

THE OILMAN

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CHURCH OF ENGLAND
BOOK DEPOT,
BRISBANE.

Preface

In this diocese, it is often the case that the body of the person about to be buried is not taken into Church; but some form of Service is held in the house, or at the graveside only. Nothing is so desirable as that the body should be taken into Church in the case of a Christian burial. But provision has to be made for those cases in which this cannot well be done. This book contains such provision.

Frequently also a Requiem Celebration of the Holy Eucharist is desired and desirable; a need is felt for some prayers additional to those in the Order for the Burial of the Dead; and it is almost universally felt that a service alternative to the Burial Order in the Prayer Book is needed in the case of the burial of an infant or a young child.

Provision is made for all these in this book, together with a prayer for the blessing of a grave, situated in ground which has not been consecrated.

It will be seen that the first part of the book is the Order for the Burial of the Dead as we have it in the Prayer Book, with one direction added, pointing out the place at which there may be a Requiem Eucharist, an Address, a Hymn, or additional Prayers.

The reason for the variation of type in the lesson from 1 Cor. XV. is explained in the Second Order.

Certain "Directions and Suggestions concerning the ceremonies accompanying the Burial of the Dead" are provided for guidance, and for the purpose of attaining a certain amount of uniformity.

I authorise and sanction this book for use in the Diocese of Brisbane.

GERALD BRISBANE.

Bishopsbourne,
Brisbane.

Feast of St. Bartholomew, 1925.

THE ORDER FOR THE BURIAL OF THE DEAD.

Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

After they are come into the Church, shall be read one or both of these Psalms following.

PSALM XXXIX.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM XC.

L ORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 COR. XV. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

The Requiem Eucharist or an Address, or a Hymn, or the additional Prayers may follow at this point.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, hut of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

PRIEST.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

DIRECTIONS AND SUGGESTIONS

concerning the ceremonies accompanying the Burial of the Dead; authorised for use in the Archdiocese of Brisbane.

First Order

WHEN THE SERVICE TAKES PLACE FIRST IN THE CHURCH AND THEN AT THE GRAVESIDE.

(1) The colour for funerals is Black: except for a child under seven years of age, when White should be used. (Violet may be regarded as the liturgical equivalent of Black.)

(2) The Altar should have a Black frontal, and the priest should wear a Black stole over his surplice.

(3) The Altar candles may be lit, whether there be a Requiem Eucharist or not.

(4) The corpse should be met at the church-yard gate, (not at the door of the church), and the priest going before the body to the Chancel steps says the opening sentences of the Burial Office.

(5) It is desirable that the Coffin should be covered with a suitable pall.

(6) The Coffin should rest upon trestles in the Nave of the Church just below the Chancel steps; with the feet towards the east: except at the burial of a priest, when the Coffin should rest in the Chancel, with feet towards the west.

(7) The Psalm will be said by the officiating priest from his usual seat in the Chancel, and the Lesson read from the Lectern, without announcing "Here beginneth——." The words "Thou fool" may be omitted, or replaced by the R.V. "Thou foolish one."

(8) The Lesson ended there may follow a Requiem Eucharist, an Address, or a Hymn.

(9) If there be both a Requiem and a Funeral Oration, the latter should come after the Eucharist, and not during the Service.

AT THE REQUIEM EUCHARIST.

THE COLLECT.

O GOD, who declarest thy Almighty power, most chiefly in showing mercy and pity; receive the supplications and prayers which we offer before thee for the souls of thy servants; and for as much as in this life they put their trust in thee, vouchsafe them now a place in the glory of thy presence; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever One God, world without end. *Amen.*

THE EPISTLE.

1 THESS. IV., 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. ST. JOHN VI., 37.

JESUS said: All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

or

ST. JOHN V., 24.

VERILY, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

THE SPECIAL PREFACE.

Almighty. Everlasting God; who art not the God of the Dead, but of the Living, for all live unto thee; Therefore with Angels and Archangels.....

(10) If there be no Requiem Eucharist the following prayers may be said before leaving the Church, the priest standing over the Coffin facing the people:—

THE COLLECT FROM THE REQUIEM. A PRAYER FOR MOURNERS.

BLESSED Lord who art the Father of mercies and God of all consolation; we beseech thee of thy great goodness to comfort those who by the death of this, our *brother* are sorely bereaved: and teach us so to number our days, that while we live here we may seriously apply our hearts to that holy and heavenly wisdom, which may, in the end, bring us to life everlasting, through Jesus Christ our Lord. *Amen.*

OR

O HEAVENLY Father, whose Son our Saviour, Jesus Christ did weep at the grave of Lazarus his friend; have compassion upon those who are in sorrow; comfort them with the sense of thy love; give them sure confidence, and trust in thy care, and make them to know that all things work together for good to them that love God; through the same Jesus Christ our Lord. *Amen.*

A PRAYER FOR GRACE.

ALMIGHTY God who hast knit together thine elect in one communion and fellowship in the mystical Body of thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that love thee, through Jesus Christ our Lord.

A PRAYER FOR MERCY.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

(11) The priest then precedes the Corpse to the door of the Church, either in silence, or he may say the Nunc Dimittis, or the De Profundis.

AT THE GRAVE-SIDE.

(12) The priest standing at the head of the grave (and facing the east, if the grave be correctly laid), says the Anthem "Man that is born of a woman—," while the coffin is being lowered into the grave.

(13) The earth may be cast by the priest, as well as by others standing by, and it is fitting that it be deliberately and reverently cast, so as to form a cross, rather than in a meaningless manner.

(14) Then follows the remainder of the Service of the Prayer Book, and after the Grace the priest may add: "May the souls of the faithful departed, through the mercy of God, rest in peace."

Second Order

WHEN THE SERVICE TAKES PLACE AT THE GRAVESIDE ONLY.

(1) The priest, vested in surplice and stole, precedes the coffin from the hearse to the grave, saying the opening sentences. The Psalm may be said thus in procession, or upon arrival at the grave, or may be omitted according to convenience.

(2) The lesson may be shortened by reading only those portions in large type.

(3) One or more of the additional prayers from the first Order may be used before the Grace; otherwise the Service shall follow the course already indicated.

Third Order

THE BURIAL OF AN INFANT.

I AM the Resurrection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.

PSALM XXIII.

THE Lord is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. Glory be:

PSALM XXIV.

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

For he hath founded it upon the seas: and prepared it upon the floods.

Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: even the Lord of hosts, he is the King of glory. Glory be:

ST. MARK X., 13.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

If the above portion of the Service have taken place in the Church there may follow before leaving one or more of the additional prayers on page 16.

THE COMMITTAL.

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of this child here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father:

Rest eternal grant unto *him* O Lord.
And let perpetual light shine upon *him*.

We believe verily to see the goodness of the Lord.
In the land of the living.

O Lord, hear our prayer.
And let our cry come unto thee.

Let us pray

WE commend into thy hands of mercy, most merciful Father, the soul of this thy child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general Resurrection in the last day we, together with *him*, may be found acceptable in thy sight; and may hear these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

O LORD Jesu Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, to perceive that it is of thy goodness, that thou hast taken this, thy child, into the everlasting arms of thine infinite love.

O GOD, whose ways are hidden, and thy works most wonderful, who makest nothing in vain, and lovest all that thou hast made; Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life that, together with this thy child, they may obtain the fullness of thy promises in the world to come; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

THE grace of our Lord Jesus Christ, and the love of of God. and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

BLESSING OF A GRAVE.

If the ground in which the body is to be laid has not been consecrated, the grave should be blessed by the priest. immediately before the Anthem, "Man that is born—," in the following manner:—

O GOD, the Father of our Lord Jesus Christ, vouchsafe we beseech thee to bless this grave in which we are about to lay the body of thy servant, through the same thy Son, who is the Resurrection and the Life and who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Note A.—If there is to be any Service at the house of the deceased person before the burial, the priest, at his discretion, may use that part of the Service appointed to be said in Church, or else some quite other devotions. In the first case he will use the second half of the First Order at the graveside; in the second case he will use the Second Order at the graveside.

Note B.—From time to time on suitable occasions the people should be urged to take their part in the Office saying, "Christ have mercy," the "Our Father," and the "Amen." It is probably best that they should not be expected to join in the Psalm.

Note C.—If the priest wear a cap, it should be removed only during the prayers.

Note D.—At any burial, when the Prayer Book Service may not be used, no Stole should be worn. The wearing of Cassock and Surplice shall be, according to circumstances, at the discretion of the priest.

