

Directorium Anglicanum ;

BEING

A MANUAL OF DIRECTIONS

FOR

THE RIGHT CELEBRATION OF THE HOLY COMMUNION,

FOR THE SAYING OF MATINS AND EVENSONG,

AND

FOR THE PERFORMANCE OF OTHER RITES AND CEREMONIES
OF THE CHURCH,

ACCORDING TO

Ancient Uses of the Church of England.

WITH PLAN OF CHANCEL AND ILLUSTRATIONS

OF

“SUCH ORNAMENTS OF THE CHURCH, AND OF THE MINISTERS THEREOF, AT ALL TIMES
OF THEIR MINISTRATION, (AS) SHALL BE RETAINED, AND BE IN USE AS WERE IN
THIS CHURCH OF *ENGLAND*, BY THE AUTHORITY OF PARLIAMENT, IN THE
SECOND YEAR OF THE REIGN OF KING *EDWARD* THE SIXTH.”

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Directions for Acolytes

IV.—DIRECTIONS FOR ACOLYTES OR LAY ASSISTANTS.

A quarter of an hour before Service the two acolytes, who should be if possible, of equal height, having vested themselves in cassock and *cotta*, go to the Altar and prepare what is needed; they then assist the Deacon and Subdeacon to vest. They light the candles on the Altar, (unless this function is performed by the Sacristan, or by some other fit person appointed to do it,) the one on the one side, the other on the other. If only one acolyte light them he begins on the Epistle-side; in extinguishing them he begins on the Gospel-side.

N.B.—A reed with a wax taper and an extinguisher attached to the top should always be kept for this especial purpose.

In the procession to the Altar the acolytes precede the Deacon and Subdeacon. They walk abreast with heads uncovered, (see *infra* V. note §,) both hands joined before the breast. The first acolyte on the right, the second on the left.

On reaching the steps of the Altar, they divide for the celebrant and the Sacred Ministers to pass between them, and whilst the Priest and Deacon and Subdeacon ascend to the platform and take their places before the midst of the Altar, the acolytes kneel facing the east, the one on the Gospel the other on the Epistle-side (see frontispiece). At the singing of the Introit they stand, of course facing the Altar. After the Introit they take their places by the credence, and stand *laterally*, i.e., facing the north, if the credence be on the south-side. They stand throughout the function, except at the Confession, at the Prayer of Humble Access and at the Consecration *proper*. They stand during the Communion.

At the reading of the Epistle, if the Sacred Ministers wear the *planeta* (folded chasuble), (see *supra* I. p. 165,) whilst the celebrant is singing the last Collect, the second acolyte will divest the Subdeacon of his; and will help him to resume it after the Epistle is read. He will perform the fame

function for the Deacon, before the reading of the Gospel. The Gospel ended, the first acolyte assists to put on the large stole which is worn over the ordinary one. *After Communion of the Clergy* the first acolyte divests him of the large stole, and the

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second will vest him with the *planeta*. When the Deacon is reading the Gospel, the acolytes stand on each side the Subdeacon, the first on his right, the second on his left, so as to form a straight line in front of the Deacon (*see supra* II. pp. 169, 170). During the reading of the Gospel they do not even bow the head,* if the name of Jesus occurs, but remain immovable. The Gospel ended, they return to the centre of the sanctuary or the choir, three or four paces distant from the front step, bow# and return to the credence, where they stand *junctis manibus*. They turn to the east at the Creed, and genuflect when the celebrant and Sacred Ministers do.

When the Sacred Ministers sit down the acolytes raise the dalmatic and tunic, and arrange them so that they be not injured; during this function if they have occasion to pass before the celebrant, they make an inclination.

During the Sermon they sit on stools upon the Altar steps on the Epistle-side.

They are communicated on the floor of the sanctuary, after the Clergy in surplices. But this is not desirable at midday Solemn Service. And indeed they will most probably have communicated previously.

At the Blessing they kneel in their places by the credence *laterally*.

They rise *immediately* after the Blessing to fulfil their office at the consumption and purifications. (See Par. 48.)

N.B.—Acolytes hold their hands before their breasts whenever the celebrant sings or reads; on all other occasions they have their arms crossed and laid on the breast. When one hand is occupied, the other should be laid on the breast.

In choir, when a reverence is to be made, it is usual to make it first on the Gospel-side, then on the

Epistle-side, always commencing with the highest dignitary.

<http://anglicanhistory.org/liturgy/directory/>