

Chapter 1 : Wedding Procession - ULC Wedding Officers

The Procession Of The Flowers: And Kindred Papers () [Thomas Wentworth Higginson] on calendrierdelascience.com
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Law Enforcement Law Enforcement Police Funeral Service Rituals Law enforcement officers pledge to serve the public good and put their lives on the line daily. When they pass away, whether from circumstances in the line of duty or otherwise, their funerals should reflect honor and respect for their service and dedication. Often such a funeral, especially for a line of duty death, will draw hundreds of uniformed officers from across the country. Their demonstration of honor, unity, and brotherhood is a sight never to be forgotten. Departments and precincts often have unique traditions. Our purpose is to outline the funeral traditions for police and other law enforcement officers. Law enforcement funerals are very similar to those for fallen firefighters and military personnel. Law enforcement departments that plan ahead for these occasions are wise to ask each officer to write down exactly what is desired at a memorial. These directives can include the designated department representative e. Their wishes outweigh the traditions of the department. It is vital that all options for honoring the fallen officer be presented to the survivors. They need to know not only what should be done according to tradition, or what has always been done, but also what can be done to memorialize their loved one. The family can select only those elements of the service they wish to have included. For example, tradition might call for a three-volley salute to be offered at the cemetery; the family may decline because the sound of gunfire would be too traumatic. Again, survivors should understand the options presented but not be pressured into including any tradition. The family liaison will stay with the family until no longer needed. When the family has been informed according to department policy, the period of mourning begins. The signs of mourning usually include shrouded badges a piece of black tape or cloth placed horizontally across the badge and flags lowered to half-staff. At the time of the funeral, black bunting may be displayed on the station and a cruiser. Most departments assign a member to be the designated family liaison. Support should be made available to the survivors 24 hours a day, for as long as needed up to a year after the funeral service. This support also includes transportation, especially immediately after the notification and at the funeral services. Larger departments assign a Designated Department Representative or Survivor Action Officer, who has a team of officers working on various aspects of the funeral. For example, the Family Liaison Officer and Chaplain, if applicable discusses with the family the various options for a traditional funeral with military-style honors. The Chaplain or Funeral Officer makes the actual funeral arrangements, while the Traffic Unit Supervisor plans and coordinates the procession, and the Cemetery Officer handles the arrangements for interment or inurnment. Be sure to ask the family if they would like to request certain people for these roles. The department also can identify and arrange for a location that will accommodate a large funeral, make arrangements for the funeral procession and parking, and plan a luncheon or reception after the service. One or more of the department officials should write eulogies based on a close personal friendship with, or knowledge of, the deceased. All of these decisions must take into consideration the final wishes of the officer and the preferences of the family. Casket Watch and Honor Guard Full military-style honors should be available to those heroes who die in the line of duty, starting with a casket watch. The duty of those who have the high honor of casket watch is to stand vigil during the wake or viewing. A team of two takes a 15-minute watch beginning 30 minutes before the viewing and ending 30 minutes after, one at the head and one at the foot of the casket, facing each other. A second team relieves them every 15-30 minutes. The honor guard helps to plan and coordinate the ceremonial aspects and logistics of the funeral service. Those assigned to the honor guard include the casket watch, pallbearers, and color guard. All of these functions require up to 18 people, with experience or training needed for those responsible for standing guard, carrying the flags, folding the flag that draped the casket, and performing other duties. Ken Baine of the Fairfax County, VA, police department, recommends a minimum of 21 honor guard members: Baine, who has 40 honor guard members. To be on the safe side, you will need at least 30 team members for a line-of-duty funeral. If you are a small agency, have a plan with neighboring departments you can turn to if that time

comes. They may wear their hats at all times. Others put their hats on when they go back outside. The other question is whether to salute the casket indoors with the hat on or off. Protocol seems to contradict itself here: A suggestion from Richard N. However, it is not proper to salute if you are not wearing a hat. Suggested Order of Events The following suggested order of events would be appropriate for a formal, full-honors funeral. First, the honor guard designee escorts the family to the staging area, meeting up with the casket. The chief is advised to start the ceremony. At this point, the honor guard casket detail, pallbearers performs its duties. They accompany the casket to its place of honor, and the Color Guard presents the colors. After this ceremony, the funeral service itself begins. Following is an example of the order of events for a religious service:

Chapter 2 : procession flower | Definition of procession flower in English by Oxford Dictionaries

Comments on procession flower. What made you want to look up procession flower? Please tell us where you read or heard it (including the quote, if possible).

Wedding Procession **Wedding Procession** The wedding procession is steeped in tradition and can be choreographed in a variety of ways. Generally, the wedding procession results in the bride and groom getting married at the altar of a church. The wedding procession includes the entire wedding party. It consists of the bride and groom, sometimes parents and grandparents of the bride or groom, bridesmaids and groomsmen, flower girls and ring-bearers. **Tradition of the Wedding Procession** Traditionally, the American wedding procession begins with one of the groomsmen walking the mother of the bride to her seat. Then the bridesmaids process down the aisle usually one at a time. If there are flower girls in the procession, they generally process right before the bride. Finally, the last in the procession is the bride. The groom, groomsmen, wedding officiant and ring bearer are usually awaiting the bride and her party at the altar. **Cultural Differences** In some European and Asian cultures, during the wedding procession both the bride and groom walk down the aisle together as a couple. In some British cultures the bride leads the wedding procession to the altar so the bridesmaids can hold up the train, a heavy extension of fabric which is part of the wedding gown. **Wedding Procession Materials** If the wedding takes place in a church, often a long red or white carpet will be laid over the aisle where the wedding procession will occur and this is normally the center aisle of the church. Flowers or a variety of decorations may line the aisle. Often the flower girl of the wedding party carries a basket of flowers or may even drop rose petals on the carpet where the wedding procession takes place. The bride and her attendants usually carry bouquets of flowers down the aisle. When the bride reaches the altar, she may hand her bouquet to her maid of honor so that she can take the groom's hands. If the wedding is held in a church, only hymns or other church-appropriate music may be allowed to be played during the ceremony. Always check with the church officials before choosing music for your wedding procession to make sure it can be accommodated. Wedding guests may all rise and stand when the bride enters the back of the church. **Wedding Procession Guidelines** The wedding procession may sometimes be timed so the bride can reach the altar at a certain point in the processional music. It may behoove the bride and groom to have a wedding rehearsal so the procession and other key points of the wedding can be practiced prior to the actual event. Having a wedding coordinator at the back of the church or wedding area to queue the attendants so they know when to begin their part of the procession may be helpful. This is especially true if the wedding party is not entirely familiar with the wedding venue. All eyes are on the wedding party; therefore, always remember to smile and try to relax. Do not rush up to the altar. **Non-Traditional Wedding Processions** Some fun ways to liven up a wedding procession would be to mix it up a little, veering away from the traditional procession. If the couple has pets, perhaps they could accompany the bride or bridal party down the aisle. Or if the wedding is on a beach, the bride and groom could come to shore in a boat or canoe. If either or both the bride and groom have children, they may accompany their parents down the aisle. Use the wedding procession, along with the rest of the wedding, to really spotlight both personalities of the bride and the groom. This is their special day after all!

Chapter 3 : Procession Flower | Definition of Procession Flower by Merriam-Webster

A procession (French procession via Middle English, derived from Latin, processio, from procedere, to go forth, advance, proceed) is an organized body of people walking in a formal or ceremonial manner.

In Greek the word has, inter alia, the meaning of both the English epitaph and the liturgical one presented here, the latter having been acquired during the Christian period. The scene is taken from the Gospel of St. John shown around him, and mourning his death, may be his mother the Theotokos or Blessed Virgin Mary; John the beloved disciple; Joseph of Arimathea; and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state. The image may be embroidered or painted on fabric or some other substrate, which is then mounted in a wide cloth border burgundy is the most common colour often edged in gold fringe. Some cloths are missing the corners of the border, to allow them to sit neatly on the holy table. Usually, the troparion of the day is embroidered in gold letters around the edges of the icon: The Noble Joseph, taking down Thy most pure Body from the Tree, did wrap it in clean linen with sweet spices, and he laid it in a new tomb. In the Late Byzantine period, the icon depicting the burial of Jesus was commonly painted below a Christ Pantocrator in the apse of the prothesis the chapel where the Liturgy of Preparation was performed in Orthodox churches, illustrating a liturgical hymn which celebrated Christ "On the throne above and in the tomb below". An Epitaphios placed on the Holy Table at a church in Chicago. The Epitaphios is used on the last two days of Holy Week in the Byzantine rite, as part of the ceremonies marking the death and resurrection of Christ. It is then placed on the Holy Table altar table, where it remains throughout the Paschal season. Vespers on Great Friday[edit] Main article: Good Friday The Deposition from the Cross. Prior to the Apokathelosis, Vespers on the afternoon of Great Friday, the priest and deacon will place the Epitaphios on the Holy Table. The priest may also anoint the Epitaphios with perfumed oil. A chalice veil and the Gospel Book is placed on top of the Epitaphios. This may be either the large Gospel Book used at the Divine Liturgy, or it may be a small one. During the reading of the Gospel lesson a concatenation compiled from selections of all four Gospels which recounts the death and burial of Christ, an icon depicting the soma corpus of Christ is taken down from a cross which has been set up in the middle of the church. The soma is wrapped in a white cloth and taken into the sanctuary. Epitaphios adorned for veneration. Near the end of the service, the priest and deacon, accompanied by acolytes with candles and incense, bring the Epitaphios in procession from the Holy Table into the center of the church and place it on a table which is often richly decorated for that purpose. In some Greek churches, an elaborately carved canopy, called a kouvouklion, stands over the Epitaphios. This bier or catafalque represents the Tomb of Christ, and is made of wood, usually elaborately carved. On Good Friday morning, the bier is decorated with spring flowers, mostly white, red, and purple, until it is covered by the flowers in its entirety. The Tomb is often sprinkled with flower petals and rosewater, decorated with candles, [4] and ceremonially censed as a mark of respect. The bells of the church are tolled, and in traditionally Orthodox countries, flags are lowered to half-mast. Then the priest and faithful venerate the Epitaphios as the choir chants hymns. In Slavic churches, the service of Compline will be served next, during which a special Canon will be chanted which recalls the lamentations of the Theotokos. The faithful continue to visit the tomb and venerate the Epitaphios throughout the afternoon and evening, until Matins which is usually served in the evening during Holy Week, so that the largest number of people can attend. The form which the veneration of the epitaphios takes will vary between ethnic traditions. Some will make three prostrations, then kiss the image of Christ on the Epitaphios and the Gospel Book, and then make three more prostrations. Sometimes, the faithful will crawl under the table on which the Epitaphios has been placed, as though entering into death with Christ. In Ukrainian Catholic churches and others of the Ruthenian tradition, the laity will often sing vernacular hymns at this point. The Acolouthia of the Holy and Great Saturday and hence the Epitaphios procession see below, started according to ancient customs during the Saturday Matins Orthros, but nowadays, it frequently begins a bit earlier, at the night of Holy and Great Friday. Holy Saturday The Burial of Christ. During Matins, Lamentations Greek: The verses of these Lamentations are interspersed between the verses of Psalm the

chanting of this psalm forms a major part of the Orthodox funeral service. Near the end of Matins, during the Great Doxology , a solemn procession with the Epitaphios is held, with bells ringing the funeral toll, commemorating the burial procession of Christ. In Slavic churches, the Epitaphios alone is carried in procession with candles and incense. Many Greek churches, however, will carry the entire bier, with its carved canopy attached. Where this is not possible, the procession goes three times around the outside of the church building. The procession is accompanied by the singing of the Trisagion , typically in a melodic form used at funerals. Those unable to attend the church service will often come out to balconies and sidewalks where the procession passes, holding lit candles and sometimes hand-held censers. In many Greek villages, the Epitaphios is also paraded in the cemetery, among the graves, as a covenant of eternal life to those who have died. In many towns where more than one parishes exist, the processions often converge to a single spot, e. In larger towns the procession is led by a local marching band playing funeral marches; in some cities the Epitaphios is escorted by military detachments, their arms in the mourning muzzle towards the ground position. At the end of the procession, the Epitaphios is brought back to the church. Sometimes, after the clergy carry the Epitaphios in, they will stop just inside the entrance to the church, and hold the Epitaphios above the door, so that all who enter the church will pass under it symbolically entering into the grave with Christ and then kiss the Gospel Book. In Greek churches, the Epitaphios is then brought directly to the sanctuary, where it remains on the Holy Table until Ascension Thursday. In Slavic churches, it is brought back to the catafalque in the middle of the church and may be honoured further with more petals, rosewater and incense , where it remains until the Midnight Office at the Paschal Vigil on Great Saturday night. Where the Epitaphios remains in the centre of the church, the faithful will continue to venerate it throughout Great Saturday. Liturgy on Holy Saturday[edit] Gold-thread embroidered and inscribed epitaphios, 17th century, Benaki Museum The Little Hours on Holy Saturday will be read near the Epitaphios, rather than the kliros ; and certain portions of the Divine Liturgy that would normally be done at the ambo in front of the Holy Doors Ektenias , reading the Gospel, the Great Entrance , etc. Only the Communion of the Faithful and the dismissal would take place at the ambo. In some places, the entire Liturgy takes place around the Epitaphios, with it serving as the Holy Table altar , and the clergy standing around it instead of behind the iconostasis. Midnight Office of Pascha[edit] Main article: There it will remain throughout the Paschal season as a reminder of the burial cloth left in the empty tomb John The Epitaphios is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection. An Epitaphios of the Theotokos also exists. This too is a richly embroidered cloth icon, but depicting instead the body of the Theotokos lying in state. The Epitaphios of the Theotokos is used with corresponding hymns of lamentation, placed on a bier, [10] and carried in procession in the same way as the Epitaphios of Christ, although it is never placed on the Holy Table. The Rite of the "Burial of the Theotokos" began in Jerusalem, and from there it was carried to Russia, where it was used in the Uspensky Dormition cathedral in Moscow. Its use has slowly spread among the Russian Orthodox, though it is not by any means a standard service in all parishes, or even most cathedrals or monasteries. In some Russian churches and monasteries, it is served on the third day after Dormition.

Chapter 4 : Procession Of Flowers Stock Photos & Procession Of Flowers Stock Images - Alamy

Most of my flowers beds are filled with perennials which generally bloom once and then are done. So, to provide summer-long color, on my patios I set out a load of flower pots with annuals. In the back right corner is a tomato plant.

History[edit] A Royal Procession Processions have in all peoples and at all times been a natural form of public celebration, as forming an orderly and impressive ceremony. Religious and triumphal processions are abundantly illustrated by ancient monuments, e. The games were either opened or accompanied by more or less elaborate processions and sacrifices, while processions from the earliest times formed part of the worship of the old nature gods, as those connected with the cult of Dionysus and the Phallic processions , and later formed an essential part of the celebration of the great religious festivals e. Connected with the triumph was the pompa circensis , or solemn procession that preceded the games in the circus. It first came into use at the Ludi Romani , when the games were preceded by a great procession from the Capitol to the Circus. Thus, when it became customary for the consul to celebrate games at the opening of the consular year, he came, under the empire, to appear in triumphal robes in the processus consularis, or procession of the consul to the Capitol to sacrifice to Jupiter. There were other local processions connected with the primitive worship of the country people, which remained unchanged, but they were eventually overshadowed by the popular piety of the Church. Such were those of the Ambarvalia , Robigalia , which were essentially rustic festivals, lustrations of the fields, consisting in a procession round the spot to be purified, leading the sacrificial victims with prayers, hymns, and ceremonies to protect the young crops from evil influence. As to public processions, these seem to have come into rapid vogue after the recognition of Christianity as the religion of the empire. Those at Jerusalem would seem to have been long established when described by the author of the Peregrinatio Sylviae towards the end of the 4th century. It is to such a procession that reference appears to be made in a letter of St Basil , [8] which would thus be the first recorded mention of a public Christian procession. The first mention for the Western Church occurs in St Ambrose. There is also mention of a procession accompanied by hymns, organized at Constantinople by St John Chrysostom c. The cross was carried at the head of the procession and often the gospel and the relics of the saint were carried. Gregory of Tours gives numerous instances of such litanies in time of calamity; thus he describes [11] a procession of the clergy and people round the city, in which relics of St Remigius were carried and litanies chanted in order to avert the plague. So, too, Gregory the Great [12] writes to the Sicilian bishops to hold processions to prevent a threatened invasion of Sicily. A famous instance of these penitential litanies is the litania septiformis ordered by Gregory the Great in the year , when Rome had been inundated and pestilence had followed. Funeral processions, accompanied with singing and the carrying of lighted tapers, were very early customary see ceremonial use of lights , and akin to these, also very early, were the processions connected with the translation of the relics of martyrs from their original burying place to the church where they were to be enshrined. The litaniae majores et minores, which are stated by Hermann Usener [18] to have been first instituted by Pope Liberius This was already established as an annual festival by , as is shown by a document of Gregory the Great [20] that inculcates the duty of celebrating litaniam, quae major ab omnibus appellatur. The litaniae minores or rogations , held on the three days preceding Ascension Day , were first introduced into Gaul by Bishop Mamertus of Vienne c. Hitherto they had been erratic, lukewarm, and poorly attended vagae, tepentes, infrequentesque. Those he instituted were characterized by fasting, prayers, psalms, and tears. In the Ambrosian rite the rogations take place after Ascension , and in the Spanish on the Thursday to Saturday after Whitsuntide , and in November Synod of Girona , First came several pairs of eunuchs carrying embroidered banners. Then several more pairs with ceremonial pheasant-feather fans. Eunuch gentlemen-in-waiting followed carrying her rosary, her embroidered handkerchief, her spittoon, her fly-whisk, and various other items. Last of all, when this army of attendants had gone by, a great gold-topped palanquin with phoenixes embroidered on its yellow curtains slowly advanced on the shoulders of eight eunuch bearers. Over 42 persons participated in that procession in Many elements may be used to make a procession more significant than just "people walking in the same direction": A special mode of transport, such as a ceremonial barge , elephant howdah , horse-drawn carriage , or a

palanquin carried on the shoulders of others. African kings sometimes ride in palanquins carved to look like luxury cars or other status symbols, while Muslim brides travel in camel howdahs as shown in *Bride Arriving in a Village, Biskra, Algeria* by Philippe Pavy. The Pope has traditionally been carried in a special sedan chair known as the *sedia gestatoria*. Music, including everything from the choir of a church procession to the marching band of a military procession. Criers may march before the procession, yelling to clear the way for it. Some high school homecoming parades include trucks filled with people who do nothing but make as much noise as possible. Similarly, precedence came into play when the grandest Edwardian parties progressed from the sitting room to the dining room, and the stylized movement and hierarchy of marching military units clearly sets up a formal procession. Bearers of banners, fans, icons, treasure, or other eye-catching items, or leading exotic animals. The most elaborate evolution of this is the spectacular floats of Carnival parades. A simpler example is the ring bearer at a wedding. Scent, provided by flower bearers or censers of incense. Skilled performers, such as acrobats or dancers. Special costume: An ornate example was the embroidered train of George IV of the United Kingdom, carried at his coronation by nine lords in waiting with their own matching silken clothes, capes, ruffs, and plumed hats. Other examples include the Swiss Guard and high vestments of the Pope. In egalitarian times and places, whoever has taken the time and money to put together something impressive may appear in a parade; such costumes are of course the focal point of Halloween parades such as that staged in Greenwich Village, New York. Finally, processions may be staged simply to show off the costumes as one part of a larger event, such as at fashion pageants, military reenactments, pop concerts, or Renaissance Festivals. Fireworks illuminate such diverse events as coronations, parades, and Thai royal barge processions. Spectacle, such as an aircraft flyover, or the confetti of New York ticker tape parades. The dispensing of gifts, at one time often food or money. Today, most people are familiar with the dispensing of beads at Mardi Gras and the throwing of candy at local fair parades. Functions of processions[edit] Advertisement[edit] The Petit Doudou actors in the procession of the Golden Car in Mons Belgium. Edo-period documenters enjoyed drawing the processions of pleasure district beauties, such as *Courtesan Parading With Attendants* by Suzuki Harunobu. Parades were at one time important advertisement when a traveling circus arrived in a new town. The signing of surrender by Japanese diplomats and soldiers aboard an American battle ship at the end of World War II involved a strictly codified procession on and off the ship. Royal procession, design from the 14th century. Display of power[edit] Such as ancient Roman triumphs, the *darbar* processions of India, and modern reviewing of the troops by generals and heads of state. *Return From Vienna*, a painting by Jozef Brandt, shows war booty taken from the Turks being escorted into eastern Europe by soldiers. Entertainment[edit] Some processions are arranged for entertainment, purely for fun, such as those of community organizations and friendly societies, so popular in Great Britain and the United States of America. Solidarity[edit] Religious ceremonies have since prehistory employed the procession of holy objects to inspire solidarity of belief. Symbolic processions were an important tool in the non-violent protest of Mahatma Gandhi. Marches on political capitals often include formal processions. Gay Pride parades also started with this basis in New York City. Processions used to mark the beginning or end of an event, such as parades at the beginning of county fairs or at the Olympic Games, or processions that begin and end funerals, graduations, and weddings. Some biblical examples were the processions with the Ark of Covenant and the procession of Jesus on a donkey into Jerusalem. It is impossible to describe in detail the vast development of processions during the Middle Ages. The most important and characteristic of these still have a place in the ritual of the Catholic Church, as well as those of the Church of England and the Orthodox Church. The Procession Path. Lat. Hymns particular to the event are sung. Typically the outside of the church is circled thrice; however, some processions proceed to a designated place where a ceremony, e. Well-known processions prescribed annually include: Bright Week. Each day following at the end of the Divine Liturgy, when the Artos is carried and the paschal canon is sung. Funeral. The coffin is carried to the grave accompanied by singing of the Trisagion.

Chapter 5 : Travels of a Retired Teacher: Procession of Flowers

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Wednesday, June 17, Procession of Flowers I know, this is supposed to be a travel blog, and you are probably wondering, "When are we going to see some more travel pics? The most I can muster for my blog are some pictures of the garden. It is a gray, cloudy day, but I figured that the lack of sun would intensify the color of the flowers in the photos. Feverfew is a medicinal plant that used to be used for treating fevers, headaches and arthritis. It is also an attractive decorative perennial with small daisy-like flowers. Filipendula is a not-so-common plant that likes a lot of water. Since I have a number of damp areas, I have planted several of these perennials. They grow fairly tall I previously mentioned and showed a picture of gooseneck loosestrife. This is its cousin, the purple loosestrife. It also likes damp locations. I just planted this blanket flower this year. Unlike most perennials, it is supposed to bloom all summer long. I have a large variety of daylilies. The early bloomers have begun. I also have some Asiatic lilies which are now in bloom. However a few years ago, the impatiens in this area were hit by some kind of fungus, and they all rotted. However, this variety of impatiens, which is marketed as a "sunpatiens" likes more sunlight, and is supposedly immune to the fungus. Most of my flowers beds are filled with perennials which generally bloom once and then are done. So, to provide summer-long color, on my patios I set out a load of flower pots with annuals. In the back right corner is a tomato plant. I used to have a large vegetable garden, but it produced more than I or more neighbors could eat. So now my vegetable gardening is reduced to one potted cherry tomato plant.

Chapter 6 : Procession - Wikipedia

*Flora Of New Bedford And The Shores Of Buzzard's Bay, With A Procession Of The Flowers [Eliphalet Williams Hervey] on calendrierdelascience.com *FREE* shipping on qualifying offers. This is a reproduction of a book published before*

This is a time when Catholics can show their love for Christ in the Real Presence by honoring Him in a very public way. It is also a wonderful way in which we can show our love for our neighbors by bringing Our Lord and Savior closer to them. So many conversions are a result of Eucharistic Adoration experienced from inside the Church. How many more there would be if we could reach those who only drive by the church in worldly pursuits. For an example of outdoor exhibits see the following Corpus Christi procession picture and the other pictures included in this article. It is for the diocesan Bishop to establish such regulations about processions as will provide participation in them and for their being carried out in a dignified manner. No other devotion has received such attention in the Code of Canon Law which shows the importance the Church attaches to this feast. It is one of the few feasts which is mentioned along with Holy Days of Obligation: Joseph, the feast of the Apostles Sts. Peter and Paul, and the feast of All Saints. Juliana of Mont Carvillon. The office composed by St. Celebrated in June, the first Sunday after the feast of the Trinity. Juliana, a Belgian nun in Retinne, lived at the time of St. Thomas Aquinas and St. She received this inspiration from Our Lord for the following reasons: After the last Mass on this feast day Our Lord is placed in the monstrance. The priest then carries Him to four different altars representing the four corners of the earth. While processing, the congregation follows and sings. At each altar there are readings, prayers, and benediction. However, such a procession must be carefully planned. If it passes "through the streets", i. What is described below for the solemnity of the Body and Blood of the Lord Corpus Christi may be used on other major occasions when this act of homage to Our Lord may also be celebrated, for example, "after a lengthy period of adoration. Everything is prepared as usual: Six or four candles burn on the altar. The monstrance is ready on a credence table. Extra candles and flowers may be set up in the sanctuary to enhance the festive occasion. A white cope may be placed near the chair. In the sacristy, a second thurible is prepared during Communion. The two thurifers should be assisted by a boat bearer during the procession. A noble canopy baldachin attached to four or six staffs may be prepared outside the sanctuary, preferably near the seats of the people trained to carry it. Torch bearers should assist as for the solemn Mass. Glasses to protect the torches or lanterns mounted on staffs may be used according to custom. Only eucharistic banners should be carried in the procession, never images of Our Lady or the saints. Banners of sodalities and Catholic movements may be carried by their representatives. A eucharistic banner may replace the processional cross. Hand candles are usually carried by those walking in the procession. If it is customary for children, such as first communicants, to strew flowers before the Eucharist, they should be trained to act in an orderly and reverent way, without impeding the procession. Members of the armed forces, the police, scouts or other bodies may escort the procession through the streets. The route of the procession must be carefully defined. In some countries, it is customary to decorate the houses and other buildings along the route. If the procession is long, the celebrant may stop at altars set up at convenient places where Benediction is given. The procession terminates with solemn Benediction, given either in or outside the church here it began, at another church or at some suitable place where the people can gather conveniently. The Mass The principal Mass of the solemnity of the Body and Blood of Christ is celebrated, according to local custom. In the homily, the theological and spiritual significance of the procession should be explained. Directions to assist the faithful to take part should be provided at the time of the homily or set out in the program with the hymns and acclamations to be sung during the procession, which should focus on the Lord. At the fraction, the Host for the procession is either set apart on a paten or placed in the lunette unless already consecrated in it. During Communion a server brings the empty monstrance to the altar, genuflects and places it to the left of the corporal. The missal and stand are removed. In the sacristy, the two thurifers prepare the thuribles with an ample supply of charcoal and bring them to the sanctuary, leading the torch bearers, unless they have remained in the sanctuary since the Eucharistic Prayer. The ablutions are best carried out at the credence table. Clergy who are not concelebrants may put on white copes for the procession, but not

eucharistic vestments which are reserved for concelebrants. Hand candles are distributed and lit. The deacon or, lacking him, the celebrant, goes to the altar, places the Host in the monstrance, sets the monstrance on the corporal and genuflects. The deacon then goes to the chair, where the celebrant sings or says the Prayer after Communion. The blessing and dismissal are omitted. At the chair, the celebrant may remove the chasuble and put on a white cope. If the monstrance is heavy or the procession will be long, a sling may be put around his neck, over the stole, to take the weight of the monstrance. Directed by the M. Concelebrants and other clergy follow them and line up in front of the altar, genuflect and then kneel. The Procession All kneel while a hymn of adoration is sung. Incense is prepared as at exposition, but in two thuribles. The Host is incensed as usual. Then the deacon or, if he is not present, a concelebrant or assistant priest goes to the altar with the celebrant. If he has no assisting clergy, the celebrant himself goes to the altar to take the monstrance in his veiled hands. If a sling is used, the deacon or the M. All taking part in the procession stand. The celebrant turns or comes around to the front of the altar. His cope is held back by the deacon s as he slowly walks forward to an agreed point, where those bearing the canopy meet him and raise it over him and the deacon s. The two thurifers and the boat bearer take their places in front of the canopy. As the first hymn begins, the procession proceeds in this order: Directly under the canopy walks the celebrant, carrying the Eucharist devoutly at eye-level, with the deacon s beside and slightly behind him, holding back his cope, if necessary. No one else walks beneath the canopy. The torch bearers with torches or lanterns walk along each side of the canopy. According to local custom, an escort from the armed forces, the police, scouts or a Catholic youth movement, etc. Directed by the ushers in the church, the people who are to walk in the procession follow the canopy, taking part in hymns and acclamations. The singing is led by the choir and cantor s - either walking in the midst of the people or singing from a fixed point, with appropriate amplification. The procession should move at a slow and reverent pace. Identifiable marshals should control the ranks of a large procession, so that it does not become disordered. All those in the procession not already carrying something may carry hand candles. Children trained to strew flowers are arranged according to local custom, but they are not mingled with the clergy or servers. If the Bishop carries the monstrance, he is flanked by two assistant deacons in dalmatics or lacking deacons, concelebrants , who walk beside and slightly behind him holding back his cope. There are some other variations in the order of procession. The clergy in choir dress are followed by the deacon s of the Mass, then the canons of the cathedral chapter and other priests, wearing copes, followed by visiting Bishops wearing copes, but bareheaded, walking immediately in front of the thurifers. Those of higher rank walk nearer the Blessed Sacrament. Other visiting Bishops wear choir dress but are bareheaded during the procession and immediately follow the canopy. Those of higher rank also walk nearer the Blessed Sacrament, in this case preceding others in the order of procession. If the Bishop does not carry the monstrance, he walks alone immediately before the canopy, bareheaded and carrying his crozier, but not blessing the people. If he celebrated the Mass, he wears vestments, otherwise a white cope. A Bishop in choir dress comes immediately after the canopy. As the procession goes through the streets or appointed area, the faithful not walking in it should kneel as the Blessed Eucharist passes by. As noted above, the procession may pause at suitably decorated "altars" for Benediction. On returning to the church, or arriving at another church chosen and prepared for the final Benediction, the ceremonial escort, torch bearers and thurifers precede the canopy if the aisle is narrow. The canopy bearers stop in front of the sanctuary as the celebrant goes up to the altar. They move off to one side and put the canopy in a suitable place. The deacon takes the monstrance from the celebrant, places it on the corporal, and both genuflect. Servers and torch bearers line up in the sanctuary for Benediction. The celebrant and deacon s should wait until all the people have taken their places in the church and are kneeling. At a signal from the M.

Chapter 7 : Procession of Flowers

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Chapter 8 : Epitaphios (liturgical) - Wikipedia

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Chapter 9 : Project MUSE - Field of Flowers, and: The Procession, and: The Gods, and: The Galleon

Procession flower is an annual. Typically, it has a few linear basal leaves and narrow alternate leaves up the central stem. At maturity, in early summer, this stalk may stand several feet tall.