



THE CELEBRANT'S MANUAL

BY THE REVEREND THOMAS BURGESS, D.D.

MOREHOUSE PUBLISHING CO.

MILWAUKEE, WIS. 1934

O SACRED Banquet,
Wherein Christ is received,
The memory of his passion IS
renewed,
The mind is filled with grace,
And a pledge of future glory is given unto us.
Alleluia.

INTRODUCTION

GENERAL RULES

THE SERVICE

- I. The Preparation
- II. Beginning to Offertory
- III. The Offertory
- IV. Prayer for Church to Consecration
- V. The Consecration and Oblation
- VI. The Communion
- VII. Thanksgiving and Dismissal
- VIII. Ablutions and Final Devotions

TECHNICAL NOTES

- I. On Altar and Credence
- II. The Vessels and Cloths
- III. Hands and Arms
- IV. Postures
- V. Devotional Acts

MISCELLANEOUS

- I. The Silent Prayers
- II. Intentions
- III. Reservation
- IV. Communion of the Sick
- V. For the Dead

PRAYERS

O Sacred Banquet

Before Celebrating

Before the Gospel

At the Offertory

At Communion

After Celebrating

Direction of Intention *Anima Christi*

ILLUSTRATIONS PAGE

Positions on the Altar

Preparation of the Sacred Vessels

The Celebrant's Attitude of Prayer

Holding Chalice after Consecration

INTRODUCTION

THE CELEBRATION of our Lord's own Service is the most sacred office man can perform on earth. Every faithful priest desires to minister at the altar in a manner that will be acceptable to our Lord and helpful to his worshippers. To accomplish this, study and training are necessary.

There has been for years no celebrant's manual according to the American Prayer Book available to seminary students and clergy of the Episcopal Church. This book is an attempt to fill this need. It aims to be practical and reverent. It has been compiled with the assistance of a number of competent critics of different kinds of churchmanship. It is technical, for the profession only-the greatest and most exacting of professions. It describes in detail a manner of celebrating the Holy Eucharist that is used and found most devotional, simple and practical by many of our bishops and priests. This method should accomplish three things:

1. Eliminate. the personality of the celebrant, making him Inconspicuous.
2. Keep the celebrant's attention and devotion on the significance of the sacred words and acts.
3. Hold the attention and reverence of the people and also mark by a few clear and natural means the progress of the service.

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

Some of the details of the instructions and suggestions given herein may seem mechanical and perfunctory or even too dramatic, but I beg the student not to be repelled at first reading. Elaborate description is sometimes necessary to make clear the simplest act. This is not a treatise on ceremonial although some traditional ceremony is given. It seeks to bring about the very opposite of "fussy ritualism." To aid the devotions of the priest, traditional private acts and prayers are suggested for use in whole or in part; and some further suggestions are made toward the end that may be helpful. But the necessary details which are given are for the most part those things which every celebrant has to do in some way at every celebration.

Yet some will say that at worship one might not to be thinking of how he is doing it, and that therefore attention to details is wrong. The premise is absolutely true, but the conclusion should be just the opposite. In every complex work a mastery of minor details is necessary-as in driving an automobile, performing a surgical operation, playing a pipe organ. Even more in this holiest work is technical mastery essential. It should produce subconscious, almost automatic action in minor things and thus eliminate self-consciousness and hesitations so that the celebrant's mind and heart may give entire attention to the sacred words and oblations to the Lord himself.

In the etiquette of polite society, although no two men act exactly alike, a uniform practice has arisen that is the result of experience. It is that which has been found to be the most natural and expressive. Also every important public function requires dignity and order, and proper custom is tested and maintained. It is the same with the etiquette of worship. Individual additions or subtractions from practices proven by experience detract from simplicity and reverence and also distract the worshipper. Moreover, psychology teaches us that human emotions must have due expression in acts as well as in words. Eucharistic worship involves the sublimest emotions. Therefore the celebrant, for his own sake and for the sake of those whom he is leading in worship, should strive for the most adequate and fit expression.

Because of my former position under the National Council I have had unusual opportunities for observation. Traveling about our dioceses I have seen the Lord's Supper administered by our bishops and priests in many different ways. In the churches of the foreign-born I have witnessed various rites, Eastern and Western, and these I found were celebrated in ways much more uniform. One obvious reason for our failure in uniformity is that the Anglican Liturgies are condensed into a "common" book for priest and people. Except for the few rubrics, our Prayer Books omit the directions for the priest and also the silent prayers, such as are included in the

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

service books of all other Catholic Liturgies. Thus we have no official standard for much that every celebrant is obliged to do and pray in some way. Also in most of our seminaries there is little technical training in how to celebrate the Eucharist.

Our lack of uniformity is recognized as wrong by our clergy and is very bewildering to our people. A new rector in a parish is often criticized for changes in the manner of celebrating. Usually these changes are not intentional. He tries to avoid disturbing innovations. But how can he know his predecessor's practices or parochial "traditions" since there is such lack of uniformity? This may happen to the best trained men. Alas, there are many who, being devoid of instruction through no fault of their own, render themselves self-conscious and the people distracted by acts and even words unnecessary and unprecedented, body contortions, drawn out pauses, extra walkings, wavings of arms, and the like—all in a sincere attempt to be reverent and to provide or avoid ceremonial. It is obvious that no two priests can celebrate the Holy Communion exactly alike and that there should be latitude in expressing our devotion; also parish preferences and even prejudices inevitably guide in some measure. Nevertheless there should be and there can be through study an ever increasing uniformity.

There is one and only one way based on tried standards that is practiced uniformly, with some degree of precision, among a very large number of our clergy in America and throughout the Anglican Communion. That is the method of this manual. Our part of the Church might have followed other standards, but the historical fact is that we have not. The ceremonies of the Divine Liturgy of the Eastern Orthodox and other Eastern Apostolic Churches certainly do not fit our Prayer Book service. The Sarum (which is: old unsimplified Western use) or some other use, practised in England and on the continent before and since the Reformation, might indeed fit; but the only one that has any widespread practise in the Anglican Communion is based on the present simplified Western use, modified according to liturgical and practical precedents to suit our own rite.

The order and wording of all the Anglican Liturgies and the modern Latin are in large measure identical, though our own glorious American Liturgy of 1928, like the Scotch, is fuller and more Catholic than the English and the Roman. Rome has long had in the simple practical details uniformity of practice; we have not. It is in these practical details, the result of experience, that we can learn much from Roman manuals.

When we go beyond these fundamentals we are in danger. To covet and copy things Roman is just as irrational as to fear and eschew them. There are certain contemporary Roman ceremonies and

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

practices which a few of our clergy have adopted, that of late years the Roman Congregation of Rites has tried hard to have removed or simplified. To adopt something because it is beautiful, useful, or Catholic is rational and may be edifying; but to adopt it only because it is Roman is not sufficient reason and it may be quite inappropriate. Moreover, certain Roman insertions into the Church of England service, as found in English manuals, are made because of the inadequacies of the English service, while the same insertions into our fuller American rite cannot be justified. This caution is needed in consulting British publications.

In the details of an elaborate Eucharist with much ceremonial, uniformity is not so essential. Just as in Roman churches, so in ours, elaborate services may be dignified and glorious or tawdry and fussy. In a large church an elaborate drama of worship can be most devotional, but alas, in a small sanctuary contracted pomp is incongruous. In this manual we are not dealing with this further ceremony which sets forth the outward beauty of worship and in which sacred art there is need of extensive study and training as well as good taste.

The compiler has tried to put into clear, accessible form the most important details which make for precision, simplicity and devotion. The experience of a large number of our own American celebrants who practice these details attests their worth. Obviously it is not supposed that every student of this manual will put into practice all it contains. It aims to supply guidance for students of various types of churchmanship; therefore directions are included that many will not follow. It is earnestly hoped, however, that these may be helped to choose at least what is best and right and all to avoid idiosyncrasies.

The language in this brief manual is cut rough for the sake of clearness and brevity. The imperative is used instead of the descriptive because it is the clearer and more direct style. After some general suggestions the service is treated first consecutively and simply and the more technical details left to later sections. Thus important generalizations are given under subject heads. Bibliography I lists some of the best books. for devout study of the inexhaustible significance of these Holy Mysteries .

In its preparation through various drafts this manual has been given thorough testing; it has been subjected to the careful scrutiny and correction of a number and variety of competent critics. I Wish I could thank them all by name. I am grateful to my daughter, Mary Cotheal Burgess, for drawing the illustrations and for the oft retyping. We have tried to attain accuracy and conformity to recognized standards and, of course, loyalty to our American Prayer Book and its rubrics.

GENERAL RULES

THE PRIEST standing reverently before the Holy Table," as the opening rubric directs, is seen and heard by God whom he is worshipping and by the people whom he is leading in worship. That which is most natural and inconspicuous is most reverent.

Before considering the course of the service let us first take up certain plain general rules that experience has shown are the most reverent, decent and orderly ways of doing those things which every celebrant must do in some way at every Eucharist. We will preface these by a century old official ruling:

At General Convention in 1832, pursuant to a request of the House of Deputies, the House of Bishops made the following pronouncement:

"With regard to the officiating priest, they are of opinion that as the Holy Communion is of a spiritually sacrificial character, the standing position should be observed by him, wherever that of kneeling is not expressly prescribed, to wit; in all parts . . . except the confession, and the prayer. immediately preceding (changed to after, in 1928 revision) the prayer of consecration." (Journal of General Convention, 1832, p. 451.)

Make a devout preparation in your private prayers, and after service, a thanksgiving.

Begin the service at the time appointed. Say its sacred words at a reverent rate, neither hurrying nor dragging-"slowness fatigues, hurry gives scandal"

Say them audibly, distinctly, with dignity and devotion but not oratorically.

Learn by heart the parts said facing the people, so as not to be obliged to hold the book.

Do not waste time when delay adds nothing to solemnity, as drawn-out pauses for private devotion.

Walk upright, eyes cast down and front, neither too slowly nor too fast, with shorter steps than usual. Never step sidewise, but turn and face the point toward which you are to move.

When away from the center of the altar always make turns inward toward the center. When at center you turn to face the people, turn right- -and back again, turn left.

The hands raised in prayer and extended in invitation are held in a natural position, neither above nor outside the shoulders. At praise and almost all other times they are joined. Never let them swing awkwardly at the sides.

Stand erect, shoulders level, heels together. Face the altar straight "East" (except at Gospel end).

When at center do not get "off center." Do not sway nor stretch sidewise nor lean against the altar.

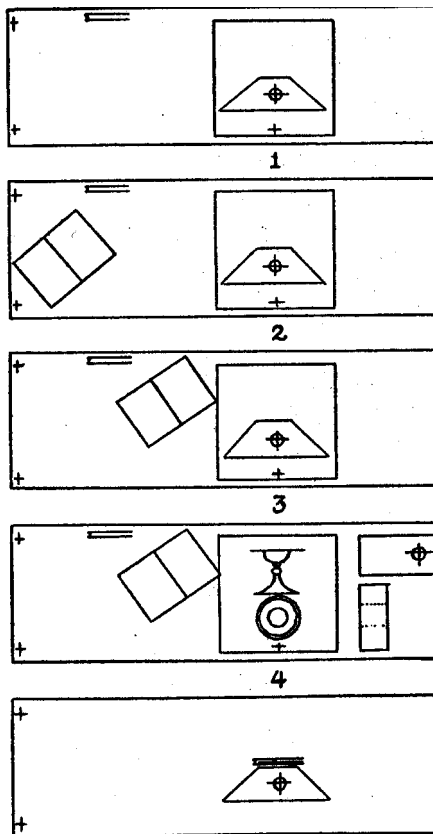
Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

Let all bodily acts of devotion be performed in a manner established by authority or custom, and never ostentatiously.

In all movements be composed. Remember at the altar you stand at the center of vision and anything unnecessary, out of line awkward or unexpected catches attention and distracts the worshippers. These general rules with their exceptions will be carried out in more technical detail in later sections. Careful study of detail is essential in order to acquire the unconscious habit of perfection. and then-ask your relations and nearest friends all your the long to watch and warn, lest you fall into some new idiosyncrasy or irreverence.

The object of the acquirement of perfection in the administration of this supreme service is that your entire devotion and that of your people may be fixed upon the Lord.

On the opposite page are graphically represented the proper positions upon the altar, during the different parts of the service, of the Sacred Vessels, Corporal, Veil, Burse, Altar Book, and Purificator.



5

POSITIONS ON THE ALTAR

1. Preparation to Epistle 3. Creed to Offertory
2. During Gospel 4. Offertory to Ablutions
5. After Ablutions

BEFORE CELEBRATING

MOST gracious God, incline thy merciful ears unto our prayers, and enlighten our hearts by the grace of the Holy Spirit; that we may worthily serve at thy Holy Mysteries, and love thee with an everlasting love.

PURIFY our consciences, we beseech thee, O Lord, by thy visitation; that our Lord Jesus Christ, thy Son, when he cometh, may find in us a mansion prepared for himself, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

THE LORD be in our hearts and on our lips and make us worthy ministers at his altar. The Lord be merciful unto us, and forgive us all our sins, and lead us to everlasting life. The Lord accept this Holy Sacrifice at our hands to his greater glory and for our necessities; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE SERVICE

I. THE PREPARATION

BEFORE the hour appointed for the service you should reach the sacristy In due time. Wash your hands. Vest quietly and prayerfully, with your mind and heart on the sacred office you are about to begin-setting an example of reverence to any who assist you. For the preparation in the sacristy of the sacred vessels, see Illustration A; the veil is folded back over top so that the vessels are entirely covered in front and open at back.

When ready for entrance grasp knob of chalice with left hand, right on top of burse (and no books or papers; these should be in place before service). Pause devoutly and say a prayer. Enter, going up to altar, Set vessels left. Taking burse with left hand, remove corporal arid' lean burse left against gradine. Unfold corporal, flat on altar not in air, to or near (but not hanging over) edge of altar with as little motion as possible. Set vessels on exact center of corporal, the veil front touching corporal, the veil corners fully extended and symmetrical. Go to Epistle end, hands joined

as always in walking, and open the altar book. Return to center, face altar (and make sure the candles are alight and the veil symmetrical).

Turning right, as always when at center, descend to sanctuary floor for your Preparation. Say this standing hands joined. Omit the Lord's Prayer as suggestion in rubric. Ascend to altar concluding your Preparation with Collect for Purity aloud at center.

II. BEGINNING TO OFFERTORY

THE SUMMARY OF THE LAW is best said at center, facing altar--this is simplest, avoiding the walking back and forth. If the Commandments are said, face people and turn at final Kyrie.

The Kyrie Eleison is always said at center facing altar. Turn right toward people, extended hands and then join as always in invitation, saying "The Lord be with you." Then go to Epistle end, face altar straight East and after "Let us pray", say the Collect or Collects with hands raised till end and then at the closing words joined thus in every prayer. Read the Epistle at Epistle end.

The reverend change of position to the Gospel end for the Gospel of our Lord marks its honor, as do the Gloria Tibi and Laus Tibi and the standing of the people and the facing toward the book. Between the Epistle and Gospel pause center and bowing over altar, hands joined but not on altar, say a silent prayer. Then going to Gospel end, facing book diagonally to altar, announce the Holy Gospel. After Gospel move book yourself close to left of corporal, and say (unless omitted as rubric allows) the Creed at center

BEFORE THE GOSPEL

CLEANSE my heart and my lips, O Almighty God, who didst purge the lip' of the prophet Isaiah with a live coal and of thy gracious mercy vouchsafe so to purify me, that I may worthily proclaim thy holy Gospel; through Christ our Lord. Amen .

LET thy blessing, O Lord, be upon me. The Lord be in my heart and on my lips, that I may worthily and rightly proclaim his Gospel. Amen .

III. THE OFFERTORY

"THE Priests shall then offer, and shall place upon the holy Table the Bread and the Wine" This reverent ceremony is an essential part of the sacrificial service in all Catholic

Liturgies. The alms of the people symbolize their share in the offering of God, gifts and creatures; but the ceremony of the alms should not overshadow that of the oblations:

After saying the Offertory, i.e., the Sentence, remove the veil and lay it, folded in three, to the right of corporal toward back. Taking the sacred vessels with right hand about knop of chalice, left hand on altar, set them to the right, outside corporal. Remove pall with right hand and lay on veil. Lift off the paten with both hands and go to Epistle end. Take from bread box sufficient number of breads moving the large bread to one side and afterward placing it on top." Return to center. Raise the paten breast high, and looking up at the cross, or above it, as toward heaven, reverently offer the bread (making a small sign of the Cross with the paten) and set in place."

Moving to Epistle end, grasp the chalice with left hand. Take purificator off chalice with right hand and wipe inside of chalice. At Epistle end, resting chalice slightly tipped outward on altar edge and placing purificator over left thumb to catch drops that may fall, take cruet from server and pour in sufficient wine and return cruet to server. Bless water in other cruet and taking cruet pour in a very little. With purificator around forefinger, wipe away any drops that may be at the sides of the chalice. Set chalice with left hand near corporal and return to center, laying purificator to right of corporal. Take chalice, right hand at knop, left hand grasping base, raise straight above center of corporal, cup not higher than the eyes, and looking up reverently offer the wine (lowering and making a slight sign of the Cross with the chalice) and set it down center behind the paten and cover with pall, steadying as always the base with left hand. Finally, say a humble silent prayer and make the sign of the Cross over the bread and wine together.

Go to Epistle end for the lavabo, which is a reverent washing of the fingers before the supreme act, saying silently Psalm 26: 612 and holding forefingers and thumbs over bowl, which is held by server in front of altar corner, for cleansing with water from cruet; wipe on towel which server carries over his left arm. and return to center.

AT THE OFFERTORY

IN the spirit of humility, and with a contrite heart, let us be accepted by thee, O Lord, and so let our sacrifice be in thy sight this day, that it may be well pleasing unto thee, O Lord our God.

COME, O Sanctifier, Almighty everlasting God, and bless this sacrifice prepared for thy holy Name.

IV. PRAYER FOR CHURCH TO CONSECRATION

Now ARE SUMMED UP the Church's intercessions, general and particular, offered with the alms and oblations at the altar to be caught up into the perfect intercessions of our High Priest.

To announce the Prayer for the Whole State of Christ's Church, turn at center, right, to people, and extending hands at "Let us pray for," join at "Christ's Church," and turn back right, completing circle to altar and raise hands till closing words as always' in prayer. (When special intercessions are' to be asked, after turning to people, with hands joined ask them just before announcing the Prayer for the Church.)

At the Exhortation to "those who come to receive Holy Communion," turn toward the people, hands joined. Turn back left as usual for the General Confession during which kneel on both knees, hands joined, but while lowering and rising place hands on altar edge just-outside corporal. Rise and turn to people for Absolution and Comfortable Words. All this communicants' Preparation should be said in a subdued voice.

"The Priest shall proceed" with Sursum Corda, the glorious call to worship with the hosts of heaven, before God's throne. At, "Lift up your hearts," extend hands. At, "Let us give thanks," join hands again. Turn left to altar for the Preface, said with hands raised. Finally for the Sanctus, the Eucharistic song of heaven, bow over altar with head and shoulders only and hands joined but not touching altar. Stand erect again at Benedictus Qui Venit.

V. THE CONSECRATION AND OBLATION

GOD'S PRIEST, before the altar, you are come to the most sacred act on earth, the Consecration and Oblation of the Body and Blood of our Lord Jesus Christ.

At the first words of this most holy prayer, lift up your eyes, even as our Lord lifted up his eyes to heaven, extend your hands, join, raise, but at no time beyond or above the shoulders. Keep your hands raised throughout the prayer except as directed.

The manual acts of Consecration accompany the words and so should be made with devout precision. The following acts, the directions for which are placed in parentheses, are to be made during the recitation of the quoted phrase that precedes each parenthesis.

"He took bread" (raise slightly and set down the paten, with both hands); "and when he had given thanks" (sign of the Cross over it); "He brake it" (take the large bread and holding upright a little above the paten make a slight fraction at the top); "and gave it ... remembrance of me" (still

holding the bread upright with I thumbs and forefingers bow over the altar, ' extend the other fingers over the rest of the bread, and say our Lord's sacred words with "distinctness, attention and reverence"). Then devoutly kneel on one knee still holding the consecrated Bread, rise at once, elevate vertically and at a reverent rate a little above your head, lower and replace upon the paten, and with hands-forefingers and thumbs kept joined from now on till ablutions-resting on altar just inside edges of corporal, genuflect again.

Uncover the chalice with joined thumb and forefinger over the pall, other three fingers under it, steadying as always with left hand on base. "Likewise after supper he took the cup" (lift the chalice slightly-grasping stem just under cup with both hands, thumbs and forefingers joined in front, others around, and set down); "And when he had given thanks" (sign of the Cross over it, left hand still grasping stem); "he gave it ... remembrance of me" (bowing down, grasping knop and base in the usual way," raise the chalice slightly, saying our Lord's sacred words, and replace). Then with hands on corporal edges genuflect, take the chalice and elevate vertically a little above head and lower to place, cover the chalice with pall and genuflect again.

Proceeding to the Oblation we celebrate and make the memorial before the Father; and then complete the consecration by the Invocation of the Holy Spirit--make the sign of the Cross once over both the Elements in the Oblation at the words "these thy holy gifts" and twice in the Invocation at the words "bless and sanctify." Toward the end of the final prayer after the words, "offer ... sacrifice ... accept this our bounden duty and service . . . through Jesus Christ our Lord," remove pall from the chalice and genuflect. Take the large Bread with right thumb and forefinger and with it make several signs of the Cross over paten and chalice, and at "O Father Almighty," holding it upright over the chalice with hand resting on rim, left hand grasping knop, elevate slightly above the altar. Replace, cover the chalice, and be "bold to say," hands raised throughout, the prayer "our Saviour Christ hath taught us." You stand "before the throne and before the Lamb."

After the Lord's Prayer remove pall and take the large Bread and, holding it over the chalice, complete the fraction and lay the right half on the paten. Then break with right hand a small particle. of the left half still held over the chalice; with the left hand return the remainder to the paten. Grasping knop with left hand, let the particle fall into chalice near the side. This is the age-old Commixture. Then say, with bowed head, the Agnus Dei. We have, therefore, "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh."

VI. THE COMMUNION

THE PRAYER of Humble Access, the final preparation for Communion of priest and people, is said kneeling on both knees with hands joined. Then rise and in deep devotion partake of the perfect Sacrifice.

AT COMMUNION

I WILL receive the bread of heaven, and call upon the Name of the Lord.

LORD, I am not worthy that thou shouldst come under my roof; but speak the word only, and my soul shall be healed.

WHAT reward shall give 'unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

Stand with bowed head and pray silently. Then standing erect, take from the paten the broken large Bread, arranging the pieces together with the aid of the left hand; raise the Bread breast high and make with it a slight sign of the Cross, holding the paten under it with left hand and saying in a low voice the words of administration. Bow over the altar and receive the Body of our Lord Jesus Christ. Stand erect again and while saying a silent prayer remove the pall, devoutly genuflect on one knee, rise, take up the chalice, raising it vertically, but not above the eyes, make slight sign of the Cross while saying the words of administration and still standing erect, receive the Blood of our Lord Jesus Christ. Pass lips over rim to dry it. (So cleanse the rim each time when chalice is returned to the altar after communicating the people.) Replace pall and genuflect.

For the Communion of the people take a Bread in right thumb and forefinger, holding it upright with side of hand resting on edge of paten. Lift the paten with left hand, joined thumb and forefinger above, other three fingers below. Turn to people holding it breast high, elbows at side. (Do not before descending steps raise it higher or make sign of the Cross as if a Benediction.) (Communicate server and others within sanctuary first.) Descend straight and go left, Epistle side, along rail to end. Say the words of administration softly but distinctly at a moderate rate and communicate with expedition and reverence.

Then administer the chalice, grasping it in the usual manner. Do not let the chalice leave your hands, thus avoiding danger of dropping it and enabling you to guide the amount consumed, which

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

is necessary if you consecrated too little or too much," Cover the chalice with pall, when' it is brought back to the altar."

VII. THANKSGIVING AND DISMISSAL

OUR OFFERING of the Holy Sacrifice is done. You have but to give thanks and let the people depart in peace.

The simplest way to finish the service is to remain at the center, thus avoiding change of position. Say, "Let us pray," facing the altar, and the Thanksgiving. Then Gloria in Excelsis or O Salutaris or other brief hymn, hands joined. If a final Collect is to be said, precede it with "The Lord be with you," turning to the people as you did before the Collect for the Day." Close the book, its opening toward center, and turning to people say the Blessing, raising right hand at "and the Blessing of God," left hand on breast (standing a little toward Gospel side; so as not to have your back to the Blessed Sacrament) and at "Amen" turn left to altar, genuflect and proceed with ablutions.

VIII. ABLUTIONS AND FINAL DEVOTIONS

THE ABLUTIONS are not, as is the Offertory, a ceremonial part of the office; they are, however, an essential act of reverence.

Standing center consume the consecrated Bread, brushing any remaining particles into the chalice and rubbing the paten clean with forefinger and thumb, and set left of corporal. Consume the consecrated Wine and, still standing center, and facing East, move chalice with right hand toward Epistle end, holding it by knop upon altar (except with server of small stature). The server mounting the foot pace, pours, a little into the chalice and returns to beyond the Epistle end. Consume the abluion of wine. Holding thumbs and forefingers over chalice cup, other fingers around it, go to the Epistle end, and hold chalice below the corner for abluion of a little wine and plenty of water poured over fingers. Turn to altar, and with left hand place chalice near corporal, and return center. Wipe fingers with purificator. (Server here moves book to Epistle end, placing it parallel with edge.) Consume abluion at center. Set chalice on corporal, holding it upright, left hand around cup, dry with pacificator.

Set chalice left of corporal and place purificator over it folded as at beginning (not pressed inside cup), then paten, then pall. Fold corporal carefully on altar and insert in burse. Set vessels in center, cover with veil and arrange symmetrically as at beginning. Put burse on the top.

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

For your final devotions before leaving the altar go to Gospel end, and facing diagonally, say the Last Gospel (from St. John I, the Gospel for Christmas Day). This is a beautiful and traditional devotion, widely used. It focuses your mind on the Incarnation. Say from memory or read from a card, because the celebration of the Eucharist is over and the book closed-an extra moving of it is disturbing. At, "And the Word was made flesh, and dwelt among us," genuflect as in the Creed.

For exit returning to center take up and carry the sacred vessels as at entrance. Proceed to sacristy. There at once say prayer aloud for yourself and assistants (but not so it can be heard by the congregation) . Make your private thanksgiving as soon as possible.

AFTER CELEBRATING

O GOD, who in this wonderful Sacrament hast left unto us a memorial of thy passion; Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption, who livest and reignest with the Father in the unity of the Holy Ghost ever, one God, world without end. Amen.

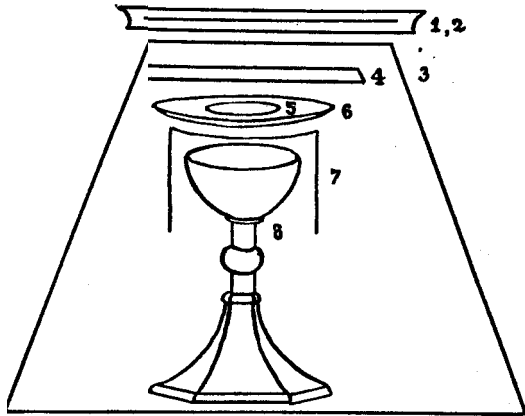
BLESSED, praised and adored be Jesus Christ upon his throne of glory in heaven, and in the most Holy Sacrament of the altar.

TECHNICAL NOTES

1. ON ALTAR AND CREDENCE

THE HOLY TABLE, the altar of the One, Holy, Catholic, and Apostolic Church, has been since the first century the essential and central object in every church building. Before it gather priest and people as before God's throne to offer "our sacrifice of praise and thanksgiving." It stands in the Christian Holy of Holies. It is the New Covenant fulfillment of the ark, the altar of incense, the table of shew-bread and the altar of burnt offerings in the tabernacle and temple of the Old Covenant.

The altar top must be kept clean and uncluttered. The three proper cloths for its covering are a cere-cloth of waxed or plain heavy linen, a second cloth of linen (to which may be attached a frontal)- both are size of altar top-and the "fair white linen cloth," required by rubric, which hangs over the ends (but not over the front edge). This fair linen should not be removed between services, except when replaced by a fresh one.



A. PREPARATION OF THE SACRED VESSELS

1. Burse
2. Corporal
3. Veil
4. Pall
5. Large Bread or Host
6. Paten
7. Purificator
8. Chalice

TECHNICAL NOTES

Once a year, when the altar and gradines are stripped of everything but the veiled cross for Good Friday, the altar top is reverently washed.

Between Eucharists a fourth covering is added, a protector-size of altar top, made of material, beige or other color-to keep the fair linen always clean. The altar book or missal is kept on the credence or in the sacristy. Just before service have the protector removed and book placed in position, Epistle end, parallel to edge, not diagonal. If you need hymnal, memoranda, etc., they should be on the gradine. Have placed on credence :-bread box, cruets of wine and fresh water, lavabo basin and towel. Any seemly small glass or silver bowl may be used for lavabo basin. The "gradine" is the shelf behind the altar. The "foot pace" is the floor space, or top step on which the celebrant stands at the altar. "East" is straight toward the wall against which the altar stands.

II. THE VESSELS AND CLOTHS

1. The Sacred Vessels before the service are taken from their cupboard, arranged as shown in Illustration A, and set out upon a white cloth in a convenient place. After the service it should be your care that the vessels are reverently cleansed and the water poured down the piscina, which drains into the earth. If there be no piscina the water used should be poured into a suitable vessel (the lavabo basin first wiped dry may be used) and then poured out of doors upon the earth. The sacred vessels should be put away at once with fresh purificator over chalice, paten upon it, large bread upon paten, covered with pall (but without veil, burse and corporal), ready for the next Mass.

2. The Corporal symbolizes "the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." It is folded right side in, nine folds, making a square. It is unfolded on the altar by the celebrant as follows: Hold burse with left hand erect on altar, draw out corporal with right and leave in center, while you set burse with right hand against gradine, Gospel side; Then with both hands unfold corporal (flat on the altar, not above it) to near edge of altar; Unfold-left, right, back, front (always the same order), and refold at end of service in reverse order. Thus the least motion is attained, and if another celebrant use the same corporal he will find it right. This is an instance where perfection in detail, trivial though it be, makes for automatic simplicity. Do not let corporal hang over the edge-it is unsightly, may be pulled by your sleeve, and makes the spread too shallow. If in unfolding the last fold the cross embroidered on it falls by mistake at the back, let it remain 'there. When carefully refolded and replaced in burse the corporal protects any consecrated crumbs that may remain. After being used several times it should be reverently rinsed in clear water, which is poured down the piscina or on the ground. None but a priest or deacon should be allowed to spread it upon the altar. The corporal is kept and carried about in the burse, the sole purpose of which is protection of the corporal. Nothing else should be carried in the burse. A used corporal should not be removed from its burse, except to another burse on change of color of the season, or by the priest for use on the altar, until it is to be washed.

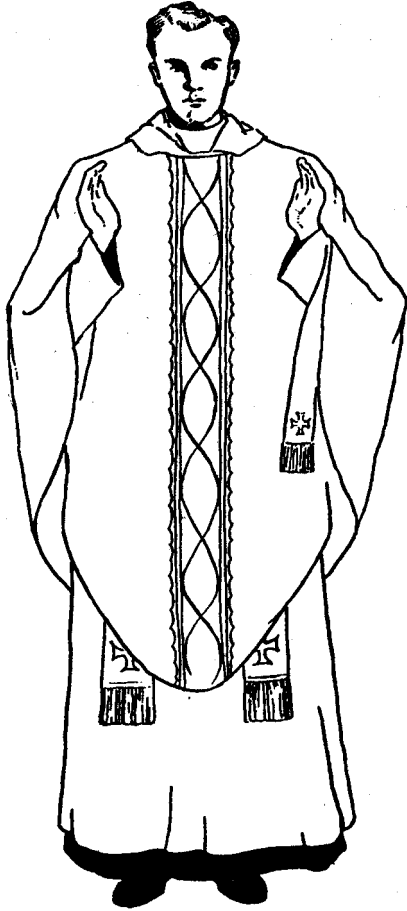
3. The Purificator. Like care in washing should be taken with this napkin, for it has been used to cleanse that which has been in contact with the consecrated Elements; but it is not used for more than one Eucharist. It is folded in nine, square, wrong side in, and hung over chalice in three. At beginning of Offertory leave it on the chalice when this is moved to right of corporal. After using it at Offertory lay flat, folded in three, to right of corporal, but not

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

touching veil. After ablutions, hang over chalice in three as at beginning, not pressed into it. It is well to have a glass rod in sacristy on which to hang drying purificators and corporals, and a bag in which to place them before they are taken for reverent final washing and ironing.

4. The Pall. The stiffened pall with removable linen cover is the modern and more convenient substitute for the medieval "second corporal." It is used to cover and protect the chalice. There seems no need of another special "fair linen cloth" or veil to use after ~ Communion. In the course of the service the pall is removed and replaced as follows :-at Offertory, Consecration of the Wine, toward end of Prayer of Consecration, Commixture, Communion, Ablutions. When removed lay on veil right of back of corporal, extending over front of veil a little so fingers may readily be slipped beneath it. Always steady chalice with left hand on base, when removing or replacing pall. After Consecration it is grasped between joined thumb and forefinger above, and other three fingers below. Do not draw or throw off pall from chalice, but lift it up a little to avoid danger of tipping chalice over. Between celebrations till its cover is removed for reverent washing, the pall should be left on top of the sacred vessels in cupboard unveiled (but if outside, covered with the silk veil).

5. The Ciborium, a chalice shaped vessel for people's breads with cover, is more convenient than the paten alone, when there are many communicants. It should be sufficiently filled and placed before the service on the credence and brought to the celebrant at the Offertory and placed center on back third of corporal. When a ciborium is used, no other breads will be placed on the paten and recover after. Its place is behind chalice except at consecration of the bread. At that point move to right of chalice, uncover and consecrate. Before consecration of wine, cover and replace behind chalice. At ablutions, after paten is cleansed, take ciborium and inclining it a little strike the outside gently so that particles adhering to sides may fall into one place. Then brush into chalice and purify with thumb and forefinger as you did with the paten. If necessary cleanse the same as chalice and pour into chalice. Leave ciborium to right of corporal and have it carried to the credence. If a ciborium be not available, in its place may be used a chalice and pall.



B. THE CELEBRANT'S ATTITUDE OF PRAYER

III. HANDS AND ARMS

IT IS OF GREAT IMPORTANCE to the celebrant to know the most reverent, practical, and inconspicuous ways of holding and moving his hands and arms. This section deserves careful study.

1. How to Hold the Arms. In general the upper arms should never leave the sides. (There are obvious exceptions, as turning leaves, moving sacred vessels and coverings, the elevations, etc.) They should remain in the natural perpendicular position. (See illustration B.) To raise the elbows sidewise appears especially awkward. In fact no part of the arms should be seen at all from behind, nor indeed of the hands except perhaps occasionally the finger tips. Why then, have some adopted the unwarranted habit of arms stretched out sometimes full length or making right angles? Such stretching not only wrinkles the chasuble or makes wings of surplice sleeves, but it also distracts the people and tires the celebrant.

2. Hands Joined. The hands are joined before the breast at the height that is most natural, a few inches above the level of the elbows, not rigid nor pointed down nor straight up, in the following instances:-When moving about, and when not otherwise in use, because hands hanging or swinging at the sides look awkward and therefore irreverent; When facing the people (with exceptions noted below) ; The final words of each prayer; Summary of Law (or Decalogue); Kyrie, Creed, Sanctus, Gloria in Excelsis, and Hymns, because these are united acts of praise; The two prayers that are said kneeling, Confession and Humble Access; And usually in silent prayer.

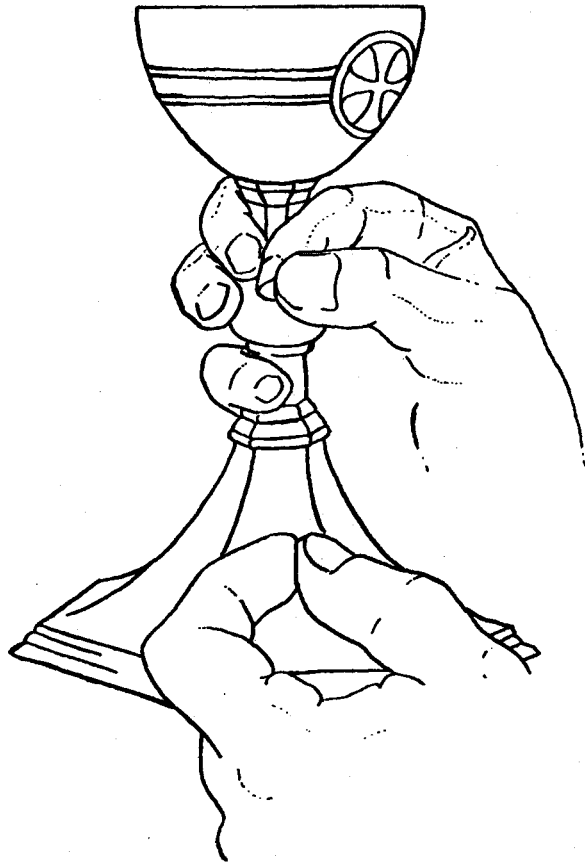
3. Hands Raised in Prayer. When addressing God in all vocal prayers (except the two said kneeling), the hands are disjoined and raised as shown in Illustration B. The raised hands are not visible to the worshippers directly behind. They are raised breast high, with finger tips at height and width of shoulders, forearms parallel, hands almost facing each other, fingers outstretched and touching but bent somewhat, in a natural unstrained position. It is indeed the position in which arms and hands are held most easily and with the least fatigue. This seems the natural attitude of loving devotion and oblation-God made man's body for worship.

Let us add a special note for the opening words of the Prayer of Consecration: lift your eyes to the cross or above it, extend your hands, then join. This is only a slight motion, moving hands and forearms in a small circle, scarcely, if at all, visible from behind. Then raise hands and keep raised except as directed. The same circular motion, but after it keeping hands joined, may be made at the beginning of the Creed and the Gloria in Excelsis. This, like other' intricate descriptions in the manual, while exceedingly difficult to describe in words, is perfectly simple to do, and as soon as done its reason is obvious, viz., it is the most natural way to do it.

4. Hands Extended in Invitation. When addressing the people in the words, "The Lord be with you" and "Lift up your hearts," separate hands to width of shoulders, keeping them on the same horizontal plane, and join again. (In *Sursum Corda* do not join until, "Let us give thanks.") Extend and join in the same way for, "Let us pray," though this is not seen by the people, for the celebrant is facing the altar.

5. Hands on the Altar, etc. In kneeling on one or both knees in order to steady yourself place fingers on altar edge-beyond corporal edges before the Consecration, on corporal edges after it (for they have handled the consecrated Bread and the corporal is for protection of any crumbs dropped). When the right hand is removing the pall from the chalice or grasping knob, always steady the chalice with the left hand on base. When one hand is engaged the other is on breast, altar or book, never left swinging in the air.

6. Thumbs and Forefingers Joined. From the consecration of the Bread (except of course when handling it) till after the ablutions keep the thumbs and forefingers joined; because they have touched the sacred Species, the Body of our Lord Jesus Christ. This prolonged act of reverence helps fix the devout attention of the celebrant. You should, therefore, during this period when handling, lifting or carrying the paten, chalice or ciborium, lifting the pall and turning the leaves of the book, use the back of the forefingers as you ordinarily would your thumbs. In other words, grasp the paten and pall below with three fingers, above with thumb and forefinger; grasp the chalice base the same way; and the chalice knob, three fingers around, forefinger and thumb in front. This is difficult to describe in words; the illustration shows it more clearly. (See Illustration C.)



C. HOLDING CHALICE AFTER CONSECRATION

IV. POSTURES

1. Standing. Stand erect with shoulders level and heels together, weight equal on both legs. Face the altar straight East at the Epistle end, diagonally at the Gospel end. When at center keep exactly in the middle and face straight. With the book as near the corporal as possible it is scarcely necessary to turn your head. If you are turned or off center it appears unsymmetrical

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

from the people's standpoint and so may distract their thoughts from their worship. The same is true when facing the people, keep center. Stand still, reverently composed, avoiding nervous twitching and all unnecessary motions.

2. Turning. When away from center of altar always make turns inward toward the cross, e.g., if for reading Epistle and Gospel you face people do not make the turns toward ends but toward center; or if during Gospel you are facing diagonally toward the book on the Gospel end, or if your side is toward the altar, turn back after Gospel toward the altar, never all the way around.

To face the people when at center always turn right, e.g., at "The Lord be with you," Exhortation, Absolution, Blessing. To face back to the altar again turn left-except after "Let us pray for the whole state of Christ's Church," when you turn back right completing the whole circle (also after Blessing, if ablutions have been already made). Always turn in your tracks. Never move sidewise or backwards, nor go around the corners of the altar.

In walking do not let the body sway and take short steps, head up, eyes front and lowered. Proceed in straight, not curved, lines. Make right angle turns, but not with soldier-like abruptness. Avoiding diagonal short cuts, follow a path parallel or perpendicular to the altar.

Before the Sermon in saying, "In the Name ... ," do not turn to the East- face the people. You are not addressing God but the people. You stand facing them as God's representative sent to preach the Gospel in his Name to them .

V. DEVOTIONAL ACTS

1. Blessing. The most natural and simplest manner of blessing the people is to use the hand and forearm, the upper arm and elbow moving forward only a little. Disjoining your hands, with upper arms at side as usual, place left hand on breast and raise right hand, in front of face little finger toward the people, fingers touch 109, and make a small sign of the Cross-down, up half way, left right join hands again. Arm outstretched worse: two arms, seems theatrical.

In making the sign in blessing over the sacred vessels it is obviously necessary to extend the whole arm somewhat. In all blessings the little finger, i.e., side of hand in natural position, should be toward people or object blessed, fingers held together.

The sign of the Cross, which the Prayer Book rubric directs to be made in Baptism, is, objectively, a token of consecration or benediction; subjectively, an act which fixes the attention and expresses the devotion of the celebrant. It is especially fitting and helpful during the most holy acts

of your office. This cannot distract. the people-when you are facing altar it is rarely visible, unless done ostentatiously and so irreverently with elbow extended or hand above head.

The most important traditional places for making the sign of the Cross are as follows :-At the beginning of the Preparation (of yourself) ; Announcement of the Gospel facing book on altar (with back of thumb, fingers closed, on book at beginning of Gospel, left hand on book, then on brow, lips and heart, left hand on breast); End of Creed (on self); Offertory (over water cruet, left hand grasping chalice, and over the bread and wine in paten and chalice when placed on corporal); The Benedictus Qui Venit (on self) ; In the Prayer of Consecration, Institution, "when he had given thanks" (over bread); "when he had given thanks" (over wine) ; Oblation, "these thy holy gifts" (once over both Elements) ; Invocation, "bless and sanctify" (twice over both) ; "Body and Blood" (once over each); final prayer, "Body and Blood" (once over each) ; be filled with thy benediction" (on self); and "by whom all honor and glory" (raising the Bread upright and signing with it gently thrice over chalice, the bowl only, and twice in front); (Do not make sign at end of Lord's Prayer) ; End of Gloria in Excelsis (on self); Blessing (over people). The places when the sign is made with the paten, chalice and consecrated Bread have been given in section, The Service.

The following minute technique should be observed in order to avoid peculiar or conspicuous movements. When the sign is made on self, the left hand is on, or rather just under, breast; when made over oblations, left hand is on altar. For sign on self, palm inward, fingers joined, standing erect, with three fingers (after Consecration middle and: ring fingers) touch forehead, breast, left and} right shoulder. Do not then touch breast again, nor need hands be joined except what follows requires it. In blessing the people, the length and width of the Cross is the same as on self. The Crosses at beginning of Gospel with thumb, fist closed, are only an inch; or two. The other Crosses are about a span or the breadth of the pall, i.e., not exceeding measurement of objects blessed. All signs are the Greek Cross, two straight lines of equal length, and there should be no circular, curved or diagonal movement, nor extending of the elbows beyond the side. Beware of making the sacred sign too rapidly, which causes the body to shake and appears irreverent.

2. Kneeling. The people and servers kneel on both knees through much of the service, but the celebrant's proper position, as directed by the rubric, in prayer, praise, oblation, receiving his own Communion, and in silent devotions, is always standing-except only in the two instances where the rubric directs him to kneel, the General Confession and the Prayer of Humble Access, in which he is uniting with the people in their prayers

Kneeling and rising at once, i.e., genuflecting on one knee, is an act of profound homage and devotion. It is not conspicuous unless done quickly, jerkily or only half-way down, which is distracting and irreverent. It is a brief act when there is not time and it would be awkward to kneel on both knees. This reverence, especially at the acts of consecration of the Body and Blood of our Lord Jesus Christ, is very helpful to the devotion of both priest and people.

To genuflect on one knee, place and keep hands on altar to steady yourself, before Consecration beyond either side of and as near as possible to corporal; after Consecration to ablutions on corporal near edges. First step back with left foot a little to avoid striking knee against altar. Draw back right foot and touch knee to floor close to left heel, body and head erect. On rising do not drag right foot. Rise at once, though at a reverent rate. At the Incarnatus in Creed .and Last Gospel remain on one knee during the words that tell of God's supreme act of love. When not at altar do not move left foot and keep hands joined. Genuflecting on both knees is done in the same manner, except the left knee is also placed on the floor and the hands are not kept on the altar edge, but joined until ready to rise.

3. Bowing is a common act of reverence. We bow at the Sacred human Name of our Lord, and of the Blessed Trinity, and to the altar, as to Christ's earthly throne (it is to the center of the altar as indicated by the; cross, not the cross itself, though directions in manuals often say, "to the cross") and at special acts of prayer and praise. Bow': somewhat lower than usual below the altar:' steps when you enter and when you leave. Bow with head and slightly with shoulders but not from the waist, during the Sanctus and sometimes in silent prayer, also on passing the altar below the steps as at going to the pulpit or sedilia, first turning'; straight to the altar. Bow with head only, at the Sacred Name and during the Agnus Dei. Let your bow be with gravity, not jerkily or a mere nod. While you are at the altar on the foot pace you are as it were part of the altar, so you do not then bow to it every time you go to its center.

MISCELLANEOUS

I. THE SILENT PRAYERS

EVERY PRIEST as he celebrates these Holy Mysteries, especially in the pauses, of the service and before and after celebrating, makes many silent prayers and aspirations. These are essential to his devotion. and worship, even as they are to the devout ·· layman. Most priests draw some of these private prayers from the treasures of devotion of the ages. We have included a few in this manual.

Those printed opposite sub-sections of The Service are drawn from the secreta of the Western rite. Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

These were omitted when the first English Mass was condensed in the "common" book for both priest and people. Anglican celebrants have used them ever since and many use them now.

The complete silent prayers of the Western rite can be obtained from our Church book stores. Some manuals and books of devotion contain them as also do the augmented missals. The most convenient form is printed on cards. Prayers for vesting, which are often hung on the sacristy wall; Preparation cards; Altar cards. They should be learned by heart. However, 'some of these traditional secreta seem superfluous in our rite because they are included in our vocal Liturgy itself, e.g., the final secret prayer of the Offertory is supplied in the words of our Prayer for the Church; and the content of two of the prayers before Communion is expressed, and that far more perfectly, in our Prayer of Humble Access.

DIRECTION OF INTENTION

I INTEND to celebrate the Holy Sacrifice and to consecrate the Body and Blood of our Lord Jesus Christ, according to the rite of Holy Church, to the praise of Almighty God, and of the whole Church triumphant; for my own benefit; for the benefit of the whole Church militant and expectant; for all who have commended themselves to my prayers (especially ...) and for the good estate of the Holy Catholic Church.

THE Almighty and merciful Lord grant unto us joy with peace, amendment of life, time for true repentance, the grace and comfort of the Holy Ghost, and perseverance in good works. Amen.

II. INTENTIONS

THE HOLY EUCHARIST is the supreme intercessory act of earth and heaven joined. Every faithful priest brings before our Lord at the Eucharist the special needs of his people, himself, the Church and all else for which he is bound to intercede. This is called the particular, or special "intention." Thus can the prayers of the priest avail much. Even though there be but a handful of communicants present in person, many others in their need are present also before the altar. Prepare your intentions before the celebration of each Eucharist and fix a definite time just before and also in the service, when you silently present them through our Lord.

Let the congregation share in some of these commemorations as the Prayer Book provides, especially for those for whom prayers have been requested. In our present Prayer Book of 1928 there is provision for the making of intentions publicly by the new rubric just before the Prayer for the Church, "Here the priest may ask the secret intercessions of the congregation." At this point

turn to, the people and say, "Of your charity pray for (mention persons by name or need and special

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

objects); "The holy Sacrifice is offered for"; "Ye shall pray"; "Brethren pray"; such like. The Prayer for the Whole State of Christ's Church, which immediately follows is a succession of intercessory prayers some of which will express the particular intentions; so do not add here other intercessory prayers.

The opportunity for such personal application through "our only Mediator and Advocate" has always been open at every Eucharist. To emphasize this comfortable doctrine, let us examine the provision in other Liturgies. In the Scottish Prayer Book and the Eastern Orthodox the Prayer for the Church comes at the close of the Prayer of Consecration. In the Roman Mass the place for the particular intercessions is in the Canon itself, indicated by "N. et N." for the living before the Consecration and for the dead after it. The Eastern Orthodox Liturgies have a striking way of presenting, the special intercessions. In their Preparation the priest cuts separate particles of bread, for the saints and for each person living and dead to be remembered, mentioning each by name and placing them on the paten round about the large stamped bread, the "Lamb" he offers them all in union with the perfect Offering.

III .RESERVATION

To RESERVE THE SACRAMENT in a tabernacle, immediately after the Communion of people, take the ciborium. (called, also a pyx, and often much smaller than. the ciborium used for the people's Communion) from the tabernacle and set it on the corporal beside the chalice, remove cover, wipe out with pacificator, place sufficient number of consecrated Breads in ciborium, put on cover and veil, place in tabernacle, close and lock door ,and genuflect. To renew, also genuflect after opening tabernacle, and after taking out the ciborium remove veil and lay it on large veil and consume the remaining Breads and brush out crumbs With forefinger into chalice. When you are to communicate people present from the reserved Sacrament, take' it from tabernacle immediately after priest's Communion: The ciborium or pyx in the tabernacle is covered with white silk veil when it contains the Sacrament; it stands upon a small corporal in the center of the tabernacle. Always keep locked when the Sacrament is there and a light (a white light has the more traditional authority) burning before it. The Sacrament should be renewed weekly. Never place in the tabernacle cruets, bread box, or anything not connected directly with the reserved Sacrament. For cleansing of the ciborium see Miscellaneous II, 5. The small watch shaped pyx used for the sick may be kept therein with its chain, if it have one. Transfer the reserved Sacrament to this. Bring to altar a corporal in its burse, spread it, and take out ciborium and place on corporal. Place small pyx in front on corporal,

Electronic Version © Copyright 2004, St. Andrew's Theological College and Seminary ®. All Rights Reserved. Permission is granted by the Copyright holder of this electronic version of this document for reproduction and distribution of this document, provided that it is distributed non-commercially, without charge, in its original form, with citation to the Copyright holder footnoted as here presented. <http://divinityschool.org>

and transfer to it the consecrated Breads that, are to be carried to the sick. Return the,' ciborium to the tabernacle. Fold the corporal and replace in burse.

To reserve the Sacrament safely and reverently where there is not a tabernacle," the consecrated Breads may be placed in the pyx used for the sick and set behind the chalice immediately after the Communion of the people. After ablutions leave pyx on corporal and fold corporal over it moving them back of altar at center. The burse may be set upright over it. A light should be left burning on the altar or gradine to show it is there.

Reservation in one kind for the sick and absent has the traditional authority of wide though not universal use from earliest times, and is now the more customary use in the American and other Anglican Churches. To reserve in both kinds, as is done in the Eastern Orthodox Churches, moisten very lightly the centers of the consecrated Breads to be reserved, with a broken Bread dipped in the chalice.

IV. COMMUNION OF THE SICK

COMMUNION OF THE SICK with the reserved Sacrament. has been the almost universal practice ever since the earliest Christian age (including that of continental Protestant reformers). In our American Church today it is practiced by most of our hospital chaplains and an increasing number of our parish priests and deacons. It is almost indispensable for the very sick. From the priest's standpoint it is the only way to reach the series of shut-ins, a number in one morning, who ought not to be deprived of their Communion in the octaves of the great days of obligation. It enables a busy pastor to go to these sick or shut-in who desire to make their Communion with the same frequency as when well. It is a comfort to the communicant to have his Communion a part of the regular Eucharist at the altar of his parish church. Carry a white stole (one with violet on the reverse side is convenient for confessions of the sick; cassock or surplice not necessary), a small corporal, purifier, and Prayer Book, and very reverently the Blessed Sacrament taken from the altar after prayer, in the pyx, just before you start. This watch shaped pyx is carried in a bag, hung about your neck, on breast or in pocket. Be silent and recollected while carrying the Blessed Sacrament. When you enter the house and again the room or when you come to the bedside in a hospital ward, say, "Peace be to this house and to all that dwell herein." Have a candle or two lighted on a table covered with white cloth. Spread the corporal, place the pyx upon it and kneel, before beginning. The service may be just the people's preparation (Exhortation), **Confession**, Absolution, (Comfortable Words), and' Prayer of Humble Access, and then the Communion, (Thanksgiving),

Blessing. Or the parts just given in parentheses may be omitted and the short Confession and Absolution from "Communion of the Sick" substituted. Or other parts of the service, except, of course, the Offertory and Consecration, may be added as will be most helpful to the sick or shut-in.

V. FOR THE DEAD

THE DEAD IN CHRIST are commemorated at every Eucharist, "beseeching thee to grant them continual growth in thy love and service"--and often by name before the Prayer for the Church. In truth the Holy Communion is our closest approach on earth not only to our Blessed Lord, but also to our beloved dead in the Communion of Saints.

Just as we offer special Eucharists for particular persons living on earth, so the Church has ever offered special Eucharists on behalf of the souls at rest. The new Prayer Book provides two Collects, and an Epistle and Gospel and many prayers for these Requiems. A Holy Eucharist for the dead maybe said at funerals immediately following the Burial Office in the church; earlier in the day of or on. a day after the funeral, for anniversaries , with just the family and friends present, All Souls' Day, and at other times. At Requiems omit the Creed for "faith is lost in sight". The Offertory sentence "While we have time" is fitting. The responses of Agnus Dei are, "Grant them rest," "Grant · them rest," "Grant. them rest everlasting." In the place of "Gloria in Excelsis" the last lines of Hymn 65 are suitable.

"Lord, all pitying, Jesus blest,
Grant them thine eternal rest."

Prayers from the Burial Office may be used for Post-Communion Collects. The service may be ended facing the alter with the age-old prayer of the Church on earth, "May they rest in peace."

ANIMA CHRISTI

SOUL OF CHRIST, sanctify me.

Body of Christ, save me.

Blood of Christ, refresh me.

Water from the side of Christ wash me,

Passion of Christ, strengthen' me .

O Good Jesu, hear me.

Within thy wounds hide me.

Suffer me not to be separated from thee.

From the malicious enemy defend me.

In the hour of my death call me

And bid me come to thee;

That with thy saints I my praise thee

For ever and ever. Amen.