



BRIEF NOTES

ON

The Ceremonial of Bishops

BY THE

REV. MARSHALL M. DAY, S.T.B.

1930

FOREWORD

THESE notes have been prepared at the request of several of our Bishops. They are not intended to supply the place of a complete treatise on Episcopal ceremonial, but to be a practical manual for the use of busy men. They have been prepared for the use of Bishops, their Chaplains, and Masters of Ceremonies, whether clerical or lay, as a guide for the actual conduct of services.

For this reason there is no discussion of principles, and no notes are added to give reference to authorities. It may suffice to say that nothing here stated represents simply my own opinion of what would look well. Every suggestion has been tested by reference to the best authorities available. In every case the reader's familiarity with the ordinary ceremonial practice is taken for granted, and the notes simply give the changes to be made when a Bishop is celebrant or assisting.

The aim has been wherever it could be done consistently with loyalty to the Prayer Book and to ancient tradition, to simplify the rite as much as possible. For this reason much that has excellent authority for its observance has nevertheless been omitted. I have endeavored to produce a workable ceremonial in which everything that is done is correct, rather than a perfect reproduction of ancient practice.

It may be asked: why should a Bishop officiate in a manner different from that of an ordinary Priest? The reason is that the Episcopal ceremonial is a survival of older usage, and retains primitive practices which ought not to disappear completely from the Church, if only as a testimony of the antiquity" and continuity of the rite.

CONTENTS

HOLY EUCHARIST WITHOUT MUSIC

CHORAL EUCHARIST WITHOUT INCENSE

CHORAL EUCHARIST WITH INCENSE

SOLEMN CHORAL EUCHARIST

PONTIFICAL CHORAL EUCHARIST

SOLEMN EVENSONG SUNG BY A BISHOP

SERVICES FOR THE DEAD CELEBRATED BY A BISHOP.

ORDINATION

CONFIRMATION

BISHOP PRESENT, NOT OFFICIATING

PROCESSION

EPISCOPAL CHOIR-HABIT

EPISCOPAL VESTMENTS

SYMBOLS OF JURISDICTION

BLESSING OIL OF THE SICK

THE HOLY EUCHARIST, WITHOUT MUSIC

WHEN the service is not sung the Bishop celebrates in exactly the same manner as would an ordinary Priest, except in the following particulars:

1 . Four candles should be lighted on the Altar.

2. The veiled Chalice and Paten (with the Host), and the Corporal in its burse, should be placed on the Credence before the service begins, to be brought to the Altar by the Chaplain immediately after the Creed.

If there is no Chaplain the Corporal should be spread on the center of the Altar, and the Chalice, etc., placed thereon, immediately before the service.

3. On the floor of the Sanctuary, at the corners of the lowest step, or else on the Credence, there should be two large candles. They are lighted at the Preface, and extinguished after the second Ablution. (In place of these candles, if there are servers other than the Chaplains, two lighted torches may be carried in at this time, as at a Choral Celebration.

4. In addition to the servers the Bishop should be assisted by two (or at least one) Chaplains, in surplice and black cassock. They need not be in Holy Orders, though it is best that one of them should be.

5. The vestments used by the Bishop are the same as for a Priest, except:

The Bishop should wear his Ring.

The Pectoral Cross is put on after the girdle, and should be so arranged as to hang in the middle of the breast. It should be so left, and not drawn out over the other vestments.

The Stole is assumed immediately after the Pectoral Cross. It is not crossed on the breast.

If the Bishop wears a skullcap it is removed at the Preface, and replaced after the Ablutions. No other Episcopal ornaments are used unless there is to be an Ordination.

6. The Bishop washes his hands twice during a plain Celebration, the usual Lavabo at the Offertory, and again after the second Ablution.

7. No bell is rung at the Sanctus, at "For in the night," or at the Communion, but the bell is struck three times at each Elevation.

8. The Chaplains stand or kneel on either side of the Bishop, ministering the book, etc., as needed. They accompany him on either side when he communicates the people.

9. In the Benediction the Bishop should make three crosses over the people, to Epistle side, center, and Gospel side. He holds his hand with the first three fingers extended, ring and little finger closed against the palm.

1 O. In walking to and from the Altar the Servers go first, then the Bishop, then the Chaplains.

If Holy Orders are to be Conferred the same ceremonies are observed as above, except:

1. Six candles should be lighted on the Altar, a seventh behind the Cross if the ordaining Bishop is the Diocesan.

2. There should be a Master of Ceremonies, and other Acolytes as convenient.

3. The Dalmatic is worn under the Chasuble.

4. The Miter (Simple or Cloth of Gold) is worn.

5. The Pastoral Staff is used. If the Bishop is in his own Diocese he should use the Staff.

CHORAL EUCHARIST WITHOUT INCENSE

A BISHOP singing a choral Eucharist should follow in general the same usages as above at a Plain Celebration except in the particulars noted below. He should observe the same custom regarding what is to be sung or spoken as would a Priest, except that the Bishop always sings the Blessing. There is no liturgical precedent for a Bishop celebrating a choral Eucharist otherwise than with full ceremonies as described. The above suggestions have therefore been derived by a process of subtraction from the rules for a Solemn Pontifical Celebration.

1. Six candles should be lighted on the Altar, a seventh only if the Ordinary is officiating and ordaining at the service.

2. The First Chaplain acts as Master of Ceremonies, and clerks in surplice should be provided for the Miter and Staff. (These clerks are simply to hold the Miter and Staff when not in use. The Chaplain always hands the Staff to the Bishop and puts on or removes the Miter. To put on a Miter, the Chaplain stands directly in front of the Bishop, holding the Miter in both hands by the lower part of the sides, the front toward himself, the infulae gathered up by the fingers of each hand. He then presses the hands toward each other, causing the Miter to open. After bowing slightly to the Bishop, the Chaplain sets the inside of the front against the Bishop's forehead and, holding it gently in place, turns the Miter over until the back touches the Bishop's head. The infulae are then allowed to drop. If these directions are carefully followed, the Miter can be put on without disarranging the Bishop's hair.)

3. The Miter (Plain or Cloth of Gold) should be worn at the following times:

At Entrance, removed before Preparatory prayers

Lavabo, removed at Gloria in the Psalm

Absolution, removed before the *Sursum Corda*

Second Washing of Hands (after Ablutions), removed before the prayer following

Blessings (unless ablutions have not been taken), removed immediately

Departure

Whenever the Bishop sits, at any stage of the service.

4. The Pastoral Staff, if the Bishop is in his own jurisdiction, is used at the following times:

Entrance, given up before beginning the Preparatory prayers

Absolution, given up at the last Comfortable Word.

Blessing, given up immediately after. Departure.

Whenever the Bishop walks at any stage of the service, from Altar to Throne or from Throne to Altar, given up upon arrival.

5 · If there is to be a Sermon, the Bishop takes the Miter and Staff as soon as he has finished the Creed, and leaves the Altar. If he is to preach he is invested at the Throne (If out of his Diocese at the Faldstool). If another is to preach, the Bishop sits, retaining the Miter, but giving up the Staff.

The Preacher, if a Priest, comes to the Throne (or Faldstool) for a blessing before going to the Pulpit. If the Preacher is another Bishop he merely bows to the officiating Bishop after reverencing the Altar.

After the Sermon the Bishop takes his Staff and returns to the Altar, giving up Miter and Staff in the midst, before ascending the steps.

6. At the Blessing the Bishop should make three crosses, as above.

CHORAL EUCHARIST WITH INCENSE

A BISHOP celebrating a Choral Eucharist with incense, but without Deacon and Subdeacon, proceeds as would a Priest at a service of the same quality, but with the following additional ceremonies:

1. Six candles should be lighted on the Altar, a seventh when the Celebrant is the Ordinary, and there is to be an Ordination.

2. The veiled Chalice, etc., and the Corporal in its burse, are placed on the Credence before the service. They are brought to the Altar at the time they would be brought at a Solemn Celebration.

3. There should be, in addition to the Chaplains, a Master of Ceremonies, Thurifer, at least two Servers, two clerks in surplice to minister the Miter and Staff.

4. The Bishop wears his Miter, as above, and in addition whenever he is censed, but not when he blesses the incense or censes the Altar. The Precious Miter may be used unless the color of the service is violet or black.

5. The Pastoral Staff is used, as above.

6. Sermon as above.

7. The Chaplains minister to the Bishop as at a Plain Celebration, and in addition they cense the Bishop, spread the Corporal during the Creed, prepare the Oblations and hand them to the Bishop. The first Chaplain puts on the Miter and the second removes it.

8. The order of censuring at the Offertory is as follows:

The Oblations.

The Altar.

The Bishop (three double swings)

The Chaplains (each with one double swing)

The Clergy, in order of dignity (each one double)

Master of Ceremonies (if not a Priest, one single)

Acolytes (in a group, one single).

Bishop's Minor Ministers (together, one single)

Choir (those on each side together, one single)

Congregation (three single, to center, Epistle and Gospel sides).

Other Bishops present in the Sanctuary, and in Cope and Miter, are censed after the Celebrating Bishop (three double); if in Choir they are censed after the Chaplains (two doubles).

9. If in his own Diocese, the Bishop, when any Minister bows to him, does not return the bow, but blesses him with his hand, saying nothing. Out of his Diocese, or to another Bishop, he bows in the usual manner.

SOLEMN CHORAL EUCHARIST (SEMI-PONTIFICAL)

IF the Bishop singing a Solemn Choral Eucharist (There is no liturgical precedent for a Bishop singing a Solemn Eucharist at the Altar, These suggestions are therefore derived from the ritual of Pontifical celebrations, making the changes necessary to tit the altered circumstances.) desires to celebrate at the Altar instead of in the strictly Episcopal manner, he should follow the usages of a celebration of this quality sung by a Priest, except as noted below:

1. If the Diocesan is the celebrant, and is ordaining at this service, a seventh candle should be placed behind the Altar Cross. In every other case only six candles should be used.

2. There should be, in addition to the Deacon and Sub-deacon, an Assistant Priest, vested in surplice and cope. His duties are chiefly to minister the Book when the Bishop says or sings anything, to remove and replace it whenever the Altar is censed, and to minister the ring and towel when the Bishop's hands are washed.

He should, if possible, be the Priest of highest dignity present, and should preach the sermon if the Bishop does not do so.

3. The Ministers required are: Bishop, Assistant Priest, Deacon, Subdeacon, Master of Ceremonies, Thurifer, Servers, Clerks of Miter and Staff. Others may be added as convenient, but there should be no Deacons of Honor.

4. The Bishop should be in full Episcopal vestments, wearing the Dalmatic under his Chasuble, and using the Staff if in his own Diocese. Unless the color of the service be violet or black, when the plain white linen miter should be worn, the Bishop may use the Precious Miter.

S. The Miter is worn at

Entrance, removed for the Preparations. Whenever the Bishop is censed.

From the end of the last Collect till the Deacon announces the Holy Gospel, no matter what portions of the service the Bishop may be saying privately.

Whenever the Bishop sits, from the time he leaves the Altar to take his seat until he arrives at the step on his return.

and otherwise as above. It is put on and removed by the Deacon, or by the Assistant Priest when the Deacon is occupied away from the Altar.

6. The Pastoral Staff is used as above, but In addition the Bishop takes it into his hands and stands leaning upon it, not wearing his Miter, while the Deacon is singing the Holy Gospel. He gives up the Staff before kissing the Book.

7. In the matter of bows and blessings the Bishop will follow the rule above.

8. The censuring at the Offertory is done in the usual order, except that the Assistant Priest is censured (two double swings) immediately after the Bishop.

9. At the Sanctus and Consecration, not only the Bell of the Sanctuary, but all the bells of the church are rung. No bell is rung at "for in the night," etc., or at the Communion .

10. The Bishop sings the Blessing, making the three crosses as above.

11. In walking to and from the Altar, the Deacon and Subdeacon go on either side of the Bishop, the Assistant Priest just in front of him, the Clerks of Miter and Staff follow.

If the celebrant is the Diocesan he will, of course, occupy the Throne on the Gospel side of the Sanctuary. The Assistant Priest sits in a chair to the right of the Throne, the Clerks of Staff and Miter on benches to the left of it. The Deacon and Subdeacon and Master of Ceremonies sit in the Sedilia.

If another Bishop is the celebrant, he will sit on the Faldstool, which should be set on a platform no more than one step high in front of the Epistle corner of the Altar. The Assistant Priest then sits in the Sedilia, between the Deacons. The other minor ministers sit wherever most convenient.

When the Assistant Priest is not otherwise occupied, his place is standing at the Bishop's right hand.

PONTIFICAL CHORAL EUCHARIST

THE Ordinary should sing a Solemn Choral Eucharist from a throne set up on the Gospel side of the Sanctuary. He should be vested in complete pontificals, wearing the Dalmatic under the Chasuble and should use his Staff. The Precious Miter may be used, except when the color is violet or black.

The Bishop proceeds as would a Priest singing a Solemn Eucharist, but with the following differences:

1. A seventh candle is placed in the middle of the row. It should be on a line with the others and its flame on the same level. The Altar Cross is placed in front of it. This is done whether there is to be an Ordination or not.

2. The Ministers required are: Assistant Priest (in cope) who ministers the Book whenever the Bishop says or sings any part of the service, the ring and towel at the washing of the hands; two Assistant Deacons (Deacons of Honor, in Dalmatic, but without Stole or Maniple); Deacon and Subdeacon of the Altar, vested and ministering as usual at solemn celebrations; two Masters of Ceremonies, the first of whom has charge of the whole service and is in attendance on the Bishop and his ministers, the second attends the ministers of the Altar; Thurifer, Servers, Clerks of Miter, Staff, and Book; other Acolytes as needed.

3. When anyone bows to him, the Bishop blesses him silently, instead of returning the bow.

4. On reaching the Altar, the Bishop gives up Miter and Staff, and proceeds with the Preparatory Prayers as usual, pausing after the Absolution to receive his Maniple from the Subdeacon.

5. After censuring the Altar the Bishop receives his Miter at the Epistle corner of the Altar, and is there censed by the Deacon of the Altar. He then takes the Staff, descends, and proceeds to the Throne, accompanied by the Assistant Priest and Deacons. The Deacon and Subdeacon go to the Sedilia.

6. The Bishop says the service standing before the Throne turned toward the Altar and not wearing the Miter or holding the Staff. If he sits while the Choir finishes the Kyrie, the Miter is put on him by the Assistant Deacon as soon as the Bishop is seated. It is removed just before he rises.

7. After the Collects the Bishop sits and receives the Miter. Meanwhile the Subdeacon, in the usual place and manner, sings the Epistle.

8. After blessing the Subdeacon, the Bishop, still seated and wearing the Miter, reads the Epistle, Gradual, etc., prayer before the Gospel, and the Holy Gospel. If any of these texts requires a genuflection the Bishop does not make it.

9. After the blessing of the Incense and of the Deacon, while the Holy Gospel is being announced, the Assistant Deacon removes the Miter and the Bishop rises and takes the Staff. He stands leaning on it with both hands, and turned toward the Book of the Gospels. If a genuflection is required during the Gospel he genuflects toward the Altar.

10. He gives up the Staff after the Gospel, before kissing the Book, and after so doing is censed, standing and without Miter, by the Assistant Priest.

11. The Bishop presents the Creed, and continues it quietly with his ministers. At the *Incarnatus* he kneels; the others kneeling with him. When he has finished the Creed he sits, receives the Miter, and waits for the Choir to finish. At the *Incarnatus*, sung by the Choir, he bows without rising or removing the Miter. The other clergy remove their birettas and bow, but remain seated; the inferior ministers kneel.

The Deacon of the Altar then rises, takes the Corporal to the Altar, and spreads it as usual.

12. The Bishop says the Offertory Sentence, standing at the Throne. He then sits and his hands are washed. Rising and taking the Staff he goes to the Altar. Miter and Staff are given up before ascending the steps.

13. The ceremonies at the Offertory are the same as when a Priest celebrates a Solemn Eucharist. The Miter is put on just before the Bishop is censed, and removed at the Gloria of the Psalm Lavabo. The Bishop is censed by the Deacon of the Altar, who censes all the Clergy as usual.

The Assistant Priest and Deacons are censed immediately after the Bishop, then any Bishops present, then the usual order is followed. If the censuring is not finished by the time the Bishop is ready to begin the prayer for the Church, the Choir remains standing and the censuring continues. It must in any case cease at the Preface.

14. The Bishop remains at the Altar and the service now proceeds in the usual manner. Miter and Staff are taken for the Absolution, and Miter for the washing of the hands after the Bishop has taken the Ablutions.

15. The Sanctus Bell as above.

16. The Bishop takes the Miter and Staff for the Blessing. (If the Ablutions have not yet been taken he uses only the Staff.) As always, he sings the Blessing, and makes the Cross three times with the first three fingers of the right hand.

17. If the usual Last Gospel is to be read, the Bishop begins it at the center of the Altar, but facing the Gospel side, without removing the Miter. He then takes the Staff and finishes the Gospel on the way to the Throne, omitting the genuflection if he has not arrived at the Throne before reaching the words "and the Word was made flesh," but making it if he is at the Throne.

If there is a proper Last Gospel, he reads it without the Miter, from a book on the Gospel side, and then proceeds to the Throne to await the time to depart.

THE BISHOP NOT IN HIS OWN DIOCESE

A visiting or Auxiliary Bishop (Suffragan or Coadjutor), even though acting temporarily as the Ecclesiastical Authority of a vacant Diocese, sings a Solemn Eucharist in the following manner:

1. Instead of the Throne, the Bishop celebrates from a Faldstool, placed on a platform raised only one step, in front of the Epistle corner of the Altar. He sits facing the people, but stands or kneels facing the Altar.

2. The seventh candle is not used, even at an Ordination.

3. No staff is used, except for Ordination or the Consecration of a Church.

4. The Ministers required are: Assistant Priest, Deacon and Subdeacon, Masters of Ceremonies, Thurifer, Servers, Clerks of Miter and Book, other acolytes as desired.

5. Everything else is done as above.

6. If he is expressly invited to do so by the Ordinary, a visiting Bishop may use the Throne and have Deacons of Honor but this privilege may not be extended to an Auxiliary.

7. A visiting Bishop or an Auxiliary bows in return, instead of blessing anyone who bows to him, and he does not bless the people as he passes through the Church. This rule applies even if he has been given the privilege of the Throne.

SOLEMN EVENSONG SUNG BY A BISHOP

A BISHOP officiates at Solemn Evensong in the same manner as would a Priest, except as follows:

1. He occupies the Throne or Faldstool according to his jurisdiction.
2. The Ordinary may have Assistant Priest in Cope over a surplice, and Assistant Deacons in Dalma tic over surplice and amice or alb and amice. Neither Priest nor Deacons use stoles.

A Bishop at the Faldstool may have two Assistants in surplice and cope.

A visiting Bishop invited to use the Throne (i.e., by the Bishop of the Diocese, not by the Pastor of the Church where he may be officiating) may have Assistant Priest and Deacons.

There should be the usual Clerks of Book, Miter, and Staff.

3. The Bishop should be vested in Amice, Alb, Girdle, Pectoral Cross, Ring, Stole, Cope, and Miter. He should carry the Staff if in his own jurisdiction.

4. The Bishop stands for all Prayers, with' head uncovered. He sits during the Psalms and Lessons, wearing the Miter.

5. After the First Lesson the Bishop rises (takes the Staff) and goes to the Altar. He gives up Miter (and Staff) in the midst, ascends the steps, blesses the incense, and censens the Altar. He then receives the Miter (and Staff), goes to his seat, and is censened by the Assistant Priest, or by his Chaplain if there is no Assistant Priest.

The Miter is then removed, and the Bishop stands, leaning on his Staff if used, until the Choir has finished the Magnificat.

The Thurifer finishes the censening as usual.

If the musical setting of the *Magnificat* is not long enough to allow time for the censening, the organist should prolong it by playing interludes between the verses.

6. If *Nunc Dimittis* is sung, the Bishop stands, without Miter or Staff.

7. At the conclusion of the service the Bishop sings the Blessing, making three crosses over the people. If he can be seen by all the people, he may do so standing at his seat; if not readily visible from there, he should go to the Altar. Miter (and Staff) are of course used for this Blessing.

SERVICES FOR THE DEAD CELEBRATED BY A BISHOP

Vespers:

THE Cope, Miter, and Staff are not used. The Ordinary may occupy the Throne, in black Cassock with a black Biretta, and wearing over his Rochet a Mozetta matching the cassock. The Deacons of Honor assist in surplice, and there is no Assistant Priest. No stoles are worn.

Incense is not offered, and there is no Blessing.

A visiting or Auxiliary Bishop occupies the chief seat in Choir, wearing a black Mantelletta or Chimere over his rochet.

Eucharist:

1. No seventh candle is used, if the celebration is choral.
2. At a choral celebration the Bishop wears the Dalmatic under his Chasuble, the Assistant Priest and Deacons use the Cope and Dalmatics, and the Deacon and Subdeacon of the Altar wear the Dalmatic and Tunicle.
3. Only the plain white Miter is worn, and the Staff is not used.
4. Incense is used only at the Offertory and Consecration.
5. No Blessings are given, except that the incense is blessed at the Offertory.

Funeral

The Bishop is vested in black Cope, over Alb or Rochet and Stole, plain white Miter, no Staff.

Assistant Deacons in surplice, unless there is a Requiem Eucharist. Assistant Priest in surplice till Eucharist begins, when he puts on his Cope.

The Miter should be worn through the entire service, except that it is put on and removed in the regular way at the Eucharist.

If the service is not choral the Bishop should wear his Biretta instead of the Miter and should have over his Rochet either the Mozetta or Chimere according to his jurisdiction. No Stole should be worn.

ORDINATION

A BISHOP may confer Holy Orders at either a Choral or a Plain Celebration.

1. If the service is not to be sung, the Bishop vests at the beginning in the Eucharistic Vestments. He sits in his usual seat (Throne or Faldstool, according to his jurisdiction) during the Sermon.

2. After the Sermon the Faldstool is placed in the center of the Footpace, where he sits, mitered and holding the Pastoral Staff, for the Presentation and Challenge.

3. The Bishop kneels in the same place, still mitered but without the Staff, to say the Litany. At the special suffrage for the Ordinands the Bishop, rises, takes the Staff, and says the suffrage facing the Candidate making the sign of the Cross over them at the words "bless," "these thy servants," "pour thy grace." He then kneels, without the Staff but retaining the Miter, and continues the Litany. The Candidates prostrate themselves during the entire Litany. At the conclusion the Faldstool is removed. It is replaced at the time of Ordination, and removed after the last of the newly ordained has received the Instruments.

4. The Bishop then proceeds with the service as in Chapter 1.

5. If the Ordination is at a Choral Eucharist, the Bishop sits, during the Sermon, at his usual place, vested in Amice, Alb, Girdle, Pectoral Cross, Ring, Stole, Cope, and Miter.

6. After the Sermon he goes to the Altar, and sits in the Faldstool on the Footpace for the Presentation and Challenge. For this he takes the Staff even if not his own Diocese.

7. The Bishop kneels at the same place while the Cantors sing the Litany, but rises and himself sings the special suffrage for the Ordinands, as above, kneeling again, still mitered, till the Cantors have finished.

8. After the Litany the Bishop removes his Cope and is vested with the Dalmatic and Chasuble. (In all the Pontificals the Bishop is directed to sing the Litany vested in the Dalmatic and Chasuble. But in all these rites the Litany is interpolated at some point of the Eucharist. As in the Prayer Book the Litany' precedes the Introit there seems to be no reason for changing the vestments till the' actual beginning of the Eucharistic Office.) He then begins the Eucharist in the usual manner, as above. He goes to his regular seat, not his "Chair near to the Holy Table," after the censuring at the Introit.

9. After the Subdeacon has sung the Epistle, the Faldstool is placed on the Footpace, and the Bishop leaves his seat and comes to the Altar for the Ordination of Deacons.

10. After the Deacons have been ordained the Bishop rises and returns to his regular seat for the ceremonies of the Holy Gospel, as above.

11. After he has been censed at the conclusion of the Holy Gospel, the Bishop returns to the Faldstool at the Altar for the Ordination of Priests.

12. From this point the service continues as at any Solemn Celebration.

13. The Color of the Vestments at an Ordination Eucharist is in dispute. Anciently there was no special service provided, but only a Collect, etc., to be added to those of the day occurring; consequently the color and proper anthems were those of that day. Since we have a special service, it would seem better to treat it as an office of the Holy Ghost, and so to vest the Altar, Bishop, and Ministers in Red, and to sing the Propers of Whitsunday.

In any case the Stoles, Maniples, Dalmatics, or Chasubles used by the Candidates should be white. The Stoles worn by the Priests who present the Candidates should agree in color with the Candidates' vestments, not the Bishop's. This rule applies also to the Priests who join in the Laying on of Hands at Ordination to the Priesthood.

If there are too many Candidates for it to be possible to supply all with white vestments, any color may be used. If there are several candidates, and only one Dalmatic or Chasuble with which to vest them, it is sufficient to place the vestment over the head and lower it as far as the shoulders, completely clothing only the last.

14. The Candidates and their Presenters should have seats provided for them in front of and near the Pulpit. After the Sermon they rise and go to the midst of the Sanctuary for the Presentation. The Candidates remain standing in the same place until they go to the Bishop for the actual Ordination, but the Presenters retire to their seats in the choir before the beginning of the Litany, removing their Stoles as soon as they have taken their places.

15. Deacons:

a. Candidates vested in Amice, Alb, Girdle, Maniple; they have a Stole in the left hand, and the Dalmatic folded over the left arm.

b. After the Epistle the Bishop sits in the Faldstool, mitred and with Staff in hand, for the Examination, at the end of which he gives up the Staff, but retains the Miter till the service is resumed after the last Deacon has received the New Testament.

c. After the Laying on of Hands the Bishop takes the Stole from the Deacon's hand, presents the Cross at the center for him to kiss, and lays it on his left shoulder. The Master of Ceremonies or the Deacon of the Altar arranges and fastens it. The Bishop then takes the Dalmatic from the new Deacon and vests him with it, the Ministers rendering such help as may be needed.

d. The Bishop then delivers the New Testament. Should there be but one book the Deacons must all at least touch it with both hands.

No other Instruments are delivered at the Ordering of Deacons.

e. If the Ordination is at a Plain Celebration, the new Deacon does not say the prayer "Cleanse my heart," etc., nor seek the Bishop's blessing, but merely reads the Holy Gospel aloud, while the Bishop reads it at the Altar. He stands to do this on the floor of the Sanctuary, in front of the Gospel corner of the Altar. He does not take the Book to the Bishop at the conclusion, but the Bishop kisses the Gospel in his own book at the Altar.

If the Ordination is at a Solemn Celebration, the new Deacon, accompanied and instructed by the Deacon of the Altar, goes through the regular ceremonies of the Holy Gospel. He then retires to a convenient place, and does not act as Deacon of the Altar for the rest of the service.

16. Priests

a. Candidate vested in Alb, Amice, Girdle, Maniple, Stole worn deaconwise. On the left arm the Chasuble, folded in such a manner as to be easily passed over the head. In the right hand, or attached to the Girdle on the right side, a small linen towel.

b. The Bishop proceeds with the Examination in the same manner as at the Ordering of Deacons, but rises for the Blessing with which it concludes.

c. After the period of Silent Prayer the Priests with stoles come and take their stand on either side of the Bishop. There should be at least three for each Candidate.

d. The Staff is given up and the Miter (and skullcap) removed for the *Veni Creator*. In ancient times all knelt for this hymn, turning toward the Altar. At all events the Candidates kneel.

e. The prayer "Almighty God and heavenly Father," etc., is said by the Bishop standing and facing the Candidates.

f. After this the Bishop sits, mitered, and lays both hands on the head of the first Candidate, saying the Form provided.

The Priests with stoles then come, each in turn ("severally"), and lay both hands on the new Priest's head, saying nothing. They return to their places on either side of the Bishop.

In the same way it is done for the next Candidate, till all have been ordained, after which the Priests retire to their places in Choir and remove their stoles.

g. The new Priests, kneeling in turn before the Bishop, are now vested by him, with the assistance of the Deacon of the Altar or of the Master of Ceremonies.

h. (After the vesting, a linen cloth is laid over the Bishop's knees. Each new Priest kneels in turn before him, holding the hands spread out flat, touching along the line of the little fingers. The Bishop dips his right thumb in Oil of Catechumens (This is the modern custom. In earlier times Chrism was used, which seems more consistent with the prayers used in blessing the Holy Oils.) and anoints the hands, first drawing a line from the thumb of each hand to the index finger of the other, and then anointing the whole palm. He then places the hands together, palm to palm, and wraps them around with the small linen towel. As the new Priests must receive the Instruments before their hands are unbound, it is evident that they should not be fastened tightly. The Bishop then wipes his thumb on cotton-wool or crumb of bread, or both.

i. Once more the new Priests come to kneel before the Bishop, who delivers to each the Holy Bible, the Chalice with a little wine and water in it, and the Paten, resting on top of the Chalice and having a single large host on it. If there are not enough books and chalices to give one to each new Priest, they should at least take hold of each instrument with both hands.

j. After receiving the Instruments the new Priests retire to the Credence, where they put them down (and where their hands are cleansed with lemon and crumb of bread or cotton-wool, after which water is poured over them and they are wiped with the towel with which they were bound).

k. The Bishop meanwhile proceeds with the Eucharist as usual.

1. After their hands have been cleansed the newly ordained Priests go to kneel at benches which have been placed for them before the Altar. They say all the service with the Bishop, but in a low voice and omitting any signs of the Cross or other gestures. They stay kneeling throughout, either with hands joined or holding their books. They do not come to the Altar, but are communicated kneeling in the same place.

m. The new Priests do not join with the Bishop in giving the Blessing, but they do in the recitation of the Last Gospel.

CONFIRMATION

Public:

1 SIX candles lighted on the Altar, also flowers, etc.

2. Bishop vested in Rochet, Pectoral Cross, Ring, Stole (white), Cope, Miter, Staff if in his own Diocese. Or he may use the Alb, Amice, and Girdle instead of the Rochet.

3. He may have his usual assistants, but should at least have a Chaplain and two Cope-men, and the Clerks of Miter, Staff, and Book. If possible there should be another Priest in attendance, but the duties of both Chaplain and second Priest may be performed by the Pastor of the church where the service is being held.

4. The Bishop goes first to the Throne or Faldstool for whatever preliminary service is held. At the beginning of the Confirmation service he goes to the Altar, where the acolytes have prepared a seat for him in the center of the Foot-pace, facing the people.

5. When the Bishop is seated at the Altar the Candidates are brought into the Chancel. The males should be placed on the Epistle side, females on the Gospel side. Unmarried women and girls should be in white, with a veil somewhat shorter than a bride's; married women in any other color, with a small cap of white linen or similar material.

6. From the beginning of the service till after the questions to the Candidates the Bishop remains sitting, wearing the Miter (and grasping the Staff in his left hand).

7. The Miter and Staff are given up, and the Bishop says the Prayers standing, facing the Candidates. After the Prayers he sits, receives the Miter, and proceeds to the Laying on of Hands, which is done in the following manner:

Either:

8. (a) The Candidates kneel in pairs before the Bishop, who rests both his hands on the head of each in such manner that his right thumb will be free to sign a cross on the Candidate's forehead. If the number is large the Bishop may say the words, "Defend, O Lord," etc., once over each pair, but there is no excuse for laying one hand on each head. The Pastor of the parish should pronounce the Christian name of each Candidate as he kneels before the Bishop.

9. (a) After all have been confirmed the Bishop's Chaplain or someone specially appointed for that purpose brings the bason, ewer, and towel. The Bishop removes his Ring, hands it to the Chaplain, and his hands are washed as at the Offertory, after which the Chaplain replaces the Bishop's Ring.

Or:

8. (b) The Candidates kneel in pairs before the Bishop, who dips his right thumb in the Chrism, held by his Chaplain, and with the fingers of both hands resting on the head, signs the Cross on the forehead of each with the right thumb. He then taps each lightly on the left cheek with the extended fore and index-fingers of the right hand.

The second Priest then wipes the Chrism from the forehead of each with cotton-wool.

9. (b) After all have been confirmed, the Bishop cleanses his thumb with lemon, crumb of bread, or cotton-wool, and washes and dries his hands. The water, and the ashes of the cotton-wool and lemon, etc., should be thrown down the Piscina after the service.

10. The chair is now taken away from before the Altar, and the Bishop stands, without Miter, for the closing prayers. Both are said facing the Altar.

11. The Bishop takes the Miter (and Staff) for the Blessing. If this is given as a blessing to the newly Confirmed, and the Sermon or other ceremonies are to follow, it is said in the speaking voice, but with the usual three Crosses. If it is the final blessing of the Service, it is sung by the Bishop, as always in solemn Episcopal blessings.

12. The pieces of cotton, bread, or lemon used to wipe off the Holy Chrism, should be burned after the service.

Private:

A Bishop may confirm privately, in his own Diocese, at any time and place he may see fit, vested in Rochet, Stole, and Miter .

THE BISHOP PRESENT, NOT OFFICIATING IN HIS OWN DIOCESE

A. THE Bishop may assist at any service, wearing the Rochet, Ring, Pectoral Cross, Mozetta, and Biretta. This is a sign that he wishes the usual Episcopal honors omitted. He may sit either in the Throne or chief seat in Choir.

1. The Ministers bow to the Bishop at their first approach to the Altar, and at their final departure, but at no other times.

2. The Holy Gospel is kissed by the Bishop, not the Celebrant, the book being brought to him after the Gospel, even at a Plain Celebration.

If several Bishops are present, nobody kisses the Gospel.

3. The Celebrant awaits the Bishop's permission, given by a slight bow, before pronouncing the Absolution or Blessing.

4. The Bishop is attended only by one or two Chaplains, in surplice.

5. If incense is offered, the Bishop is censed only at the Offertory. The Celebrant at all times receives only two double swings, and at the Offertory is censed after the Bishop. The Bishop receives three double swings. He does not bless the incense, the water, nor the Deacon and Subdeacon.

6. Other than as above, no notice is taken of the Bishop's presence.

B. At a Choral Service, the Bishop may assist at the Throne, vested in Cope and Miter, and with the Pastoral Staff. In this case he should wear a Stole, and should have the same attendants as he would when singing the service himself, but the Assistant Priest should not wear a Cope. The Bishop is censed by the Assistant Priest at all times, after the Deacon has censed the Celebrant.

1. The Bishop wears the Miter at Entrance, whenever he sits down, at the Absolution, the Blessing (unless the ablutions have not yet been taken) at Departure.

2. He takes the Staff at Entrance, during the Holy Gospel (*Magnificat*, or *Benedictus*, at a Solemn Choir Office), Absolution, Blessing, Departure.

3. He blesses the incense and puts it into the censer at all times except at the Elevation. The Subdeacon and Deacon come to him for the blessing at the Epistle and Gospel. At the Offertory the Subdeacon, on the Foot-pace, holds the Water Cruet toward the Bishop for a blessing before pouring water into the Chalice.

4. The Absolution and Blessing are pronounced by the Bishop from the Throne or Altar as he may choose.

5. The Bishop stands before the Altar for the Preparations, which he leads instead of the Celebrant. He stands at the Throne for the *Kyrie*, Collects, Gospel (when sung by the Deacon), Creed, Preface, Post-Communions.

At Evensong or Matins he stands for the Introductory Prayers, Magnificat, Nunc Dimittis (Venite, Te Deum, Benedictus), Collects.

6. The Bishop sits while the Choir sings the Kyrie, Creed, etc. He sits from the end of the Collects till the Deacon (or Celebrant) announces the Holy Gospel, from the time he has recited the Creed till the Preface, from the Celebrant's Communion to the Post-Communions.

At Evensong or Matins he sits for the Psalms, lessons, and the Prayers following the Collects, if they are said.

7. At the beginning of the Canon the Bishop, with Miter and Staff, goes to a kneeling-desk (or the Faldstool), placed before the center of the Altar, where he kneels, bareheaded, during the Elevation. He returns, mitred and with Staff, to the Throne, and there stands without Miter, Staff, or Skullcap, till the Ablutions.

8. If the Bishop preaches, he may lay aside Miter and Cope and go to the Pulpit, or he may preach, fully vested and with the Staff, seated on the Faldstool set before the midst of the Altar.

NOT IN HIS OWN DIOCESE

A. A Visiting, Suffragan, or Coadjutor Bishop, if dressed in Rochet and Chimere or Mantelletta, occupies the chief seat in Choir.

1. The Ministers bow to him when they enter the Sanctuary before the service, and when they depart at the end, but at no other time. He returns the bow instead of blessing them.

2. He is censured only at the Offertory (*Magnificat, Benedictus*), after the Celebrant, but with three double swings.

3. Otherwise everything is done exactly as if he were not present.

B. If he is vested in Cope and Miter, the Bishop does not use the Staff, nor have any attendants except two cope-men in surplices, and the clerks of Miter and Book.

If the Diocesan has invited him to use the Throne he proceeds as would the Diocesan, see above, but without Staff, and with the Assistant Deacons and Priest vested only in surplices.

The custom of having Extern Bishops and Assistant Bishops, although not invited to the Throne, assist in Cope and Miter, is not strictly correct, but has become too firmly established to be done away. The use of the Faldstool on the Epistle side would then be correct, but as that is very inconvenient, it has become customary to use a seat, not raised from the floor, on the Gospel side of the Sanctuary. In this case the service should, properly, be the same as if the Bishop were in the chief seat in Choir, but it has become customary for him to bless incense, and to kneel before the midst of the Altar (but without any desk) at the Consecration.

PROCESSION

WHEN the Bishop presides at a Solemn Procession, the Versicle, "Let us go forth in peace," is sung by the senior Assistant Deacon instead of the Deacon of the Altar, but by the latter if there are no Assistant Deacons. The order of the Procession is as follows:

Acolyte Banner Acolyte
 Members of Confraternities
 (Two and two)
 Incense
 Server Cross Server
 (Candles lighted)
 Choristers
 (Two and two)
 Clergy
 (Two and two, Seniors last)
 2nd Master of Ceremonies
 Subdeacon Celebrant Deacon
 (in Cope)
 1st Master of Ceremonies Assistant Priest
 Asst. Deacon Bishop Asst. Deacon
 Clerks of Book, Miter, Staff, Candle
 Lay Dignitaries
 (Two and two, Seniors first)
 Lay Persons
 (Not members of Confraternities)
 (Two and two)

Other Bishops, if in Cope and Miter, precede the Sacred Ministers (Seniors last). Bishops in choir-habit follow the Bishop's Chaplains (Seniors first).

Chaplains walk behind their Bishops, except that the Clerk of the Staff, if the Bishop does not carry it himself, walks immediately before the Bishop, holding the Staff before him, with both hands.

EPISCOPAL CHOIR-HABIT

SOME of the elements of a Bishop's choir-habit are retained when in vestments. The notes below are extended to cover the use of each ornament under all circumstances.

1. The Cassock should be purple for full-dress, festivals, Sundays. It should be black with purple facings and buttons for informal dress, week-day services, Sundays in Lent, the Office of the Dead.

2. The Mozetta is a short cape, reaching to the elbows and provided with a small ornamental hood. Its color should be that of the cassock with which it is worn. In his own jurisdiction the Diocesan wears the Mozetta over his rochet, but removes it before assuming a stole or cope. Apart from service time, if the cassock is worn without the rochet, the Mozetta may be used even though the Bishop is not in his own jurisdiction.

3. The Rochet, somewhat like a surplice but scantier and with tight sleeves, is really an article of dress, but has come to be in practice the Episcopal equivalent of the surplice. To wear it not covered by a cope or chimere is a symbol of jurisdiction.

4. The Chimere or Mantelletta is a sleeveless cape with armholes. It should be a little longer than the rochet, and its color should match the cassock with which it is worn. It should be worn over the rochet when the Bishop is not in his own jurisdiction, or is in the presence of a superior. The chimere should always be removed when the Bishop wears a cope, and no stole should be worn with it. (Many of our Bishops wear over the mantelletta a tippet or scarf, and one even sees these scarfs made of purple and elaborately embroidered. They are not absolutely incorrect, but as they simply signify that the wearer is an ordained man they seem rather pointless. They should never be ornamented, nor of any other color than black, except that dignitaries above the grade of Canon may use gray fur.)

5. The Pectoral Cross should be worn with all types of costume. Its cord or chain should be provided with some device for shortening, to make sure the Cross does not hang below the breast. With street-dress it should be worn over the waistcoat or apron-cassock, under the coat; with choir-habit it is the last ornament to be put on, being worn above every garment (except the scarf); with vestments the Cross should be put on over the alb immediately after the girdle and before the stole, remaining under the dalmatic or chasuble.

6. The Episcopal Ring should be worn with all types of costume, on the ring-finger of the right hand.

7. A Bishop's Biretta should match the color of the cassock with which it is worn. It should be lined with green silk.

EPISCOPAL VESTMENTS

WITH the exception of the Miter, Staff, Stole, and Dalmatic, the vestments used by Bishops do not differ from those of Priests.

1. The Stole is never crossed over a Bishop's breast, as he is already wearing a cross there, the Pectoral Cross having been assumed after the Alb.

A Stole should never be worn over the Mozetta or Chimere, and a fortiori not under them. If the Bishop is in his own jurisdiction and has occasion to use a stole, he simply removes the mozetta. Out of his own jurisdiction, the only occasion for a stole without the other vestments would be for preaching, when it is not necessary.

2. The Dalmatic, of same color as the rest of the vestments, should never be worn under a cope, and only under the chasuble when the Bishop is ordaining, or is the Celebrant at a Solemn Eucharist.

3. The Miter should be worn whenever the Bishop is vested in cope or chasuble (but not at a Plain Celebration unless he is ordaining). It should be used, without the cope, for private Confirmations.

Its use has been explained above, but it is governed by the following general principles: **WORN**, when walking, sitting, blessing, absolving, admonishing.

REMOVED, when praying, censing the Altar, for Gospel and for Gospel Canticles.

The Miter used with violet or black vestments should be made of white linen, without ornament. At other times it should be cloth of gold, and may be ornamented. At solemn functions it may be of some costly white material, and highly ornamented.

4. The Pastoral Staff should be carried in the Bishop's left hand, and used as a walking-stick. It is not an episcopal substitute for a standard or mace, though it may be carried before a Bishop who is too old or feeble to carry it himself, or whose hands are otherwise occupied, as in the processions on Candlemas or Palm Sunday. It is held in the left hand at blessings, absolutions, or admonitions. During the Holy Gospel, or the *Magnificat* or *Benedictus*, the Bishop stands leaning upon the Staff, held with both hands. The crook always should be turned away from the Bishop.

Out of his own jurisdiction a Bishop should use the Staff only at Ordinations, and with the crook turned toward himself.

THE SYMBOLS OF JURISDICTION

IN the choir-habit jurisdiction is signified by the Rochet, for this reason the Ordinary in choir wears simply the mozetta or shoulder-cape over his rochet, permitting most of the garment to show. A visiting or assistant Bishop, for the same reason, wears the mantelletta or chimere, permitting only the sleeves of the rochet and a little of its front ,to show.

In vestments the principal symbol of jurisdiction is the Pastoral Staff.

Jurisdiction is also indicated by the use of the Throne, the Deacons of Honor, and the seventh candle placed behind the Altar-cross at Solemn Eucharists and at Ordinations.

THE BLESSING OF THE OIL OF THE SICK ON MAUNDY THURSDAY

THE original intention was to discuss nothing in this book except services in the Book of Common Prayer. However, the provision of a form for the Anointing of the Sick on p. 320 of the new Prayer Book requires some mention of the Blessing of the Oils. If any Bishop desires to bless the Chrism and the Oil of Catechumens he will find a suitable form for this purpose in Litdedale and Vaux's Priest's Prayer Book. It is to be noted that the compilers of that book misread the word "table" in the ancient rubrics. The oils should all be blessed at the table mentioned below, not at the "Holy Table" or Altar.

BLESSING OIL OF THE SICK

1. Before the service a table should be prepared in the midst of the Sanctuary, covered with a white linen cloth, and having on it a cross and two candles. On this should be placed the Oil for the Sick, in a suitable vessel covered with a violet cloth (the oil for the Chrism, covered with a white cloth; the Oil of Catechumens, covered with a green cloth; a small vessel of Balsam for the Chrism, a Paten and Spatula for mixing the oil and balsam) ; and a copy of the service to be used in blessing the Oils. The Faldstool, or a chair, should be placed behind this table, so that the Bishop may sit facing the Altar.

2. The Bishop celebrates the Holy Eucharist in the usual manner until the end of the Prayer for the Church (This is the time of blessing the Oils in at least two American dioceses. According to ancient usage the Oil of the Sick is blessed during the Canon, immediately before the word, "by whom and with whom," etc.; the Chrism, immediately after the Communion; and the Oil of Catechumens, immediately after the Chrism. The Bishop then goes to the Altar to sing the Post-communion and Blessing.). He then takes the Miter and Staff and comes down to the Table, where he sits, facing the Altar.

3. The Archdeacon, or the senior Priest present, removes the cover from the vessel containing the Oil for the Sick, saying:

Reverend Father in God, the Oil for the Sick.

(The Miter is removed, and the Bishop rises, saying):

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Send, O Lord, we beseech thee, thy Holy Ghost the Comforter from Heaven upon this creature of oil, which thou hast vouchsafed to bring forth from the substance of the olive tree, for the strength and refreshment of soul and body; that by thy holy benediction whosoever is anointed therewith may receive a heavenly remedy for the banishment of all pain, all weakness and all sickness both of soul and body; and' grant that it may be thy perfect Chrism, blessed for us by thee and abiding in our hearts for evermore. In the Name of our Lord Jesus Christ. *Amen.*

4. After the Bishop has finished blessing the Oils he sits, the Miter is put on, and the bason, towel, and water are brought from the Credence. After he has washed his fingers he takes the Staff and returns to the Altar, where he resumes the Eucharist at the point where it was interrupted.

The vessels containing the Holy Oils are reverently carried to the Sacristy. After service they are deposited in the place in the Cathedral appointed for their keeping, and dispensed to the parochial clergy as they apply for them. Whatever remains of last year's supply should be burned in the Sanctuary Lamps.