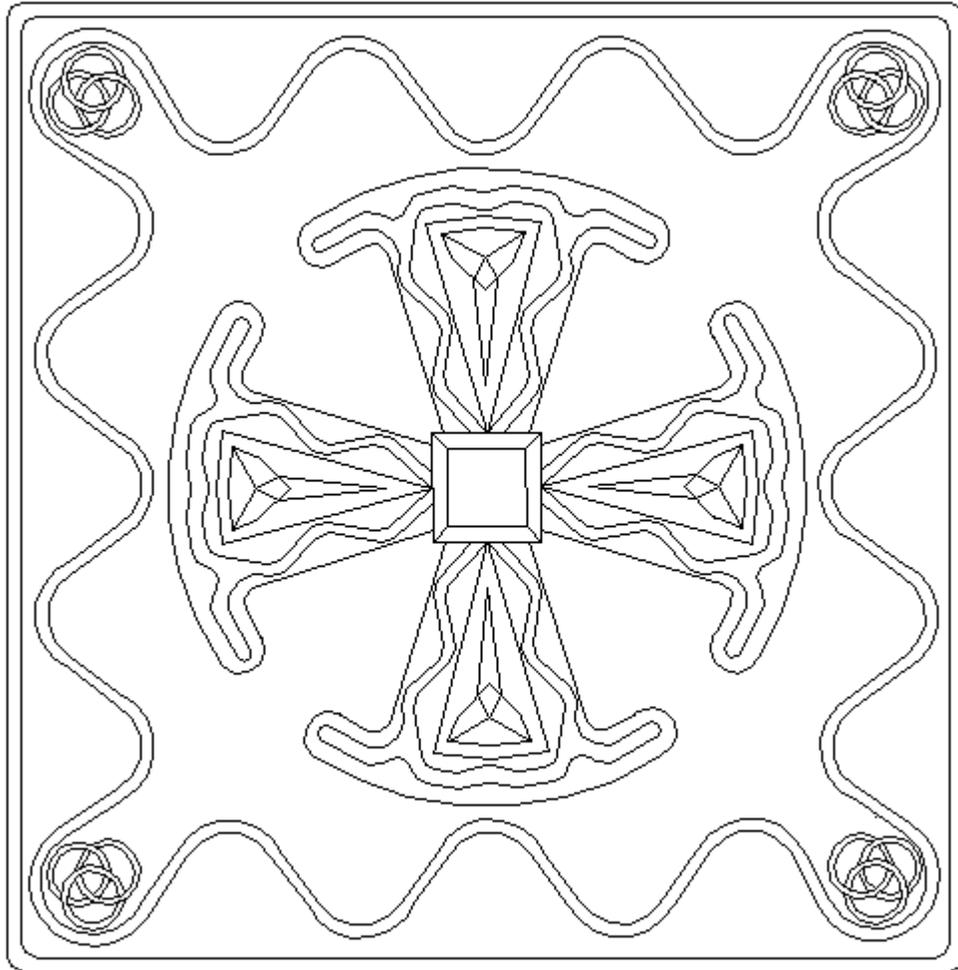


Regia Anglorum

Regulations of the Ecclesiastical Officer



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Regia's ecclesiastical display is governed by a National Officer, the Ecclesiastical Officer, and his Deputies. His scope of action is defined by the Code of Law.

Regulations 2Bxiv

- xiv. The HW may elect an **Ecclesiastical Officer**. (EcclO).
- a) He shall attend at least half of the Society's major events in any one year.
 - b) He shall initiate and correlate research into the Church in these Islands in the Society's Period of Interest.
 - c) He shall promote the ecclesiastical aspect of the Society's activities. He shall control the Ecclesiastical Rank system of the Society, in consultation with the local group leaders of members of the Society involved in this aspect.
 - d) He shall ensure that the bounds of good taste and authenticity are not exceeded by the words or actions of any religious ceremony or display at a Society Event, or by the actions or words of himself or those responsible to him. He shall ensure that all religious ceremonies performed as part of the public displays of the Society are verifiable from primary sources from the Society's Period of Interest. He shall advise the AO, MAA and LHC in this regard.
 - e) He shall call, organise and attend meetings of all those involved in the ecclesiastical aspect of the Society's displays. These meetings, known as Synods, may be attended by all those with an interest in this aspect, whether they hold ecclesiastical rank within the Society or not.
 - f) He shall promulgate policy and regulations regarding the ecclesiastical aspect of the Society's activities. This shall be distributed to at least the members of the HW.
 - g) He may appoint deputies, the number of which (including himself) shall not exceed 1.5% of the total membership of the Society, unless agreed otherwise by the HW. He shall co-ordinate their activities, and report back to the HW upon them from time to time.

Ecclesiastical Displays

Regulations for active participants in ecclesiastical displays

1. Those wishing to participate in ecclesiastical activities must identify themselves in advance to the EcclO or one of his Deputies, in addition to informing their GL
2. The kit worn by ecclesiasts must be passed by the EcclO or relevant Deputy **before** participation at a display
3. Roles within any display at an event are assigned on the basis of quality of kit and a member's experience at portraying their character. The dateline and setting of a show defines the type of ecclesiastical display possible. Please check what is acceptable before taking part.
4. It should be noted that the presence of isolated monastic clergy (single monks or nuns) is likely to be more unusual than that of 'secular' clergy (bishops, priests and deacons). Those wishing to portray monastic clergy must bear this in mind when discussing their role with the EcclO.
5. Whilst other parts of the Society may permit 'cross-dressing' (as it has become known), the ecclesiastical display does not. We provide parallel and equal structures for the development of men and women in the display, and see no means by which authenticity can be adequately maintained by means of 'cross-dressing'

The Battlefield

Ecclesiastical involvement on the battlefield has a number of facets.

- We provide a visual contrast to the warriors
- we can be used as plot development (shouting things or negotiating, for example, or the ‘killing don’t start until the fat bishop sings’ principle), and so forth
- The activity known as corpse-checking. Clergy will wander the field lifting shields (if necessary) and making a visual inspection of the corpses beneath. (This activity is carried out under liaison with the First Aid Coordinator)
- The protection of the Church is extended to those in dire fear of ‘death’ on the field. In general defeated army commanders may claim sanctuary from the senior male cleric present (priest or bishop), often by kneeling and grasping their knees

In conjunction with the Military Training Officer the following rules apply

- You must not conceal an injury from a corpse-checker, or feign one. You will be asked if you’re OK, answer truthfully
- No robed cleric is to be physically abused or impeded as he goes about the field (unless specifically ordered in advance by the script commanders as part of the display). Verbal ‘abuse’ is generally not authentic, but may be permissible in certain contexts. (but see Ecclesiastical Guards)
- No non-combatant may attack a combatant or vice versa unless it is a prearranged part of the display.
- The rules of the battlefield apply to non-combatants, most importantly sharps are not permitted
- Whilst claiming sanctuary the cleric is not to be felled to the ground: if he is intervention by Ecclesiastical Guards may occur
- Any ‘Christian’ combatant shall regard it as his duty to defend nuns against the MiO when appropriate.

Ecclesiastical Guards

In cases where the clerics on the field are of significant importance, they may be assigned a guard or two – usually from the senior armoured divisions.

The duties of ecclesiastical guards are to:-

- defend clerics from abuse
- revenge verbal or physical assaults
- bear their standards

Any cleric required to take up arms as part of a prearranged plot, as Bishop Odo at Hastings, for example, loses the normal clerical privileges. He must equip and comport himself properly as a warrior of equivalent rank.

Church Buildings

Occasionally, we are asked to put on displays in church buildings. It is a matter of absolute importance in these cases that the display is carried out with all due reverence, and respect for the local church authorities' views on the matter.

Displays in church buildings can be divided into two types: church services or Regia displays

Regia Displays

These include talks by the nuns, weddings and coronations. Displays will take place with all due reverence. Mass will not be celebrated as part of a Regia ecclesiastical display.

Church Services

Regia is sometimes asked to attend real church services as part of a local festival. While we are happy to perform before or after a church service, we will take no 'display' role within one. This does not, of course, preclude Regia members taking a normal congregational role, should they so desire.

The Living History Exhibit

Various ecclesiastical displays may take place within the context of the LHE

Static displays

- A tent may be laid out as a chapel
- The household of a senior cleric may be depicted
- Chaplains or secretaries may appear in the households of thegns.
- A table display of ecclesiastical paraphernalia may be arranged

Interactive displays

- Weddings
- Arming of the Nun
- Choir practice
- Public assemblies and Things. Clergy are an integral part of these under any 'Christian' dateline and location. Clergy may appear to represent Church estates or as chaplain to the assembly

Ranks of clergy and their dress

Secular Clerics

Secular (from the Latin ‘secularis’, in the world) clergy constituted the majority of ordained ministers in our period. They are ranked into three divisions, namely deacons, priests and bishops.

When not engaged in a specifically religious function, secular clergy are dressed in normal clothing (unless they are also monks). Their vestments are donned at the beginning of services.

For detailed descriptions of individual vestments, see below. The EcclO (or relevant Deputy) should be consulted throughout the process of making or obtaining ecclesiastical kit.

Acolytes

(AS *acolitus*)

Acolytes are not ordained clergy, but perform minor functions during services. They do not operate independently of senior clergy.

Acolytes will be vested in alb, amice and cingulum

Deacons

(AS *diacon*)

The lowest rank of ordained clergy we portray, deacons are assistants to higher clergy and/or new clergy learning their role. As such it would be unlikely that they would be on their own.

Deacons will be vested in alb, stole, amice and cingulum at all times

They may wear cope or dalmatic where appropriate

Priests

(AS *preost*)

The middle rank of clergy, who are the mainstay of the Church’s ministry. Priests can perform all spiritual functions required by a community on a day-to-day basis. Priests hold a similar status to thegns under AS law. They may operate singly, or in conjunction with other clergy. They must be able to demonstrate a wide knowledge of clerical functions.

Priests will be vested in alb, stole, amice and cingulum at all times

They may wear cope or chasuble where appropriate

Bishops

(AS *biscop*)

Bishops are in charge of an area of land called a *diocese* – usually one or two shires in England. As senior clergy all their kit was of the highest status.

Bishops will be vested in: alb, stole, amice, and cingulum. Their signs of office are a RING, set with an amethyst to protect against drunkenness, and a CROZIER or staff, topped with a crook.

The episcopal MITRE is very rare in our period – it does not seem to come into English vestments until after the Conquest.

They may wear the cope or chasuble **and** dalmatic where appropriate

Descriptions of secular kit items

Alb (and Cingulum)

The ALB is a floor-length garment, usually in white linen, although other pastel shades (e.g. pale blue) are rarely depicted. It is tied at the waist with a CINGULUM or girdle. This should be a decorated narrow strip of cloth.

Amice

The AMICE is a linen neckcloth worn under the alb. It needs to be at least 30" x 24". This is raised over the head while other vestments are worn, then lowered to form a collar. Ties may be attached to the two corners at each end of a long side. Evidence for amices in England begins from 950 onward.

The amice is the first vestment to be put on. The long edge with the ties is placed over the forehead and the ties secured round the body. When the other vestments are put on, the amice is pulled back around the neck.

Stole

The STOLE is a strip of cloth, about 2-3" wide, and long enough to hang round the neck down to the knees. A deacon wears it over the right shoulder and across the chest and back, passing through the cingulum at the left hip. Priests and bishops wear it hanging round the neck down to the knees. At the least, it should be decorated with a cross at each end and one in the middle.

Cope

For many functions, particularly for choral duties, the COPE is worn as an outer garment. This is essentially a semicircular cloak, decorated along the straight edge. It is held together by INFULAE or ties, or can be closed by a brooch.

Dalmatic

This is a short, wide sleeved tunic in linen or fine wool with a square neck, decorated with stripes or *clavi*. For the early part of Regia's period this is a white garment with red (or purple) *clavi*: one round each wrist and two vertically on the body. Tassels in the same colour as the *clavi* are sewn to the left of each.

Later on the dalmatic becomes coloured, with contrasting *clavi*.

Chasuble

A CHASUBLE, which is a semicircle (or more) of cloth sewn along the edge to form a cone. This is decorated (at minimum) with an *orphrey* or vertical stripe down the front.

Monks

Monks live structured lives within a community. This structure is governed by a Rule, in our period the Rule of St Benedict was universal for monks in the West. Monasteries, particularly large ones like Glastonbury, were powerful parts of the Church – they provided over half the bishops in England from 1000-1066.

There is a hierarchy within monasteries – although there are no distinguishing marks of costume.

A monk coming to the rule late in life is called a CONVERSE (Lat. *conversus*, a convert). These men were frequently not as well educated as other monks, and as such performed duties such as assisting at services, which do not require learning Latin or reading.

Monks entering the cloister as child OBLATES would have received a thorough education in the curriculum of the time, and would become CHOIR MONKS if they decided to take vows in adulthood. Many such monks also became ordained as priests etc. When officiating at services, they would wear vestments as secular clergy, according to their degree.

Officials of the monastery were known as OBEDENTIARIES. The ABBOT, the head of the monastery, who was elected by the community, appointed all these. A small monastery, or one attached to a cathedral would have its PRIOR appointed by the bishop.

As mentioned above, monastic dress is identical and compulsory for all monks. An undertunic of white linen (which can be full-length) is covered by a full-length HABIT of locally produced undyed wool (as dark as possible). This should have wide sleeves to allow both hands to be put inside them. The habit is belted. Habits may be of pale undyed wool in the Atlantic provinces (e.g. Wales and Ireland) or for monks from the reformed orders (Cistercians or Carthusians) in the C12 or later.

Over this goes the SCAPULAR, of similar dark woollen cloth. This is a rectangle of cloth. It should be long enough to pass through the belt at the front, to form a pouch when working. Unbelted, it should be ankle-length.

The COWL is a hood of similar cloth.

Nuns

Women who were nuns in our period were generally from very high status backgrounds, frequently royalty.

Nunne

To an Anglo-Saxon a '*nunne*' would be a woman living a religious life in her own home. This was frequently done by widowed noblewomen, who would live out their time on their own lands before they were bequeathed to the Church on their death.

Mynecen

Nuns living in convents were known as '*mynecen*' in AS (or 'female monks'). In theory the structure of a convent was identical to that of a monastery, and a convent would follow the Rule, however, in most cases convents were much smaller than monasteries, and less independent, as convents require priests to perform sacramental functions, these could either be monks or secular clergy.

Mynecen must wear the kit described below.

An underdress of white linen is covered by a full-length HABIT of dark brown wool (as dark as possible). This should have wide sleeves to allow both hands to be put inside them.

Over this goes the SCAPULAR, of similar woollen cloth. This is a rectangle of cloth, just wider than the shoulders, and reaching to ankle/mid-calf front and back

All headcloths (cap and hood-wimple) are of white linen. Absolutely no hair is visible.

The VEIL is a square of dark wool cloth. It is tied round the head, and then folded back in front.

ORDO BAPTIZANDUM

White tunics for the candidates are presented to the Clergy, blessed, and returned

Accipe vestes candidas puras et immaculatas, quam perferas ante tribunal Domini nostri Jesus Christi, ut habeas vitam aeternam et vivas in saecula seculorum.

While the tunics are placed on the candidates, the water is blessed

Qui hanc aquam, regenerandis hominibus praepraratam, arcana sui numinis admixtione fecundet: ut, sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies caelestis emergat: et quos aut sexus in corpore, aut aetas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, iubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicae fraudis absistat. Nihil hoc loci habeat contrariae virtutis admixtio: non insidiando cicumvolet: non latendo subrepat: non inficiendo corrumpat.

Sit haec sancta et innocens creatura, libera ab omni impugnationis incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectae purgationis indulgentiam consequantur

The water is signed with the cross

Unde benedico te, creatura aquae, per Deum vivum, per Deum verum, per Deum sanctum: per Deum, qui te, in principio, verbo separavit ab arida: cuius Spiritus super te ferebatur. Qui te paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare praecepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem, et sitiendi populo de petra produxit. Benedico te et per Iesum Christum Filium eius unicum, Dominum nostrum: qui te in Cana Galilaeae signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Ioanne in Iordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis suis iussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.

He intones

Haec nobis praecepta servantibus tu, Deus omnipotens, clemens adesto: tu benignus aspira. Tu has simplices aquas tuo ore benedicito: ut praeter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces

He places a candle in the water

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti. Totamque huius aquae substantiam, regenerandi fecundet effectu. Hic omnium peccatorum maculae deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, conctis vetustatis squaloribus emundetur: ut omnis homo, sacramentum hoc regenerationis ingressus, in verae innocentiae novam infantium renascatur. Per Dominum nostrum Iesum Christum Filium tuum: qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Amen.

He places his hand on the head of the candidates

Recede diabole ab hac imagine dei increpatus ab eo et da locum spiritui sancto

He signs them in the name of the Father and the Son and the Holy Spirit

Signo te signaculo dei patris et filii et spiritus sancti. Signo oculos tuos ut videas claritatem dei. Aures ut audias virtutes eius. Nares ut percipias odorem susuitatis eius. Cor ut credas in eum. Os ut conitearis illi. Signaculum dei patris et filii et spiritus sancti. Tuo integro corpori inpono quod te sanum faciat. Omni tempore uitae tuae et nullasm habeat diabolus partem vel potestatem de te. Sed trinitas diuino regent in te in saecula saeculorum Amen.

Omnipotens sempiterne deus, pater domini nostri Iesu Christi, respicere dignare super hunc famulum tuum N, quem ad rudimenta fidei vocare dignatus es Omnem cecitatem cordis ab eo expelle, dirrumpe omnes laqueos satanae, in quibus fuerat colligatus. Aperi ei, domini, ianuam pietatis tuae, ut signo sapientiae tuae inbutus omnium cupititatem foetoribus careat. Et ad suauem odorem preceptorum tuorum letus tibi in ecclesia tua deseruiat et proficiat de die in diem, ut ydoneus efficiatur accedere ad gratiam baptismi tui percepta medicina. Per nostrum Iesum Christum Filium tuum: qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Amen

The salt is produced

Exorcizo te, creatura salis, in nomine Dei Patris omnipotentis, et in caritate Domini nostri Iesu Christi, et in virtute Spiritus Sancti. Exorcizo te per Deum vivum, per Deum verum, per Deum sanctum, per Deum, qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari praecepit, ut in nomine sanctae Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando sanctifices, et benedicendo benedicas ut fiat omnibus accipientibus

perfecta medicina permanens in visceribus eorum in nomine domini nostri iesu Christi.

A morsel of salt is placed in each candidate's mouth

Accipe salem sapientiae propitius in vitam aeternam

Deus patrum nostrorum, deus universe conditor veritatis, te supplices exoramus, ut super hunc famulum tuum N respicere digneris propitius, ut hoc primum pabulum salis gustantem non diutius esurire permittas, quominus cibo expleatur celesti, quatinus sit semper, domine, spiritu fervens, spe gaudens, tuo nomini serviens. Perduc eum ad nove regenerationis lauacrum. Ut cum fidelibus tuis promissionum tuarum aeterna praemia consequi mereatur Per nostrum Iesum Christum Filium tuum: qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Amen

And then he makes a cross on the candidates forehead

Deus Abraham deus Isaac deus iacob Deus qui Moisi famulo tuo in monte Synai apparuisti et filios Israhel de terra Aegypti eduxisti, deputans eis angelum pietatis tuae, qui custodiret eos die ac nocte te quaesumus, Domine, ut mittere digneris sanctum Angelum tuum ut similiter custodiat et hunc famulum tuum et perducatur eum ad gratiam baptismi tui Ergo, maledicte diabole, recognosce sententiam, et da honorem Deo vivo et vero, da honorem Jesu Christo filio ejus, et Spiritui Sancto, et recede ab hoc famulo dei. Quia istum sibi deus et dominus noster iesus christus ad suam gratiam et benedictionem fontemque Baptismatis dono vocare dignatus est; et hoc signum sanctae crucis +, quod nos fronti ejus damus, tu, maledicte Diabole, nunquam audeas violare Per nostrum Iesum Christum: qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Amen

And then he touches the candidate's nose and ears

Effeta quod est adaperire in odorem suavitatis, tu autem effugare Diabole, appropinquabit enim iudicium dei

Then he makes a cross in oil on the candidates shoulder

He asks the sponsors

Do you renounce Satan?

I renounce him

He makes a cross on the candidates chest

And all his works?

I renounce them

He makes a cross on the candidates other shoulder

And all his glories?

I renounce them

He places oil in the water in the form of a cross and mixes it

Do you believe in God the Father Almighty, creator of heaven and earth?

I believe

Do you believe in Jesus Christ his only begotten Son, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell. On the third day he was resurrected from the dead. He ascended into the heavens, and sits at the right hand of God the Almighty Father, from there he will come again to judge the living and the dead?

I believe

Do you believe in the Holy Spirit, the Holy Catholic Church, Holy Communion for the remission of sins, the resurrection of the body and the life everlasting?

I believe

Do you wish to be baptized?

I do

Then the priest baptizes them with three pourings, calling upon the Holy Trinity at the same time

Et ego baptizo in nomine patris

Et filii

Et spiritus sancti

When the candidate rises from the font the priest makes a cross in oil on the top of his head.

Deus omnipotens pater domini nostri Iesu Christi, qui te regeneravit ex aqua et spiritu sancto quique dedit tibi remissionem omnium peccatorum. Ipse te linit crismate salutis in vitam aeternam – amen

Then he is given a candle

Accipe lampadam quam et inreprehensibilem custodias ut cum venerit dominus at nuptias possis occurrere ei una cum sanctis in aula celestis in vitam aeternam per omnia secula seculorum amen

Final blessing

Omnipotens sempiternus deus qui regenerare dignatus es hunc famulum tuum N ex aqua et spiritu sancto. Quique dedisti ei remissionem omnium peccatorum tribue ei sanitatem continuam ad cognoscendam universatis tuae veritatem. Per dominum nostrum iesum christum - amen

WEDDING

Archbishop: **“He who would take a woman to wife must affirm it before good witness: before her kindred and the people: and he must provide sureties for all that he affirms. JEAN-PIERRE, do you affirm before this assembly that you will maintain the lady PETRONELLA as a man should, under God’s laws?”**

J-P: **“I do: and I name N as my surety.”**

Archbishop: **“Do you pledge due remuneration to P’s kindred?”**

J-P: **“I do: and I name N as my surety.”**

Archbishop: **“Do you affirm that even though she is taken from her kindred’s land and her lord’s into your own, that you will still allow her kin due responsibility for her defence at law?”**

J-P: **“I do: and I name N as my surety.”**

Archbishop: **Do you affirm that you have provided for her maintenance during your life, and if she should outlive you?**

J-P: (gives over agreement which is received) **“I do: and I name N as my surety.”**

Archbishop: **“Hear then what has been agreed between JEAN-PIERRE d’ABASCY, and his wife’s kindred.”**

Read agreement

Archbishop: “P, as you stand here in this company, do you consent to this and to J-P’s hand in marriage?”

Edith: “I do, and I name N, N, and N as my oathhelpers.”

Archbishop: “Thus it has been agreed and testified to and duly consecrated under God’s sight: and thus I affirm before you all that P and J-P are man and wife.”

The Service Collecta

Archbishop: **“Exaudi nos omnipotens et misericors Deus ut quid nostro ministratur officio, tua benedictione propitius inpleatur. Per Dominum nostrum Ihu Xrm. Amen”**

“Lectio epistolae beati Pauli apostoli ad Corinthios “

“Fratres, nescitis quod corpora uestra membra Christi sunt? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis quod qui adheret meretrici, unum corpus efficitur? Erat enim, inquit, duo in carne una. Qui autem adheret Domino, unus spiritus est. Fugite fornicationem. Omne peccatum, quodcumque fecerit fomo, extra corpus est; qui autem fornicator, in corpus suum peccat. An nescitis quod membra uestra, templum est spiritus Sancti, qui in nobis est, quem habetis a Deo, et non estis uestri? Empti enim estis pretio magno. Glorificate, et portate Deum in corpore uestro.”

“Secundum sanctum euangelium sancti Mathei “

“In illo tempore, loquebatur Iesus cum discipulis suis in parabolis, dicens: Simile factum est regnum caelorum homini regi, qui fecit nuptias filio suo. Et misit seruos suos uocare inuitatos ad nuptias, et noluerunt uenire. Iterum misit alios seruos suos, dicens: Dicite inuitatis: Ecce prandium meum parauit, tauri mei et altilia occisa sunt et omnia parata; uenite ad nuptias. Illi autem neclexerunt et habierunt, alias in uillam suam, alias ad negotiationem suam; reliqui uero tenuerunt seruos eius, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est; et misit exercitibus suis, perdidit homicidas illos, et ciuitatem illorum succendit. Tunc ait semis suis: Nuptiae quidem paratae sunt, sed qui inuitati erant, non fuerunt digni. Ite ergo ad exitus uiarum, et quoscumque inueneritis, uocate ad nuptias. Et egressi serui eius in uias, congregauerunt omnes, quos inuenerunt, malos et bonos; et inpietate sunt nuptiae discumbentium. Intrauit autem rex ut uideret discumbentes, et uidit ibi hominem non uestitum ueste nuptiali. Et ait illi: Amice, quomodo huc intrasti non habens uestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis pedibus eius et manibus, mittite eum in tenebras exteriores; ibi erit fletus, et stridor dentium. Multi autem sunt uocati, pauci uero electi.”

Archbishop: “Hear me now! There are many here who have come in from the road of life and have heard here the Mysteries. You stand here in God’s House, your bodies clothed in the finest of silks, sewn with gold thread and set about with jewels. Fine you may look to the eyes of man – yet to the Lord, you clothe your souls in the filthiest of rags. Know you that God sees through your finery and judges your soul.

Hear, you women; hear, you men! The followers of Christ need nothing more than plain homespun for their garments. A man may not serve Mammon and God at the same time. Indeed, those who find it easy to bedeck themselves with gold and silver will find it harder to discover their true soul when called upon to do so.

Let us put off, therefore, this grievous tyranny. If another were to adorn your house with fine hangings and curtains of silk, if they required that you sit inside it wearing rags that

you would not use to bathe the feet of a road-weary traveller, would you bear it? But there are those in the most grievous of sin having the outward show of the finest cloth. Do you not know that a King should be adorned more than the city? Hangings of linen for the city, but purple robes and golden crown for the King. It is vanity indeed to cloth the body in the finest of garments, to wear a crown and ride in a high chariot when the Lord God knows well what such fripperies conceal.

The warlike man buys no land, for he needs none. He builds no cities, rather burns and robs where he will, living in a camp of tents that may be moved from place to place without thought for the future. What man of this kind would build a house, only to leave it when the sun has risen and the enemy fled? The rough-turned earth, the muddy ditch, the palisade against the night, these the warlike man will see to in his vanity. But he leaves nothing behind him but burned crops, wrecked houses and corpses in the hedgerows. This, I tell you, is no legacy for a man. We are all here for the shortest of spans, but that which a man of power does in his day will echo down the long night of his soul!

Such is the nature of men of this kind, but I say unto you that it is better to behold the cells of monks clinging to the cliffside and in the lonely places, the yellow gorse on the untended hillside and tall trees in the wild places, than to see the tents of soldiers, the fixing of bright spear heads, the fluttering banners, vivid shield-boards and gleaming helms. And all about, the dull grey mail of the armed band, and the martial cries that rise from such a camp, these are not pleasing to God.

The Lord of men who builds strong houses, that boards the roof with shingles of oak, that makes good law for his folk, that fears not to take the side of the poor man against the indignant wrath of a great man. This is a lord beloved of God. He that builds a city, that puts down strong roots, blesses the place with churches to the Glory of God and walks among his people in peace, this is a man beloved of God. The one that causes bridges to be built across the raging foam, that makes good wharfs and piles up earthen banks and oaken palisades, that makes sure the roads are safe for a Virgin with an ass laden with gold to walk the length of his Kingdom, this man shall have naught to fear on the day of judgement.

It is better that all should have bread and water than for a few to eat meat and dainty food. It is well when all hear plain song than when a few listen to the beauty of the harp and pretty melody. Let no ruler accuse falsely, no widow go unheard, no child weep unattended, no mirth be at another's expense, no flatterer puff up another with soft words and lies.

Men and women must see to the cleanliness of their soul before washing their linen. Fine dyed wool heavy with embroidery and imperishable gold cannot cover the least of sins. Do good to all, fear no-one except the Lord. We must all be earnest and watchful, so that we may greet each day with a clear mind and heart, holding within us all the love of our Lord Jesus Christ, to whom be glory and might, world without end. Amen.”

Final Blessings

Archbishop: “Benedicat vos Dominus et custodiat uos Christus, ostendatque Dominus uultum suum ad uos et det uobis pacem, impleatque nos Christus omni benedictione spiritali in remissionem peccatorum, in uitam aeternam, in saecula saeculorum Amen”

Respice Domine de celo super hanc conuentionem, atque sanctam dignamque tuam benedictionem super eos perfunde.”

Blessing the Rings

Archbishop: This marriage is now made but Eadric and Merewynn shall be bound with rings of precious metal. Let them be laid upon the book so they may be blessed.”

The rings are brought forward and laid upon the book.

Archbishop: Creator et conservator humani generis, dator gratie spiritalis aeterne, Deus tu permittite Spiritum Sanctum paracletum super hunc anulum. Per Dominum nostrum Ihu Xrm: Amen