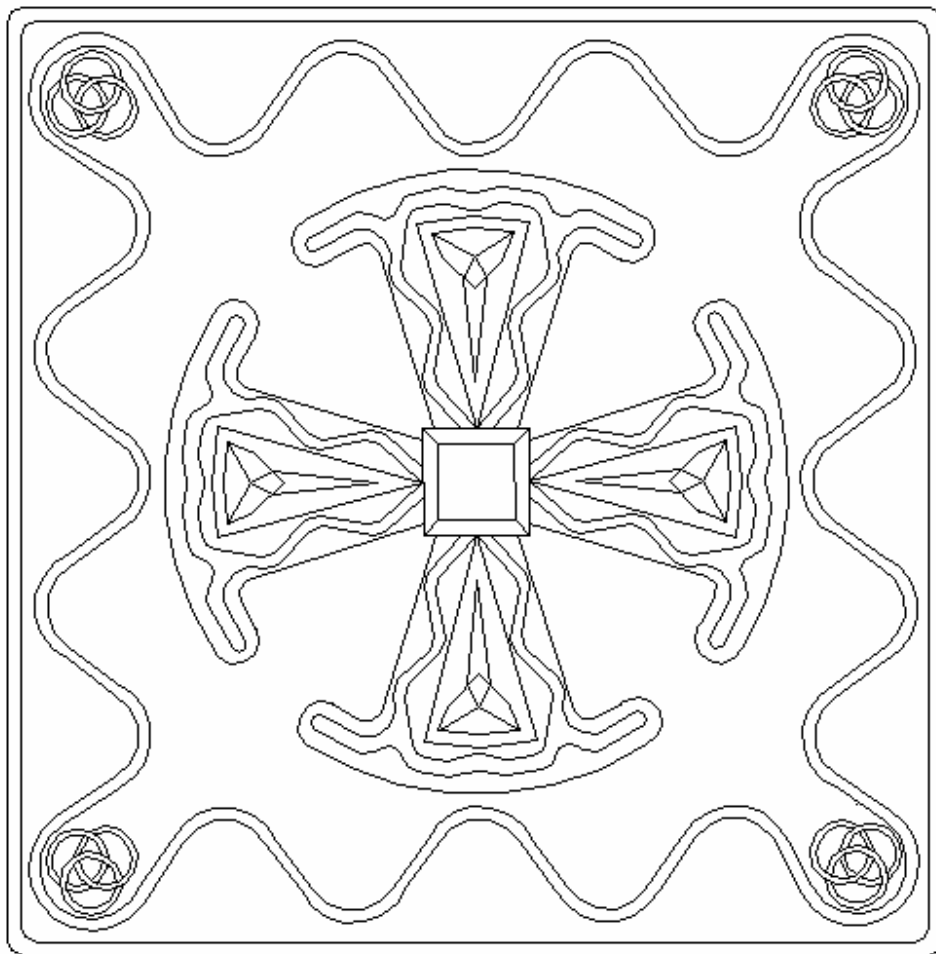




Regulations of the Ecclesiastical Officer



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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 *acolutus*)

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.

Over this goes the SCAPULAR, of similar 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.