

**DIRECTORIUM
SCOTICANUM
ET ANGLICANUM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649351633

Directorium Scoticanum et Anglicanum by Anonymous

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANONYMOUS

**DIRECTORIUM
SCOTICANUM
ET ANGLICANUM**

•

•

•

•

•

•

•

•

•

•

•

•

•

DIRECTORIUM

SCOTICANUM ET ANGLICANUM.

(NOT PUBLISHED.)

LONDON.

1855.

138. d. 219.

ADVERTISEMENT.

THE following "Directorium" has been compiled by the desire of some zealous members of the Church in Scotland, who wished to ascertain how far the ancient rubrics, of the Western Church especially, might be applied to such parts of the Communion Service as were left indeterminate in the Reformed Offices. The editor has, under these circumstances, not ventured to make selections; but has, so far as possible, furnished the whole of the ancient directions of the English and Scotch Churches; leaving it to those clergy who may think fit to adopt any of the suggestions it contains to make such use of those directions as they deem judicious or expedient. The editor has added some account of the usages and directions of the Oriental Church on the same subject.

A modern missionary has observed—that while the inhabitants of the East look coldly on the bare ritual of Dissenting Protestantism, and while they are dissatisfied

iv.

with some of the superfluous ceremonial of the Western Church, even the worship of the Church of England is not sufficiently showy and symbolical to attract an Eastern mind. This defect might be in some measure amended if all the rubrics of the Church of England were strictly observed, and a greater attention paid to "decency and order" than is common in her ceremonial. The editor has, in order to render the publication more complete, added such directions as were required to adapt the work equally to the Church of England as to that in Scotland.

Soon after the above was written, and before this "Directorium" had received its final corrections, the Compiler was suddenly removed by death from his earthly occupations: to those who did and to those who did not know him it seems but due to his memory to remark here—that the following pages, in common with other productions of his pen, bear witness to the extensive and varied knowledge, careful research, and diligent enquiry which constituted the late Rev. W. WRIGHT, L.T.D., a valuable authority on questions relating to the Ritual and Ceremonial as well as to the Doctrine and Discipline of the Catholic Church.

Lent, 1855.



DIRECTORIUM ECCLESIAE SCOTICANÆ.

DIRECTIONS

FOR CELEBRATING THE HOLY COMMUNION*

ACCORDING TO THE RITE OF THE

CHURCH IN SCOTLAND.

I. THE HOLY TABLE, OR ALTAR.†

THE Holy Table or Altar is to be raised on a platform extending from three to four feet or more in front from its base. The ascent to it, should be by at least two steps,‡ each of the same height with the platform, and about fifteen inches in breadth. The altar may be of

* In Edward's first Book it is termed "the Order of the Administration of the Lord's Supper or Holy Communion, commonly called the Mass." It is still called the Mass by the Swedish, Danish, and Norwegian Protestants, as well as in the Roman Church. The Greeks call it the Liturgy. Bona and other ritualists observe that one of its most ancient terms was that of COMMUNION.

† In the Eastern Church the Bema or Sanctuary is termed the altar, and the Lord's Table the "Holy Table." In the Western Church the Lord's Table is called the altar, with respect to the Commemorative Sacrifice, and the table with respect to the communicants, who are invited not to the altar but to the Communion Table. According to Gavantus, the altar should be 3½ feet high, and not less than 6 feet in length, and 3 feet wide. There should be no provision for keeping anything beneath it.

‡ There are frequently three in the Western Church. Should there be no steps, the Officers should still occupy the same position as if there were. From the lowest step to the septum (or sanctuary rail) there should be at least twelve feet (according to most ritualists), in collegiate Churches, and never less than six.

wood, metal, or stone, fixed or moveable*. The *mensa* should be covered with two linen cloths, or one doubled, and over all with the altar-cloth, also of linen, which should be oblong, its ends hanging to the ground. On the altar should be placed a cross, with two candlesticks containing tapers, † one on each side of the cross. Also a

* "Anciennement et dans la premiere origine l'Autel n'estoit que de bois, comme sont nos tables communes, et que cet Autel estoit par consequent mobile, il est a croire qu'on le retiroit apres le Sacrifice et qu'on le transportoit en un autre endroit, comme on en use tous les jours a l'egard de nos tables à manger . . . depuis il est devenu tout a fait fixe et immobile." (*De Vert. Ceremonies*, vol. iv. p. 39.) Altars of stone and metal have been frequently erected in the English Church since the last revision of the Book of Common Prayer. In the year 1724 a faculty was granted by the Court of Arches for the erection of an altar (with *Sedilia*) "ad altare erigendum," &c., in the Church of Bramsted, in Essex. This was overlooked at the last decision in that Court, which, however, only went so far as to refuse to grant a faculty for the erection of a fixed stone altar. There had been one erected by the Churchwardens without the consent of the Incumbent.

† The Lutherans invariably use a crucifix, generally of massive silver. A crucifix and two lighted tapers are directed by the rubric of the Prussian Evangelic Church. But the use of a cross or crucifix on the altar is not of very great antiquity. On this subject *De Vert* observes (vol. iv. p. 10, &c.) that "originally the only representation of this kind was that in the book, that afterwards it became the usage to have the figure of a cross on a small curtain of black or violet, placed before the Priest during the consecration; after this it became a practice for the Priest to carry with him a crucifix from the vestry to the altar, and bring it back after service. It was eventually suffered to remain." He adds that "there are several Churches and Cathedrals in France in which there is no cross or crucifix on the altar, but only an embroidered cross on the drapery of the super-altar, and that in Lent, at which season fewer innovations have been introduced, there is scarcely a Church in which there is a cross upon the altar, or if there be a fixed one, it is required to be veiled." He conceives it to be inconsistent with the spirit of this rubric to veil the cross with gauze, or any transparent covering. He adds, at the same time, that while it was not customary at first to have a cross on the table of the altar, nor on the super-altar, there are many instances as early even as the sixth century of crosses and similar representations placed over the altar.

In the Western Church there are two lighted candles at least, (although one suffices) and six at most, except when the Bishop of the diocese celebrates pontifically, when there is a seventh placed behind the cross. The Lutherans also use from two to six lighted candles at the Communion. The Greeks do not exceed four. See Bishop Cosin in the authority for lights on the altar in the English Church. Notes in Nicholl. Also Mr. Badeley's legal opinion.