Wisdom of Solomon
A Reading from Ecclesiasticus (or …the Book of Sirach[24])
A Reading from the Book of Baruch

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[23] "Deuteronomy" means "A copy of this law".

[24] "Sirach" is used in NRSV and NAB, but tends to be meaningless to Anglicans.

A Reading from the Letter of Jeremiah

A Reading from the Prayer of Azariah
(or …from the Song of the Three Young Men[25])
A Reading from the Book of Susanna (…and the Judgment of Daniel[26])
A Reading from the Book of Bel and the Dragon[27]
A Reading from the First/Second/Third/Fourth Book of the Maccabees

The New Testament

A Reading from the Gospel of Matthew/Mark/Luke/John[28]
A Reading from the Acts of the Apostles
A Reading from the letter of Paul to the Church in Rome
A Reading from the First/Second Letter of Paul to the Church in Corinth
…in Galatia, Ephesus, Philippi, Colossae, …of the Thessalonians,
A Reading from the First/Second Letter of Paul to Timothy
A Reading from the Letter of Paul to Titus
A Reading from the Letter of Paul to Philemon
A Reading from a Letter to the Hebrews
A Reading from a Letter of James
A Reading from the First/Second Letter of Peter
A Reading from the First/Second/Third Letter of John
A Reading from a Letter of Jude
A Reading from the Revelation to John

Some Special Problems

The Jerusalem Bible and New Jerusalem Bible provide some very beautiful translations, but may cause problems in locating a reading in some Apocryphal books because they follow the Septuagint arrangement:

2 Esdras (Chapters. 1-10) is called "Ezra"
2 Esdras (Chapters 11-23) is called "Nehemiah"
Esther has portions of Septuagint readings inserted into the text in place.
"A Letter of Jeremiah" is inserted as Baruch 6.
"The Prayer of Azariah" is inserted into Daniel 3:24-50
"The Song of the Three Young Men" is inserted in Daniel as 3:51-90.

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25 The first half of the book is the Prayer of Azariah; the second half is the Song of the Three Young Men.

26 The variations in title include "Susanna" (NRSV), "Daniel and Susanna" (REB), and "Susanna and the Judgment of Daniel" (NJB), any of which is appropriate.

27 REB has "Daniel, Bel, and the Snake".

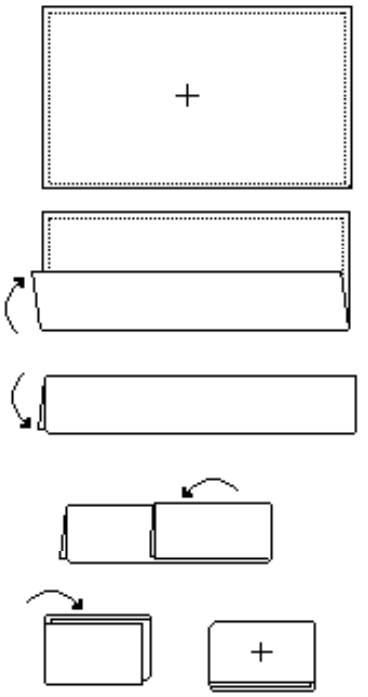
28 It is wise to use this form of announcement of a reading from a Gospel *outside* of Eucharist (e.g., at Offices) so as not to elicit a response, and to use "…according to…" only at Eucharist.

"Daniel and Susanna" is inserted as Daniel 13
"Daniel, Bel, and the Dragon" is inserted as Daniel 14.

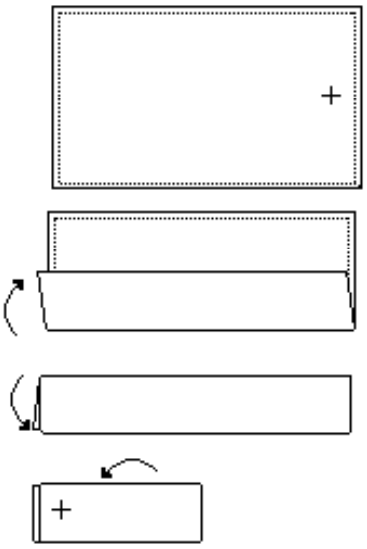
APPENDIX 2

FOLDING ALTAR LINENS

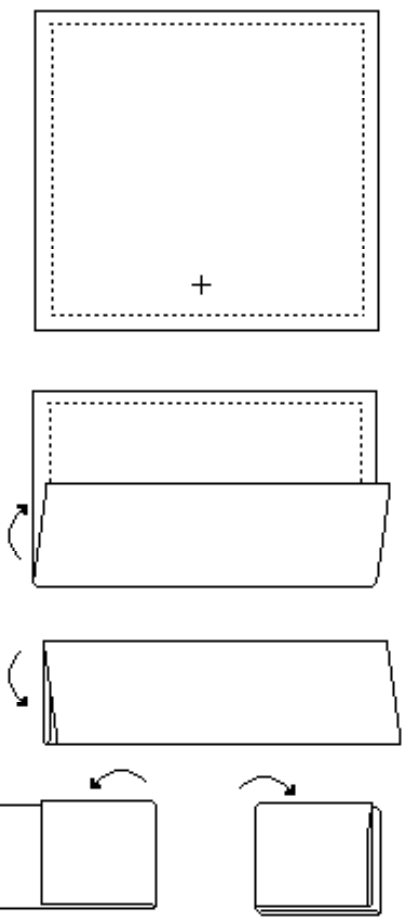
PURIFICATOR



LAVABO TOWEL



CORPORAL



APPENDIX 3

The earliest references in any surviving documents to what we now call "Advent" come from about 336 AD (about the same year, by the way, in which Christmas began to be kept on 25 December) when the obscure Christian writer Philatrius in his essay EPIPHANIA mentioned that following the example of the fast that precedes Easter, every high festival had a preparatory fast immediately before it. As an example, he refers to "the FAST before Christmas" (emphasis mine) which had been adopted in Rome previous to that date - and later on in Gaul.

This eventually gave rise by the end of the 6th century in the West to the FAST called "Advent" - four (or five) Sundays beginning with the Sunday before (or after) St. Andrew's Day (30 November). [Note: in the Eastern traditions, this was a somewhat longer time, beginning in mid-November.]

The Gelasian Sacramentary (mid-8th century) provides for Advent Collects, Epistles, and Gospels for *five* Sundays preceding Christmas (with special penitential propers, including propers for the Wednesdays and Fridays in Advent - exactly parallel to the penitential practice in Lent).

From the beginning, Advent was kept as Lent, but with somewhat less strictness. However, festivities were discouraged and the solemn character of the season was marked by the liturgical use of purple (except on the Third Sunday, *'Gaudete* Sunday - named for the first word in the Introit of the Latin Mass – when rose-colored vestments were allowed).

In Catholic practice, the "Gloria in Excelsis" was forbidden on Advent Sundays - clearly a penitential practice.

All early church music appointed for Advent (the earliest being 10th century) was penitential (i.e. the 10th century *Kyriale* lists certain penitential Mass music "For Sunday in Advent and Lent." and "For the Ferias of Advent and Lent as well as for Vigils, Ember Days, and Rogation Days"- all of which were originally penitential occasions.)

Almost from the beginning, not only was Advent oriented towards preparation for Christmas, but also towards preparation for the Second Coming of Jesus at the end of the world (a very penitential undertaking!). I cannot date the origin of the ancient tradition of preaching on "The Four Last Things" on the four Sundays in Advent (i.e., Death, Judgment, Heaven, and Hell), but it has a venerable history, and is obviously related to preparing for the Second Coming.

In England, the recitation of the Great Litany in procession on Sundays in Advent goes back to the years before the 1549 Book of Common Prayer (indeed, The Great Litany was the very first

piece of the liturgy to be translated into English from Latin - so the people could understand and respond intelligently to the petitions during the penitential Advent processions.)

Besides all of the above, any of us know that Christmas can be destroyed emotionally and psychologically if it is celebrated from Thanksgiving on! A major piece of its liturgical (and psychological) impact comes from the intentional "holding back", the restraint and discipline, the refusing to feast earlier.

Those who (in keeping with Jolly Old Saint Nick and the department stores) try to turn the essential penitence of Advent into a happy-clappy, enjoyable, indulgent paroxysm of anticipation miss the point. We *know* He is coming - but we don't "celebrate" it - instead we fast and confess and purify ourselves and do penance so we will be as ready as possible for His Coming.

APPENDIX 4

"Traditional" places for bows in the Liturgy.
BCP page numbers given in italics. All references to Rite II.

MEDIUM BOWS

(i.e., ±20° off vertical)
(Page numbers refer to the BCP)

Morning Prayer:

Invitatory:
"Glory to the Father, and to the Son, and to the Holy Spirit…" *(80)*
"Father, Son, and Holy Spirit, one God…" *(Trinity Antiphon, 81)*

Venite:
"Come let us bow down, and bend the knee, *
and kneel before the Lord our Maker." *(82)*
"Glory be…" *(if used, 82)*

Psalms:
"Glory be…" at end of Psalter.

Canticles:
"Glory be…" at conclusion of Canticles 8, 9, 10,11, 15, 16, 17, 19 and names of Trinity in Doxology of Canticle 12. *(90)*
Canticle 14 (A Song of Penitence):
"…And now, O Lord, I bend the knee of my heart, *
and make my appeal sure of your gracious goodness." (*91)*
Canticle 20 (Glory to God):
"…we worship you…" and "…receive our prayer…" *(95)*
Canticle 21 (You are God): "…Come then, Lord, and help your people,
Bought with the price of your own blood." *(96)*

Evening Prayer:

Invitatory:
"Glory to the Father, and to the Son, and to the Holy Spirit…" *(117)*

Phos Hilaron:
"…Father , Son, and Holy Spirit.…" *(118)*

Psalms:
"Glory be…" at end of Psalter.

Canticles:
"Glory be…" at conclusion of The Song of Mary *(119)* and

The Song of Simeon *(120)*

Holy Eucharist:

Gloria:
"…we worship you…" and "…receive our prayer…" *(356)*
"…worshipped and glorified…" *(359)*

SOLEMN BOWS
(90° from vertical)

Morning Prayer:

Canticle 21 (You are God):
"…Holy, Holy, holy Lord, God of power and might,'
Heaven and earthy are full of your glory…" *(95)*

Holy Eucharist:

Nicene Creed:
"…incarnate from the Virgin Mary. and was made man." *(358)*

Confession of Sin:
We strongly recommend making a solemn bow for the Confession of Sin *(360)* rather than kneeling, since the Peace follows immediately and it is difficult for everyone to get up from their knees to a standing position so quickly.