



THE CATHEDRAL CHURCH OF THE HOLY SPIRIT, GUILDFORD

SERVERS' HANDBOOK

INTRODUCTION

From the very first days of the Church's life, her members have met at the least on every Sunday to take part in that act of worship which we know as the Holy Eucharist and in which, following our predecessors in the faith, we obey Our Lord's command to "do this in memory of me". From the meal at Emmaus of which we read in the Gospel of St Luke, right up to the present moment, Christians have met regularly for this purpose. Over the years, the Eucharist has been given various names; the Holy Communion, the Lord's Supper, the Mass, the Breaking of Bread, the Holy Mysteries. Theologians have tended to attach particular names to their own ideas about what happens during the service. Nevertheless, whatever name is used for the Eucharist, and however much theologians may debate it, the service will always remain a holy mystery; we shall never fully comprehend how God works in us through our participation in the sacramental action. What matters is that we do so in obedience to him and that we can trust him to be faithful and to be with us in our worship.

This Handbook is presented in the hope that it will help servers to understand their ministry better and so develop both their own faith and their sacramental life. More experienced servers, for whom much of the content of the Handbook will be familiar, may nonetheless find it useful to have the material it contains brought together in this form.

1 THE ROLE OF THE SERVER

A celebration of the Eucharist involves a number of ceremonial actions. Some of these are of a purely practical nature; others are symbolic or have had symbolic meanings attached to them. The purely practical ones include the entry into the church or cathedral at the beginning of a service and the exit at the end. They also include the placing of bread and wine on the altar in preparation for the sacramental action; the receiving of the monetary collection; and the cleansing of the Eucharistic vessels after the administration of Communion. Symbolic actions include the carrying of a processional cross, as a reminder that we follow him who was crucified for our redemption; the carrying or holding of acolyte candles or torches as a reminder of Jesus's two natures, human and divine; the gospel procession, symbolic of the church's duty to take the gospel to the world; burning incense as a token of holiness; and washing the President's hands before the Eucharistic prayer as a symbol of the purity of intention with which the sacrament should be approached.

Servers are involved in all the ceremonial actions, either carrying out the action themselves or assisting the clergy in doing so. Because the actions are themselves important in the Eucharistic celebration, the role of the servers is also of importance and the ceremonial actions should be undertaken with reverence and devotion. Through the Incarnation, in the person of Our Lord Jesus Christ, the supernatural and the natural, spirit and matter, are integrated. Good Christian worship is faithful to this unity, and the ceremonies in which servers take part help those present to encounter God through tangible human actions and signs.

2 THE SHAPE OF THE EUCHARISTIC LITURGY

Broadly speaking, the Eucharistic liturgy as most commonly celebrated at Guildford Cathedral comprises four parts. The first is the Gathering of the People. The second is called the Liturgy

of the Word, since it includes the readings for the day. Its focal point is the reading of the appointed Gospel. The third part is called the Liturgy of the Sacrament because its climax is the consecration and reception of the sacramental bread and wine. The fourth part is the Dismissal. The word “liturgy”, by the way, usually denotes a prescribed form of worship. Its origin is in a Greek phrase meaning “the work of the people”, and this is significant because the people can only share fully in a public ceremony if it adheres to a prescribed order so that everyone present can follow what is happening. We should remember that, in this context, “the people” means the entire people of God, the whole Christian Church. The Eucharist is a gift of the Lord to his whole Church and, through the grace of Holy Orders, the whole Church is represented wherever the sacrament is celebrated by a bishop or priest ordained in the apostolic succession.

The Gathering of the People, the Liturgy of the Word and the Liturgy of the Sacrament all include a number of elements. The Gathering of the People includes The Greeting, Prayers of Penitence, Gloria in Excelsis (when used), and The Collect (or opening prayer). The Liturgy of the Word includes Readings; a Sermon (also called a Homily); The Creed (Statement of Faith); and Prayers of Intercession.

The Liturgy of the Sacrament includes The Peace; Preparation of the Table (also called the Offertory); Prayers over the Gifts; The Eucharistic Prayer; The Lord’s Prayer; Breaking of the Bread (also called the Fraction); Giving of Communion; and a Prayer after Communion (also called the Post-Communion Prayer and the Thanksgiving).

The Dismissal includes the Blessing, given by the President or by a Bishop if one is present but not presiding, and the concluding sentence which is said by one of the ministers and to which the people respond.

In what follows we shall examine the elements of the liturgy in more detail and also consider both the architectural setting and the liturgical accessories used for the service.

3 ORDERS OF SERVICE USED AT GUILDFORD CATHEDRAL

In the year 2000, the Church of England received a new book of material for the Church’s worship. This book was called “Common Worship”, subtitled “Services and Prayers for the Church of England”, and replaced the “Alternative Services Book”, ASB, which had been in use since 1980. Common Worship contains a wealth of material, presenting some in traditional language as well as that in modern language. When a Sung Eucharist is celebrated at Guildford Cathedral, the service is always based on one of the orders provided in Common Worship. Usually, Order 1, a form of service in modern language, is used. However, on the first Sunday of every month, unless it coincides with a major festival or an Ordination, Order 2 is used. This is a form of service in traditional language and the texts used are taken from the Book of Common Prayer (BCP) of 1662. However, some of the material appears in Order 2 in a sequence which differs from that found in the BCP.

The traditional language of Order 2 is valued by some members of the Cathedral congregation with whom it resonates more than the modern language rite. The regular monthly services using Order 2 are celebrated at the high altar, but it should be noted that there are occasions in the year, Palm Sunday, Ascension Day and All Souls’ Day, when a Sung Eucharist is celebrated at the high altar using Order 1. In addition, the Midnight Eucharist on Christmas Eve is usually

celebrated at the high altar, using Order 1, as is the Liturgy of Good Friday.

The following notes deal with both Order 1 and Order 2.

4 THE EUCHARIST ACCORDING TO ORDER 1

To assist those present to follow the service, the Cathedral provides booklets containing the order of service to be used for the Sung Eucharist being celebrated that day. There are three versions of the booklet for Order 1 celebrations; one for Festivals and Festal Seasons; one for Penitential Seasons (Advent and Lent); and one for Ordinary Time (the rest of the liturgical year).

THE GATHERING OF THE PEOPLE

The Entrance

This part of the service opens with a hymn, or in some churches a psalm, known as the “introit”. The latter comes from the Latin verb meaning to enter, and the introit, while providing a suitable accompaniment to the entrance of the clergy and other ministers, also establishes the liturgical tone of the celebration. (The use of the Advent or Lent Prose exemplifies this.) Following the introit, the President begins the service with the words “In the name of the Father, and of the Son, and of the Holy Spirit.” To this, the people reply “Amen”.

This is followed by **The Greeting** when the President says “Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you” and the people reply “and also with you.”

From Easter Day to Pentecost, The Greeting is followed by **The Easter Acclamation** celebrating the Resurrection of Christ.

Prayers of Penitence

These follow The Greeting or The Easter Acclamation.

When we look around us, at our own lives, at the community in which we live, at the Church, or more widely at the world, we are forced to admit that none of these is quite what we believe God would wish it to be. The Prayers of Penitence give us an opportunity to say sorry to God for anything we may have done, or failed to do, whereby we have not lived up to our Christian vocation, and to request his forgiveness.

On most Sundays, the Prayers of Penitence are followed by the **Gloria in Excelsis**, so called from the first words of its opening Latin text. The Gloria is both a hymn of praise and a reminder of the incarnation, that is the birth of Jesus as a man. While being the response of God to human need, the incarnation, by raising the material creation to unity with its creator, also provided the foundation of all sacramental worship.

On Sundays in Advent and Lent, the introit takes the form of either the Litany or, as appropriate, the Advent or Lent Prose. When this happens, the opening parts of the service are curtailed and the Gloria is omitted (as is customary in a penitential season). The Kyrie eleison (Lord, have mercy, etc) is used in place of the Gloria when the service begins with a Prose.

The gathering concludes with **The Collect** (or Opening Prayer). Like the readings, this is a “proper” in being proper to, that is appointed for, specific days in the Christian year. (The word Collect has nothing to do with the later collection of money; it simply denotes a prayer to be used when the people are gathered.)

THE LITURGY OF THE WORD

The Readings

Like the Collect, these are called “provers” because they are proper to specific days in the Christian year. (There are other provers later in the service which we shall come to in due course.) Some churches have three readings at this point, namely, one from the Old Testament, one from the Epistles, and one from the Gospels. Currently the Cathedral Eucharist includes two readings; one which is most frequently taken from the New Testament, although sometimes from the Old, and one from the Gospels.

Because of its importance, it has always been customary to surround the Gospel reading with some ceremonial and, in recent years, it has become increasingly the norm to read it from a point within the congregation, partly to represent the Christian duty to take the Gospel to the world but also to emphasise the particular respect due to the Gospels as accounts of Jesus’s earthly life. It is from the Gospels that all else stems. At this point, the Gospel book is regarded as the symbol of the presence of Jesus, and this is why all turn towards it for the reading and why it is incensed when incense is used.

The Gospel reading is preceded by a hymn or psalm called the “gradual”. The word comes from the Latin “gradus”, meaning step, and the gradual chant is so called because it was originally led by a cantor standing either on the chancel step or on the step of the lectern where the Gospel was to be read. In practical terms, the gradual accompanies the movement of the ministers to the place where the Gospel is to be read much as the introit accompanies their entrance into the church at the beginning of the service. On certain occasions, the Gospel is both preceded and followed by a chant called **The Alleluia Chant**.

The Sermon (also called the Homily)

Nowadays, this usually follows the Gospel reading and will normally draw its theme from one of the readings appointed for the day.

The Creed

The Creed is our profession of faith and is also the Church’s response to the Gospel as expounded in the sermon. The Creed used at the Eucharist is often called the Nicene Creed because it is claimed to reflect the teaching of the Council of Nicaea which was held in 325 AD. (It is unfortunately a matter of contention between Western and Eastern Churches that the text of the Nicene Creed has been altered by the Western Churches in a way which Eastern Christians cannot accept.)

The Prayers of Intercession

These are where we commend to God the needs of the Church, the local community and the

world.

If a Baptism is to take place during the Sung Eucharist, the Creed and Prayers of Intercession are omitted and replaced by the rite of Baptism.

THE LITURGY OF THE SACRAMENT

The Peace

Having been common in ancient times, this ceremony then fell largely into disuse but has recently been revived. It is an opportunity for us to express our unity in Christ with our fellow Christians around us, and to anticipate the communion of the faithful in God's heavenly kingdom. Some Sundays have a proper Introduction to the Peace.

The Preparation of the Table

This is when bread and wine for use in the sacramental action are brought to the altar, usually by representatives of the people. It should be noted that the term offertory refers to this ceremony and not to the subsequent collection of money.

The ministry of servers is particularly important at this point in the service since they help bring the bread and wine (the gifts) to the Altar. They also assist with the preparation of the altar itself, in receiving the collection from the stewards, and with the ceremonial washing of the President's hands. (This last is known as the "lavabo" from the Latin for "I will wash" - the opening words of the prayer said silently by the President during the washing of hands.)

The Prayers at the Preparation of the Table

There are alternative versions of these. They are both an ascription of praise to God and an indication that the gifts of bread and wine have been set apart for use in the Sacrament.

The Eucharistic Prayer

We have now reached the central point of the service. The Prayer begins with an introductory sequence which includes: (1) An exchange of greetings between the President and the people ("The Lord be with you." "And also with you.") (2) The Sursum Corda ("Lift up your hearts." "We lift them to the Lord.") (It is called the sursum corda because that is the Latin for "Lift up your hearts".) (3) An invitation by the President "Let us give thanks to the Lord our God." To which the people reply "It is right to give thanks and praise." (4) The Preface, which on some occasions is proper to the day and which leads into (5) The Sanctus ("Holy, holy, holy, etc.") (Sanctus is the Latin for holy.)

After the Sanctus, the prayer moves rapidly towards its climax. The opening paragraph is followed at once by the institution narrative in which the President recounts the story of Our Lord's instituting the Sacrament at the last supper as set down in the gospels of Matthew, Mark and Luke. The narrative includes the words of institution which are usually taken to be the essential component by which the elements of bread and wine are consecrated and become sacramentally the body and blood of Jesus.

Following this there is a passage in which the President commemorates the redemptive acts of

Jesus (the “anamnesis” or “remembering”) and this in turn is followed by one or more where he prays that the offering may be accepted and that those taking part may be renewed by the Holy Spirit and united in the body of Jesus Christ our Lord.

Finally, the prayer closes with an ascription of honour and glory to the Father, in the Son and through the Holy Spirit.

It should be noted that Order 1 provides several Eucharistic Prayers and the exact wording varies from one to the other. The foregoing summarises those used at celebrations of a Sung Eucharist at Guildford Cathedral.

The Benedictus

Usually this comes between the Eucharistic Prayer and the Lord’s Prayer but, on some occasions, the Benedictus follows immediately after the Sanctus.

The Lord’s Prayer

The Benedictus is followed by the Lord’s Prayer, giving the congregation an opportunity to join their prayers audibly with those of the President, and this leads on to

The Breaking of the Bread (or Fraction)

When the consecrated bread is broken.

The Giving of Communion

After the Fraction, the President takes Communion and then invites the people to come forward to receive the Sacrament. During the Communion, chants are sung by the choir, one of which is usually the “Agnus Dei” (“O Lamb of God”).

When all have received, any remaining consecrated bread and wine are consumed by the clergy and the vessels are cleansed in the ceremony known as “the ablutions”. One server at least is usually required to assist with this.

Prayer after Communion

When the clergy have returned to the altar, two prayers of thanksgiving follow, one of which is proper to the day, and these are followed by

THE DISMISSAL

which includes the Blessing. (Some seasons have a proper Blessing.)

After this, the clergy and other ministers leave while a hymn is sung.

For the servers, the service closes with a prayer in the Sacristy. After this, their help is needed in bringing the sacred vessels to the Sacristy and generally clearing up around the altar.

5 THE EUCHARIST ACCORDING TO ORDER 2 (BCP)

The Lord's Prayer

The service begins with the recitation of The Lord's Prayer, said by the President alone at the altar. On this occasion, the people do not join in the "Amen" at the end of the prayer, and this is because The Lord's Prayer at this point is, at least in origin, the last part of the President's own preparation for taking part in the Eucharist.

Prayer of Preparation

This prayer, which begins "Almighty God, unto whom all hearts be open . . ." is recited by the President alone but the people join in the "Amen" at the end.

The Summary of the Law

Our Lord's Summary of the Law is read at this point by the President. To this, the Choir, sometimes the Choir and Congregation, respond with the Kyrie Eleison, sung in Greek or English.

The Collect of the Day follows at this point and this in turn is followed by **The Epistle, The Gradual**, usually a hymn, and **The Gospel** which, as in Order 1, is accompanied by a Gospel Procession.. Also as in Order 1, the Gospel reading is followed by **The Sermon** and this is one aspect where Order 2 differs from the BCP since the latter inserted the Creed after the Gospel and before the Sermon.

The Creed follows the Sermon and, apart from certain words, is similar to that used in Order 1.

After the Creed comes **The Offertory**. At this point the President reads one of the Offertory Sentences and the offertory gifts of bread and wine are then brought up to the Sanctuary. The altar is prepared and a collection taken and presented. As in Order 1, these are actions in which the assistance of the servers is particularly valuable.

Intercession

As in Order 1, this is where prayer is offered for the needs of the Church and for the world. In Order 2, the Intercession takes the form of a fairly long prayer, taken from the 1928 Prayer Book, which is introduced with brief biddings.

Penitential Rite

This, like the corresponding part of Order 1, provides an opportunity for saying sorry for occasions where we have fallen short of what God would have us be. It includes the **Invitation to Confession, Confession, Absolution, The Comfortable Words** and **Prayer of Humble Access**. The last, which begins "We do not presume to come to this thy table, O merciful Lord" is another departure from the exact order of the BCP since, in the latter, this prayer is inserted between the Sanctus and Prayer of Consecration.

Prayer of Consecration

This begins with an opening dialogue between the President and the people very similar to that in Order 1. It then moves on to the **Preface, Sanctus, Benedictus**, and the Prayer itself. The latter includes a recital of the redemptive work of Christ, the Institution Narrative and a prayer which, in the BCP, forms a separate prayer, the Prayer of Oblation. In this, the President asks that those present may receive the benefits of the Lord's passion and that their sacrifice may be acceptable to God. The prayer ends with an ascription of praise to God the Father almighty.

The Lord's Prayer

This follows as in Order 1 and is itself followed by the **Agnus Dei** during which the consecrated bread is broken and the President and assistants receive Communion.

Giving of Communion

At this point, Communion is given to members of the congregation. After this, the remaining consecrated bread and wine is consumed by the clergy and the empty vessels are cleansed in the ceremony known as the ablutions.

Prayer after Communion

This is the prayer called "The Prayer of Thanksgiving" in the BCP. It includes thanks for the "spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ". It also includes a prayer that the communicants may "do all such good works as thou hast prepared for us to walk in".

Gloria in Excelsis

Following the order of the BCP, the Gloria is said or sung after the reception of Communion. As with Order 1, it is omitted in Advent and Lent.

The Blessing

The service concludes with the Blessing, after which the President and other ministers depart while a hymn is sung.

As with Order 1, there is a closing prayer for the servers in the sacristy and they are then required to bring the sacred vessels to the sacristy and generally assist with clearing up around the altar.

6 DEVOTIONAL MATERIAL

There are many books of devotional material available and there would be no point in attempting to replicate them here. However, a few short prayers which servers may find helpful are set out below.

Before the service, it is always helpful to spend a few moments reflecting on the ministry which a server is called to undertake and on the responsibilities which it brings. The following prayer may be found helpful at this point.

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen

The following may be used at the consecration of the bread and wine:

Blessed, praised and hallowed be Jesus Christ on his throne of glory and in the most holy Sacrament of the altar.

The following may be helpful before receiving Communion:

Come to my heart Lord Jesus, there is room in my heart for thee.
Lord I am not worthy to receive you, but only say the word and I shall be healed.

After Communion:

Lord Jesus Christ,
you gave us the Eucharist
as the memorial of your suffering and death.
May our worship
of the Sacrament of your body and blood
help us to experience
the salvation you won for us
and the peace of the kingdom
where you live with the Father and the Holy Spirit
one God for ever and ever. Amen

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me,
O Good Jesus, hear me,
within thy wounds hide me,
Suffer me not to be separated from thee,
From the malicious enemy defend me,
In the hour of my death call me
and bid me come to thee
That with thy saints I may praise thee
For all eternity. Amen

7 THE ARCHITECTURAL SETTING OF THE EUCHARIST

The focus of any Christian Church is the altar, also called the holy table, on which the Eucharist

is celebrated. The altar not only fulfils a practical role in the celebration of the Eucharist but in addition, because of the central place which the Eucharist has in Christian worship, symbolises the presence of God with his people. Hence the custom of bowing towards the altar when entering or leaving the sanctuary. In liturgical parlance, the top of the altar is called the mensa and its corners are known as the horns of the altar.

Traditionally, the altar stands on a number of steps of which the topmost is called the footpace. This arrangement exists at the high altar in the Cathedral but cannot be reproduced in the chancel around the nave altar.

The area around the altar is known as the sanctuary and, as a mark of respect, it is the custom for no-one to enter the sanctuary unless they have business there. At the high altar in the Cathedral, the sanctuary is very clearly delineated by the walls surrounding it and the sanctuary rails. When the nave altar is in use, the part of the chancel in which it stands, and the crossing in front of it, become in effect the sanctuary for the duration of the service.

A sanctuary usually contains seats for the clergy, known as sedilia; a credence table, on which the sacred vessels stand at the Eucharist until needed on the altar, and a drain, called in Latin a piscina, which runs down into the foundations of the church and into which is poured the water used to wash the Celebrant's hands at the Eucharist.

In many churches, the sanctuary also contains an aumbry. This is a form of safe used as a secure place for reserving consecrated bread and wine to meet urgent needs. In the Cathedral, the aumbry is in the north wall of the sanctuary in the Lady Chapel. (Instead of an aumbry, some churches have what is called a tabernacle, which is similar to an aumbry but located on or just behind an altar, while yet another alternative is a hanging pyx, where the safe for the Sacrament is suspended from the roof of the sanctuary.) Whichever form of receptacle is used, the important thing is that it must be securely locked to prevent unauthorised access to the reserved Sacrament.

It is customary to genuflect or bow when passing the place where the Sacrament is reserved and when either entering or leaving any sanctuary where there is an aumbry, tabernacle or pyx containing the Sacrament.

Turning to the wider aspects of church architecture, a church laid out in traditional style, as Guildford Cathedral is, includes at its western end a large space, called the nave, where the congregation sits. Usually, although not always, there are side aisles on either side of the nave, and some churches have more than one aisle on one or both sides. Side aisles can be used to provide additional seating. Elsewhere, as in the Cathedral, they are for processional use only. Between the nave and the sanctuary there is usually a chancel. In the Cathedral, this is separated from the nave by the crossing, while the chancel itself is divided into two parts. The portion nearer the crossing is the choir, sometimes spelt quire, where the choir is seated. To the east of the choir is the presbytery where there are seats for those clergy who do not have specified stalls elsewhere. The presbytery contains the Bishop's throne, or cathedra, together with seats for his attendants and the residentiary canons of the Cathedral. It is the presence of the cathedra which distinguishes a cathedral from any other kind of church and gives the former its name.

The presbytery is marked off from the choir by means of a shallow step.

In the Cathedral, as in most cathedrals, the side aisles are extended eastwards on either side of

the chancel. These extensions are known as ambulatories, while the passageway behind the east end of the sanctuary is known as the retro-choir.

Many English churches, like the Cathedral, possess a Lady Chapel, dedicated in honour of Mary, the mother of the Lord. Mary's role in the gospel story is so central that Christians have always honoured her, and this widespread devotion has found a ready expression both in dedicating churches to her and also in erecting chapels to her honour in churches not themselves named after her.

Under the influence of modernistic architectural ideas, many churches have been built during the last half-century or so to designs which have departed from what was previously regarded as the normal plan for a Christian place of worship. Circular, half round and egg-shaped churches have all made their appearance, usually with the aim of bringing the congregation into closer proximity to the altar. Nonetheless, even though the ground plan of the building does not adhere to the traditional layout of nave, chancel and sanctuary, the eucharistic essentials of altar, sanctuary, sedilia, credence and piscina are necessarily provided.

In addition to the altar, any Christian church also contains provision for the other great sacrament, that of Baptism. For this, a font is required. Sometimes, as at the Cathedral, it is located in a separate baptistery; elsewhere it stands in the main body of the church. In the latter case, it is usually located near the principal entrance as a symbol that it is at Baptism that Christians enter the Church, with a capital C, which is the body of Christ. Often nowadays a portable font is used, and this is the practice at the Cathedral when Baptism is administered at the Eucharist, although for much of the time, the font is left standing in the nave in line with the principal entrance to the Cathedral, and with the altar.

8 LITURGICAL ACCESSORIES: VESSELS, VESTMENTS AND LINEN, TOGETHER WITH OTHER ITEMS AND LITURGICAL COLOURS

VESSELS

ASPERSORIUM A vessel of brass, also called a holy water vat, used to hold water for sprinkling either objects or people. A sprinkler, called an aspergillum, is used with it. (A holy water stoup, from which people may take water to cross themselves, is sometimes found near the door of a church.)

CHALICE A cup, usually of silver or silver gilt. It is used at the Eucharist to contain the wine and to administer Communion to the people.

CIBORIUM A vessel resembling a chalice but provided with a lid. It is used to contain the Communion wafers (hosts) and to administer Communion on occasions when the number of communicants is expected to be large.

CRUET A container of glass or silver used to contain unconsecrated wine, or water, from which the chalice(s) will be filled at the offertory. (Two cruets, one for wine and one for water, are needed for each Eucharist.)

EWER A vessel of brass or silver used to hold the water from which the font is filled for a

Baptism or renewal of Baptismal vows.

FLAGON A large silver jug with a handle. It was originally used to hold additional wine, for consecration, from which the chalice could then be refilled as required during the Communion of the people. If used nowadays, it is likely to be as a cruet.

LAVABO BOWL A bowl of glass or silver used to wash the Celebrant's hands.

LAVABO JUG A jug of glass or silver which contains the water for washing the Celebrant's hands.

MONSTRANCE A vessel of silver or gold, frequently shaped like a sun with rays, having a glass receptacle at its centre. This is used to hold a consecrated priest's wafer, or host, for veneration, and also to give a blessing with the host in the service known as Benediction of the Blessed Sacrament.

PATEN A circular vessel, usually of silver or silver gilt, resembling a flat dish or plate. The Celebrant's wafer is placed on the paten at the Eucharist and it may also be used for all the wafers at a service when the number of communicants is expected to be fairly small.

PYX A small receptacle used to take the Sacrament to communicate a sick person.

THURIBLE (also called a **CENSER**) A vessel hanging on chains which is used for the burning of incense during services. Additional incense is carried in a smaller container known as a **BOAT** (because of its shape).

WAFER BOX A box made of wood or silver. It is used, as its name implies, to contain extra wafers for use at the Eucharist.

VESTMENTS

Note: In what follows, the initials (LC) after the name of a vestment mean that it is usually made of fabric matching the liturgical colour of the day.

ALB A long tunic with sleeves as worn in everyday dress in the 4th century AD. Its name comes from the Latin "albus" meaning white, and the alb is usually white in Western Churches nowadays, although in the Middle Ages it was sometimes coloured to match the other vestments. (This is still customary in some of the Eastern Churches.) The alb is worn by clergy and servers, particularly for the Eucharist. It may be decorated with coloured apparels or with lace.

AMICE A form of neck cloth worn with the alb. Like the alb, it may be decorated with an apparel.

(Some modern forms of alb come with a collar or hood and therefore do not require an amice.)

APPAREL (LC) A square or rectangle of coloured material attached to the alb or amice. The apparels remind us of the wounds which Jesus suffered during his passion and crucifixion.

BIRETTA A square cap with three blades and a tuft on top. It is not seen as frequently as it was at one time but is still popular with some clergy. It is black for priests and purple for bishops.

CANTERBURY CAP A square cap rather like the biretta but without the blades and tuft. It is always black in colour.

CASSOCK A long tunic with sleeves used as an under-garment for the liturgical vestments. Some modern forms of alb render the cassock superfluous but it continues in use with traditional Eucharistic vestments and with choir habit. Cassocks may be single breasted or double breasted and some have a short cape fitted around the shoulders of the wearer. Double-breasted cassocks, and some single breasted ones, are worn with a belt, girdle or cincture around the waist.

CHASUBLE (LC) An outer garment of coloured fabric worn by bishops and priests when celebrating the Eucharist. Originally the outer garment of everyday dress in the 4th century AD, the shape of the chasuble has varied considerably over the centuries, and ones of different shape are still to be seen in use today.

CHIMERE A form of sleeveless coat, black or red in colour, worn by bishops over the rochet when in choir habit.

CINCTURE A band of material worn over a cassock and around the waist of the wearer in place of a belt or girdle. (Some single breasted cassocks may be worn with nothing to gather them around the waist.)

COPE (LC) A form of cloak of which the origins have been the subject of much debate. It may have evolved as a variant form of the chasuble. Today it is worn by priests for solemn matins and evensong; by the celebrant at Benediction of the Blessed Sacrament; by bishops for confirmations and other liturgical functions not set in the context of the Eucharist; and by clergy in general for processions on major festivals. A layperson may wear a cope when acting as cantor. The cope usually, although not always, matches the other vestments in colour.

COTTA A shorter variant of the surplice, usually with short sleeves and a square opening for the neck. It is sometimes worn by clergy and servers instead of the surplice for reasons of convenience. It may be decorated with embroidery or lace.

DALMATIC (LC) A sleeved garment of coloured fabric worn by deacons at the Eucharist, when assisting at Benediction of the Blessed Sacrament, and when attending a bishop.

FERIOLA A form of sleeveless gown sometimes worn by clergy over the cassock for non-liturgical functions, e.g. receptions.

GIRDLE A length of rope or cord worn around the waist to gather the alb. The girdle may be coloured to match the other vestments.

GOWN A gown, whether of academic pattern or otherwise, is worn in churches by different ministers. A gown is the usual dress for virgers, whether worn in conjunction with a cassock or not. It is sometimes worn by organists and directors of music. It is the official garment for clergy, over a cassock, for formal non-liturgical functions.

HOOD The academic hood is worn by clergy, with cassock, surplice and scarf, in choir dress. It is also worn by organists, choristers and directors of music on more important occasions.

HUMERAL VEIL (LC) A long veil, usually of coloured silk, worn around the shoulders of a

bishop or priest when carrying the Blessed Sacrament in procession or giving a blessing with it.

MANTLE A form of cloak worn by a bishop's chaplain on formal occasions.

MITRE (LC) A pointed hat worn by bishops to denote their authority. For the same reason, the mitre is also worn by an abbot within his abbey.

MORSE The item used to keep together the two sides of a cope when they hang down the front of its wearer. A morse may be a rectangle of fabric or precious metal or may be a length of chain.

MOZZETTA A short cape worn sometimes by a bishop over his rochet.

ORPHREY A strip of material applied to vestments as a form of decoration.

PALLIUM A white scarf-like garment, ornamented with black crosses, worn over the chasuble by archbishops in the Roman Catholic Church. An equivalent garment, though rather more ornate in appearance, is worn by all bishops of the Eastern Orthodox Churches. The pallium survives in heraldic form in the Church of England as an emblem on the coats of arms of the archbishops of Canterbury and York.

PECTORAL CROSS A cross which is worn by bishops over their vestments, hanging around the neck from a cord. It is a symbol of episcopal authority.

ROCHET A long white garment with the sleeves gathered at the wrist, worn by bishops in choir habit over the cassock instead of a surplice. (Some bishops wear a shorter form of rochet. This has sleeves which are less full and it may also be trimmed with lace.)

SCARF Worn with cassock, surplice and hood, (cassock, rochet and chimere in the case of bishops), as part of choir habit at matins and evensong.

STOLE (LC) A scarf-like coloured vestment worn by bishops, priests and deacons to denote their sacramental authority. Bishops and priests wear the stole around the neck and hanging straight down in front; deacons wear the stole over the left shoulder and fastened under the right arm.

SURPLICE A full, white garment, derived from the alb, and worn over the cassock by clergy in choir habit and when assisting at sacramental functions.

TUNICLE (LC) A sleeved garment of coloured fabric rather like the dalmatic but usually of less elaborate design. The tunicle is worn by servers on certain occasions. In earlier times, it was worn by a subdeacon, but that order no longer exists and so the use of the tunicle in that context is virtually obsolete.

VIMPA A very broad scarf worn by those attending a bishop. The attendants hold the mitre and crozier in the folds of the vimpa to avoid leaving perspiration on those items.

ZUCHETTO A skull cap worn by some bishops.

LINEN

CORPORAL A rectangular cloth which is laid on the altar at the offertory and on which the sacred vessels are then stood. Its purpose is to catch any particles of consecrated bread which may get broken off during the consecration and fraction. (For this reason, a corporal should never be shaken out but always unfolded with care.)

FAIR LINEN CLOTH The cloth used to cover the altar. Its use is obligatory during a celebration of the Eucharist.

LAVABO TOWEL Used to wipe the hands of the President at the ceremony of lavabo.

PALL A square linen pocket, containing some form of stiffening, which is used to cover the chalice during the Eucharist.

PURIFICATOR A folded piece of linen used to cleanse the chalice.

OTHER ITEMS

ACADEMIC CAP The academic cap, popularly and colloquially known as the “mortar board”, appears occasionally as an item of ecclesiastical headgear. It is actually a combination of two forms of clerical headwear, the Canterbury cap and the skull cap, which, for convenience, because in earlier times both were often worn together, were eventually made as one.

BURSE (LC) A square, coloured pocket used to hold the corporal.

CROZIER A staff resembling a shepherd’s crook. Carried by bishops and abbots to denote their pastoral authority as shepherd of their flock.

CHALICE VEIL (LC) A coloured rectangular veil used to cover the chalice and paten. Not often used nowadays.

CANDLES Originally used for practical reasons, candles soon acquired a liturgical meaning as symbols of the divine light. Altars usually have candles either on them or around them. In most cases, there will be two or six. Two candles symbolise Jesus Christ as light of the world in his two natures, God and Man. (This is why the processional cross and the Gospel Book are each accompanied by two processional torches.) Six candles symbolise the perfection of God, since six is the lowest perfect number, and also, by dint of some rather convoluted mathematics, symbolise the Holy Trinity.

CANOPY Some altars are dignified by having a canopy over them. The high altar in the Cathedral has a canopy of wood, in which form it is called a tester, mounted very high up, just below the ceiling of the sanctuary. Other forms of canopy are known variously as a ciborium or baldachino.

FRONTAL or ANTEPENDIUM (LC) A cover of coloured fabric which hangs over the altar. A frontal may cover only the front of the altar, it may extend to the ends as well, or it may cover all four sides.

HOLY WATER STOUP A container of holy water found at the principal door of some churches, and at the entrance to the sacristy, where those entering customarily take water and

cross themselves with it.

SANCTUARY BELL A set of small bells rung during the Eucharist, at the epiclesis and the separate elevations of the consecrated bread and wine, to emphasise the significance of those parts of the service. Some churches use a gong in place of a set of bells.

SUPERFRONTAL or FRONTLET (LC) A narrow strip of coloured material used with some frontals to mask the hooks and so forth from which the frontal itself is suspended.

PROCESSIONAL CROSS A cross or crucifix mounted on a long shaft and carried at the head of processions. A variant form is the Primatial Cross carried before an archbishop within his province.

PULPIT FALL (LC) A rectangle of coloured fabric hung from the desk in the pulpit, and from that in the lectern, to reinforce the theme of the day.

VIRGE or WAND A short decorated staff carried by a Virger when leading a procession or conducting an individual to his appointed place. (On particularly important occasions, a more ornate staff called a Mace is carried instead.) Longer wands are carried by churchwardens in parish churches.

LITURGICAL COLOURS

For many centuries it has been the custom in Western Churches to employ what is called a Sequence of liturgical colours. In accordance with this, every day in the Church's year, and every liturgical event, has been given a colour considered appropriate to its theme, and vestments, altar frontals and other hangings exhibit this colour to reflect the day or event being marked. Liturgical colours have changed quite a lot over the Church's history, but those most commonly used today are described below.

Purple

Used for Advent and Lent and often for funerals and requiems. Purple expresses a mood of penitence and recollection. (The purple used in church may be either a violet shade or a pinkish purple.)

White or gold

Used for important feasts, especially for feasts of Our Lord and for the commemoration of saints who were not martyred for their faith. Gold tends to be kept for major festivals such as Christmas and Easter, leaving white for less important days. White is also used for baptisms and weddings.

Red

Used at Pentecost (Whitsun), to recall the fire of the Holy Spirit, and also on Palm Sunday, Good Friday, and feasts related to the Holy Cross. It is also used for the commemoration of martyrs to remind us that they shed their blood for Christ.

Black

May be used for funerals and requiems.

Green

This is the colour used most frequently on Sundays. It is the colour of nature and hence of life. It is used on days which have no special commemoration attached to them to remind worshippers of the new life given them in the Eucharist.

Blue

Used in some churches, in place of purple, during Advent.

Lenten White (or Lenten Array)

Unbleached linen used in some churches, in place of purple, during Lent.

Rose (pink)

Used in some churches for the third Sunday in Advent and the fourth Sunday in Lent. This colour commemorates the Virgin Mary under her title of Mystic Rose.

Richard North
Feast of St Teresa of Avila, 2012