

Chapter 2: The Ministers and their Vestments

"...exercising a public role in the church's worship involves standing in the furnace of divine action which unites earth and heaven. If we can't see that this is a dangerous place, we have missed something essential."

Rowan Williams^{iv}

Various Liturgical Ministries

In common usage, the principal meaning of the term "minister" is a person ordained to a holy function in the Church. Like the word "saint," minister can have a more general meaning and a more specific meaning. The broader meaning of the term came to prominence in the 20th century, as an attempt to reduce certain forms of clericalism that were one mark of the liturgical movement. The participation of the whole Body was certainly a major theme of the Liturgical Movement of the 20th century, most especially the Constitution on the Sacred Liturgy, *Sacrosanctum concilium* at the Second Vatican Council.

Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work (SC 14).

The Catechism in the BCP defines "the ministers of the church as "lay persons, bishops, priests, and deacons." Corresponding to this, "Concerning the Service of the Church" refers to these four categories as constitutive of "their respective" orders (13). The designation of the laity as an "order" is relatively new, since the term generally referred to those who had been ordained and were thus "in orders." This tension is seen in the Preface to the Ordination Rites, which speaks of the threefold ministry (using that phrase) in this way: "The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church" (510). The designation of the laity as an "order" is best understood when thinking of the general meaning of the term "minister," just as all Christians are "saints" in common NT usage. "In all services, the entire Christian assembly participates in such a way that the members of each order within the Church, lay persons, bishops, priests, and deacons, fulfill the functions proper to their respective orders, as set forth in the rubrical directions for each service" (13).

Lay Persons

"The ministry of lay persons" is defined by the Catechism in this way: "to represent Christ and his Church; to bear witness to him wherever they may be and, according to the gifts given them,

to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church" (855). The BCP now directs many places where the laity are to have an active participation in the liturgy in places where before they did not:

- Opening acclamations (new to the 1979 BCP)
- Verbal responses after the reading of Scripture
- Verbal responses in the Prayers of the People, including at baptism, confirmation, and ordinations
- The presentation of the bread and wine at the Offertory (333, 361)
- Memorial acclamations in all the Rite II eucharistic prayers
- Lord's Prayer, the Prayer of Humble Access, and the Postcommunion are now said in unison with the priest
- The introduction of a dismissal with a response by the people
- The baptismal liturgy now includes the congregation's renewal of their baptism through the verbalization of the baptismal covenant (303-5), as well as a verbal welcome of the newly baptized (308)

The BCP indicates that lay persons "do not exercise a presiding function," which is of the essence of the ministry of bishops and priests (13). Along with Deacons, lay persons "may officiate at the Liturgy of the Word, whether in the form provided in the Daily Offices, or (when a bishop or priest is not present) in the form appointed at the Eucharist" (13).⁵ The BCP indicates elsewhere that lay persons do not officiate at the Liturgy of the Word in the context of the Eucharist, but only when there is both "no communion" and when there is no Deacon or Priest (406-7). In its description of how the Sacrament is to be distributed when the Eucharist is celebrated, the BCP provides this further direction: "In the absence of sufficient deacons and priests, lay persons licensed by the bishop according to the canon may administer the Chalice" (406). The assumption is that handling and distribution of the Sacrament is part of the *esse* of ordination and that it is thus not fitting for lay persons to distribute the sacrament or undertake ablutions (cleansing of the eucharistic vessels) when there are clerics present and able to assist.

There are a number of specific roles that laypersons can and should take in the public liturgy of the Church.

Lector: In both the Offices and the Eucharist, "[l]ay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel," though a it is not necessary for a cleric to read the Gospel at the Offices (36, 322, 354). If the lector does not have any other function in the liturgy, the person can come from their seat in the congregation to read. The act of walking to the lectern is not a liturgical or ritual action and thus should not take place after the preceding action while everyone

⁵ An unfortunate confusion in the BCP is that it collapses the distinction between the Liturgy of the Word in the Eucharist and the Daily Offices. Fr. John-Julian writes, "Just as the Holy Eucharist is primarily an ACTION, so the Divine Office is a primarily a READING" (Julian 65). The function of the readings in the Eucharist is to direct the participants toward the revelation of God in the mystery of Christ, which is sacramentally entered in the celebration of the Eucharist. Thus, in the Eucharist, the readings have an end beyond themselves. The Offices, on the other hand, have a broader purpose: to pray the Scripture in order to hear the Word of God as a bright and burning light and thus to feed on that which proceeds from the mouth of God (Deut 8:3; Matt 4:4; Luke 4:4)

watches them come forward. Instead, the lector should be ready to read as soon as the previous action is completed.

The only regular exception to the rule that one need not be ordained or vested to read a lesson is at a Solemn High Mass, when the three Sacred Ministers are vested in solemn vestments and function in the roles as described in the extraordinary form/Ritual Notes approach. In this case, the Subdeacon chants (or reads) the Epistle, either from the lectern or (from “a book...of appropriate size and dignity” [406]) at the center of the steps into the chancel or at the bottom of the steps to the altar.⁶ If three lessons are used, and a lay person from the congregation reads the first lessons, it would not be inappropriate for a vested priest who is assisting (not the Celebrant) to chant or read the second lesson.

It is common for the lector of the first lesson at the Eucharist to lead the Psalm (Galley page), if it is to be read. However, it is preferable if the Psalm can be led by a different person, possibly the Celebrant or Deacon. As the psalms are not lessons that are “read” or proclaimed, it is more fitting that they not be led from the lectern or ambo, which is a place from which the Scriptures are proclaimed at the Gospel preached.

Lectors should receive appropriate training and should be given constructive feedback when necessary. Poorly read lessons inhibit the full, active, and conscious participation of the congregation in worship. It has been suggested that a good indication of whether a person is a good candidate for lecturing is if they can distinguish between the pronunciation of the words “prophesy” and “prophecy” (these two words appear multiple times in the seventh Easter Vigil lesson, Ezekiel 36:24-28).

Lay Eucharistic Ministers: Galley is quite right that this is not a necessary role but a pastoral concession when necessary. The administration of the Sacrament is clearly one of the roles for which the Church ordains persons. By extension, ablutions should be done by clerics unless they are somehow unable to do so because of practical constraints. The practice of the Celebrant having no part in the Ablutions is not to be desired and can give the impressions that such practical tasks are below them. Ablutions concern the Sacraments and it is fitting for the Priest or Deacon to assist in this task that is proper to his ministerial role. One must be licensed by the bishop to serve as a lay eucharistic minister (408).

Out of respect for “the dignity of that holy Sacrament” (316) and the nature of Eucharistic worship, such lay persons are fittingly vested. If clergy vest for the liturgy, those who handle and administer the Sacrament should also.

Acolytes: The following roles can be taken by lay persons and do not require the licensing of the bishop:

- Torchbearers: carry the candles for the processions in and out, and at the Gospel procession;

⁶ The chant tone for the Epistle is described and noted on page ___ of the Musical Appendix to *The Altar Book* and on pages 13-14 of *Music for Ministers and Congregations* (Church Publishing 1978).

- Crucifer: carry the cross for the processions in and out; in spite of common practice, the cross should not be used in the Gospel procession as the Gospel Book is the central symbol of the revelation of the Mystery of Christ (the crucifer, if a licensed chalice bearer, may wear a girded alb and a tunic—if the person is ordained, they do not wear a maniple or stole);
- Hold the Altar Book for the Celebrant, and/or the Gospel book for the Deacon; if there is no Subdeacon, an acolyte may carry the Gospel book back (to the Celebrant to be kissed, and) to the Altar after the Gospel is proclaimed;
- Assist the clergy in preparing the Altar for the Eucharist (bring items to and from the credence table)
- If licensed, acolytes may also assist in the distribution of the consecrated Wine if there are not sufficient ordained persons.

The prayer book states that a lay person “may lead the Prayers of the People” (322, 354).⁷ Since leading the prayers is one of the most ancient roles of the Deacon, a deacon should not be deprived of this service when present. If an assisting priest is involved, it is appropriate that they lead the prayers. While the BCP indicates that Prayer for the Whole State of Christ’s Church (the form printed in Rite I) can be led by a deacon, it was composed to be prayed by a priest, and much of the form goes back to the 1549 BCP. The prayer can be likened to a collect or other formal oration, which is most fittingly prayed by a bishop or priest. The oldest known form of the Prayers of the People is preserved on Good Friday in what the BCP calls the Solemn Collects (277-280), whose structure is this: the deacon bids the people to prayer; silence is kept (kneeling); then the Celebrant “collects” the people’s prayers with a fitting collect. The Rite I form of the Prayers is more like a collect than either a litany or biddings and thus is most fittingly prayed by the Celebrant.

Vesting of Lay Persons: Unless a lector is functioning in another liturgical role described above, they need not be vested (and should not be, if sitting in the congregation). If serving in another role, it is most appropriate that they be vested in cassock (without band cincture) and surplice. As described later in this chapter, they may also wear cassock, amice, and girded alb (the crucifer may wear a tunic), or a girded cassock-alb.

Bishops

The role of the bishops as the church pastor and liturgical minister of the local church (defined as the diocese) is given new prominence in the 1979 BCP. The Catechism defines the bishop’s ministry (reflecting the ordination liturgy) in this way: “The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ’s name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ’s ministry.” Thus, the bishop is the celebrant and chief minister in every public liturgy at which they are present. The priest or presbyter is the bishop’s emissary and authoritative representative within the congregations of the diocese and are thus the celebrant and chief minister in every public liturgy at which the bishop is not present.

⁷ The Title “Prayers of the People” can be misleading and lead one to conclude that they are to be the prayers led *by* the people, rather than the prayers that are concerned with the needs *of* the people.

Only in the 20th century at the Second Vatican Council did the Catholic Church provide some clarity to a long-ranging debate about the relationship of bishops to priests. Did bishop's simply have jurisdiction which priests do not have or is there are more fundamental distinction?

And the Sacred Council teaches that by Episcopal consecration the fullness of the sacrament of Orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry. But Episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from the tradition, which is expressed especially in liturgical rites and in the practice of both the Church of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred, and the sacred character so impressed, that bishops in an eminent and visible way sustain the roles of Christ Himself as Teacher, Shepherd and High Priest, and that they act in His person. Therefore it pertains to the bishops to admit newly elected members into the Episcopal body by means of the sacrament of Orders. (*Lumen Gentium* 21.2).

It is difficult to see how the BCP contradicts this in any way.

In addition to having the prerogative to officiate, preach, and celebrate any rite at which they are present (baptism, the Eucharist, Marriage, and Burial), there are also a number of liturgical actions that are exclusive to bishops according to the BCP:

- Set forth “special devotions taken from this Book, or from Holy Scripture” “when the needs of the congregation so require” (13). Similarly, only “the bishop may set forth such forms” that are fitting “for special days of fasting or thanksgiving, appointed by civil or Church authority, and for other special occasions for which no service or prayer has been provided” in the BCP (13).
- Authorize “a deacon to distribute Holy Communion to the congregation from the reserved sacrament” (13-14; 408-09).⁸
- Authorize the commemoration of a “special occasion” (which would include major feasts) that is not a Principle feast or Holy Name, the Presentation, or the Transfiguration (all which have Sunday precedence on a Sunday (16)
- Conclude any of the Offices with a blessing (36, 74, 108, 114,).
- Consecrate chrism (298, 307).
- Lay on hands and administer Confirmation, Reception, or Reaffirmation of Baptismal Vows (312-314; 412-19).
- Authorize intinction, that is, the means of communing with both elements simultaneously (407-08).
- Authorize and license lay people to distribute the Sacrament when there are not enough ordained persons (408).
- Preside from a chair (524, 536).

⁸ The location of the rubric on Good Friday before the instructions for “where Holy Communion is to be administered from the reserved Sacrament” (282) would indicate that such administration is reserved to bishops and priests, but that a bishop could authorize a distribution according to the rubrics on 408-09.

- Lay hands on a Deacon at Ordination (545)
- Authorize a deacon to officiate at public Baptism, but only “when the services of a priest cannot be obtained” (284)
- “When a bishop is present, or on other occasions for sufficient reason, the Collect (page 203 or 254) and one or more of the Lessons provided for use at Baptism (page 928) may be substituted for the Proper of the Day” (312).
- Lay on hands with the intention of administering Confirmation (412)

The BCP directs that when present the Bishop always does the following:

- Preside at Baptisms and Confirmations, including at the Eucharist (284, 298, 310)
- Preaches at the Easter Vigil (284)
- Preside at the ordination of bishops, priests, and deacons (511)
- Preside at the Consecration of a Church (566); this includes the blessing of any of the chief items within a church: font, lectern, pulpit, altar,

There are times when a bishop is present for a liturgical rite but chooses not to preside and/preach. This is sometimes referred to in older Western books as “Mass in the Presence of a Prelate.” The BCP imagines this as a possibility and indicates that even when not officiating, a bishop may vest and sit in a place of prominence (the cathedra, if in a cathedral) and assume the following liturgical functions:

- Give absolution (269, 321, 332, 353, 360)
- Give the final blessing (339, 360, 483, 500)
- Give a nuptial blessing (422)
- By extension, the bishop may also bless the Deacon before Gospel Kiss the Gospel book after its proclamation

Priests

The Catechism states that the ministry of a priest or presbyter “is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God” (856). “The leader of worship in a Christian assembly is normally a bishop or priest.” Thus, in the absence of a Bishop, a priest normally at all the services in the BCP, except the Divine Office. The 1979 BCP presumes the Officiant of the Offices to be equally a lay or ordained person, which is in contrast to earlier BCPs, which assumed that a lay person would only officiate in the absence of a cleric.

Particularly when it comes to the liturgy, role of bishops and priests is to preside, to rule, and to govern. As such, there are particular liturgical actions reserved to these two orders of ministry. The actions reserved are sometimes abbreviated as the ABCs: Absolve, Bless, Communion.

Absolution: Daily Office⁹ (42, 63, 80, 117), Eucharist (269, 321, 332, 353, 360), Reconciliation of the Penitent (446, 448, 451), and Ministration to the Sick (455).

⁹ The “absolution” in Compline is not in the declarative form but in the subjunctive (“*May* the Almighty God grant us forgiveness of all our sins...”), in the form of a request, and thus is not reserved to bishops or priests (117).

Blessing: The witness of the 1979 BCP on this point is decidedly mixed. There are a number of prayers that are often called “blessings” in the 1979 BCP despite the fact that they do not contain and verbs of blessing or consecration, but rather dedication. The prayer over the ashes on Ash Wednesday (265) merely asks that they “be to us a sign of our mortality and penitence.” The prayer over the palms on Palm Sunday is actually identified in the rubrics as a blessing (271) and is much more elaborate than the prayer for ashes: it begins with the salutation and “Let us give thanks to the Lord our God,” which is only used in the Eucharistic prayers and the blessing of baptismal water. Nonetheless, it also lacks any blessing verbs (“let these branches be for us signs of his victory...”). The blessing of the new fire at the opening of the Easter Vigil actually contains a verb of blessing (“sanctify this new fire”; 285) as does the Thanksgiving over the Water at Baptism (“Now sanctify this water, we prayer you, by the power of the Holy Spirit...”; 307). But in all of these cases, in the absence of a bishop or priest, these prayers may be said by a deacon or lay reader (in the case of ashes and palms; see 269 and 272) or by a deacon (in the case of the vigil and Baptism); see 284 and 312).

The blessings actually reserved to bishops and priests are only the following:

- Marriage: “A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the Holy Eucharist” (422).
- Oil of the Sick (455, 456). In the West, the blessing of all holy oils (oil of catechumens [exorcism] and chrism) are reserved to the bishop and are normally blessed at the early Mass on Maundy Thursday. The BCP only speaks of one other oil, Chrism, whose blessing is reserved to the bishop (298, 307; BOOS13 330-31). The new 2018 BOOS introduced new instructions about holy oils.¹⁰
- The Consecration of a Grave (487, 503): The BCP is vague on whether a deacon or lay reader may bless a grave. The rubrics in both instances speak only of “the Priest.” However, the introduction to both Burial rites contains this rubric: “When the services of a priest cannot be obtained, a deacon or lay reader may preside at the service” (468, 490) and no portions of the liturgy are listed as except.

¹⁰ Concerning Holy Oils

The Church uses two kinds of oil in its ministry: Chrism and Oil of the Sick. Chrism is used at the consignation after the administration of water in Holy Baptism, evoking the royal priesthood of Jesus Christ in which all the baptized share. Oil of the Sick is used in the Ministration to the Sick and in the Public Service of Healing, recalling James 5:14 and the practice of the early church. The two oils are separate and distinct.

Chrism is consecrated by a Bishop in the rite of Holy Baptism. There is also provision, at page 310 in this volume, for the consecration of Chrism when there are no candidates for baptism, for example, at Confirmation or at some other time, including a diocesan assembly during Holy Week, which has become the custom in some places.

Oil of the Sick is blessed by a Priest, using the form in The Ministration to the Sick in the Book of Common Prayer, which may be inserted into the Public Service of Healing. After it is blessed, the oil may be used on subsequent occasions. It is not appropriate for Oil of the Sick to be blessed by the Bishop alongside Chrism, as this confuses the understanding of the two oils.

The setting aside of oil for the anointing of catechumens is not envisioned in the rites of this Church. (BOOS18 193).

- Holy Water: The blessing of Holy Water has always been limited to bishops and priests, though not Anglican BCPs have provided rites for the blessing of Holy Water beyond that which is provided in the baptismal liturgy. The new BOOS speaks of Holy Water for the first time: “It is preferred that the baptismal font be left uncovered, for those who wish to dip their hands in the font in recollection of their baptisms. ... When the architecture of a church building is such that a font is not present at the entrance, it is the custom in some places to have a small vessel or stoup of water available for the same purpose.” The prayer that is provided is simply an edited form of the Thanksgiving over the Water, removing the sentence, “Therefore in joyful obedience to your Son...” and replacing the last two sentences with, “Now bless this water, we pray you, that it may be a sign to us of our Baptism, in the name of the Father, and of the Son, and of the Holy Spirit. Amen” (BOOS18 192).

Communion (the Holy Eucharist): the rubrics are extremely clear throughout both rites that only a bishop or priest is to preside and that the express permission of the bishop is required in order for “a deacon to distribute Holy Communion to the congregation from the reserved sacrament” (13-14; 408-09).

There are a few additional actions that are reserved to bishops and priests and which do not fit neatly into any of these categories.

- Break the consecrated Bread at the Eucharist (408-09).
- Lay hands on a sick person within the Ministration of the Sick (455-56; for more on this, see Chapter 22).

Deacons

The Catechism says that “the ministry of a Deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments” (856). “Concerning the Service of the Church” adds this additional instruction: “Deacons by virtue of their order do not exercise a presiding function; but, like lay persons, may officiate at the Liturgy of the Word, whether in the form provided in the Daily Offices, or (when a bishop or priest is not present) in the form appointed at the Eucharist. Under exceptional circumstances, when the services of a priest cannot be obtained, the bishop may, at discretion, authorize a deacon to preside at other rites also, subject to the limitations described in the directions for each service” (13-14). Those other rites are:

- Proper Liturgies for Special Days (Ash Wednesday, 269; Palm Sunday, 272; Good Friday, 282; Easter Vigil, 284);
- Baptism (312);
- Marriage (though not the nuptial blessing; 422);
- Anointing the Sick (though they may not administer the laying on of hands; 455-56);
- Burial of the Dead (468, 490);

Further, Deacons would only administer the consecrated Bread if there are not enough priests to do so (and a lay person never administers the consecrated Bread; 408).

While the 1979 BCP restores much of the traditional liturgical roles of a deacon (previous BCPs did not mention the Deacon specifically). The following are duties that are always the prerogative of the Deacon:

- Read the Gospel (322, 326, 354, 357), and thus also carry the Gospel in the opening processions.
- Bid the Confession of Sin (320, 330, 352, 360).
- “Serve at the Lord’s Table, preparing and placing on it the offerings of bread and wine” (322; 333, 354, 361).
- Receive the offerings of “money or other gifts (333, 361).
- The rubrics imply that when the Deacon is preparing the altar, they would add the water to the wine (407).¹¹
- Assist “in the ministration of the Sacrament to the people” (322, 354). In the absence of a deacon, these duties may be performed by an assisting priest (322, 354).
- Dismissal the People at the Eucharist (339, 366).

The following duties may be undertaken by the Deacon, though the BCP provides no criteria for determining when:

- Lead the Prayers of the People (322, 328, 354; the way these instructions are read, it would seem that if there is a deacon or an assisting priest, that they should lead the prayers);¹²
- Preach (543).

Other common duties of the Deacon include holding the Missal or other book for the Celebrant, and assisting the Celebrant at Baptisms, Weddings, the Proper Liturgies for Special Days, and so forth.

In the absence of a deacon, all of these roles can all be undertaken by the celebrant or by an assisting priest or priests.

Subdeacons

This term appears nowhere in the current BCP or in any historic BCPs. In the Roman Catholic Church, Subdeacon was “formerly a person in the lowest of the three Major Orders. The subdiaconate was not thought to be instituted by Christ but by the Church, and the conferring of the order was thus regarded as a sacramental rather than a true Sacrament. The earliest mention of a ‘subdeacon’ is in a letter of Pope Cornelius to Fabius of Antioch (251), while the correspondence of St. Cyprian attests the existence of subdeacons in Africa at the same time. Until the 13th century the subdiaconate was regarded as a minor, not a major, order.

¹¹ Galley suggests that the Deacon lift the chalice at the doxology of the canon (Galley 27), though the rubrics do not specify this. In fact, such an action would appear to be a presiding function which would not be appropriate for a Deacon.

¹² Note that the forms of the Prayers of the People that allow for non-deacons to lead them are either biddings to prayer (as opposed to prayer themselves; Form II) or in the form of versicle/response (Forms III and VI).

“A subdeacon was one of the three sacred ministers at High Mass, when his functions were to prepare the bread and wine and the vessels, to chant the Epistle, to present the chalice and paten at the offertory and to remove the vessels from the altar after the communion. In recent times, however, the part of the subdeacon at High Mass was generally taken by a person in deacon's or priest's orders. In the RC Church, until the office was suppressed in 1972, candidates had to be over 21 years of age and were bound to celibacy and the recitation of the Divine Office. In the Eastern Church the subdiaconate still exists as a minor order. It was given up in the C of E with the other minor orders in the 16th cent., though in recent times proposals have occasionally been made to restore it. It has been restored in certain Anglican missionary dioceses” (ODCC [page](#)).

It has become common since at least the end of the 19th century for lay persons to assume the liturgical role of the Subdeacon, which would seem to be in conflict with the history just described. RN assumes that history, but then goes on to say that, “nevertheless for a reasonable cause, clerics in minor orders are allowed to officiate in this capacity subject to certain restrictions” (RN 93). The Church of England did not retain minor orders, however, at least under that name. Licensed lay readers, however, might be considered the equivalent of minor orders, at least in some respects. The Church of England's Convocation in January 1929 decided “that, with the authorization of the bishop, diocesan lay readers could read the liturgical epistle,” which is one of the main liturgical roles of the Subdeacons, as well, “in special circumstances, [to] assist in the administration of the cup in Holy Communion” (RN 93).¹³ Hence, “by implication,” the Convocation authorized lay readers to serve in the liturgical role of the Subdeacon.

[Check Reid about this and the info on p 94 of RN]

The priest (or bishop), deacon, and Subdeacon are often referred to as a group as the (three) Sacred Ministers.

Terminology and Titles for Ministers

A brief word about terminology:

- **Cleric:** from the Greek *klērikós*, “adj. in church jargon, “of the clergy,” from *klēros*, “the clergy, what is allotted, a lot, inheritance, originally a shard used in casting lots.” Cleric is a noun that refers to one ordained person, male or female.
- **Clergy:** a plural noun referring to more than one ordained person. Thus, I am a cleric but not a clergy. Clergyperson is the more gender-neutral term.

¹³ RN goes on to say, “though it is hardly probable that catholics would avail themselves of a provision so contrary to Church tradition and liturgical principals” (RN 93-94). As strange as this sounds to contemporary ears, the BCP is very clear that lay people administering the chalice should always be considered extraordinary, and never ordinary practice: “When the celebrant is assisted by a deacon or another priest, it is customary for the celebrant to administer the consecrated Bread and the assistant the Chalice. When several deacons or priests are present, some may administer the Bread and others the Wine. In the absence of sufficient deacons and priests, lay persons licensed by the bishop according to the canon may administer the Chalice” (408). Thus, lay persons should never administer the Sacrament if there are sufficient clerics; if there are not, lay persons may only administer the Chalice.

This term often used incorrectly, usually in the singular. “Are you a priest/deacon/cleric” not “Are you (a) clergy?” “Are you a member of the clergy” would be correct.

The use of “+”. The use of the cross in the singing of one’s name is an ancient practice of bishops, and bishops alone, as a way to indicate that one’s episcopal blessing is being given. Traditionally in the West this was done in the following way: +, Christian name, Latin name of the city of their see.

+Justin Cantuar (Canterbury) +Donald Ebor (York) +Michael Dunelm (Durham)

Often, the Latin name of the see is given in English where there are no Latin versions, or simply dropped altogether. In recent years, the practice of using the cross has been taken up by priests and even by deacons (the latter incorrectly, since deacons do not give formal blessings). Priests use the + at the end of their name, rather than at the beginning, since the former is the custom for bishops only (for example, at the end of a letter, “Warmly, Matthew+”). Additional crosses are *not* added at the beginning for archbishops or popes (+++Francis is incorrect).

It has also become common for the + to be a stand-in for “the Rev” or “Fr.” If the correspondence is not formal and one does not mean to give a blessing, its use in this way is strongly discouraged. Further, to use + at a time other than the conclusion to a letter and just with one’s Christian name, as a way to indicate that someone is a priest when listing them (on a website or in a bulletin) is totally improper. Thus, the + is never used with any other style, title, or form of address that indicates that one is a bishop or priest

Wrong: The Rev. Matthew Olver+
+Bishop John Smith
Fr. Brown+
Right: The Rev. Matthew Olver
+Justin Cantuar
+Justin

Style: A style is a form of address that is used in formal settings but not when addressing the individual. A style is often preceded by a definitely article or a pronoun. “The Honorable” is the proper style for a judge or a member of Congress; the pope is traditionally styled “His Holiness.” In neither case would one address the person using the style: the Judge is addressed as Your Honor or Judge Smith; the pope is addressed as Your Holiness or Pope Francis. Deacons and Priests are styled “The Reverend,” often shortened as “The Rev.” or “The Rev’d” (in England). Priests are addressed as Fr. Smith, Mother Brown, Mr. Smith, or simply “Father” or “Mother.” IN order to distinguish, deacons often clergy as The Rev. Deacon John Smith or simply Deacon Jane Smith. Priest may also add Father/Mother to clarify: the Rev. Father John Smith or the Rev’d Mother Jane Brown.

An interesting development occurred in the United States. The style “the Reverend” morphed into a form of address for traditions that did not have a form of address such that “the Reverend” became “Reverend Smith.” This is not fitting for Anglican, Catholic, or Orthodox members of the clergy.

Ordained women have different opinions on how to approach this. Some prefer “mother” as a salutation, though others suggest that it is not appropriate since that salutation is already in use for the Mother Superior of a convent (think *The Sound of Music*; they had lots of special privileges in the medieval Catholic West, by the way: giving blessings, carrying croziers, and in some places even wearing a mitre!). Thus, some go with “Reverend;” some “Pastor.” I had a friend in seminary who told me she would go by “Father”!

Below is a summary of the most commonly used styles and salutations in the Anglican and Catholic worlds. In all of these examples, “Rev.” can always be expanded to “Reverend;” “Rt.” to “Right;” “Hon.” to “Honorable”

	Style (outside of an envelope)	Salutation (Dear...) (third person reference)	Verbal address
Monk or religious (not ordained)	John Smith, O.S.B. John Smith, O.Cist. Jane Brown, O.S.B. Jane Brown, O.P. ¹⁴	Dear Brother Smith Dear Sister Brown	Brother Smith Sister Brown
Monk or religious (deacon)	The Rev. Brother John Smith, O.S.B. The Rev. Brother John Smith, O.Cist. The Rev. Sister Jane Brown, O.S.B. The Rev. Sister Jane Brown, O.P.	Dear Brother Smith Dear Sister Brown	Brother Smith Sister Brown
Monk or religious (priest)	The Rev. John Smith, O.S.B. The Rev. John Smith, O.Cist. The Rev. Jane Brown, O.S.B. The Rev. Jane Brown, O.P.	Dear Brother Smith Dear Sister Brown	Brother Smith Sister Brown
Some Benedictines, Cathusians, and Canons Regular (in English and French)	Dom. John Smith, O.S.B. Dame Jane Brown, O.S.B.	Dear Dom Smith Dear Dame Brown	Dom Smith Dame Brown
Jesuit ¹⁵	The Rev. John Smith, S.J. (Mr. John Smith— <i>before</i> vows)	Dear Father Smith	Father Smith
Deacon	The Rev. John Smith The Rev. Mr. John Smith (Catholic) The Rev. Deacon Jane Brown	Dear Deacon Smith Dear Mr. Smith Dear Deacon Brown Dear Ms. Brown	Deacon Smith Mr. Smith Deacon Brown Ms. Brown
Priest	The Rev. John Smith The Rev. Father John Smith The Rev. Jane Brown The Rev. Mother Jane Brown	Dear Fr. Smith Dear Mr. Smith Dear Mother Smith Dear Ms. Smith	Fr. Smith Mr. Smith Mother Smith Ms. Smith
Canon	The Rev. Canon John Smith The Rev. Canon Jane Brown	Dear Canon Smith Dear Canon Brown	Canon Smith Canon Brown

¹⁴ Persons in a religious order are designated with the abbreviation for the order of which they are a member at the end of their name. There are too many religious orders to list all of them; see Appendix 1 for a full list. O.S.B. stands for the Order of st. Benedict (Benedictines); Cist. Stands for Order of Cistercians; O.P. stands for Order of Preachers (Dominicans).

¹⁵ Jesuits are not monks or a member of a religious order, but are instead a members of what is known as an Order of Clerics Regular; one must be a priest in order to make final vows.

	Style (outside of an envelope)	Salutation (Dear...) (third person reference)	Verbal address
Dean (<i>of cathedral or theological school in the US</i>)	The Very Rev. John Smith The Very Rev. Jane Brown	Dear Dean Smith Dear Dean Brown	Dean Smith Very Reverend Sir Dean Brown Very Reverend Madam
Anglican Deans and Provosts of Cathedrals, the Deans of Westminster Abbey and St George's Chapel, Windsor	The Very Rev. John Smith The Very Rev. Jane Brown	Dear Dean Smith Dear Dean Brown	Dean Smith Very Reverend Sir Mr. Dean Mr. Provost Dean Brown Very Reverend Madam Madam Dean Madam Provost
Archdeacon ¹⁶	The Venerable John Smith The Ven. Jane Brown	Dear Archdeacon Smith Dear Archdeacon Brown	Archdeacon Smith Fr. Smith Archdeacon Brown Mother Smith
Catholic vicars general,	The Very Rev. John Smith	Dear Father Smith	Father Smith
judicial vicars, judges, rectors of seminaries, vicars forane, episcopal vicars, general superiors of religious orders of priests, provincial superiors, priors of monasteries or friaries			
Protonotaries apostolic, honorary prelates, chaplains of his holiness (Catholic)	The Rev. Monsignor (Msgr.) John Smith	Dear Monsignor Smith	Monsignor
Abbot	The Rt. Rev. John Smith	Dear Father Abbot Dear Father	Father Abbot Father
Bishop (Anglican) ¹⁷	The Right Reverend John Smith The Rt. Rev. Jane Brown	Dear Bishop Smith Dear Bishop Brown	Bishop Smith Father Smith ¹⁸ Rt. Rev. Sir Bishop Brown Mother Brown Rt. Rev. Madam Your Grace ¹⁹

¹⁶ “A cleric having a defined administrative authority delegated to him by the bishop in the whole or part of the diocese” (ODCC page). In Catholic and Anglicans worlds, an archdeacon was always in priests orders. Only recently in some places in the US (it seems out of confusion), the senior deacon is a diocese if styled an Archdeacon.

¹⁷ As noted above, it is tradition in the West for bishops and archbishops to sign formal letters in the following way: +, Christian name, Latin name of the city of their see, +. For example, +Justin Cantuar (Canterbury); +Donald Ebor (York). Sometimes, the Latin name of the see is given in English where there are no Latin versions, or simply dropped altogether.

¹⁸ “Bishop” is technically a position, not a title. Bishops were historically called “Father-in-God” and thus “Father” or “Mother” is appropriate as a way of addressing a bishop in conversation (though it is less common because this distinction is not clear to most).

¹⁹ In some places in the United States (usually among those who are High Church), it has become common to address diocesan bishops as “Your Grace.” As the chart demonstrates, only the Archbishops of Canterbury and

	Style (outside of an envelope)	Salutation (Dear...) (third person reference)	Verbal address
<i>Church of Ireland Bishops of Meath and Kildare</i>	The Most Reverend John Smith The Most Reverend Jane Brown	My Lord Dear Bishop Smith Dear Bishop Brown (His Lordship)	Bishop Smith Bishop Brown
Bishop (Catholic)	The Most Reverend John Smith	Your Excellency (His Excellency)	Your Excellency Bishop Smith
<i>Catholic bishops, Commonwealth countries and Ireland</i>	The Most Reverend John Smith	Your Grace (His Grace)	Your Grace Bishop Smith
Presiding Bishop (Anglican)	The Most Reverend John Smith The Most Rev. Jane Brown	Dear Bishop Smith Dear Bishop Brown	Bishop Smith Bishop Brown
Archbishop (Anglican)	The Most Reverend John Smith The Most Rev. Jane Brown	Dear Bishop Smith Dear Bishop Brown	Archbishop Smith Archbishop Brown
Archbishop (Anglican)			
<i>Bishop of London</i> ²⁰	The Right Reverend and Right Honourable John Smith The Right Reverend and Right Honourable Jane Brown	My Lord Dear Bishop Smith Dear Bishop Brown	My Lord Bishop Smith Bishop Brown
<i>Abps. of Canterbury and York</i>	The Most Reverend and Right Honourable (abbreviation The Most Rev. and Rt Hon.)	Your Grace (His Grace)	Your Grace
Archbishop (Catholic)	The Most Reverend John Smith	Your Excellency (His Excellency)	Your Excellency Bishop Smith
	<i>In Commonwealth countries</i>	Your Grace (His Grace)	Your Grace
Archbishop (Anglican)	The Most Reverend John Smith The Most Rev. Jane Brown	Your Grace (His Grace)	Your Grace Archbishop Smith Archbishop Brown
Cardinals ²¹	His Eminence, Cardinal Smith	Your Eminence Dear Cardinal Smith (His Eminence)	Your Eminence Cardinal Smith
Pope	His Holiness, Pope Francis	Your Holiness Dear Pope Francis (His Holiness)	Your Holiness Pope Francis

If one has a doctoral degree, the title “Dr.” is the last style added, just before one’s Christian name. For example,

The Rev. Dr. John Smith

York are so addressed in the Church of England, and thus it can appear presumptuous for diocesan bishops to assume that salutation.

²⁰ The three senior bishops in the Church of England (Canterbury, York, and London) are members of the Privy Council of the United Kingdom by virtue of their office. This is the reason for their peculiar style. The five most senior bishops (Canterbury, York, and London, Durham, and Winchester) are also all Lords Spiritual and thus have membership in the House of Lords by virtue of their ecclesiastical office. The other members (of which there can be no more than 26) are the other 21 longest-serving bishops in the Church of England.

²¹ In non-ecclesial settings, it is still common for cardinals to be listed with “Cardinal” placed before their surname. For example, John Cardinal Smith; Walter Cardinal Kasper.

The Rev. Canon Dr. Jane Brown
The Very Rev. Dr. John Smith
The Ven. Dr. Jane Brown
The Right Reverence Dr. John Smith

The doctoral degree may also be listed at the end of a person's name, rather than as part of the style. For example,

The Rev. John Smith, Ph.D.
The Rev. Canon Jane Brown, Ph.D.

Since a Doctor of Ministry (D.Min.) is a practical, not an academic degree, and a Doctor of Divinity (D.D.) is normally *honoris causus* (an honorary degree), it is more fitting for both to be listed at the end of the name (rather than using the abbreviation Dr.), in order to avoid any confusion that one holds an earned, academic degree. For example,

The Rev. John Smith, D. Min.
The Right Reverence Jane Brown, D.D.

In the past decade, Roman Catholics and some Anglicans are known to drop the definite article "the" before styles, though normally not in official documents. This is unfortunately and the styles and salutations outlined above, however, are always to be preferred.

Vestments

There has long been attire that is considered fitting to the Church's liturgy and histories of these can be consulted for further detail.^v For those who come to Anglicanism from traditions that don't use vestments, this aspect of liturgical worship is often interpreted to solve certain weaknesses that one perceives in the previous tradition. One of the most common of these is that vestments "depersonalize" the priest and other ministers in a way that allows the focus of the worship to more easily be directed to God than the personality of the minister. This is certainly one benefit to vestments, but it should not be confused with their origins. The introduction to Cyril Pocknee's *Liturgical Vesture* (1960) is worth quoting at length:

It is an instinct in humanity to wear special clothes for ceremonial occasions; and all the ancient religions of the world evolved special robes for their officiating priests and ministers. Every reader of the Old Testament knows about the ceremonial dress worn by Aaron, and the high priests who succeeded him, when offering the sacrifices of the old dispensation.

These facts have sometimes led people to conjecture that the traditional vesture worn by bishops, priests and deacons at the Holy Eucharist is derived from the ceremonial robes of Judaism. Others have supposed that the chasuble is derived from the seamless robe of Christ, or from the garments described by the writer of the Book of the Apocalypse. Such conjectures have no basis in fact...

During the first centuries of the Christian era there was no distinction between ecclesiastical and civil dress, just as no special or hieratic language was employed in the liturgy. The first bishops wore the same kind of garments during the celebration of the

Eucharist as during their secular avocations. We may assume that, from motives of reverence and respect, they wore their 'Sunday best' when celebrating the holy mysteries. We may say that the garments now hallowed by long usage as the ceremonial dress of the Christian minister at the Holy Communion are derived from the dress worn by the Roman citizen, both male and female, in the first centuries of the Christian era.

The Church, therefore, did not invent a special ceremonial uniform for her ministers, but rather by a conservative instinct has retained something of the gracious and beautiful garments once worn by men and women in the Mediterranean area. With the coming of the barbarian invasions of Huns, Goths and Vandals, secular costume changed, leaving the legs free and unencumbered by flowing draperies. But as late as the sixth century we realize that classical Roman costume was still in use. For there is in existence a delineation, which is believed by experts to be based on contemporary evidence, of St. Gregory-the-Great with his father Gordianus and his mother Silvia. All three are dressed in what later came to be described as "full pontificals." That is to say: albe, tunicle, dalmatic and chasuble. The only thing which distinguishes the Pope from his parents is the pallium worn over all the other garments common to the three persons depicted.

The famous mosaic in the presbytery of the Church of San Vitale, Ravenna, belonging to the sixth century, when the church was dedicated, depicts the Emperor Justinian-the-Great with his courtiers and the Archbishop Maximinianus with his clergy. The close resemblance between the costumes of the courtiers and ecclesiastics shows the common origin of both forms of ceremonial dress.

As time went on, and as Roman classical dress fell more and more into disuse, we find various councils and synods insisting on the proper use of certain garments at the altar; and distinguishing between the dress of the cleric when engaged in the liturgy and at other times.

The vesture of the Christian ministers of today, whether we think of the Anglican, Roman Catholic or Eastern Orthodox rites, is therefore nothing else than a stylized form of the holiday attire of the old imperial days of Rome. The use of such dress over the course of the centuries and in all parts of Christendom gives a sense of stability and continuity which are essential in a religion concerned with eternal verities.^{vi}

It is true to observe, nevertheless, that during the course of the centuries certain differences have tended to become apparent in the use and design of this liturgical vesture in different parts of Christendom. Thus in the West the chasuble has not only undergone serious modification of its original shape (some would express the change more strongly by asserting that it is mutilation rather than a modification), so that the Latin 'fiddleback' is almost unrecognizable as the descendant of the primitive *paenula*; but also the use of the chasuble is now almost exclusively restricted to the celebrant both in the Roman phailion or chasuble is used at the choir offices as well as the Eucharist.

By the latter part of the middle ages the origins of liturgical vesture had become lost or obscured; and various symbolic explanations, which accorded with the outlook and temper of the period, were given as to the meaning of the different parts of the vesture used at the altar. The most celebrated of such symbolic interpretations was that given by Durandus (1237-96), Bishop of Mende, in his *Rationale divinatorum officiorum*, of which more than one English version has been made.^{vii}

Since the Carolingian period (ninth century), it has been customary to accompany the donning of liturgical vestments with a set of prayers. There has been considerable variation in these prayers; and those now prescribed by the Roman liturgy have only been de rigueur since the Council of Trent (1570). Thus while the present Roman rite requires the following prayer: *Impone, Domine, capiti meo galeam salutis ad expugnandos diabolicos incursus* at the putting-on of the amice, in the eleventh century *Missa Illyrica* the vesting with the amice is accompanied by the following prayer: *Humeros meos Sancti Spiritus gratia tege, Domine, renesque meos vitiis omnibus expulsis praecinge ad sacrificandum tibi viventi et regnanti in saecula saeculorum*.²² In the Sarum rite the celebrant was instructed simply to say *Veni Creator Spiritus*²³ whilst vesting.

The order and prayers which are now in use for the vesting in the Liturgy of St. John Chrysostom may be studied in an English version in Hapgood's Service Book of the Holy Orthodox-Catholic Apostolic Church. In the Armenian liturgy the celebrant and his assistants say Psalm cxxxii whilst vesting; meanwhile the choir sings the Hymn of the Vesting, 'O mystery deep, inscrutable, without beginning.'

Also the manner in which the vestments have been assumed has varied from time to time. In the present Roman Mass the maniple is not used in processions before the service, whereas in the pre-Reformation rites of Sarum and Hereford the maniple was worn in processions. One practice which made its appearance in northern countries in the ninth century was to place the amice over the head like a hood and to leave it thus until the chasuble had been donned. The origin of this custom appears to be due to the long hair held in by a comb, which would be disarranged unless the head was covered with the amice while the vesting took place. This manner of using the amice continued in the middle ages; and the rites of the Franciscans, Servites, Dominicans and Trinitarians, which arose in the middle ages, have continued this custom down to the present day. The present custom of putting the amice on the shoulders in the Roman Mass reflects the change of hairstyle which came in with the Renaissance.

These facts are sufficient to show that there has been, and continues to be, some variety and latitude in the manner of using the liturgical vestments throughout Christendom.

²² The prayers are reproduced later in this chapter.

²³ "Come Creator Spirit," the ninth-century hymn attributed to Rabanus Marus. The most well-known English translation was made in 1627 by Bishop John Cosin and was included as an alternative in the 1662 English BCP ordinal, and in the American Ordinals. Either this or the *Veni Sancti Spiritus* are to be used at all ordinations in the 1979 BCP (520, 533, 544; see Hymn 500-503).

In the Church of England the revival of the usage of albe and chasuble at the Holy Communion corresponds with the recovery of the Holy Eucharist as the chief act of Christian worship brought about by the Oxford Movement in the last century. It is this fact which needs to be stressed; and not merely the use of the albe and chasuble. In wearing the traditional vesture for the liturgy priests of the Church of England are not reviving mediaevalism, but rather they are doing what the rest of Christendom has never ceased to do, that is, to give the Lord's own Service its rightful place as the central act of worship.

The First English Prayer Book of 1549 explicitly states: "The Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white albe plain, with a vestment or cope. And where there be many Priests, or Deacons, there so many shall be ready to help the priest, in the ministration as shall be requisite: And shall have upon them likewise the vesture appointed for their ministry, that is to say, Albes with tunicles" (Cummings 19). The Ornaments Rubric of the present Prayer Book with its reference to the second year of Edward the Sixth leaves very little doubt that the Ornaments of the Ministers are to be those of the First English Prayer Book. This fact has long been recognized by many commentators. ...^{viii}

It is unfortunate and perhaps a little ironical that the surplice should have been, embraced by those who call themselves Evangelicals within the Church of England in view of the mediaeval origins of this vestment and its associations with the monastic choir offices. The use of the surplice as a symbol of a reformed and primitive Christianity is a modern innovation, and does not even find support in the Reformation period.

By common consent throughout the whole of Christendom it is the chasuble and albe that are the proper vesture for the Holy Communion...

More recent directions in the Catholic church include this helpful summary of the various functions that vestments serve in the liturgy:

Beyond the historical circumstances, the sacred vestments had an important function in the liturgical celebrations: In the first place, the fact that they are not worn in ordinary life, and thus possess a "liturgical" character, helps one to be detached from the everyday and its concerns in the celebration of divine worship. Furthermore, the ample form of the vestments, the alb, for example, the dalmatic and the chasuble, put the individuality of the one who wears them in second place in order to emphasize his liturgical role. One might say that the "camouflaging" of the minister's body by the vestments depersonalizes him in a way; it is that healthy depersonalization that de-centers the celebrating minister and recognizes the true protagonist of the liturgical action: Christ. The form of the vestments, therefore, says that the liturgy is celebrated *in persona Christi* and not in the priest's own name. [The one] who performs a liturgical function does not do so as a private person, but as a minister of the Church and an instrument in the hands of Jesus Christ. The sacred character of the vestments also has to do with their being donned according to what is prescribed in the Roman Ritual.^{ix}

Vestments also serve to assign positions. If one knows a little about vestments, a mere glance will indicate who is functioning in what role.

Summary of Vestments proper to the various Ministries

The normal vesture for any person serving a liturgical role is a cassock (which is itself not properly a vestment), over which the following additional items are worn:

- Lay persons wear a surplice (or the shortened form, known as the cotta). In some places, this is replaced with a girded cassock-alb or an amice, alb, and cincture, sometimes with apparels.
- Subdeacons wear the amice, alb (or cassock-alb), girdle (cincture), maniple (only if ordained), and tunicle. In the extraordinary form of the Roman Rite, the Subdeacon also uses a humeral veil to hold the paten during the eucharistic prayer.
- Deacons wear the amice, alb (or cassock-alb), girdle (cincture), maniple, stole (worn over the left shoulder), and dalmatic.
- Priests wear the amice, alb (or cassock-alb), girdle (cincture), maniple, stole (worn around the neck and crossed in front), and chasuble.
- Bishops wear the same as priests except that a pectoral cross is worn over the chasuble.

Additional episcopal vestments are

- The Mitre, the distinctive headgear of the bishop.
- The episcopal ring, worn on the second finger of the right hand at all times, not just in the liturgy.
- The Pastoral Staff or Crozier “is now regarded as the symbol of jurisdiction (not of office)” and “its use is properly confined to a bishop within his diocese” (RN 392).
- Rochet:

These vestments were considered normative in the West at a full celebration of the Eucharist, often called a Solemn High Mass (see Chapter 7 for more). When incense is not used and there are not three Sacred Ministers, the priest wears the same attire, but the other assisting clergy simply wear cassock, surplice, and stoles. A solemn Mass set of vestments includes the following items in matching material: tunicle, dalmatic, chasuble, two stoles, three maniples, cope, burse, and veil.

There are, of course, variations to this. The cassock-alb has become a common replacement for the cassock, amice, and alb and/or for the cassock and surplice. Fr. John-Julian explains that “[i]n the mid 1960’s, canon Edward West of the Cathedral of Saint John the Divine (NYC)...began the practice of using *ungirded* albs for the altar party at the Cathedral. This alb is ideally of a heavier, silky, Nylon/Dacron, or other polyester material that does drapes beautifully and does not wrinkle—and usually has a hood or built-in amice” (Julian 17). Tastes vary: while some find the look of some cassock albs to look cheap and less serious, other find the look of rumpled amices sticking out from chasubles as unseemly and distracting.²⁴

Length and Fit of Vestments

²⁴ Fr. John-Julian writes: “The difference between this full, orderly, draped appearance, and the fussy ‘unmade bed’ look of amice, alb, cincture, and crossed stole, tied and tangled together is striking” (Julian 17).

One of the most unfortunate and common missteps by many clergy and lay persons serving in the liturgy is to wear vestments that do not fit; usually, they are way too short. Fr. John-Julian cuts right to the chase:

...it has become painfully common for the Celebrant (and Deacon/Subdeacon) to wear cassocks and albs that reach no further down than somewhere near mid-calf. It is both aesthetically and theologically an offense to see 14" inches of slacks, ruffled trousers, or stockings legs sticking out below an alb or cassock. Aesthetically, it makes one look like a ruffled golf ball sitting on a tee (Julian 15).

I often think that vestments that are too short give the appearance of adults playing dress up. Or perhaps the wearer is trying to indicate that finding the wearing of vestments is something quaint that they (sadly) must do, but they do not wish to encourage fussiness. One would never buy pants or a suit that does not fit. Why would this be fitting for clothing worn only for the public worship of God?

One cannot tell if one's alb is long enough by bending over and looking, because the very act of bending lowers the front of the alb. One can only tell the proper length by standing erect and looking in a full-length mirror (Such a mirror should be present in every sacristy.) (Julian 15-16).

Most people think that someone else is the offender; the full-length mirror and an honest observer is the only solution. "Originally, the medieval alb covered the shoes completely;" the more common modern approach is that "it must come at least to the top of one's instep [the upper surface of the foot] and entirely cover trousers or slacks. Cassocks should fall to the ankle and albs should always fall to the stop of the instep" (Julian 15). Black pants and shoes should be considered normative for anyone vested and serving in the liturgy. Anything else is a distraction that draws attention away from the worship of God.

Clerical Attire and General Etiquette for Members of the Clergy

Short history of clerical attire

The clerical collar is an adaptation from the common European practice of wearing a removable linen collar. In the fifteenth century, "the clergy adopted the secular practice of turning the linen collar up and over their outer garment." Various decorations and affectations of the collar eventually led to Rome forbidding "worldly decorations on the clerical collar." Noonan describes the development:

Early on, a linen band was placed over the collar at the neck to protect it from being soiled as is often the practice with the stole. With the abolition of the more frivolous lace collars...all that remained was the linen band, which had originally served as a protective overlay piece. It was later stiffened, resulting in a form of choker. By the late eighteenth century, the linen 'choker' was worn by the [Catholic] hierarchy, where diocesan priests wore a more simple white cloth or scarf out of financial necessity. In the late nineteenth century, especially among North American priests, the clergy made use of an adaptation of this choker, which was nearly 4 inches high. It was made of starched linen and was fastened to the shirt and vest.

The collar took its final form in Rome in the nineteenth century, when it became customary to place a 3-inch-wide starched linen *collar* onto the rabat, also known as the

“rabbi”²⁵ for use under the cassock... The linen collar, which was held in place by posts, had a soft leather band inserted into it in order to keep its desired form. The *collar* became so popular that it rapidly became the accepted form of the clerical collar. The insertion of this linen collar into the black cloth collar of the rabbi, rabbi vest, or working shirt replaced the smaller choker form popularly preferred well into the early decades of the twentieth century (Noonan 297).

The modern clerical shirt and collar is a relatively new invention. While a complete history of clerical attire is well beyond the scope of this book,

Although in England at least, less so in Wales, he [the priest] belonged by education and birth to the middle or higher echelons of society, by about 1840 he was developing an increasing sense of separation between himself and the secular world. One outward symbol of this was the adoption of distinctive clerical dress. This had started with the black coat and white necktie which had been worn for some decades. By the 1880s it had been transmuted into the clerical collar, which was worn almost constantly by the majority of clergy for the rest of the period.^x

Paintings of clerics in this period provide some helpful information. The patron saint of parish priests, St. Jean-Baptiste-Marie Vianney (1786-1859) is never depicted wearing a clerical collar. The well-known painting of John Henry Newman (1801-1890) by Jane Fortescue Seymour from c.1876 (when he was still an Anglican) depicts him wearing a collar that turns down over his frock coat. But in a photograph from 1890, he is wearing the typical choir dress of a Roman Catholic cardinal, including a neckband-style collar under his cassock.^{xi}

Much is sometimes made of the two basic styles of modern clerical collars. The full neckband style (sometimes colloquially called a “dog collar”) is often now associated with Anglican clergy, though it was quite common amongst Catholic clergy until the 1960s. The “tab collar,” which mimics the look of a neckband collar with a cassock or rabbat over it, almost certainly arose for the sake of ease and comfort (as cloth feels better on the neck than plastic). Some have suggested that it may have been developed for chaplains during WWII.

Anthony Russell, *The Clerical Profession* (London: SPCK, 1980).

The following items are neither vestments nor secular clothing.

The **Cassock** is an ankle-length tunic-style garment worn by clerics. Until recently, it was always worn under the alb and eucharistic vestments. It derives from fifth-century garment known as the *pellicia* (French *pelisse*), which means “skin, hide,” as the cloaks were normally lined with animal skins for warmth. Other clothing developed in the twelfth-century for keeping warm but it was retained by the clergy. By the sixteenth century, it generally had the style we know today. The formal French name, *soutane*, means “beneath,” and likely refers not to it being worn under

²⁵ “*Rabbi* is a familiar or slang derivative of the formal French word *rabat*” and “as a term employed by the Church is derived from seventeenth-century French usage.” Although similar to the Jewish word for teacher, it is correctly pronounced *rab’-bee*. The *rabat* or *rabbi*, is actually the section of cloth that stiffens at the top and that is molded to rest fit around the neck. The top of the *rabbi* fits snugly into a linen or plastic collar, and together they form the neckwear for use under the cassock” if a neckband-style clerical shirt is not worn (Noonan 298).

vestments, but again to the skins which were sewn beneath the outer, visible cloth. “The official Latin term for the modern cassock is *vestis talaris*, which connotes the style of the garment—cover the body from head to toe” (Noonan 286).

There are a variety of styles of cassocks. The Roman style has buttons down the front (decreed by the Fourth Lateran Council in 1215). “Since the Renaissance, thirty-three buttons were employed, regardless of the height of the individual, in remembrance of the earthly years of Christ” (Noonan 287). A variation of the Roman cassock is the French-cut (popularized by French clergy beginning around 1800), which has a number of distinguishing features: (a) it is “more tapered and its bottom is less bell-shaped and more tubular than the standard Roman cassock;” (b) the back of the skirt has three (or sometimes five) inverted pleats, over which is “embroidered an inverted triangle known as the ‘dart’ because it resembles an arrowhead or dart;” (c) five buttons are added on the cuffs of the sleeve, “symbolizing the five wounds of Christ; (d) the “cuffs of the french-cut Roman are approximately six inches in length, with space between the cuff and the sleeve, to place items such as programs or notes;” (e) it “makes use of cords that are destined to support the *fascia* or sash” and “are attached at the seams of the understaff of the arm and should drop to the top of the hip” (Noonan 289).

The various Eastern churches have a number of varieties that cannot be enumerated here and the Oriental Orthodox wear a Byzantine style cassock that is a bit of a cross between the Eastern and Roman styles. In the West, the Jesuits developed their own style of cassock, and still another is associated with the Ambrosian Rite, a Western rite now only used in the Diocese of Milan.

Among Anglicans, there are a few items of note. First, Canon LXXIV of 1604 forbade clergy to be seen in public “in their doublet and hose without coats or cassocks.” Over this, they were to wear “Gowns with standing Collars, and Sleeves strait at the Hands, or wide Sleeves as is used in the Universities, with Hoods or Tippetts of Silk or Sarcenet, and Square Caps.”^{xii} Thus was normative outdoor attire until the nineteenth century. In the same period, “Roman Catholic clergy were forbidden by law to wear cassocks in public in England.”^{xiii} The Roman style cassock, when worn by Anglicans, sometimes has 39 buttons, for the 39 Articles. The use of 39 buttons came to be a mark of some Low Church Anglicans, while High Church Anglicans wore 33 buttons, sometimes in protest of what is perceived to be anti-Catholic features of the Articles (such as Articles XXII, XXV, XXVIII, and XXXIV).

Common mistake: The most common mistake is for cassocks (and albs, for that matter) to be too short. They should properly fall to the ankles and should never be more than 2.5 inches from the floor. To wear a cassock any shorter is the equivalent of men wearing suit trousers that fall only to their midcalf.

While a layperson may wear a cassock when serving in the liturgy, the following are all properly clerical attire and should not be worn by lay persons, including seminarians.

Cincture (sometimes *fascia* or “band cincture”): “A broad band of silk, about 3 ½ yards long and 4 ½ to 6 inches wide.” Fringes hang at the bottom, though tassels used to mark the cinctures of those with ecclesiastical rank.^{xiv} Only cardinals and nuncios wear watered silk. It has become common for Anglicans to wear a cincture of the same material as the cassock, instead of silk. In

Catholic practice, the cincture is a sign of jurisdiction; amongst Anglicans its use is much wider. It should only be worn by those in Holy Orders, though lay canons may be an exception. It is preferable for seminarians to wait until ordination to wear it. The cincture does not sit tight on the waste nor does it function like a belt. It sits between the navel and breastbone and the ends that hang down are worn to the left.

There are a few types of “capotes” associated with clerics in the West:

Mozetta: an elbow-length cape that is closed with 12 buttons in the front, worn over a rochet or surplice as part of choir dress when one does not have any liturgical function. Until 1969, it was a “symbol of ordinary jurisdiction,” but transformed to a sign of “episcopal dignity” (CV 276). It is only worn in the location of one’s authority. Amongst Anglicans, its use is uncommon, though some bishops, canons, and cathedral deans make use of them. A cardinal’s is red; a bishop’s is purple; canons wear black trimmed with red (if given episcopal permission). It is not proper for a parish priest to wear a mozetta.^{xv}

Pellegrina: This is another cape that is very similar in appearance to the mozetta but different in two ways: it is attached to the cassock at the neck and open in the front. Unlike the mozetta, it is never worn over a rochet or surplice and is not part of choir dress and, thus, is never worn in church. Like the mozetta, it is only worn in the location of one’s authority. It is either white (for the pope) or black: plain for priests, trimmed in purple for bishops, and trimmed in red for cardinals. Sometimes, the cassock with the pellegrina is called a soutaine, though this is not common.

Feriola (*ferraiolo*): Long cape that is hardly used now, but which is worn on formal occasions, but never in the liturgy. The color is black for priests, violet for bishops, and scarlet watered silk for cardinals. It is worn over the shoulders and is tied with narrow strips in the front. It is considered by some to be “a truncated form of the academic gown” (RN 31). Americans may be most familiar with this garment on Archbishop Fulton Sheen (1895-1979), who wore it frequently when on television and in public.

Biretta: “A stiff, collapsible, four-cornered cap with three blades or horns...made of black woolen material...the cap is surmounted with a tuft (“pompon”) of silk (not a tassel); and the lining should be black” (RN 32). Only bishops are permitted silk. The color, including tuft and piping, is completely black for priests and canons. A four-bladed biretta with red piping (for theology) is worn by doctors of divinity or theology (which could include Scripture, historical theology, sacred liturgy, etc.), but only when undertaking their teaching office and academic processions.²⁶ It is worn at the following times: outdoors when near the church; in processions by clergy in sacred vestments, except when the Sacrament (or a relic of the true cross) is exposed; it is never worn sitting at the sedilia. In the Divine Office, it is worn by clergy when seated. It also may be worn when hearing confessions. Lay persons do not wear birettas, nor does a crucifer, even if they are ordained.

²⁶ In Catholic practice, the use was limited to those possessing pontifical degrees, which are given only by a Catholic university established under the Holy See and given authority to do so in the areas of sacred theology, canon law, sacred scripture, and philosophy. Since there is no such equivalent in the Anglican Communion, it is common practice for clerics who possess a doctoral degree in theology

Vestments

Amice (*humerale, superhumerale, anaboladium, and anagolaium*): A white, rectangular cloth with long ties, worn around the neck partly below the alb, by ministers in the sanctuary at Mass. The English word “is derived from the Latin, *amicio*, to wrap around.” “From the tenth century, it became customary to attach an apparel of colored material to the amice. This was probably connected with the custom which arose of placing the amice on the head and keeping it there helmet-fashion until all the other vesture had been donned. Then it was thrown back; and the apparel helped to give weight to this act of throwing the amice off the head. The reason why the amice was put on the head is thought to be connected with the long hair then worn. The apparel of the amice was usually of a color and design to accord with the stole and maniple; all of which contrasted with the chasuble and dalmatic in color.”^{xvi} Its practical purpose is to protect the stole and chasuble from the skin. A good average size is about 36 by 24 inches; this is especially helpful if no apparel is used, so that the long end to which the long ties are connected can be folded over a few times, thus forming a stiff collar.

Vesting prayer: “Place, O Lord, the helmet of salvation upon my head, that all the assaults of the devil may be overcome.”

Alb (*tunica manicata alba*): White, full-length garment of linen or similar material, worn over cassock or habit, normally tied by a silk girdle or rope cincture at the waist. It is normally worn by ministers at Mass under other vestments. Its origin is the “the under-garment of classical dress” and seems to be described in the depiction of the Son of Man in Rev. 1:13 and also that of the martyrs, made white in the blood of the Lamb (cf. Rev 7:14; 22:14). “From the eleventh century the surplice gradually displaced the alb as the choir habit” in monasteries “and for the administration of the sacraments apart from the altar.” “Throughout the middle ages the alb continued to be a full and ample garment of linen or silk reaching to the feet, although frequently decorated with apparels on the sleeves as well as on the back and front of the lower part of the skirt, and also sometimes on the breast.”^{xvii} Presently, the albe “should be made the same length as the cassock. It is convenient for the front of the alb to be open about 8 inches from the neck and be fastened with a button,” the amice being put on first.^{xviii}

Vesting prayer: “Cleans me, O Lord, and purify my heart: that being made white in the blood of the Lamb I may have the fruition of everlasting joys.”

Cincture (girdle) – (1) A rope, usually white, worn with the alb or cassock-alb, tied with a slip knot at the right side of the waist and allowed to hang down the right side. The ends of the rope may have either knots or tassels; they should be about 10 feet in length. This rope is sometimes called a Girdle. A rope cincture is never worn with a cassock. (2) The name also used for the sash or Fascia that may be worn over a cassock. Not worn as a belt, it sits above the waist and below the breastbone. The ends that hang down with tassels are worn on the left side of the body and placed a little forward but not completely off the left hip. In Roman practice, its use is limited to seminarians, deacons and priests. (3) With double-breasted cassocks (often called “Anglican” but more properly “Sarum” style), a buckle with belt is often worn in lieu of the Fascia/cincture.

Vesting prayer: “Gird me about with the girdle of purity, O Lord, and quench in me the fire of concupiscence: so that the grace of temperance and chastity may ever abide within me.”

Maniple - Embroidered band worn on the left arm at Mass by Priest, and Deacon, and Subdeacon (if in Holy Orders) and made from the same fabric as the other vestments. Origin is obscure but most likely comes from the use of something similar by Roman consuls as a sign of their office; it passed over into the Church as a symbol of ministerial authority. It is thus never worn by a person not in Holy Orders. Also known by a variety of names: *mappa*, *mappula*, *sudarium*, *mantile*, *fano*, *manuale* and *sestace*. Not used in the Eastern rites and should not be confused with the cuffs or *epimanika* used in the Byzantine liturgy.

Vesting prayer: “Enable me, O Lord, so to wear this maniple of tears and sorrow, that I may with joy receive the reward of my labour.”

Stole - A long, narrow strip of material, often with religious symbols or other decorations that is the distinctive vestment of deacons and priests. The stole is worn by a priest when celebrating Mass, when carrying, incensing, or handling the Blessed Sacrament, and during administration of all sacraments and sacramentals. It is never worn over any sort of cloak or simultaneously with a tippet. It is worn over surplice, cotta, alb, or rochet. In some places, it is customary to wear the stole over a cassock when hearing confessions. Deacons wear the stole over the left shoulder so that it crosses the chest and the back. Priests wear the stole around the neck with the ends hanging down to the front, as do bishops, unless wearing an alb when the priest crosses the stole over the breast, the ends being passed through the girdle. Stoles are made in the colors of the church year and clergy wear one appropriate to the season. The stole is never worn at Choir Offices and normally the preacher wears only a tippet (if they are to distribute the Sacrament, a stole replaces the tippet at the Offertory). When the Ordination rites refer to priests and deacons being “vested according to the order” (BCP, 534, 545) the essential part of complying with that rubric is presenting and vesting them with the stole.

Vesting prayer: “Restore to me, O Lord, the robe of immortality lost by the transgression of my first parents: and although I am not worthy to approach thy holy mysteries, yet grant me to obtain life everlasting.”

Chasuble – The outer vestment worn by the celebrant at Mass, either elliptical or rectangular in shape with a hole at the center for the head, and often richly decorated.

Vesting prayer: “O Lord, who saidst: my yoke is easy and my burden light: make me so to bear it that I may attain unto thy grace.”

The Folded Chasuble was a very early garment worn by anyone who assisted in the Divine Service, from acolytes upward. Latter, these lesser ministers wore only alb or surplice. The folded chasuble is almost completely in disuse.

Dalmatic – Outer garments worn by deacon at Mass; rectangular, general with sleeves and tassels, often decorated to match chasuble (worn by the priest) and tunic (worn by the subdeacon). It is usually decorated with two Orphreys running vertically from front to back over the shoulders and connected in front and back by two horizontal orphreys.

Tunicle (Tunic) – (1) The outer vestment worn by the subdeacon at Mass, similar but sometimes simpler than the dalmatic. (2) A vestment with ample sleeves worn over an alb or cassock alb of the same liturgical color as the vestments of the celebrant or some other festive color. This vestment is usually worn by the subdeacon and may be worn by the crucifer on festive occasions.

Vesting prayer: “Clothe me, O Lord, with the garment of Salvation, and cover me with the robe of righteousness.”

High Mass set – Vestments for ministers at a High Mass comprised of a chasuble (for the priest), dalmatic (deacon), tunicle (subdeacon), stoles, maniples, burse, and veil.

Chalice Veil - A square piece of material of the same liturgical color as the vestments used to cover the chalice and paten when they are not in use. The burse, with the corporal inside, rests on top of the veiled chalice.

Burse - Flat, square case decorated with rich or embroidered fabric (often matching the chasuble worn by the priest at Mass), in which the folded corporals are kept before they are spread on the altar for the Mass. The burse, along with a chalice veil is used to cover the chalice and paten when it is brought to the altar, or in some cases is on the Altar from the beginning of the liturgy.

Cope – A vestment of dignity not restricted to any order, and may even be used by laypersons if a cantor or preacher. In monasteries at the most solemn feasts all those in choir were habited in copes (*in cappis*). The cope is worn by the Officiant as Solemn Matins or Evensong (without stole or tippet, unless Benediction of the Blessed Sacrament is to follow, and then the stole may be worn); by the priest who is the Celebrant, but only in processions; at the services that begin the Candlemass and Palm Sunday Masses; at funerals and solemn offices; by a bishop when not celebrating; when administering baptism; by a priest assisting another priest as their first Mass. In some places, the priest celebrating the Mass will wear a cope until the Offertory and then change into a chasuble, but this entirely incorrect.

Tippet - A black scarf worn by the any minister in Holy Orders during some services other than the Eucharist. The tippet is not a stole and derives from the scarf and hoods (which became academic hoods) worn by certain monastics. It can be decorated with seals or crests.

Vesting Prayers

http://www.vatican.va/news_services/liturgy/details/ns_lit_doc_20100216_vestizione_en.html

Liturgical Colors

Collects, Prefaces, and Vestments colors should always align. The 1979 BCP always provides a preface to go with each collect, listed in italics below each collect. The rules that govern this are both what is found in the Collect section (158-261) and in the directions given about Proper Prefaces (344-49; 377-82). The most likely place where this is an issue is in the prefaces for seasons (Advent, Incarnation Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost). For all of these seasons/feasts, the preface directions indicate that the proper preface is to be used “on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions.” Thus, when a commemoration (not a Major Feast) falls in one of those seasons, the implication is this: the collect is that of the previous Sunday and the preface of the season; the saint is commemorated either with a second collect or their collect is used at the end of the Intercessions. If a Holy Day falls in any of the major seasons, the collect is that of the Holy Day and the preface is (not that of the seasons, but) that which is appointed after the collect for the Holy Day. The following is a list of the Prefaces in the BCP and the colors that correspond to them following current Western usage:

Of the Lord’s Day	Green
Advent	Purple or Violet
Incarnation	White
Epiphany	White ²⁷
Lent	Purple (or Lenten Array)
Holy Week	Purple, Oxblood, or Lenten Array ²⁸
Easter	White
Ascension	White
Pentecost	Red
Trinity Sunday	White
All Saints	White
A Saint	White; Red if a martyr
Apostles and Ordinations	<i>see below</i>
Dedication of a Church	White (unless it is the feast of a martyr, in which case it would be red)
Baptism	White
Marriage	White
Commemoration of the Dead	Purple, White, or Black

The one exception to this rule is the preface for Apostles and Ordinations. All of the apostles except St. John (Dec. 27) are held to be martyrs, and thus their color is red. However, the

²⁷ Note that the 1979 BCP is mixed on whether Epiphany is a season or not. The collects for the Second through the Eighth Sundays after the Epiphany all allow one to use either the Preface for the Epiphany or that of the Lord’s Day. If the former, the color is white; if the latter, the color is green, as the Sunday is being treated as a Sunday in Ordinary time.

²⁸ Some places follow the Latin custom of switching to Oxblood for Passiontide, which is Holy Week and the week preceding it. The Latin custom was to veil all images and crucifixes in opaque purple cloth only for Passion tide (in contact with the Sarum practice of veiling images for all of Lent in unbleached linen, i.e. Lenten array).

Confession of St. Peter (Jan 18) and Conversion of St. Paul (Jan 25) are white, while the feast that together commemorates their martyrdoms in Rome (June 29) is red. St. Stephen is the first martyr (protomartyr), but since his feast falls in the octave of Christmas, the BCP directs the preface is the Incarnation and thus the color is white.

There are a few other exceptions:

- St. Mark is an Evangelist (April 25) and is given the preface of All Saints; but because he is a martyr, his color is red.
- The Nativity of St. John the Baptist (June 24) is given the preface of Advent (for thematic reasons) but the color is white.
- St. James of Jerusalem/James the Just (Oct. 23 and new to this BCP) is given the preface of All Saints; but because he is a martyr, his color is red.
- The traditional color for Ember Days²⁹ is purple; this is used, despite the fact that the preface appointed for the first of the three days is that of Apostles (205, 256).
- The Rogation Days are “traditionally observed on Monday, Tuesday, and Wednesday before Ascension Day” (18) and thus the color might be thought to be white, since the preface given is that “Of the Season.” Rogation Days, however, are traditionally purple (RN 38).

Additional Matters for Clergy to Consider

²⁹ They are “traditional observed on the Wednesdays, Fridays, and Saturdays after the First Sunday in Lent, the Day of Pentecost, Holy Cross Day [Sept. 14], and December 13” [Feast of St. Lucy] (18) and are times set aside to pray for the ministry of the Church.

Endnotes

^{iv} Rowan Williams, *Silence and Honey Cakes The Wisdom of the Desert*, (Oxford: Lion Hudson, 2003), 65.

^v R. A. S. Macalister, *Ecclesiastical Vestments: Their Development and History* (London: Elliot Stock, 1896); Josef Wilpert, *Die Gewandung Der Christen in Den Ersten Jahrhunderten: Vornehmlich Nach Den Katakomben-Malereien Dargestellt* (Köln: J. P. Bachem, 1898); Joseph Braun, SJ, *Die Liturgische Gewandung Im Occident Und Orient: Nach Ursprung Und Entwicklung, Verwendung Und Symbolik* (Freiburg: Herder, 1907); Herbert Norris, *Church Vestments: Their Origin and Development* (New York: E. P. Dutton & Co., 1950); Cyril Edward Pocknee, *Liturgical Vesture, Its Origins and Development* (London: Mowbrays, 1960).

^{vi} For more, see Jungmann, I:276-90.

^{vii} The work is divided into 8 books or volumes: the church building, its furnishings and decorations, the altar, bells, the cemetery, with substantial theological reflection on consecrations, unctions, and sacraments (Book 1); the ranks and orders of ministry, from the cantor up to the bishop (Book 2); the clergy's garments and equipment, including Mass vestments, stockings, sandals, gloves, miter, ring, staff, pallium, and the liturgical colors (Book 3); "the Mass and each action pertaining to it," from the preparations for Mass and Introit through the whole Mass of the Catechumens and Mass of the Faithful, until the final blessing (Book 4); the canonical hours of the Divine Office (Book 5); the Proper of the Time (Book 6); the Proper of Saints (Book 7), and the ecclesiastical calendar and its determinations (Book 8). The work had never been translated completely into English and, book by book, the entirety is in the process of being published in a scholarly translation. Book 1 had not been translated into English for almost two centuries (undertaken by the great Anglican translator John Mason Neale and Benjamin Webb in 1843) and Book 3 in over a century; Books 2, 4, and 5, as well as the prologue to the whole, had never been translated at all. The following are the volumes now in print: Guillaume Durandus, *The rationale divinatorum officiorum of William Durand of Mende: (a new translation of the prologue and book one)*, ed. T. M. Thibodeau (New York: Columbia University Press, 2007); *On the Clergy and Their Vestments: A New Translation of Books 2–3 of the Rationale Divinorum Officiorum*, trans. T. M. Thibodeau (Chicago: University Of Chicago Press, 2010); *Rationale, Book Four: On the Mass and Each Action Pertaining to It*, ed. T. M. Thibodeau, Corpus Christianorum in Translation 14 (Turnhout, Belgium: Brepols, 2013); Guillaume Durandus, *Rationale, Book Five: Commentary on the Divine Office*, ed. T. M. Thibodeau, Corpus Christianorum in Translation 23 (Turnhout, Belgium: Brepols, 2015). The critical edition of the Latin text has also just been published: Guillaume Durand, *Rationale Divinorum Officiorum*, ed. A. Davril, T. M. Thibodeau, and B. G. Guyot, Corpus Christianorum Scholars Version, 140A and 140B (Turnhout: Brepols, 2018).

^{viii} Pocknee, *Liturgical Vesture*, 13-17.

^{ix} "Liturgical Vestments and Vesting Prayer," Office for the Liturgical Celebrations of the Supreme Pontiff, http://www.vatican.va/news_services/liturgie/details/ns_lit_doc_20100216_vestizione_en.html.

^x Frances Knight, "The Pastoral Ministry in the Anglican Church in England and Wales, c. 1840-1950," in *The Pastor Bonus: Papers Read at the British-Dutch Colloquium at Utrecht, 18-21 September 2002*, eds. Theo Clemens and Wim Janse, Nederlandsch Archief Voor Kerkgeschiedenis = Dutch Review of Church History 83 (Leiden: Brill, 2004), 409–22 (409).

^{xi} Example taken from <https://testeverythingblog.com/everything-you-never-wanted-to-know-about-clerical-collars-2faa4b84c092>. Accessed June 19, 2019.

^{xii} Canon LXXIV: Decency in Apparel enjoined to Ministers.

The true, ancient, and flourishing Churches of Christ being ever desirous, that their Prelacy and Clergy might be had as well in outward Reverence, as otherwise regarded for the worthiness of their Ministry, did think it fit by a Prescript Form of decent and comely Apparel, to have them known to the People, and thereby to receive the Honour and Estimation due to the special Messengers and Ministers of Almighty God: We therefore following their grave Judgment, and the ancient Custom of the Church of England, and hoping that in time newfangledness of Apparel in some factious Persons will die of it self, do constitute and appoint, That the Archbishop and Bishops shall not intermit to use the Accustomed Apparel of their Degrees. Likewise all Deans, Masters of Colleges, Archdeacons and Prebendaries in Cathedral and Collegiate Churches (being Priests or Deacons) Doctors in Divinity, Law and Physick, Batchelors in Divinity, Masters of Arts, and Batchelors of Law having any Ecclesiastical Living, shall

usually wear Gowns with standing Collars, and Sleeves strait at the Hands, or wide Sleeves as is used in the Universities, with Hoods or Tippetts of Silk or Sarcenet, and Square Caps. And that all other Ministers admitted, or to be admitted into that Function, shall also usually wear the like Apparel as is aforesaid, except Tippetts only. We do further in like manner ordain, That all the said Ecclesiastical Persons above-mentioned, shall usually wear in their Journeys Cloaks with Sleeves, commonly called Priests Cloaks, without Guards, Welts, long Buttons or Cuts. And no Ecclesiastical Person shall wear any Coif or wrought Night-cap, but only plain Night-caps of Black Silk, Sattin or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any Holiness, or special Worthiness to the said Garments, but for Decency, Gravity and Order, as is before specified. In private Houses, and in their Studies, the said Persons Ecclesiastical may use any comely and Scholar-like Apparel, provided that it be not cut or pinkt; and that in publick they go not in their Doublet and Hose, without Coats or Cassocks; and that they wear not any light-coloured Stockings. Likewise poor Beneficed Men and Curates (not being able to provide themselves long Gowns) may go in short Gowns, of the fashion aforesaid.”
<https://www.anglican.net/doctrines/1604-canon-law/>. Accessed June 19, 2019.

^{xiii} J. G. Davies, ed., *The New Westminster Dictionary of Liturgy and Worship* (Philadelphia: Westminster Press, 1986), 534.

^{xiv} The Catholic Church abolished the sash with tassels for ecclesiastical dignitaries with the instruction *Ut sive sollicitate* (31 March 1969).

^{xv} For a complete history and details about its former and current usage in the Catholic Church, see CV, 275-77.

^{xvi} Pocknee, *Liturgical Vesture*, 18.

^{xvii} Pocknee, *Liturgical Vesture*, 26.

^{xviii} Pocknee, *Liturgical Vesture*, 55.