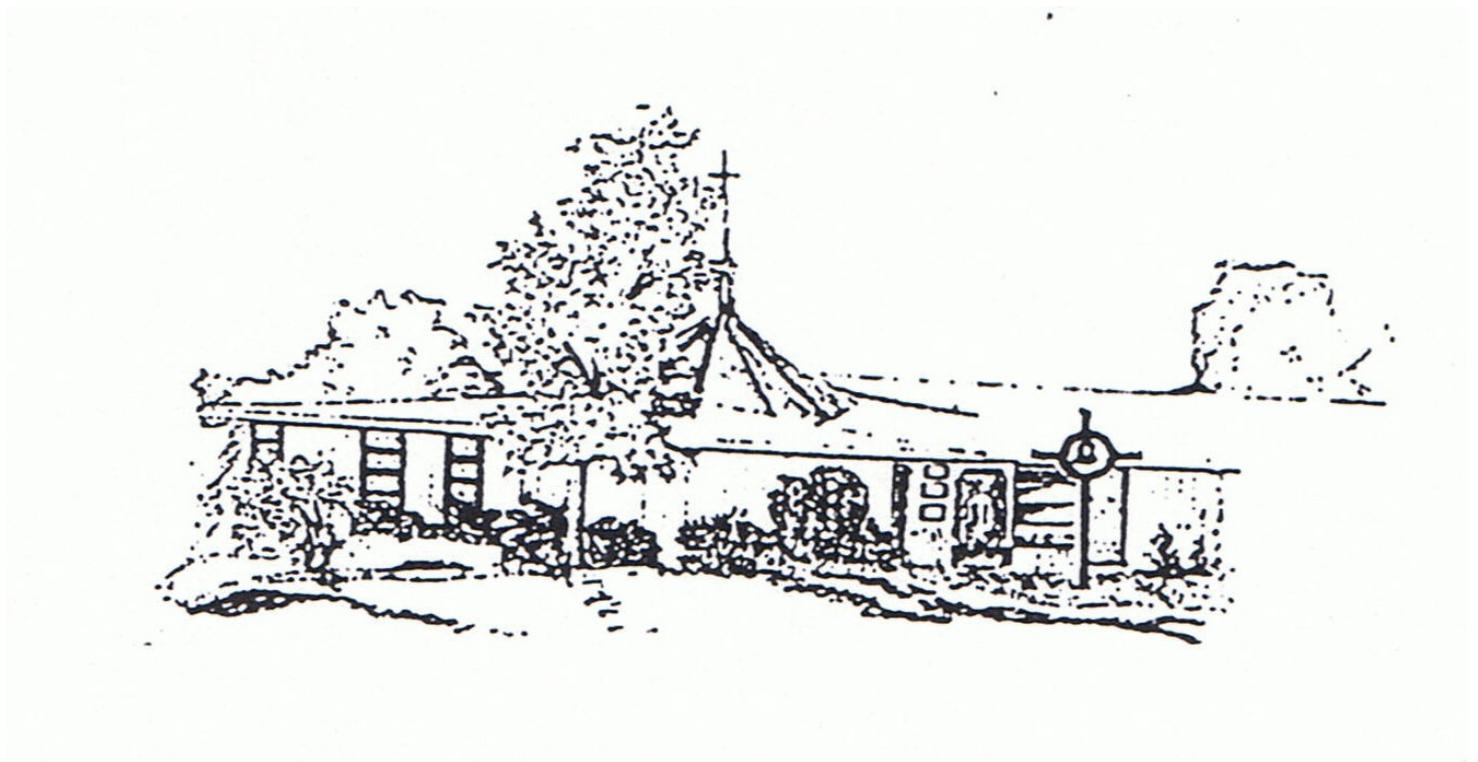


# Acolyte Manual

The Acolyte Guild

Saint James' Church

Springfield, Missouri



St. James' Church

(Revised) August 2015

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*by Carol Rayl, Guild Directress Emeritus*

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# Introduction

## The Ministry of Acolytes

The acolyte ministry began in Old Testament times. The Holy Scriptures tell of Samuel assisting the priest and of Elijah being assisted by Elisha. The term “acolyte” referring to one of the minor orders of ministry in the Church was mentioned in A.D. 251 by Cornelius, Bishop of Rome, in a letter to Fabius of Antioch, and the ministry of acolyte has continued to the present day.

Acolytes assist the priest in the celebration of the Holy Eucharist and in the conduct of other sacraments and rites of the Church. Capable service by acolytes contributes to the full participation by the congregation.

The position of Acolyte is extremely important in the liturgy and it is our goal at St. James’ to perform our duties in an unequalled manner. The goal is attainable only through practice and commitment from all those who participate in the liturgy. Thus, it is essential that acolytes are properly trained, dependable, earnest and sincere in accepting this ministry. The support of a well-trained Acolyte’s Guild is an important ingredient in the overall worship of the parish and in the mission of the Church.

## Use of the Manual

This manual will serve as an introduction to the many duties and responsibilities of those who assist in the rites and sacraments of the Church. It is **not** intended to be the sole source of information for acolytes **nor** is it intended to be a substitute for training sessions. The material presented here is an outline of the major duties in the service of Holy Eucharist and Evensong.

The Acolyte Director and assistants will conduct periodic training sessions, the frequency thereof being dependent upon the level of competence attained by members of the Guild.

It is important that new acolytes read this manual thoroughly to gain an overall picture of the many duties performed by acolytes. For the more experienced acolyte, it will be used mostly as a review mechanism.

A Glossary of terms is included as an appendix so that all Acolytes will become accustomed to using proper names for the services and objects used therein.

# Section I: St. James' Acolyte Guild

## A.) Attendance Rules

### 1. Services:

i.) Acolytes are expected to serve each time they are scheduled and in the position they are scheduled, unless asked to serve in a different position by the Acolyte Director.

ii.) When it is necessary to miss a service the Acolyte is expected to find a substitute\* **and** notify the church office so that the correct name can be printed in the service leaflet. Note that the further out you can foresee and begin coordinating your substitute the better. If it is not possible to find a substitute then you are expected to notify the Acolyte Director so that adjustments in the assignments can be made.

### 2. Seniority:

i.) Seniority is figured in years and months from initiation into the Guild and also takes into consideration past attendance (including \*self-rescheduling) , demonstrated knowledge and consistency of skill set, and conduct during services of worship. Active mentoring of junior guild members during services and when requested during training meetings is also expected of senior members of the guild \*\*.

### 3. Guild Meetings:

i.) Attendance is expected unless excused by the Acolyte Director. Members of the Order of Acolyte (except for \*\*Training Assistants) are always excused from attending meetings unless specifically asked to be present.

### 4. Removal from the active roster:

(i.)Acolytes will be removed from the active roster for inappropriate behavior and/or chronic tardiness at the Acolyte Director's discretion.

**Automatic inactive status** will occur when an Acolyte fails to meet the minimum monthly requirement for two consecutive months or two months of any three. Inactive status is for one month after which reinstatement is possible after a conference with the Acolyte Director and the Rector.

## B.) Probationary Status

The probationary period allows potential Acolytes to test their commitment—to see if they really want to be Acolytes. It also provides a formal training period which does not disrupt

the Guild in the performance of its regular duties. Finally, it allows the probationer adequate time to see whether he/she meets the Guild standards.

The basic probation requirements are as follows:

- 1.) The probationary period is 3 months maximum. For those demonstrating exceptional ability, this may be shortened by one month.
- 2.) Probationary periods may be initiated at the discretion of the Acolyte Director, however they are typically restricted to portions of the year in which service requirements upon the Guild (and its members and Director) are less to facilitate proper training. The 3 traditional/suggested probationary periods (under ordinary circumstances) are to begin in October, February and May.
- 3.) Upon meeting requirements a brief Institution of Acolytes ceremony will be conducted by the priest within a service of worship. This is an opportunity to formally recognize the service being undertaken by Guild members and is symbolized by presentation of crosses (traditionally wooden but sometimes of other metals).
- 4.) The minimum probation duties are:
  - a.) Service in at least 2 services each month unless otherwise excused *in advance* by the Acolyte Director.
  - b.) Attendance of all scheduled training sessions unless excused *in advance* by the Acolyte Director.

### **C.) The Order of Acolyte**

Work toward **admission** into this honors group within the Guild **is voluntary**. Its members are usually excused from training sessions and they are rewarded with a trip once a year that is focused on a visit to a particular church combined with recreation and fun. Admission is as follows:

- 1.) Completion of all special requirements for the Order of Acolytes (See Appedix A)
- 2.) One year of continuous service meeting the minimum standard of attendance.

Upon completion of these requirements a member may be admitted into the Order of Acolyte at a special ceremony at a Sunday Eucharist and a cross presented.

## D.) The Order of the Silver Cross

- 1.) Member of the Order of Acolyte
- 2.) High School Senior and must have completed 5 years of faithful service, at least 2 of which must be at St. James' as well as meeting the minimum standard of attendance during those years.
- 3.) The Silver Cross will be presented at a special ceremony at a Sunday Eucharist.

# Section II: General Rules

## A.) Vesture and Conduct

- 1.) It is a great privilege to assist at the Holy Eucharist. Acolytes should serve according to the desires of the Celebrant **irrespective of other instructions**.
- 2.) Acolytes will be vested and ready to go 15 minutes prior to service time.
- 3.) It is preferred that Acolytes wear black or brown shoes so that there is uniformity.
- 4.) Acolytes will participate in all parts of the service, including hymns, prayers, psalms, etc. There is a hymnal, BCP, booklet and leaflet at each position and they are to be used by each Acolyte.
- 5.) Acolytes should make the sign of the cross, bow, kneel, stand, etc., at the appropriate times. Make the sign of the Cross where marked and bow when you see words underlined.
- 6.) Acolytes should be constantly aware of their posture and actions since they are highly visible from the congregation. Acolytes should not stretch, slouch or otherwise call attention to themselves during the service.
- 7.) Vestments are to be properly hung in the assigned places after the service.

## B.) Movements

- 1.) An Acolyte entering or leaving the sanctuary should reverence the altar upon entering or leaving.
- 2.) An Acolyte moving across the sanctuary should stop in front of the altar and reverence.
3. Whenever two Acolytes enter or leave the sanctuary they shall do so **together**:

come to the front of the altar and reverence together.

**NOTE:** When the Reserved Sacrament is present the reverence will be a genuflection, i.e., the right knee touches the floor. If the Reserved Sacrament is not present use a solemn bow, i.e., from the waist.

**NOTE:** A reverence is **not** made when Acolytes are carrying crosses, torches, banners or flags.

4.) Whenever Acolytes are walking and not carrying something, their hands are to be joined in front of them at the waist.

## Section III: Processions

NOTE: Diagram I depicts the proper placement of Acolytes, Choir and other Ministries in the opening procession at an ordinary Sunday service and a festival service.

Diagram II depicts the alignment of Acolytes near the end of the Entrance Hymn.

Diagram III depicts the seating positions of the ministers.

Diagram IV outlines the Gospel Procession.

Diagram V depicts the positions of Acolytes at the beginning of the Retiring Procession.

### A.) Entrance Processions

1.) After prayer in the chapel with all Acolytes present the procession ***will form in the hall*** outside the double doors to the chapel shortly before the start of a service.

2.) Each Acolyte is responsible for bringing his/her assigned flag, banner, cross, etc. to the starting point in the hall.

3.) The First Crucifer and First and Second Torch Bearers turn at the altar rail, secure the cross and torches and go to their stations.

4.) The Second Crucifer and Third and Fourth Torch Bearers likewise turn, secure their cross and torches in their places and go to their stations.

5.) The First and Second Servers enter the sanctuary together, genuflect and go immediately to their stations.

## **B.) Retiring Procession (See Diagram V)**

- 1.) Acolytes will stand at the beginning of the final hymn.
- 2.) The First Crucifer and First and Second Torch Bearers take up the cross and torches. All other Acolytes process out without the items they carried in immediately behind the First Crucifer and First and Second Torch Bearers.
- 3.) The First Crucifer and First and Second Torch Bearers immediately move into their positions at the Crossing.
- 4.) When the Celebrant genuflects, the Procession retires by the same route used coming in, unless other directions are given.

# **Section IV: Summary of Duties**

## **Holy Eucharist & Evensong**

NOTE: Diagram III illustrates seating positions.

Diagram IV illustrates the Gospel Procession.

### **A.) Master of Ceremonies (MC)**

- HE & EP
- 1.) Serves as an assistant to the Deacon.
  - 2.) In charge of organizing the Entrance & Retiring Processions.
  - 3.) Resolves seating problems before and during a service.
  - 4.) Alert for **any** problems that may develop in a service and takes steps to resolve them.

### **B.) Thurifer (Th) (See Appendix B for detailed instructions.)**

- HE & EP
- 1.) Prepare thurible 10 minutes prior to service.
  - 2.) Present the thurible to the Celebrant just before the procession enters the Nave for him to add incense. Don't forget to bring the boat!
  - 3.) Lead the Entrance Procession.
  - 4.) Go directly into the sanctuary, remembering to reverence the altar, and go to your station. While carrying the thurible the reverence may be a solemn bow if a genuflection is too awkward.

5.) During the Entrance Hymn (the Invitatory at EP) when the Celebrant is ready, present the thurible to him to add incense.

6.) After he has censed the altar take the thurible to the sacristy and return to your station. (At Evening Prayer empty the hot coals in the designated place, re turn the thurible to the sacristy, and return to your station).

HE 1.) Present thurible to the Celebrant after he has prepared the elements. (New coals must be lighted at the beginning of the Prayers of the People).

2.) When the Celebrant and Deacon complete their censuring, the thurible will be returned to you by the Deacon. Bow to the Deacon and cense the Deacon with 3 doubles and bow again. Then bow to the other acolytes, cense them and bow again. Each group gets one double. Then bow to the congregation, cense them with 3 singles (center, left, right) and bow again. Then go to where the Torch Bearers are standing.

3.) The Thurifer returns to the front of the altar at the Sanctus leading the Torch Bearers. After the silence following the Lord's Prayer the Thurifer makes a reverence and leads the Torch Bearers out. Empty the hot coals in the designated place, take the thurible to the sacristy, and return to your station.

### **C.) First Server (1S) - HE**

1.) Ten minutes prior to a service go to the Clergy Vestry to assist the Celebrant in his preparations.

2.) Assist the Deacon in preparing the elements. Count the people at a Low mass. Assist with the lavabo.

3.) Ring the Bell at the appropriate times.

4.) Assist with the Ablutions following Communion.

5.) Assist the Celebrant during the service by being alert to help in any way.

6.) At the end of the service stay with the Celebrant to receive his vestments and hymnal and any final instructions. Take vestments and hymnal to the Clergy Vestry.

### **D.) Second Server (2S) - HE**

1.) Fifteen minutes prior to a service light the candles and then go to the Deacon or any other assisting clergy to assist in his/her preparation.

2.) When Offertory Sentence is pronounced give Offering Plates to the ushers, put the

cushion in place, close the altar rail. When Bread and Wine is presented take them to the Deacon; receive the Offering Plates in the Alms Basin from the Ushers and give it to the Deacon. Remain at your altar station opposite the First Server when not performing duties.

3.) Remain at your altar station opposite the First Server during the Great Thanksgiving.

4.) During the Ablutions open the altar rail and then move the Alms Basin from the altar to the credence.

5.) Assist the Deacon or other clergy during the service by being alert to help in any way.

6.) After the service remain with the Deacon or other clergy to assist with vestment or books, etc.

7.) Take vestments and books to the clergy vestry and then go immediately to the sanctuary to extinguish the candles.

#### **E.) Crucifer (1C & 2C)**

HE & EP      1.) In the absence of a Thurifer, a Crucifer, who is called the Choir Crucifer, leads the Procession. If there is a Second Crucifer, who is called a Clergy Crucifer, he/she leads the Sacred Ministers and other assisting Ministers.

HE            1.) When there are 2 Crucifers the First Crucifer leads the Gospel Procession and the Second Crucifer leads the Offertory Procession; otherwise the First Crucifer does both.

2.) For the Offertory Procession, when the Offertory Sentence has been given, the Crucifer takes the First Cross and goes to the rear of the Nave and waits for the Procession to form. It will be in this order: Crucifer, Torch Bearers, Oblationers, and Ushers. Proceed to the altar rail upon a signal from the Deacon or Celebrant. Take the cross back to its place and return to your station.

#### **F.) Torch Bearers (1T, 2T, 3T, 4T)**

HE            1.) When 4 Torch Bearers are used, First and Second Torch Bearers are in the Gospel Procession and Third and Fourth Torch Bearers are in the Offertory Procession. **Use the first and second torches for both processions.** Otherwise First and Second Torch Bearers do both. First and Second Torch Bearers go to the front of the altar for the Great Thanksgiving, during the singing of the Sanctus. Return to your stations after the silence following the Lord's Prayer. At a Festival Service all

4 Torch Bearers do this.

- EP 1.) During the Invitatory stand with your torches with the Officiant in front of the altar facing the altar.
- 2.) During the prayers stand with your torches in front of the Altar facing each other and the Officiant.

**Abbreviations Overview:**

HE—Holy Eucharist

EP—Evening Prayer: Evensong

BCP—Book of Common Prayer

1C—1st or Choir Crucifer

2C—2nd or Clergy Crucifer

BB—Banner Bearer

AF—American Flag

CF—episcopal Church Flag

1T, 2T, 3T, 4T—Torch Bearers

MC—Master of Ceremonies

C—Celebrant

D—Deacon

L—Lector

SD—Subdeacon

CB—Chalice Bearer

1S—1st Server

2S—2nd Server

Th—Thurifer

Bp—Bishop

CC—Concelebrant

## DIAGRAM I ENTRANCE PROCESSION

### A. Standard Sunday Service

	1C	
2T		1T
	Choir	
	2C	
4T		3T
	P	
2S		1S
	CB	
	SD	
	D	
	CC	
	C	

### B. Festival Service

	Th	
	1C	
2T		1T
CF		AF
	MC	
	Choir	
	BB	
	2C	
4T		3T
	P	
2S		1S
	CB	
	SD	
	D	
	CC	
	C	

DIAGRAM II  
POSITION NEAR END  
OF OPENING HYMN

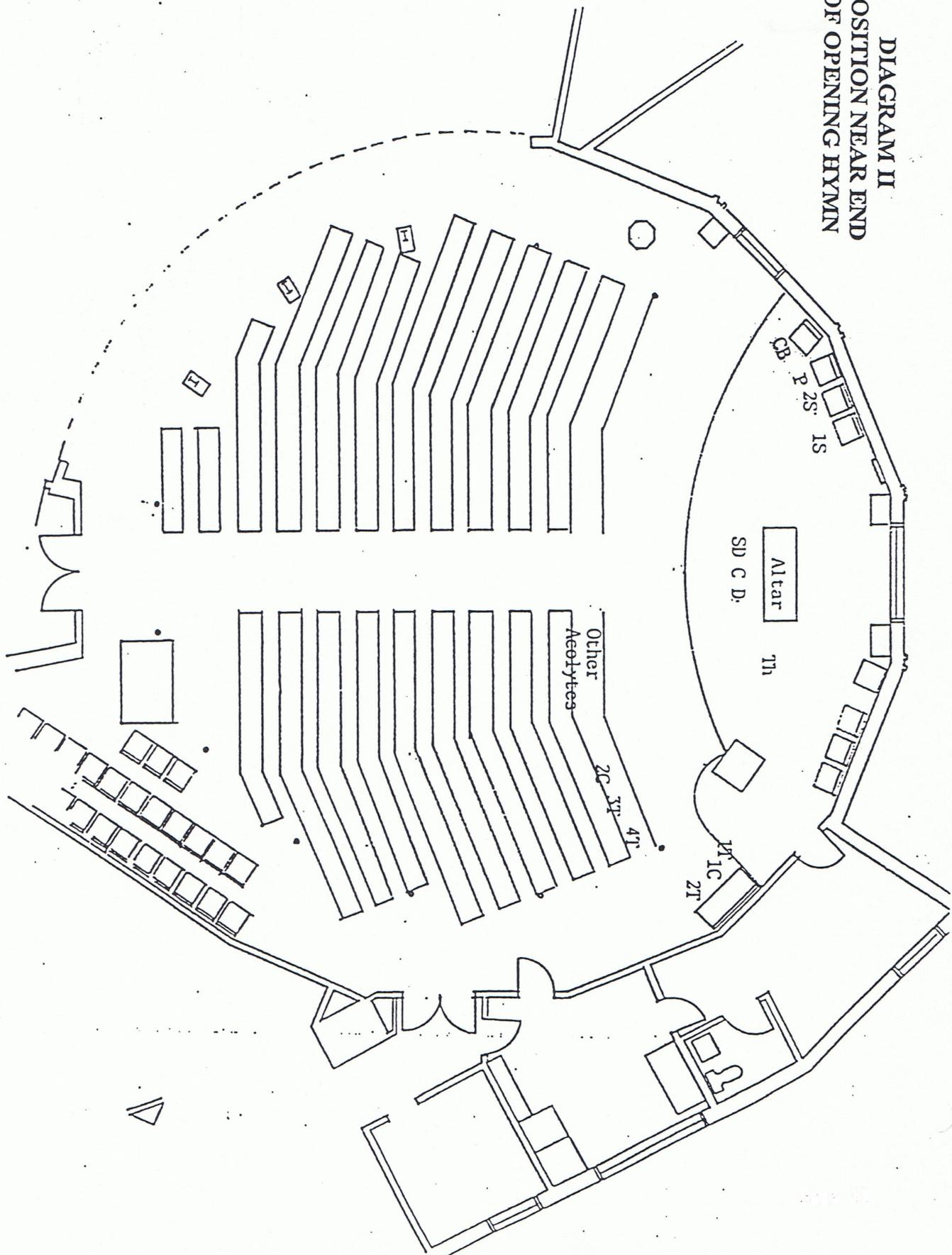
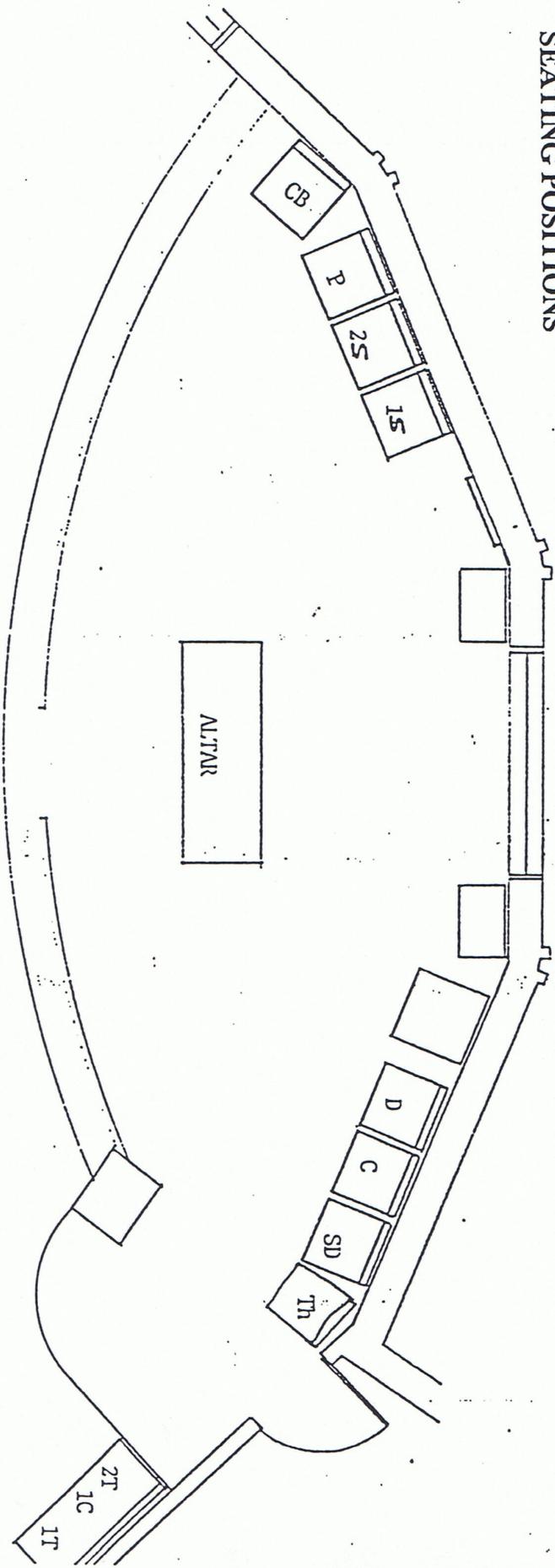


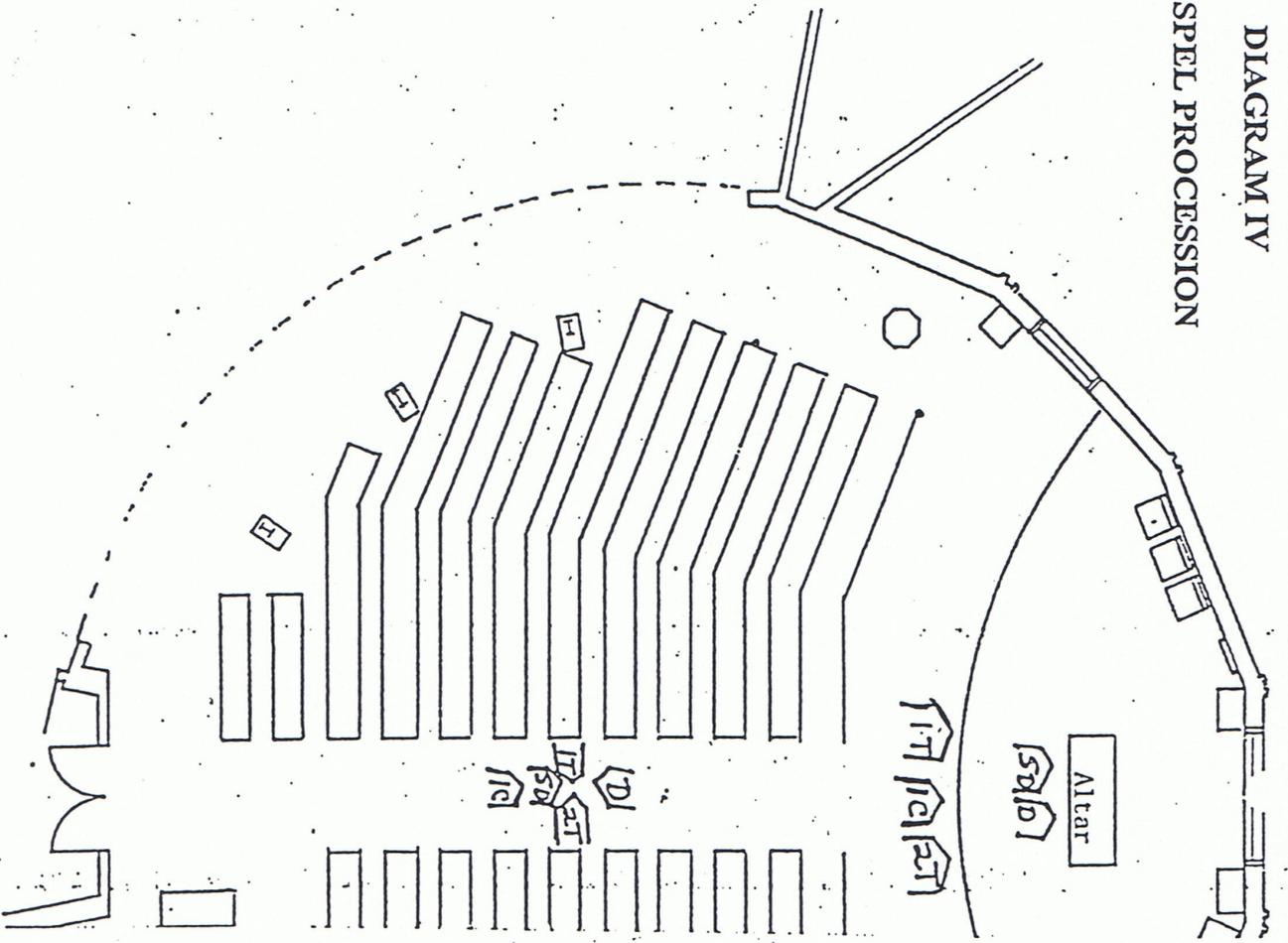
DIAGRAM III  
SEATING POSITIONS



Other Acolytes

2C  
3T  
4T

# DIAGRAM IV GOSPEL PROCESSION



When the music begins following the Epistle the Crucifer & Torches move into position at the Foot of the Altar.

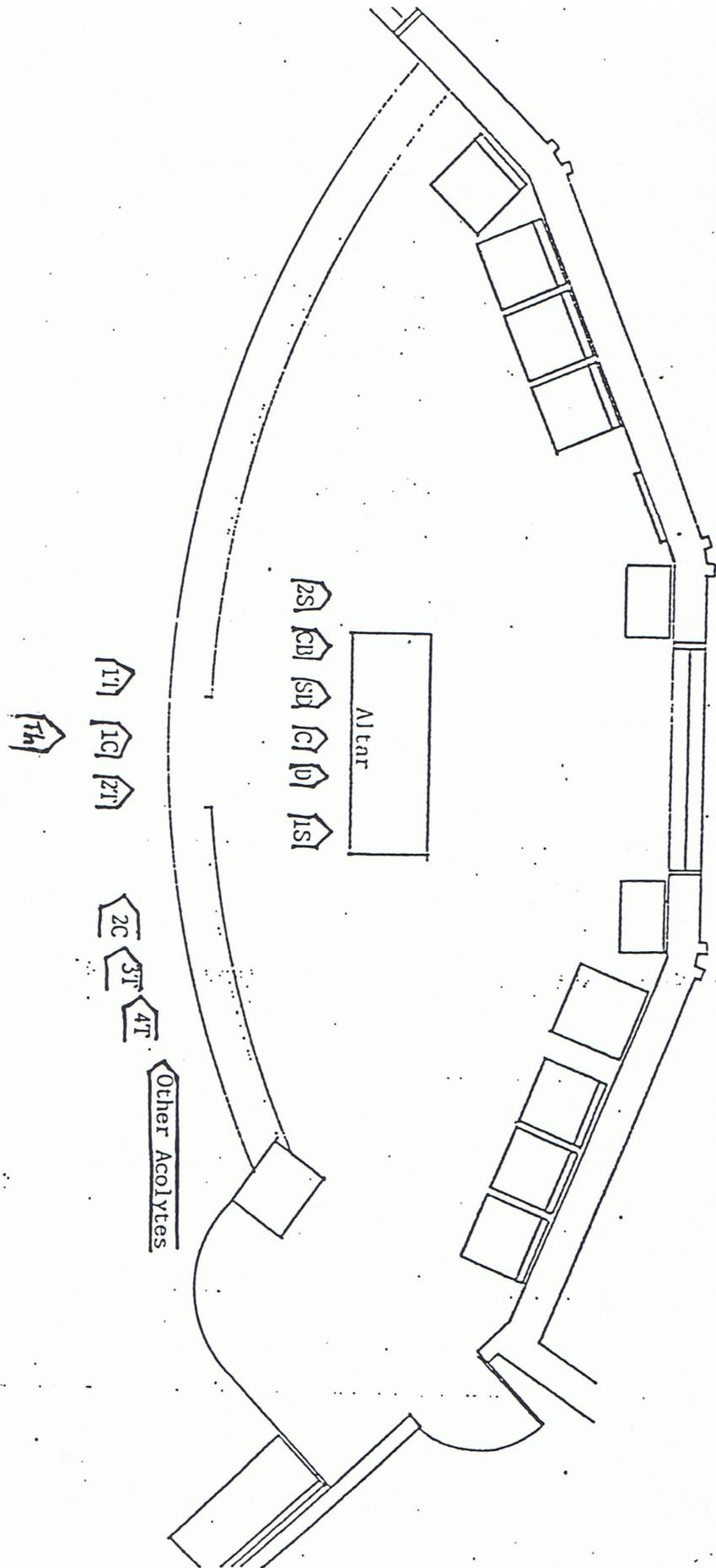
When the Deacon turns to begin the Procession the Crucifer & Torches turn and move into the center aisle.

When the Crucifer gets to the 6<sup>th</sup> pew he stops and turns around. The Torches stop and turn to face each other with the Sub-Deacon holding the Gospel Book between them.

After the Gospel has been read the Deacon & Sub-Deacon will stand aside as the Crucifer and Torches pass between them to return to their positions.

NOTE: There is no Gospel Procession during Lent.

DIAGRAM V  
RETIRING PROCESSION



# Order of Acolyte Requirements

Name: \_\_\_\_\_

## Practical Requirements

Demonstrate knowledge of duties of:

*Passed by:*

- ◆ Banner Bearer
- ◆ Flag Bearer
- ◆ Thurifer

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In services of worship demonstrate thorough knowledge of duties of:

- ◆ Torch Bearer
- ◆ Crucifer
- ◆ Second Server
- ◆ First Server

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### Practical Requirements Completed:

\_\_\_\_\_  
Acolyte Director

\_\_\_\_\_  
Date

### **Opening Acclamation:** (Know all three)

Celebrant: Blessed be God: Father, Son, and Holy Spirit

People: And blessed be his kingdom, now and forever. Amen.

Celebrant: Alleluia. Christ is risen.

People: The Lord is risen indeed. Alleluia.

Celebrant: Bless the Lord who forgives all our sins.

People: His mercy endures forever.

*Passed by:*

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**Kyrie Eleison:** (Know all three)

Traditional English

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

Contemporary English

Lord, have mercy  
Christ, have mercy  
Lord, have mercy

Greek

Kyrie eleison  
Christe eleison  
Kyrie eleison

*Passed by:* \_\_\_\_\_

**Response after each prayer:** Amen.

*Passed by:* \_\_\_\_\_

**Gloria in Excelsis:**

Glory to God in the highest,  
and peace to his people on earth.

Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.

Lord, Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sins of the world:  
have mercy on us.  
you are seated at the right hand of the Father:  
receive our prayer.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

*Passed by:* \_\_\_\_\_

**Salutation:**

Celebrant: The Lord be with you.

People: And also with you.

*Passed by:* \_\_\_\_\_

**The Nicene Creed:**

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things are made.

For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.

For our sake he was crucified under  
Pontius Pilate;  
he suffered death and was buried  
On the third day he rose again  
in accordance with the Scriptures;

he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshipped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come.  
Amen.

*Passed by:* \_\_\_\_\_

**The Peace:**

Celebrant: The peace of the Lord be always with you.  
People: And also with you.

*Passed by:* \_\_\_\_\_

**Sursum Corda:**

Celebrant: The Lord be with you.  
People: And also with you.  
Celebrant: Lift up your hearts.  
People: We lift them to the Lord.  
Celebrant: Let us give thanks to the Lord our God.  
People: It is right to give him thanks and praise.

*Passed by:* \_\_\_\_\_

**The Lord's Prayer:** (Know both versions)

Traditional

Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power and the glory,  
forever and ever. Amen.

Contemporary

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom,  
the power, and the glory are yours,  
now and forever. Amen.

**The Sanctus & Benedictus qui Venit:**

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory,  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord,  
Hosanna in the highest.

*Passed by:* \_\_\_\_\_

*Passed by:* \_\_\_\_\_

**Pascha Nostrum:** (Know both)

Celebrant: (Alleluia) Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast. (Alleluia)

*Passed by:* \_\_\_\_\_

**Agnus Dei:**

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
grant us thy peace.

*Passed by:* \_\_\_\_\_

**Dismissal:**

Deacon: Let us go forth in the name of Christ.

People: Thanks be to God.

Deacon: Let us go forth in the name of Christ. Alleluia,  
alleluia.

People: Thanks be to God.. Alleluia, alleluia.

Deacon: Go in peace to love and serve the Lord.

People: Thanks be to God.

Deacon: Go in peace to love and serve the Lord. Alleluia,  
alleluia.

People: Thanks be to God. Alleluia, alleluia.

Deacon: Let us go forth into the world, rejoicing in the  
power of the Spirit.

People: Thanks be to God.

Deacon: Let us go forth into the world, rejoicing in the  
power of the Spirit. Alleluia, alleluia.

People: Thanks be to God. Alleluia, alleluia.

Deacon: Let us bless the Lord.

People: Thanks be to God.

Deacon: Let us bless the Lord. Alleluia, alleluia.

People: Thanks be to God. Alleluia, alleluia.

*Passed by:* \_\_\_\_\_

**Memory Requirements Completed:**

\_\_\_\_\_  
Acolyte Director

\_\_\_\_\_  
Date

**Linens, etc:**

- |                  |                    |
|------------------|--------------------|
| ___ Lavabo Tower | ___ Corporal       |
| ___ Purificator  | ___ Fair Linen     |
| ___ Dust Cover   | ___ Credence Cloth |
| ___ Chalice Pall | ___ Chalice Veil   |
| ___ Burse        |                    |

*Passed by:* \_\_\_\_\_

**Vessels:**

- |                     |                           |
|---------------------|---------------------------|
| ___ Lavabo          | ___ Chalice               |
| ___ Paten           | ___ Ciborium              |
| ___ Bread Box       | ___ Cruets                |
| ___ Flagon          | ___ Ewer                  |
| ___ Baptismal Shell | ___ Thurible              |
| ___ Incense Boat    | ___ Pyx                   |
| ___ Aspergillum     | ___ Private Communion Set |

*Passed by:* \_\_\_\_\_

**Identification Requirements Completed:**

\_\_\_\_\_  
Acolyte Director

\_\_\_\_\_  
Date

**\*\*\*ALL REQUIREMENTS COMPLETED\*\*\***

\_\_\_\_\_  
Acolyte Director

\_\_\_\_\_  
Date

# APPENDIX A:

## ORDER OF ACOLYTES REQUIREMENTS

### **Practical Requirements:**

*Demonstrate knowledge* of duties of Banner Bearer, Flag Bearer & Thurifer

*In a service of worship* demonstrate thorough knowledge of duties of Torch Bearer, Crucifer, Second Server & First Server.

### **Memory Requirements:**

The Various Responses of the People throughout the Eucharist.

Kyrie Eleison, Gloria in Excelsis, Nicene Creed, Sanctus Benedictus qui Venit, Lord's Prayer, Agnus Dei.

### **Identification Requirements:**

**Areas in the Church:** Sanctuary, Choir, Chancel, Nave, Vestries, Sacristy, Narthex, Crossing, East end of the Church, Footpace, Transept

**Furnishings:** Bishop's Chair, Font, Lectern, Litany Desk, Rector's Chair, Pulpit, Prayer Desks, Sedilia

**Church Appointments:** Altar, Epistle Credence, Superfrontal, Funeral Pall, Tabernacle, Retable, Alms, Basin, Pavement Lights, Aumbry, Eucharistic Lights, Gospel Credence, Frontal, Office Lights, Presence Light, Offertory Plates, Paschal Candle, Altar Cross, Votive Lights, Crozier, Processional Cross, Processional Torches

**Vestments:** Cassock, Cotta, Academic Hood, Amice, Stole, Chasuble, Mitre, Cassock-alb, Surplice, Tippet, Biretta, Alb, Girdle, Maniple, Cope, Rochet, Chimere, Dalmatic, Tunicle

**Linens, etc.:** Lavabo Towel, Purificator, Dust Cover, Chalice Pall, Burse, Corporal, Fair Linen, Credence Cloth, Chalice Veil

**Vessels:** Lavabo, Paten, Bread Box, Flagon, Baptismal Shell, Incense Boat, Private Communion Sets, Chalice, Ciborium, Cruets, Ewer, Thurible, Aspergillum, Monstrance

**Note:** These items must be identified in terms of *what* they are & *where* they are located.

# **APPENDIX B:**

## **CUSTOMARY FOR USE OF INCENSE**

The Thurifer prepares the thurible by lighting the charcoal 10 minutes before the service. (too early and it will burn out, too late and it will not be hot enough). A window in the sacristy should be opened slightly for ventilation.

The Thurifer brings the thurible to the Celebrant immediately before the Procession begins for incense to be added.

The Thurifer leads the Procession into the Church and stands on the Epistle side of the sanctuary during the private prayers of the Celebrant. When the Celebrant is ready, the Thurifer brings the thurible to him for the altar to be censed (the Deacon & Subdeacon stand back while this is done.)

After the Old Testament Lesson (first reading) the Thurifer should check to see if the charcoal should be added. After the reading of the Epistle the Thurifer takes the thurible to the Celebrant for incense to be added.

The Thurifer walks in front of the Crucifer in the Gospel the Book will be censed by the Deacon.

The thurible should not be swung while the Gospel is being read.

The Thurifer leads the Procession back to the sanctuary.

Charcoal should be added at the Prayers of the People if needed.

After the Gifts are prepared and placed on the altar (including the offering plate) the Thurifer takes the thurible to the Celebrant who will add incense. The Gifts are censed and then the altar is censed. The thurible is given to the Deacon who censes the Celebrant with 3 doubles, other clergy with 2 doubles & the Subdeacon with 2 doubles, the Acolytes in each group where they may be standing with one double, bowing before and after each time. The Thurifer then comes to the entrance of the sanctuary, genuflects and turns to the people, bows, and censes them with 3 swings (1 center, 1 left [Epistle side] & then 1 right [Gospel side]). —>

The Thurifer then bows, turns, genuflects again and proceeds to stand next to the Torch Bearers.

The Thurifer returns at the Sanctus leading the Torch Bearers to the front of the Altar. The Thurifer kneels between the 1st and 2nd torches during the Great Thanksgiving and censes the Blessed Sacrament at each Elevation. A double is used for each elevation. After the silence following the Lord's Prayer, the Thurifer makes a genuflection and leads the Torch Bearers out. The Thurifer then empties the hot coals in the designated place, takes the thurible to the sacristy and returns to his/her sanctuary station.

The Thurifer does not take the Thurible out in the Retiring Procession but leaves with the Servers.

NOTE FOR THE FIRST SERVER: The Lavabo will be taken after the Celebrant has been censed by the Deacon.

NOTE FOR THE DEACON & SUBDEACON: During the censuring of the Gifts at the Offertory the Deacon holds the foot of the Chalice and the Subdeacon (or, if present, a second Deacon would take this role) holds the foot of the Ciborium. Then they stand aside during the censuring of the altar.

OTHER NOTES: If there is a Boat Bearer he/she accompanies the Thurifer at the Thurifer's left side, holding the boat, and hands it to the Thurifer when it is needed. The Boat Bearer genuflects and bows with the Thurifer and stands aside at all ceremonies with the thurbile.

IF THERE IS NO OFFERTORY PROCESSION: An Usher will bring the money gifts to the Second Server down the side aisle by the Baptismal Font . This will be done just as soon as the money has been received from the people—not waiting for the Offertory music to be completed. There is no ceremonial involved in this action. The people will remain seated until the Thurifer comes to cense them and then they rise and bow when the thurifer bows to them.

THE SIMPLE SWING: Lift the right hand to the level of the breast, at the same time swing the thuriible out towards the thing to be incensed and let it fall at once towards one's self.

the object or person to be incensed, reap

THE DOUBLE SWING: Raise the thurible to the level of the face then, swinging it out towards the object or person to be incensed, repeating this outward swing and then lowering the thurible.

Censing Orders: (bow before and after censing)

Altar Cross—3 doubles

Relics or Images—2 doubles

Altar—25 singles

Celebrant—3 doubles

Co-Celebrant—2 doubles

Deacon—2 doubles

Subdeacon—2 doubles

Prelates or canons present—2 doubles

Chalice bearer—1 double

Acolytes—1 double for each group

Congregation—3 simple swings (1 middle, 1 left and then 1 right)

Gospel Book—3 doubles (2 middle, 2 left and then 2 right)

# APPENDIX C:

## GLOSSARY OF TERMS

- Ablutions** The cleansing of the chalice, paten and other vessels after the administration of communion.
- Absolution** The pronouncement of God's forgiveness, after the Confession of Sin, by a bishop or priest at a worship service or in the Sacrament of Penance.
- Acolyte** The minister who assists the Celebrant at the Holy Eucharist and in the conduct other sacraments and rites of the Church. In earlier times the Acolyte was one of the Minor Orders of Ministry.
- Advent** The first season of the Church Year, beginning four Sundays before Christmas. Advent means "coming" and it is a season of preparation for Christ's coming at Christmas-tide and also for his Second Coming to judge the world. The liturgical color is blue or violet.
- Agnus Dei** (Latin for "Lamb of God") An anthem of devotion sung just after the Fraction at the Eucharist. It is one of the five parts of the Ordinary of the Mass.
- Alb** A white linen vestment which covers the entire body; worn by priests under Eucharistic vestments and by others serving at the Altar.
- Alleluia** (Hebrew for "Praise of God") An exclamation of praise and joy used in various parts of the liturgy except during Lent.
- Alleluia verse** A verse of scripture that is sung with Alleluias between the Epistle and the Gospel, which place is taken by the Tract in Lent.
- Alms** The money offering made by the congregation and usually presented by the minister at the Altar at the Offertory.

- Alms Basin** A large plate in which are placed the offerings of the people for presentation at the Altar.
- Altar** A table made usually of wood or stone upon which the Holy Eucharist is celebrated.
- Altar Cross** A crucifix or cross which stands upon the Altar or hangs above it.
- Altar of Repose** The Altar or other place apart from the High Altar where the Blessed Sacrament is reserved on Maundy Thursday for use at the Good Friday Liturgy.
- Altar Rail** The rail where the people kneel or stand to receive Communion and which usually encloses the Sanctuary.
- Amice** A large square or rectangular piece of linen with strings attached worn as the collar to an alb.
- Angelus** A devotion said three times a day (early morning, noon and evening) consisting of three Hail Marys with versicles and a collect as a memorial of the Incarnation. A bell is rung three times for each Hail Mary and nine times for the collect. The name comes from the first word of the opening versicle in Latin.
- Anglican** Having to do with things English or British
- Anglican Chant** Music of the Psalms consisting of a tune in barred music, harmonized in which the first part of each half-verse is sung on a reciting note and the concluding words fitted to a tune in metrical rhythm. It developed out of the plainchant psalm-tones about the end of the 17th century in the Anglican Church.
- Anglican Church** The Church of England as the Church of the Anglo-Saxons. Tradition has it that Christianity was introduced into Britain as early as A.D. 61, possibly by St. Paul or Joseph of Arimathea but more probably by Roman soldiers stationed in Britain.
- Anglican Communion** Those Churches which are in communion with and which

recognize the leadership of the See of Canterbury, whether in England or elsewhere.

**Anglo-Catholic** the designation used to describe those in the Anglican Communion who are high Church, which emphasizes the ceremonial and catholic approach of churchmanship.

**Anthem** A text from Scripture or other sources that is sung or said during the liturgy; also called Antiphon.

**Apostolic Succession** The spiritual authority of the Christian Church which is derived from the apostles by a continuous succession of laying on of hands in the ordination of bishops. In churches which maintain the historic episcopate in this way bishops are considered to be the successors of the apostles..

**Archbishop** A chief bishop who presides over a province or convocation of bishops. In England there are two archbishops, Archbishop of York and Archbishop of Canterbury, who is also the Primate of all England and is recognized as the spiritual head of the Anglican Communion. In the Roman Catholic Church it is a title of honor for a bishop of a distinguished see.

**Archdeacon** A title given to a member of the clergy who has a defined administrative authority delegated to him by the bishop, usually to be in charge of the missionary work of a diocese.

**Articles of Religion** Thirty-nine official statements which were issued by the Church of England over a period of time during the Reformation period and finally completed in 1571. They were accepted and adopted by the Episcopal Church in 1801 and while they have been bound with the Book of Common Prayer to the present time assent to them has never been required in the Episcopal Church.

**Ascension** The Feast commemorating the Ascension of our Lord Jesus Christ

to glory. This Feast is forty days after Easter and always occurs on a Thursday.

**Ash Wednesday** The first day of Lent and a day of special devotion.

**Asperges** Originating in the 9th century, this is a ceremony of sprinkling Holy Water on the congregation during the principle Mass on Sundays to remind them of their Baptism. During the ceremony a chant from Psalm 51, “Asperges me, Domine, hyssop”, is ordinarily sung. In the Easter season this is replaced by “Vidi Aquam.”

**Aspergillum** A branch, brush, or perforated metal globe with a handle used for sprinkling Holy Water.

**Aumbry** A receptacle to hold the Blessed Sacrament that is attached to a wall, recessed into the wall, or sits on a shelf apart from an altar. A separate aumbry may also be used as a place where chrism and oil are kept. (See also ‘Tabernacle’).

**Authorized Version** The translation into English of the Bible made by about fifty scholars during the reign of King James and by his order first published in 1611 and authorized to be read in all churches. In the U.S.A. it is commonly known as the “King James version”.

**Baptism, Holy** The Sacrament of initiation by which a person is born anew by Water and the Holy Spirit and made a member of Christ’s Body, the Church.

**Baptismal Shell** A shell, usually of precious metal, used for pouring water upon the head of a person being baptized.

**Benediction** (1) A blessing by a bishop or a priest at the end of a worship service. (2) An evening service, the full title of which is “Benediction of the Blessed Sacrament” , consisting of prayers, a hymn, a censuring of the Host in a Monstrance on the Altar, and a blessing of the people by the making of the sign of the cross with the Host in

in the Monstrance.

- Biretta** A stiff, four-sided cap worn by clergy with vestments out-of-doors, in processions and while sitting during the liturgy. Its color is white for the pope, red for cardinals, purple for bishops and black for other clergy.
- Bishop** (From the Greek “episkopos” meaning “overseer”) The highest of the three orders of the Sacred ministry who is ordained and consecrated usually to preside over a diocese, a successor of the apostles.
- Bishop’s Chair** In parish churches, a chair placed on the Gospel side for use by the Bishop during his visitation.
- Bishop’s Throne** The seat (Greek: cathedra) for the Bishop, permanently located in his cathedral, usually on the Gospel side of the Sanctuary.
- Blessed Sacrament** The consecrated bread and wine of the Eucharist which are the Body and Blood of our Lord Jesus Christ.
- Boat** A small container, with a lid and spoon, in which incense is kept before it is placed in the thurible.
- Bread Box** The box in which unconsecrated breads are kept before its offering at Holy Communion.
- Burse** The square pocket or purse which is made to contain the Corporal and extra Purificators; it is placed over the Veiled Chalice and Paten before and after the celebration of the Holy Communion. It is of the same liturgical color as the vestments.
- Candlemas** A popular name given to the Feast of the Presentation of Our Lord in the Temple, February 2nd. The term comes from the tradition of blessing the candles for the year on this feast and the lighting of candles for the congregation as a symbol of Jesus, the “Light to Lighten the Nations” (See Nunc Dimittis).

- Canon** (A Greek word meaning a straight rod or ruler) [1] The list of inspired books of the Bible. [2.] The law of the Church. [3.] the Prayer of Consecration in the Communion Service. [4.] A member of the clergy connected with a cathedral or diocese.
- Canticle** (Latin for “Little Song”) A hymn, usually taken from Scripture, sung or said after the lesson at Morning or Evening Prayer, or as the Song of Praise at the Eucharist.
- Canterbury Cap** A soft square hat worn by a clergy person for out-of-doors processions; the predecessor of the Biretta and originally confined to the higher graduates of universities.
- Cantor** A singer who intones and leads the chants of the liturgy.
- Carol** A joyous song; originally accompanying a dance but applied to traditional and popular songs of a religious character, especially sung at Christmas and Easter. The word is from the Italian “carola” meaning “a ring dance”. Historically the carol differs from the hymn in being a popular reflection on a religious theme composed for informal singing, whereas hymns were written by professional writers for formal use in worship.
- Cassock** A long garment reaching from the shoulders to ankles worn by clergy, choir and others who assist in the service. Cassocks are usually black, but blue, purple and red are common and also white in hot climates. A bishop’s cassock is violet while a doctor of divinity may wear scarlet.
- Cassock-Alb** A modern vestment which is a combination of the cassock, alb and amice. It is normally white and should be long enough to cover the ankles.
- Catechism** An summary instruction in the principles of the Christian faith, in the form of questions and answers.

<b>Catechumen</b>	One who is receiving basic instruction in the Christian faith in preparation for Holy Baptism.
<b>Cathedral</b>	The Principal Church of the Diocese where the Bishop has his Throne or Cathedra (Greek).
<b>Catholic Church</b>	[1.] The word “Catholic” literally means “universal”. In the creeds the Church is described as catholic “because it proclaims the whole Faith to all people, to the end of time.” (Catechism, BCP 854) [2.] When used in reference to the Episcopal Church it may mean that the Episcopal Church is a “Catholic” Church like the Roman Catholic Church and the Eastern Orthodox Church having an unbroken continuity from the time of the Apostles. It may also be used in a more narrow sense meaning “Anglo-Catholic”. [3.] It is commonly used to mean the Roman Catholic Church.
<b>Celebrant</b>	The principle officiant, Bishop or Priest, at the Eucharist and other Sacraments.
<b>Censer</b>	See Thurible.
<b>Ceremonial</b>	Actions in liturgical worship, rather than the set of words that are used which are called ritual.
<b>Chalice</b>	The cup, usually of silver or gold, in which the wine is consecrated for the Holy Communion.
<b>Chalice Bearer</b>	A term used at St. James’ for one who is licensed by the Bishop to administer the wine at Holy Communion. A person so licensed may also administer the consecrated bread. Also called Lay Eucharistic Minister.
<b>Chalice Veil</b>	The square piece of material of the same liturgical color as the vestments used to cover the chalice and paten during the service when they are not in use.
<b>Chancel</b>	That part of the church which contains the Sanctuary (and usually

the Choir.)

- Chant** See Anglican Chant; Plainsong.
- Chasuble** A large, oval-shaped garment without sleeves of the liturgical color of the day or season. It is the outer-garment of the Celebrant at a Eucharist.
- Chimere** A long garment of black or scarlet, with arm-holes but no sleeves, worn by bishops over the rochet.
- Choir** [1.] Singers who assist in the service of the church. [2.] That area of the church (usually in the Chancel) where the choir sits.
- Chrism** Oil (olive oil mixed with balsam) consecrated by a Bishop for use at Baptism, Confirmation and Holy Orders.
- Chrismation** The anointing of a person with chrism at Baptism.
- Christmas** The Feast of the Nativity of Our Lord Jesus Christ celebrated on December 25th. The Christmas season lasts for 12 days to the Feast of the Epiphany with the liturgical color of white.
- Ciborium** [1.] A covered metal or ceramic vessel in which the unconsecrated bread is kept before its offering at Holy Communion. [2.] A canopy over the Altar.
- Cincture** A rope tied around the waist over the Alb. Also called a Girdle.
- Coadjutor Bishop** A bishop who is elected to assist the Bishop of a Diocese (the Diocesan or Ordinary) and upon the latter's death or resignation succeeds him in office.
- Collect** A short, formal prayer that is sung or said on behalf of the people by the Celebrant or Officiant at liturgical celebrations. Part of the Proper of the Mass.
- Colors, Liturgical** By tradition, various colors are used for the vestments and altar hangings for the different seasons and feasts of the Church Year.

In Western use the tradition is...

**White** for purity and joy—on Feasts of our Lord, Feasts of Saints who were not martyrs, Feasts of the Blessed Virgin Mary, and in most places at the Burial of the Dead.

**Red** for blood and fire—on Pentecost, Feasts of Martyrs, and in some places during Holy Week.

**Violet** for penitence and mourning—for penitential occasions, during Lent, at Requiems or the Burial of the Dead, and in some places for Advent.

**Green** for hope and peace—on the Sundays and Ordinary days of the Year after Pentecost and during Epiphanytide.

**Blue** used in some places for some places during Advent

**Black** for death—on Good Friday and in some churches for Burial of the Dead and Requiems.

**Rose** used in some places on the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday) instead of Violet.

**Columbarium** A place where the ashes of the deceased are interred. Some times a vault with an arrangement of niches for urns.

**Communion Bearer** A term used at St. James' for one who is licensed by the Bishop to take consecrated Bread and Wine to the sick and infirm directly from the Eucharist. Also called Lay Eucharistic Minister and Lay Eucharistic Visitor.

**Compline** (from the Latin "completion") The seventh and last of the monastic daily services usually said just before retiring.

**Concelebrant** A bishop or priest, who assists jointly in celebration of the Holy Eucharist with the Celebrant

- Concelebrant** A bishop or priest, who assists jointly in celebration of the Holy Eucharist with the Celebrant
- Confession of Sin** A public prayer of penitence at the Eucharist, the Daily Offices and other times. Also called Penance and Reconciliation of a Penitent.
- Confirmation, Holy** The Sacrament in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a Bishop.
- Consecration, Prayer of** The central prayer of the Holy Eucharist which includes the narrative of the Lord's Supper. It is also known as the Great Thanksgiving and the Canon of the Mass. It begins with the Sursum corda and ends with the Lord's Prayer.
- Cope** A long cloak of rich material worn over the alb or surplice in processions and for certain liturgies. It is usually of the liturgical color of the day or season.
- Corporal** A large square white cloth of fine linen to be spread upon the Altar upon which the sacred vessels are placed at Holy Communion.
- Cotta** A white linen garment, similar to the surplice but shorter and not so full and with smaller sleeves, worn over the cassock by those who assist in the church services.
- Creche** (French for "crib") The representation of the Nativity scene erected in churches at Christmastide.
- Credence** The shelf or table at the side of the Sanctuary upon which are placed the Elements of Bread and Wine for the Holy Communion and other items used in the conduct of the liturgy.
- Creed** The affirmation of the faith of the Church. The Apostle's Creed is used at the daily services of the Church, for the service of Holy

Baptism and for the Burial of the Dead. The Nicene Creed is one of the five parts of the Ordinary of the Mass, used at the Holy Eucharist.

- The Crossing** In architecture, the portion of a church where the transepts intersect the Nave.
- Crozier** The Bishop's staff, usually hooked at the top like a shepherd's crook.
- Crucifer** One who carries the Cross in a procession
- Crucifix** A cross on which is depicted the figure of the crucified Jesus
- Cruets** Vessels, either of glass or precious metal, which hold the unconsecrated wine and water.
- Curate** Originally, any cleric having charge of the cure of souls in a parish, but now the word is usually restricted to one who assists the Rector in the parish church.
- Daily Offices** Daily services which have evolved from the monastic offices—Morning Prayer, Noonday Prayer, Evening Prayer and Compline.
- Dalmatic** A vestment conforming in color to that of the Season of the Church Year, worn by the Deacon at the Holy Eucharist. It corresponds to the Chasuble worn by the Celebrant but it is rectangular—shaped instead of oval.
- Deacon** (from the Greek, diakonos, which means "server") The first order of the Three Orders of the Sacred Ministry. At the Eucharist reads the Gospel, leads the Prayers of the People, sets the table for communion, receives the gifts of the people, assists the Celebrant in administering Communion, and dismisses the people; charged particularly with a servant role in behalf of people in need.
- Deacon's Step** The step just below the Footpace, the second or middle step

where there are three steps leading up to the Altar.

- Dean** A person who heads a Cathedral staff; who presides over a Convocation or Deanery (a region within a Diocese); or who heads the faculty of a College, Theological Seminary or Department of a University.
- Diocesan** 1. A bishop who is in charge of a Diocese; also called the Ordinary. 2. Pertaining to a Diocese.
- Diocese** A geographical area containing at least six parishes, and having at least six presbyters canonically resident therein, under the jurisdiction of a Bishop.
- Dossal** The curtain behind an Altar.
- Dust Cover** The cover placed over the top of the Altar except for a service of Holy Eucharist, when it is removed.
- East End of Church** In a cruciform church, the end of the church where the Altar is located, regardless of the actual geographical orientation.
- Easter** The Great Fifty Days, the season of the Church Year from Easter Day until the Day of Pentecost. The color of the season is white.
- Easter Even (Holy Saturday)** The day before Easter, also called "Tomb Day", ends with Evensong. The Eucharist is not celebrated on this day.
- Easter Vigil** (The Great Vigil of Easter) The first service of Easter Day, celebrated between sunset on Holy Saturday and sunrise on Easter Day. It consists of four parts: The Service of Light, the Service of Lessons, Holy Baptism, and Holy Eucharist.
- Epiphany** The season of the Church Year from the Feast of the Epiphany, January 6th through the Tuesday before Ash Wednesday. The color of the season is green.
- Episcopal Church , The** The name of the Anglican church in the United States. The word Episcopal is derived from the Greek word episkopos which means

“overseer”. The word “Bishop” is an Anglo-Saxon corruption of episkopos. Our word “Episcopal” in the name means governed by bishops which is the most widespread and ancient system of church government from New Testament times. Other forms of government fall into two other classes: those who are governed by groups of ministers, or “presbyters”, meeting in a synod or presbytery, and those where the rule resides in the independent local congregation.

- Episcopalian** One who belongs to the Episcopal Church.
- Epistle** The lessons at the Eucharist preceding the Gospel taken from one of the Letters of the New Testament, the Acts of the Apostles or the Book of Revelation.
- Epistle Side** That side of the Altar from which traditionally the Epistle was read or sung; facing the Altar it is on the right side.
- Eucharist, Holy** (From the Greek “giving thanks”) The principal service of the Church whose central act is Holy Communion. Also called Mass, Divine Liturgy, Lord’s Supper, and Holy Mysteries.
- Eucharistic Lights** The candles on the Altar used at Holy Eucharist.
- Eucharistic Vestments** The special vestments worn in celebrating the Holy Eucharist, consisting of the Alb, Amice, Stole, Chasuble and Maniple. The Alb and Amice are White; the others vary according to the color of the season of the day.
- Evensong** The service of the Evening Prayer when it is sung.
- Ewer** A pitcher, usually of silver or brass, for the water to be used in Holy Baptism. Also the name of the pitcher used on Maundy Thursday at the Washing of Feet.
- Fair Linen** The long linen cloth covering the top of the Altar and hanging over the ends.

<b>Fast</b>	A day of special devotion (Ash Wednesday, other weekdays of Lent and of Holy Week, Good Friday and all other Fridays of the year, except for the Fridays in the Christmas and Easter seasons, and any Feast of our Lord which occur on a Friday); observed by acts of discipline and self-denial.
<b>Feast</b>	A day of celebration associated with the life of Our Lord, of the Saints, or days of thanksgiving.
<b>Feria</b>	All days of the year that are Fast or Feast days.
<b>Flagon</b>	A large metal or ceramic pitcher to hold the unconsecrated wine before its offering at Communion.
<b>Font</b>	The receptacle for Baptismal water, usually of stone, sometimes circular and sometimes octagonal, and placed on a pedestal.
<b>Footpace</b>	The platform upon which the Altar rests, where the Priest stands to celebrate the Holy Eucharist; also called the Predella.
<b>Fraction</b>	The formal breaking of the consecrated bread before the receiving of communion. It goes back to Christ's action at the institution of the Lord's Supper.
<b>Frontal</b>	A piece of material hung in front of the Altar and reaching to the floor. Its color changes with the season or day.
<b>Genuflection</b>	The bending of the right knee to the floor when reverencing the Blessed Sacrament.
<b>Girdle</b>	A rope tied around the waist over the alb. Also called a cincture.
<b>Gloria in Excelsis</b>	(Latin for "Glory to God in the Highest") A hymn of praise sung near the beginning of the Eucharist except in penitential seasons. It is one of the five parts of the Ordinary of the Mass.
<b>Good Friday</b>	The Friday in Holy Week on which we commemorate our Lord's death, called Good Friday, from the blessed result of the atoning sacrifice of the Savior. The liturgical color is black.

- Gospel** The final lesson in the Word of God at the Eucharist taken from one of the four Gospels. It is read by a Deacon if one is participating in the service and, as a sign of reverence, the people stand and face the reader. It is part of the Proper of the Mass.
- Gospel Side** That side of the Altar from which traditionally the Gospel is read or sung; facing the Altar, it is the left side.
- Gospel Procession** The movement of the Deacon with Crucifer, Torch Bearers and Thurifer to the place of the proclamation of the Gospel, usually in the midst of the people to symbolize the centrality of the Good News of Christ in our lives.
- Gradual** A psalm read or sung between the first two lessons. It is part of the Proper of the Mass.
- Great Litany** The title of the traditional English Litany, first published in 1544. Sometimes it is read kneeling from the Litany Desk, and sometimes it is sung in Procession.
- Great Thanksgiving** The central prayer of the Holy Eucharist which includes the narrative of the Lord's Supper. It is also known as the Prayer of Consecration and the Canon of the Mass. It begins with the *Sursum corda* and ends with the Lord's Prayer.
- Great Vigil of Easter** See Easter Vigil.
- Gregorian Chant** See Plainsong.
- High Church** The emphasis upon the historical continuity with Catholic Christianity, upholding a "high" concept of the episcopate and of the nature of the Sacraments. Emphasizes a greater use of ceremonial associated with the ancient and pre-reformation church. (See also Anglo-Catholic; Low Church).
- High Mass** An elaborate celebration of the Eucharist, with vestments, lights and music, in which the Celebrant, assisted by a Deacon and Sub-

deacon, intones the whole rite. If incense is used it is called a Solemn High Mass, if a Bishop is present it is a Pontifical High Mass.

**Holy Communion** The second part of the Holy Eucharist beginning with the Offertory. This term may also refer to the whole service in the same way as Mass, Lord's Supper, Holy Eucharist or Divine Liturgy.

**Holy Water** Water from the Baptismal Font after a baptism or water specially blessed by a priest for use in blessing the people and dedications of objects. It is often used at the Burial of the Dead and at Weddings. In some churches it is available in Holy Water Stoups for ceremonial cleansing upon entering the church in remembrance of our baptism.

**Holy Week** The last week in Lent commemorating the events of our Lord's Passion and Death. The liturgical color is violet or red, except white for the Maundy Thursday Eucharist and black for Good Friday.

**Hood, Academic** Originating from monastic garb, the hood was once worn on the head but now is worn over the shoulders, with various colors indicating the college of which one is a graduate, and the degree awarded.

**Host** The consecrated bread in the Eucharist, in particular, the large priest's host.

**Hymn** Sacred poetry set to music and sung during the liturgy.

**Incense** A mixture of perfumed spices, burned on the coals in the thurible and used as a symbol of prayer, honor and solemnity at liturgical functions.

**Intinction** The dipping of the Bread of the Holy Communion into the Wine by the Chalice Bearer and administering both to the recipient

at the same time an ancient practice of the Eastern Church.

- Intone** The recitation or chanting upon one note with inflection of the voice at certain places according to certain rules.
- Introit** A hymn, psalm or anthem sung or said at the entrance of the ministers at the Eucharist. It is part of the Proper of the Mass.
- Kyrie Eleison** (Greek for “Lord, have mercy”) A petition which is said or sung near the beginning of the Eucharist. It is one of the five parts of the Ordinary of the Mass.
- Lavabo** (Latin for “I will wash”) The ceremonial cleansing of the hands by the Celebrant before the Great Thanksgiving at the Eucharist.
- Lavabo Bowl** A metal or ceramic dish into which the water is poured by the server at the Lavabo.
- Lavabo Towel** A linene cloth presented to the Celebrant by the server at the Lavabo to dry the fingers.
- Lay Reader** A lay person who is licensed by the Bishop to lead public worship in the absence of a priest.
- Lectern** The stand upon which the Bible is placed from which are read the Scripture lessons of the day.
- Lectionary** The listing of passages of Scripture to be read at the Eucharist and Daily Offices.
- Lector** A person who reads lessons at the liturgy. In earlier times the lector was one of the Minor Orders of Ministry.
- Lent** The season of the Church Year from Ash Wednesday through Saturday of Holy Week. It is a season of penitence observed by fasting, abstinence and extra devotion. The liturgical color is violet.
- Lenten Array** In some places, the use of sack-cloth or similar fabric in place of

violet for vestments, covering and hanging during Lent.

- Lenten Cross** In some places a plain wooden processional cross painted red with black edges is used during Lent.
- Lesson** The first reading from scripture at the Eucharist—part of the Proper of the Mass, also the scripture readings at the Daily Offices or other liturgies.
- Litany** A general supplication said responsively by the officiant and people kneeling, standing or in Procession.
- Litany Desk** A kneeling desk from which the Litany may be read. Its customary place is on the floor of the Nave in front of the Chancel steps.
- Liturgy** (From the Greek meaning “work of the people”) The prescribed worship of the Church. In the Eastern Churches, the Divine Liturgy refers specifically to the celebration of the Holy Eucharist.
- Low Church** The giving of a relatively unimportant or “low” place to the claims of the episcopate, priesthood, and sacraments, and, generally, adhering to the beliefs of Protestants. The liturgy in a Low Church is rather simple with little use of ceremonial.
- Low Mass** A simplified form of the Eucharist without music except possibly hymns. The Celebrant is usually conducting the service with few if any assistants.
- Magnificat** The Song of Mary (Luke 1:46-55) traditionally used as one of the canticles at Evening Prayer.
- Maniple** A band of cloth worn over the left arm by the Celebrant and Deacon at the Eucharist. It is of the same liturgical color as the stole and chasuble. It is the symbol of the Diaconate.
- Mass** (From the Latin dismissal “Ite missa est”) Another name for the Holy Eucharist. Low Mass—without music except perhaps hymns, Sung Mass—with music but no choir to sing the tradition-

al parts; High Mass—with choir singing the traditional parts, Solemn High Mass—with incense; Pontifical Mass—with the Bishop present.

**Master of Ceremonies**A person designated to direct the ceremonial at the liturgy.

**Matins** Another name for Morning Prayer.

**Matrimony, Holy**The Sacrament of Christian Marriage between a man and a woman with the Blessing of the Church. When combined with Eucharist it is called the Nuptial Mass.

**Maundy Thursday**The Thursday in Holy Week commemorating the Last Supper. The liturgical color is violet; white for Eucharist.

**Mensa** A slab of stone used as the top of the Altar.

**Ministration of the Sick**A worship service with prayers and laying on of hands for healing. The Sacrament of Unction with Oil of the Sick is conferred.

**Missal** A book containing the Holy Eucharist and the Collects used by the Celebrant.

**Missal Stand** The stand upon which the missal is placed on the Altar.

**Mitre** The traditional hat worn by Bishops and some Abbots, symbolic of the tongues of fire which lighted on the heads of the Apostles on the Day of Pentecost.

**Monstrance** The vessel in which the Eucharistic Host is shown to the congregation for veneration.

**Narthex** A vestibule at the western end of a church, separated from the Nave by a curtain screen or wall.

**Nave** (From the Latin, *navis*, which means “ship”) The body of the church building where the congregation sits; called “Vave” by

like benches in ancient galleys, and the people pulling together.

- Novena** A nine-day period of prayer in preparation for some particular feast, or to pray for some special intention. It may be made by an individual or by a group, either in public or in private. The first novena was kept at the express command of the Risen Christ, by the Apostles, Mary and the disciples in the Upper Room from the day of our Lord's Ascension to the Day of Pentecost (Acts 1:12-14).
- Nunc Dimittis** The Song of Simeon (Luke 2:29-32) traditionally used as one of the canticles at Evening Prayer.
- Nuptial Mass** The Eucharist which includes the celebration of the marriage and the nuptial blessing.
- Oblations** The offerings of Bread and Wine for Holy Communion.
- Oblationers** Members of the Congregation who bring the Bread and Wine to the Altar in the Offertory procession.
- Offering Plates** Plates smaller than the Alms Basin which are used to receive the money offerings of the people.
- Offertory** That part of the Eucharist during which the offerings of the people are received and presented with the Oblations. The singing of a hymn or anthem at this time is customary, and in some places a verse of scripture is sung or said which is part of the Proper of the Mass.
- Offertory Procession** At the Eucharist, the presentation of the bread, wine, and other gifts as they are brought to the Altar.
- Officiant** A person who officiates at the Daily Offices and other rites.
- Office Lights** The six candles on the retable used for Morning or Evening Offices and with the Eucharistic Lights for Festival Eucharists.
- Oil of the Sick** Oil which has been blessed by a bishop or priest for use in the

Sacrament of Unction.

**Ordination, Holy** The Sacrament of conferring Holy Orders with the laying on of hands on those called to the Bishop, Priests or Deacons. Three Bishops ordain Bishops, one Bishop ordains Priests with all Priests present participating in the laying on of hands, one Bishop alone ordains Deacons.

**Ordinary** 1.) The invariable parts of the Mass, as distinct from the Proper which varies. The five principal parts of the Ordinary are: Kyrie, Gloria, the Creed, Sanctus and Agnus Dei. 2.) The name for a Bishop who has jurisdiction over a Diocese.

**Pall** 1.) A stiffened square of linen white cloth which is placed over the Chalice at a Eucharist.  
2.) A cloth covering, usually white or violet, spread over a casket or urn during the Burial of the Dead.

**Palm Sunday** The Sixth Sunday in Lent, or Passion Sunday, and the first day of Holy Week, commemorating the triumphant entry of Christ into Jerusalem. It is observed by the blessing of palms and a Palm Procession into the church for Mass. The liturgical color is violet.

**Paschal Candle** A large decorated candle lighted during the Easter Vigil and also lighted at all services during the Great Fifty Days. During the Easter season it is in the Sanctuary on the Gospel side of the Altar until after the Day of Pentecost when it is placed near the Font. It is lighted for baptisms and moved for burials to a place near the coffin.

**Passion Sunday** The Sunday before Easter Day, also called Palm Sunday. Palms are given out before the Palm Procession before Mass, but the important action of the day is the reading of the story of the Passion of Jesus. The liturgical color is red.

- Paten** A plate, usually of silver, on which the Bread for Holy Communion is placed for consecration and administration.
- Pavement Lights** Single, tall candles that usually stand on the floor of the Sanctuary (the pavement) although they may stand anywhere in the chancel.
- Penance** The Sacrament of private confession of sins to a priest. Also called Reconciliation of a Penitent.
- Pentecost** (From the Greek, pentecostes, meaning “fiftieth”) The Day of Pentecost is the conclusion of the Great Fifty Days of Easter and the commemoration of the descent of the Holy Spirit upon the disciples. It ranks after Easter Day as the second most important feast day in the Church. In Anglican churches it is sometimes known as Whitsunday, after the white clothes worn by baptismal candidates on this day. The liturgical color is red. For the Sundays and weekdays after Pentecost the color is green.
- Piscina** A basin for washing the vessels used at Mass and for reverently disposing of Water that has been used for cleansing the vessels at the Lavabo. Usually located in the Sacristy, it drains directly into the ground.
- Plainsong** The traditional music of the Latin Church generally known as Gregorian Chant, after St. Gregory the Great. Plainsong is monodic, purely vocal with no instrumental accompaniment and founded upon verbal prose-rhythms with no instrumental scales, rather than major and minor are “authentic” and “plagal” and usually printed in square notes on a staff of four lines.
- Prayer Desk** (Also called a Prie-Dieu from the French meaning “Pray God”) A small desk with a foot piece on which to kneel.
- Prayer of Consecration** The central prayer of the Holy Eucharist which includes the narrative of the Lord’s Supper. It is also called the Great Thanksgiving and the

Canon of the Mass. It begins with the Sursum corda and ends with the Lord's Prayer.

**Presbyter** (from the Greek for "elder") The second order of the Sacred ministry between Deacon and Bishop; also called "priest".

**Presiding Bishop** The Chief pastor and Primate of the Episcopal Church who presides over the House of Bishops and is the chief executive officer of the Executive Council.

**Presence Light** The candle in the Sanctuary that burns to show the presence of Christ in the Consecrated Elements in the Aumbry or Tabernacle. Also called a Sanctuary Light or Tabernacle Light.

**Priest** See Presbyter.

**Processional Cross** A cross or crucifix mounted on a pole that is carried in procession.

**Processional Torches** Candles mounted on poles which may be carried in procession.

**Proper** The variable parts of the mass proper to the day or season. They include the Introit, Collect, Lesson, Gradual, Epistle, Sequence and Gospel.

**Province** A group of dioceses whose bishops and clerical and lay deputies meet in a Provincial Synod annually or in those years when the General Convention does not meet.

**Pulpit** An elevated place from which the sermon is preached.

**Purificator** A small white linen cloth used to wipe the Chalice during the administration of Communion and for cleansing the Chalice during the Ablutions.

**Pyx** A small box usually of silver or gold, used for carrying the Sacred Host from the Holy Communion to the sick

<b>Reconciliation of a Penitent</b>	The Sacrament of confession of sins to a priest. Also called Penance.
<b>Rector</b>	The priest who is in charge of a parish.
<b>Rector's Chair</b>	A chair, usually on the Epistle side, designated for the Rector's use. <i>At St. James' Church the Rector's Chair is always used by the Celebrant of the mass unless the Celebrant is the Bishop of the Diocese when the Bishops Chair is used—not the Rector's Chair.</i>
<b>Requiem Mass</b>	The Holy Eucharist, which celebrated at a funeral or for the memory of the departed.
<b>Reredos</b>	A back screen, usually of carved wood or stone, above and behind the Altar.
<b>Retable</b>	A shelf at the rear of the Altar on which are placed the Altar Cross, vases for flowers and candlesticks; also called a Gradine.
<b>Ritual (or Rite)</b>	The set of words used in liturgical worship, not actions which is called ceremonial.
<b>Rochet</b>	A fine linen alb with sleeves gathered and secured at the wrist and worn ungirded—worn by Bishops under a Chimere.
<b>Rood Screen</b>	An open lattice of carved wood, stone or wrought iron between the Nave and the Chancel, with a cross or crucifix at the top.
<b>Rubrics</b>	The ceremonial and other directions found printed in italics in the Book of Common Prayer. The word comes from the Latin for “red” since the directions were traditionally printed in red.
<b>Sacraments</b>	The seven Sacraments of the Church are Baptism, Eucharist, Confirmation, Penance, Ordination, Matrimony and Unction. The first two are the Great Sacraments of the Gospel and are “generally necessary for salvation”, the other five being voluntary for particular occasions or states in life.
<b>Sacristans</b>	Those in the Altar Guild who have charge of the Sacristy.

- Sacristy** The room of the church where sacred vessels and other items for worship are kept and where the Sacristans prepare for the Sacraments to be celebrated.
- Sanctuary** That portion of the Chancel surrounding the Altar, usually behind an altar rail and usually elevated a step above the rest of the Chancel.
- Sanctus (and Benedictus Qui Venit)** The anthem sung or said at the conclusion of the Preface of the Great Thanksgiving. It is one of the five parts of the Ordinary of the Mass. It is based on Isaiah 6:3 and Matthew 21:9.
- Sanctus Bell** A bell rung three times while the Sanctus is being sung or said, it is also rung at other times during the Great Thanksgiving.
- Sedilia** A series of three seats placed on the side of the Sanctuary (usually the south or epistle side) for the sacred ministers of the Mass. The Celebrant sits in the center, the Deacon sits on the Celebrant's right and the Subdeacon on the left.
- See City** The city in which is located the "seat" or throne of the Bishop of a Diocese, i.e., in the Cathedral.
- Sequence** A hymn sung between the Epistle and the Gospel.
- Shrove Tuesday** The Tuesday before Ash Wednesday—so called because on that day it was the ancient custom to go to the priest and be shriven of one's sins and receive ablution before the beginning of Lent.
- Station** In a solemn procession a place where a pause is made for a versicle, response and collect, such as at the crèche at Christmas, at the entrance to the church on Palm Sunday or at the Baptismal Font on the Day of Pentecost.
- Stations of the Cross** A devotional, also called the Way of the Cross. Fourteen scenes from the Passion of our Lord are depicted on the walls of

the church and a procession moves from one to another making a “station” at each one.

- Stole** A long strip of material worn by the clergy when officiating at the Eucharist or other sacramental functions. Its color varies with the season or the day.
- Subdeacon** One of the three sacred ministers, usually a lay person, who reads the Epistle and administers the Chalice.
- Subdeacon’s Step** The step below the Deacon’s Step, the first or bottom step where there are three steps leading up to the Altar.
- Superfrontal** A piece of material which covers the top of the altar and hangs down 8 or 10 inches in front. The color varies with the season or day.
- Surplice** The white linen, loose, flowing garment worn by various ministers over a cassock.
- Suffragan Bishop** A Bishop elected to assist the Bishop of a Diocese but without the right of succession to his office.
- Sursum Corda** That part of the Mass with which the Preface begins. It is found in every known liturgy, and dates from Apostolic times.
- Tabernacle** A receptacle on the Altar for the Consecrated Elements.
- Te Deum** A canticle used at Morning Prayer and as a Song of Praise at the Eucharist.
- Tenebrae** (A Latin word meaning “darkness”) the office of Matins and Lauds for the last three days of Holy Week.
- Thurible** The vessel used for burning incense. Also called a censer.
- Thurifer** One who carries the Thurible.
- Tippet** A long, black scarf worn about the neck by a person officiating at one of the Daily Offices.

<b>Torches</b>	Candles mounted on poles for use in the liturgy, including processions, and which may be placed near the altar and the lectern. Torches are used to enhance the solemnity and festivity of worship.
<b>Tract</b>	(1) A portion of the psalter sung between the Epistle and the Gospel during Lent in place of the Alleluia Verse. (2) A small pamphlet, usually issued with a religious or moral purpose. At St. James' these are found in the "Tract Rack" in the Narthex.
<b>Transept</b>	The north and south wings of a traditional cruciform church.
<b>Twelfth Night</b>	The eve of the Epiphany (12 days after Christmas).
<b>Tunicle</b>	A vestment for the Subdeacon with ample sleeves worn over an alb of the same liturgical color as the vestments of the Celebrant. It is similar to the Dalmatic of the Deacon but is shorter, narrower and plainer. Sometimes called a Tunic.
<b>Unction, Holy</b>	The Sacrament of anointing the sick for healing.
<b>Veneration of the Cross</b>	On Good Friday, after the cross has been brought into the church, it may either be venerated while all kneel in place or each person may come forward individually to venerate the cross. In some places, the veneration is an act of kissing the foot of the cross.
<b>Vestments</b>	The garments worn by the clergy and all who assist at the services.
<b>Vestry</b>	(1.) The room wherein vestments are kept and in which the ministers vest. (2.) Due to the fact that in colonial times the lay people elected to be responsible for the administration of a parish met in the Vestry, that group of elected lay people became known as the Vestry.
<b>Vigil</b>	A period or service of preparation before major feasts or celebra-

tions.

**Votive Lights**

Candles lighted before an altar or shrine to honor the memory of some loved one, or to commemorate some particular intention or request.

**Watch**

The Vigil kept at the Place of Reservation before the Blessed Sacrament after the Maundy Thursday liturgy.