

CHRISTIAN WORSHIP AND LITURGY

HISTORY, DEVELOPMENT AND MODERNITY

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PUBLICATION INFORMATION

DEDICATION



TO THE MEMORY OF THE MOST REVD LAKDASA DE MEL
FIRST BISHOP OF KURUNEGALA AND THE
METROPOLITAN BISHOP
OF INDIA, PAKISTAN, BURMA AND CEYLON.

FOREWORD

Worship and Liturgy have been a pillar of faith confession amongst all the great religious traditions and especially in the Christian context. The Christian tradition has a long, rich and sometimes a complex history of worship and liturgy interpretation and practice. We still perform these rituals, rites and symbolic actions over and over again throughout our lives and we hold dear these traditions.

'Christian Worship and Liturgy' is an excellent resource for all of us, students, professionals, clergy and lay to revisit the formation of the liturgical traditions within Christianity. We are thankful for this compilation by Bishop Keethisiri Fernando which has sprung up from his time of lecturing on the subject at the Theological College of Lanka.

We hope that this will enable the reader to get a deeper understanding of the rituals, rites and symbols used in our liturgy.

We commend this book to God's glory and for the effective education of the many congregations who will use it as a worship resource.

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PREFACE

We are delighted to present this short compilation of material related to Worship and Liturgy in the Anglican church. Worship lies at the heart of every Christian's faith profession and it must be our joy and duty to worship God the Trinity because God is worthy of our praise. This collection of notes were initially articulated and used by me at the Theological College of Lanka, Pilimalawala for the course in 'Worship and Ministry'. The notes appear in simple and concise form enabling the reader to grasp the mystery and the reality at the same level. As time passed by many new inclusions have taken place and editions have been made with regard to the needs that are present in the modern church.

The Book is divided into five sections each tackling an important section of the title. The first is dedicated to the 'Biblical and Theological bases of worship'. The second section deals with the 'Development of Liturgy on a historical basis'. The third part of the book is dedicated to the 'Early Christian Communities and the further development of liturgies'. We look at the 'Main aspects of Christian worship' in the next section while the final part of the book deals especially with the 'Worship and related elements of the Anglican church'.

We have also included a guide to the Christian calendar and year, as well as notes on liturgical vessels, vestments and colours. An extended appendix also provides description to the many elements discussed in the main text. We are most privileged to dedicate this book in the memory of the Most Rev Lakdasa DeMel who initiated the attitude of worship through inculturation and made possible for worship to be the journey and dialogue of the people.

This book, we hope will benefit our congregations, lay and clergy, student and teachers in their faith pilgrimage. The Sinhala and Tamil versions are also in the process of publication and we believe that knowledge on the evolution of the 'work of the people' will make us appreciate this rich heritage. We encourage the congregations to make use of this resource, reflect and practice so that fruitful discussion and effective practice will further the worship and liturgy of the Church of Ceylon.

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Feast of St James, 2018

ACKNOWLEDGEMENT

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For all our readers, editors and printers we say a big thank you for making this resource be present in the form of a tangible copy. We also acknowledge the following resources for print and pictorial purposes. Where else not acknowledged are the thoughts of the authors.

1. Bowden, John *Encyclopedia of Christianity* (2005)
2. Carrington, Philip *The Early Christian Church* (2 vol. 1957) vol 1; online edition vol 2
3. Mc Guckin, John Anthony *The Orthodox Church: An Introduction to its History, Doctrine, and Spiritual Culture* (2010), 480 pp excerpt and text search
4. (<http://adots.org/altar-guid-online/>)
5. <https://www.churchofengland.org/prayer-and-worship>

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PART I

1. Basic theology of worship

1. Lex orandi lex credendi : we believe according as we worship. Worship is primary – Theology is secondary.
2. Theology is often **incredible** because worship is neglected.
3. On the other hand it should be emphasised that theology has a most important function to fulfil in relation to worship. Theology must prune worship of all that is foreign to Christian truth....
4. So that those who worship with their hearts may worship with their understanding also.
5. The aims and methods of the theology of worship emerge in considering 4 primary facts.

- I. Worship both forms and expresses human beings in their Christian faith.
 - II. There is a recognisable “canon” of fundamental elements comprising the worship which undergirds all historical developments - initiation rites : the Eucharist : the daily prayer office : and the various cycles of time which patterns the use of scripture and the remembered history of God's acts.
 - III. The immense array of historical developments in Jewish and Christian liturgy is not of equal value and significance for present theological or liturgical usage.
 - IV. The current cultural and ecumenical situation forces the question of norms and criteria for adequacy and authenticity of the church's worship.
6. In recent work the key concepts used for the theology of worship is as follows :-
- a. Remembering - anamnesi
 - b. Invocation - epiclesis
 - c. Thanksgiving - eucharistia
 - d. Blessing and Praise - berakah
 - e. Offering - oblatio
 - f. Sacrifice - sacrificium



A modern day worship service

2. Origins of Christian Worship The Old Testament Times

1. The influence of the OT on the origins of the Christian Worship is indirect rather than direct, theological rather than liturgical.
2. In the formation of the Christian Worship, the knowledge of God as Lord in the history became the base.
3. According to Exodus 23:14-17 in Israel three festivals were held annually.
 - I. Feast of Unleavened bread
 - II. Harvest
(held in the spring at the beginning and the end of grain harvest)
 - III. Feast of in-gathering
(held in the Autumn, at the end of the fruit gathering season)

4. When Israelites settled in Palestine they celebrated these 3 festivals as a way of worshipping God.
5. The feast of Passover was held at the same time as that of Unleavened bread, and the two became one major festival.
6. The feast of harvest became Pentecost, which commemorated the giving of the Law at mount Sinai.
7. Feast of in-gathering became the feast of Booths or tents which commemorated the Israelites wandering in the wilderness.
8. Here we see how the worship of Israelites, based on natural seasons moved on to historical or rather theological interpretation of history with their understanding of the character and purpose of God.
9. In the Christian Worship Passover got reinterpreted with the death and resurrection of Jesus Christ.
10. The Jewish Pentecost became meaningful in the Christian Worship with the outpouring of the Holy Spirit.
11. When Israelites commemorated the wandering in the wilderness on the feast of Booths or tents the worshipper said “ a wandering Aramaean was my father, and went down to Egypt and sojourned there, few in number..... and the Lord brought us out of Egypt.....”

12. By celebrating this feast they commemorated God's saving action. This was not just remembrance of a past historical event. When they said that, the Lord brought us out of Egypt, they really lived in that event.
13. The above way of commemoration influenced the Christian celebration of Eucharist.
14. In Israel's worship there was a ministry of the Word as well as a ministry of Sacrifice.
15. The church has inherited this in the form of its ministry of the Word which stands beside the ministry of the Sacrament.



The Baptism, Holy communion and the Holy Communion

3. Christian Worship – New Testament Times

Influence of the Jewish Synagogue (and Jerusalem Temple)

1. The worship of Israel stands beside Christian worship – basis of both is the action of God in history.
2. First Christians were orthodox Jews who continued to worship in Jerusalem Temple and synagogues.
3. In the early church, worship in the Temple was possible up to 70AD till the destruction of the Temple.
4. Therefore Temple did not have direct influence on the Christian worship after 70 AD.
5. Yet in the development of Eucharistic doctrine Jewish sacrificial idea had its influence.
6. Psalms, the hymns of Temple came into Christian worship through the Synagogue where they were chanted antiphonally.
7. The hours of prayer mentioned in the book of Acts in the Bible are the hours of prayer in the synagogue.
8. “Holy, Holy, Holy” the Sanctus which became a universal element in Eucharist may have been influenced by the Kedushah or Sanctification of the name of God which occurs in three places in the synagogue worship.

9. The shape of the Eucharist has its connection with the ritual of Jewish meals.
10. “Amen” is the most widespread Jewish influence on the Christian worship which occurs at the end of Christian and Jewish prayers.



Depiction of the Lord's Supper

PART II

4. Early Christian Communities – Settings

1. There are a few reports of church buildings in the 2nd and 3rd centuries before Christianity was accepted as a legal religion in the Roman Empire....
 - I. At Arbil, east of river Tigris before 148 AD.
 - II. In Edessa, 300 miles west of Arbil, about 180 AD when the King of Edessa became a Christian. Floods destroyed this building in 201 AD.
 - III. About 250 AD, there were a few churches being built, where Christians were most numerous.
 - In Asia Minor
 - In Pontus
 - In Syria &
 - In Egypt

In 250 AD, with the persecution from the Roman Empire, which was Empire wide, Christians lost their buildings.

2. In 1934 AD at Dura-Europos (a Roman frontier fortress) one house church was unearthed, which was under the sand.
3. This house was built before 100 AD, and in 232 AD this house was altered and made more suitable for services. This was done by removing one inner wall between two rooms.
4. In this large room a platform was built for the altar.
5. In a smaller room a shallow stone bath was built to baptise new converts.
6. The following pictures have been painted on the baptistery wall.
 - a. Central picture – the Good Shepherd bringing a sheep to the flock (Jn 10:14-16 On the side walls :-
 - b. Healed paralytic (Mk 2:5 – “your sins are forgiven”)
 - c. Jesus taking Peter from the water into the boat (Matt.14:31 - the boat represents the Church)
 - d. The woman with her water pot at Jacob’s well (Jn 4:10 – “living water”)
 - e. The 3 women at the empty tomb (Mk 16 & Rom 6:4 – “ as Christ was raised, we too.....walk in newness of life”)



The early church

5. The early Christian Communities – house churches

1. Three great events in the early church took place in a Jerusalem house.
 - I. The Lord's Supper – Mk 14:12-26
 - II. The appearance of Jesus to his disciples after resurrection – In 20:14-29...
 - III. The coming of the Holy Spirit – Acts 2
2. Do these passages refer to the same house?
 - I. Mk mentions it having a large guest-room with an upstairs. Mk 14:14-15

- II. After the Ascension, the Disciples “returned.....and went to the upper room where they were staying - Acts 1:12-13. It seems that this was a big room where 120 could stay.
 - III. Acts 2 begins with the Twelve “all together in one place” – no change of place is mentioned.
 - IV. St. John’s gospel merely says, “ the doors being shut where the disciples were” – Jn 20:19
-
- 3. So the 3 passages probably do refer to the same house.
 - 4. When Peter escaped from the prison he came to Jerusalem house where other Christians were praying. The servant girl of that house Rhoda, could recognize Peter’s voice. So most probably Peter would have had been a frequent visitor to that house. Acts 12.
 - 5. This is one of the vivid stories of Luke’s gospel. Perhaps Luke received this story from Rhoda herself.
 - 6. We know the name – not only the servant of this house : but also the owner of this house. She was Mary the mother of John whose other name was Mark.
 - 7. According to St. Mark’s gospel when Jesus was arrested a young man who followed Jesus ran away naked leaving his linen cloth – Mk 14:51 – we find this record only in St. Mk’s gospel.
 - 8. Perhaps this young man was Mark himself who followed Jesus to the place of Jesus’ arrest after Last Supper.

9. Some house churches mentioned in the New Testament

- I. At Philippi – Acts 16:40**
- II. At Corinth – Acts 18:7**
- III. At Rome – Rom. 16:5/16:14**
- IV. At Ephesus – 1 Cor. 16:19**
- V. At Laodicea – Col. 4:15**

10. Not only throughout the NT period, even in the 2nd Century most of the Christians worshipped in these house churches.



Catacomb

6. Early Christian Communities –Worship Activities

1. Sunday Worship

Justin describes the worship in house churches “ On the day called Sunday there is a meeting for all in one place, according to the city or countryside where one lives. ...The memories of the Apostles, or the writings of the prophets are read as long as there is time. When the reader has finished, the President in a sermon, calls us to imitate these good things. Then we all stand and pray”

2. Preaching

Some words of Irenaeus, who was the Bishop of Lyons in Gaul(France) from 177-200 AD. Preaching of an aged Bishop, Polycarp in a house church at Smyrna, “ Lessons received as a boy make an impression which becomes part of the mind, and the impression remains, growing as the mind grows. So I can remember the very place where the blessed Polycarp, sitting down, used to preach; his coming out and going in; his bodily appearance; and the talks which he used to make for his congregation. He used to talk of his going about with John, and with others who had seen the Lord, about their sayings, this and that which he had heard from them about the Lord, about His mighty acts and teaching”


- I. In this house church the preacher sat, as Christ did in the Synagogue at Nazareth. (Luke 4:20-21)
- II. “Coming out and going in” probably from some side room of the house and back again after service.

3. Death and burial

In the 1st century itself, in some places Christians did own land for the graves of their dead. It was a usual custom in the Roman Empire for people to get together in order to secure lands for graves. Therefore under these circumstances it was not difficult for Christians to have a place of burial or a graveyard. In this period graves were the only property of the church. Among these graves are found the earliest Christian sculpture. The favourite figure to be found on them is that of the Good Shepherd, bringing home the sheep on his shoulder.

Origen (c. 185-254)

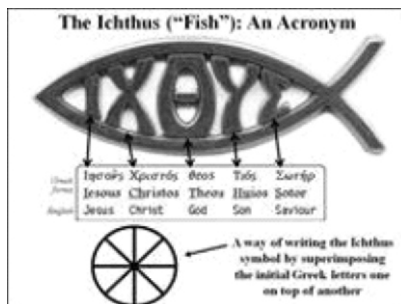
- Born to Christian parents in Alexandria
- Father Leonidas was Christian teacher, martyred during reign of Septimius Severus
- Studied under Clement and, when Clement died, took his place at age 18
- He literally interpreted Matt. 19:12
- Demetrius, bishop of Alexandria, excommunicated Origen, and he settled in Caesarea
- He died during the Decian persecution, 254



Origen was a scholar and writer and named as the 'greatest writer the early church has ever produced'

PART III

7. Early church developments – Justin Martyr and others



An early symbol of Christianity

1. One of the best sources of information is Justin who about 155 AD wrote to explain Christian ways to others.
2. The following are the important facts of his writings and the writings of some others.

3. Baptism – “We tell those who accept Christian teaching, to promise to live the Christian life, to pray and fast for forgiveness, we ourselves praying and fasting with them. We then bring them where there is water, and they are born again, just as all we Christians have been. Washed in the name of the Father, the Son and the Holy Spirit.....as we learn from the Apostles....
4. We then bring them to the place where other Christians are assembled. We all pray, for ourselves, for the newly baptised, and for others ever where, asking God that, as we have learn the truth, we may now show by our deeds that we are good citizens and keepers of the commandments, and so we may be saved with eternal salvation. After the prayers we greet each other as brothers.
5. After this account Justin has mentioned that the Eucharist was offered to the newly baptised. He goes on to explain that the Eucharist was offered only to the believers who are baptised.
6. Tertullian, a Roman lawyer born in Carthage in North Africa became a Christian in 195 AD. Later he became a Christian teacher, Presbyter and a writer. In his writings he has mentioned the Greek word Ichthus (Ιχθύς) meaning “fish”. This was a widely used sign among Christians, because its 5 letters could be made to represent 5 words. Most probably this would have been the 1st creed of the early Christians.

7. This sign was used in ancient Christian rings, seals, ornaments & gravestones.
8. Tertullian thinks of this sign in writing about Baptism “We Christians are little fishes, and like our Ichthus (Ιχθύς) are born in the water. The way to kill little fishes is to take them out of the water”.



Healed paralytic (Mk 2:5 – “your sins are forgiven”)

8. Early church developments – The Eucharist

Justin martyr & Irenaeus

1. According to Justin (c 155 AD) the Eucharist, which, after the scripture reading, preaching and prayers was the crown of the Sunday worship....
2. “Bread is brought to the president, and wine mixed with water. He says a Prayer of thanksgiving as he is able, and the congregation says Amen, which is Hebrew for ‘May it be so’. The deacons give the bread and wine to all present, and take it to those absent.
3. Those who are well off, and who want to do so, give to the collection. This is placed with the president, and he takes care of orphans, widows, and those ill or otherwise in need, those in prison , and strangers who are staying here. In fact, he becomes the helper of who are in need.
4. Justin continues,
“ Only believes, who have received the washing of forgiveness of rebirth, and who as Christ has taught, can receive this food – the bread and wine – which is called Eucharist. For it is to us, not just bread and wine. Jesus Christ became flesh and blood to save us. And we are taught that this food, blessed by prayer of words for Him, is the flesh and blood, blessed by prayer of words from Him, is the flesh and blood of Jesus who became flesh”

5. Explanations of some of the words used by Justin
 - I. Eucharist – Justin says the food is called Eucharist. But what he means is the whole service. [Eucharistia – is thanksgiving is Greek : 1 Cor. 11:24]
 - II. Wine mixed with water – At the time of Jesus poorer people added water to their wine at meal times, as many people in Mediterranean countries still do today. So probably this was done at the first Lord’s Supper.
 - III. As well as he is able – at this time the prayer of thanksgiving or Eucharist prayer, was not yet in one form, except for “the prayer of words from Him” (1 Cor. 11:23-25).
 - IV. Blessed by a Prayer – Eucharisted – a new Christian word.
 - V. Of words from Him (Christ) – The words of institution from 1 Cor. 11:23-25. Justin quotes them. Down the centuries, and across the world, these words are central in the Eucharist.
 - VI. Not just bread and wine – Similarly Irenaeus, the Bishop of Lyons (177-200 AD) has also explained the presence of Christ in the Eucharist.
- “We offer to God the things which are His.....Bread comes from the earth, but, offered to God, it is no longer just bread. It is now something heavenly, as well as earthly. So our bodies, which will die, receiving the Eucharist, have the hope of the life eternal”
- VII. Both statements are based on Scripture
 1. Justin – This is my body...his is my blood (1 Cor. 11:23-25)
 2. Irenaeus - “I am the bread of life” (Jn. 6:35)



Serapion

9. Development of liturgies - Liturgy of Serapion

339 - 362 AD

1. He was bishop of Thmuis, a little town in lower Egypt, between 339 – 362 AD.
2. The manuscript of this book was found in a monastery on Mount Athos in 1894 AD....
3. This would have been a collection of bishop's private prayers.
4. There is no coherent order about them and rubrics are lacking.
5. He had borrowed from Didache, thinking perhaps that it was apostolic in authorship – He takes the passage, “as this bread

has been scattered on the mountain”..... and inserts it into the narrative of the Institution between words concerning the bread and the cup.

6. The influence of Alexandria can be seen in the Greek rhetorical style with which the prayer is adorned at the beginning.
7. The opening address before preface in more than 200 words.
8. The characteristic of Greek theology of this time was the negative attributes of God, unsearchable, ineffable, incomprehensible by any created substance.
9. There is a clear concern to exalt the son to guard against Aryanism.
10. The remembrance of the redemption through Christ is absent. Only a very brief remembrance of the passion is found with the words of Institution.
11. The offering of the elements comes before the narrative of the Institution.
12. Epiklesis – Differs from later liturgies. Invocation is addressed to the logos (Word) & not to the Spirit,

“ O God of Truth, let thy Holy Word come upon this bread, that the bread may become the body of the Word, and upon this cup that the cup may become the blood of Truth.....”

13. This shows the Alexandrian doctrine of Logos (Eastern).
14. The concept of the Epiklesis as the prayer of the consecration of the elements¹.



The destruction of the temple

¹ The development of Anaphora (the most solemn part of the divine worship) in the 2-5 centuries was related to the development of Ceylon Liturgy from Addai & Mari and St. James, or the different families of Liturgies during that time.

PART IV

10. Main characteristics and elements of Christian Worship

1. Worship embraces the whole life.
2. Worship is our response to God the Ultimate reality who is everywhere present and active in His Universe....
3. Yet God reveals to His people at particular times, particular places and particular situations.
4. Human beings in their approach to God in worship use rituals & ceremonies.

Rites and rituals - form of words, not excluding actions.

Ceremonies - outward actions accompanied by words.

5. These rituals and ceremonies are used to inspire people to have a living spiritual experience in worship..
6. But if these rituals & ceremonies are separated from any spiritual experience, then these rituals and ceremonies become old customs of the past.
7. When the worship is separated from morality God sends His Spirit on a prophet to purify worship (not to abolish worship)
8. As human beings we use senses for communication. So in the fullness of Christian Worship senses should be used in a meaningful manner.
 - Senses
 - Eye
 - Ear
 - Nose
 - Tongue
 - Body
 - Mind

9. The main aspects of ordinary Christian Worship

- Praise
- Thanksgiving
- Intercessions
- Confession
- Petitions

11. Christian Worship - Individual and corporate

1. Worship is not something individual which can be isolated from the community.
2. Fresh developments in worship may begin with a vision of an individual; but if that vision is to alter the course of human life, it must be passed on to the community at large through some corporate religious activity.

Ex:-

- (a) Abraham's individual experience of God was passed on to the people of God
 - (b) Moses was with the people & with the experience of burning Bush he met God in a special way.
3. On the last night before Jesus was crucified by instituting the Lord's Supper He said " Do this in remembrance of me"
 4. Here we see how the experience of a vision and a reality of an individual led to new depths in corporate worship.

12. Teaching on how to pray

These teachings come from Origen, written in Caesarea, about the year 236 AD

1. **HOW TO PRAY** – Settle your mind. Put yourself in the presence of God and act as though God was there looking at you. Then you will hear the reply from God, “ Here am I” (Isa 58:9). This is the greatest answer to your prayers, to know the presence of God.
2. **WHEN TO PRAY** – We are told to pray always..., because the good life is a prayer. Yet at 3 times a day. (Dan.3:10)
Morning - Ps 5:3 : Noon - Ps10:9 : Evening Ps141:2
3. **WHAT TO PRAY** – Pray for yourselves, pray for others, and give thanks. Remember to ask for greatest things (Matt 6:33)
4. **THE BEST POSITION** – The position is to stand, hands held out, and eyes looking up. Kneeling is right, when you are asking God’s forgiveness. But you may sit and pray (if you have a physical difficulty)

Sometimes you may not bother about the position at all (Ex: at sea, or in a crowd)

PLACE OF PRAYER – Any place can be the right place



The Eucharist

PART V

13. Introduction to the Worship in the Anglican Church

Introduction and Background

Primarily the worship in the Anglican Church depends on the very nature of the Anglicans as Reformed and Catholic. Therefore in its worship it is evident that the three pillars of the Anglican Church namely the Scripture, Tradition and Reason are taken seriously.

First and foremost the Anglican worship depends on sound scriptural foundation. This foundation is enriched by the traditions of the church throughout the ages by comprehending God as the God of history. The scripture and traditions are implemented in the present context on human reason to keep the worship both emotional and intelligent to make it relevant to the everyday life of people.

Life and Worship

Anglicans firmly believe that the worship embraces whole life. Therefore the worship is done by using all senses of humans (sight, taste, smell, hearing and touch) appropriately to adore God who is the ultimate reality. In this regard, today, to enrich the traditional three pillars of the Anglican Church many Anglicans take experiences and various cultures of people equally important in formulating and practising worship in their everyday life.

Word and Sacraments

This is liturgically done in two main components of the worship called the ministry of the word and the sacrament. In the ministry of the word, God's Word is explored through the human word by using God given wisdom. This is accomplished by using human words, by starting with a text of God's word and then relating it to human context and vice versa. Here the emphasis is on human words accompanied by signs and symbols. Ministry of the sacrament enables the people to receive God's grace through outward signs. Like other Protestants we Anglicans accept the two sacraments instituted by our Lord Himself, Baptism and the Holy Eucharist. Also it is generally accepted by some Anglicans that there are other five sacraments namely Confession, Confirmation, Holy Matrimony, Holy Orders, and Holy Unction, which are also traditionally called sacraments by the church. The others call them institutions according to the Article 25 of the 39 Articles of the Anglican Church. There are some other Anglicans who would go a step further and say that there is a sacramental nature in all created things respectively in the world.

Individual and Corporate

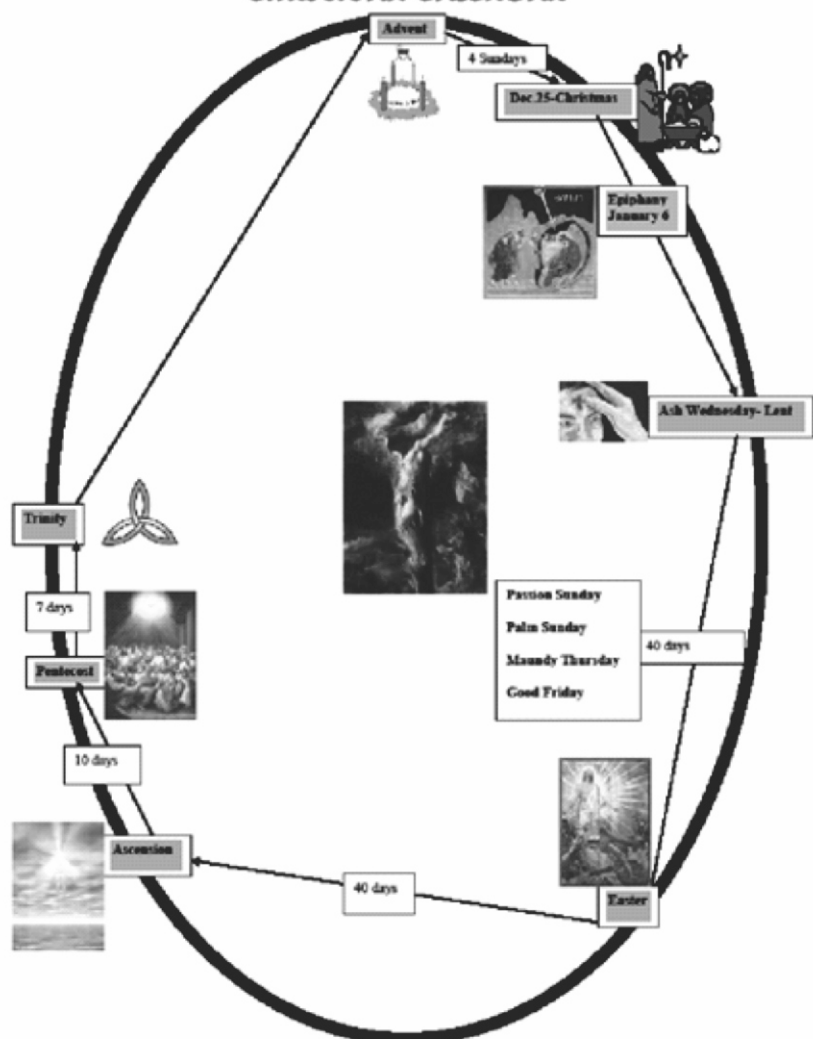
In every Anglican worship people are advised to have a balance between the main aspects of worship, Praise, Thanksgiving, Confession, Intercession, and Petition. All these aspects are derived from the Bible and taken theologically and implemented contextually. It is the Anglican view that the corporate and individual nature of the worship should be handled with a proper balance and tension to comprehend the place of the individual in the community and the place of the community for the individual in the salvation history of God.

Liturgical Calendar

Anglicans follow the annual liturgical calendar comprising all festivals of the church. The pivotal movable festival of the calendar is Easter, which is the festival of the resurrection of Jesus Christ. Easter is the foundation of the Christian church as well. The following is the Church of England church calendar ².

² In the 1980s approval was given for a Calendar in the Church of Ceylon which is significantly different to the CoE. eg. There is only one Ordinary Time from after Pentecost to before Advent. We did not adopt the Roman (Vatican II) Ordinary Time after Epiphany as we went along with the Salisbury and Eastern Manifestation/ Incarnation Time with a Christmas lasting 40 days till the Presentation. Also the Ember Days in Sri Lanka is not linked to the Feast of St. Peter, but the most ancient harvest festivals in December, Feb.- March, May, and September. Thanksgiving for Holy Eucharist is on the Second Sunday after Pentecost as a Feast of Idea like Trinity Sunday (-Baumstark) to involve the majority of the congregation.

CHRISTIAN CALENDAR



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14. The Christian Year

Based on <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources>

Sundays

All Sundays celebrate the paschal mystery of the death and resurrection of the Lord. Nevertheless, they also reflect the character of the seasons in which they are set.

Principal Feasts

The Principal Feasts which are to be observed are:

Christmas Day, The Epiphany, The Presentation of Christ in the Temple, The Annunciation of Our Lord to the Blessed Virgin Mary, Easter Day, Ascension Day, Pentecost (Whit Sunday), Trinity Sunday, All Saints' Day

These days, and the liturgical provision for them, may not be displaced by any other celebration, except that the Annunciation, falling on a Sunday, is transferred to the Monday following or, falling between Palm Sunday and the Second Sunday of Easter inclusive, is transferred to the Monday after the Second Sunday of Easter.

Except in the case of Christmas Day and Easter Day, the celebration of the Feast begins with Evening Prayer on the day before the Feast, and the Collect at that Evening Prayer is that of the Feast. In the case of Christmas Eve and Easter Eve, there is proper liturgical provision, including a Collect, for the Eve, and this is used at both Morning and Evening Prayer.

If the Epiphany (6 January) falls on a weekday it may, for pastoral reasons, be celebrated on the Sunday falling between 2 and 8 January inclusive.

The Presentation of Christ in the Temple (Candlemas) is celebrated either on 2 February or on the Sunday falling between 28 January and 3 February.

All Saints' Day is celebrated on either 1 November or the Sunday falling between 30 October and 5 November; if the latter there may be a secondary celebration on 1 November.

Other Principal Holy Days

Ash Wednesday, Maundy Thursday and Good Friday are Principal Holy Days. These days, and the liturgical provision for them, may not be displaced by any other celebration.

On Ash Wednesday and Maundy Thursday the Holy Communion is celebrated in every cathedral and parish church, except where there is dispensation under Canon B 14A.

Easter tide

The paschal character of the Great Fifty Days of Easter, from Easter Day to Pentecost, should be celebrated throughout the season, and should not be displaced by other celebrations. Except for a Patronal or Dedication Festival, no Festival may displace the celebration of Sunday as a memorial of the resurrection, and no saint's day may be celebrated in Easter Week.

The paschal character of the season should be retained on those weekdays when saints' days are celebrated.

Rogation Days are the three days before Ascension Day, when prayer is offered for God's blessing on the fruits of the earth and on human labour.

The nine days after Ascension Day until Pentecost are days of prayer and preparation to celebrate the outpouring of the Spirit.

Festivals

The Festivals are:

The Naming and Circumcision of Jesus (1 January)

The Baptism of Christ (Epiphany 1 or, when 6 January is a Sunday, Epiphany 2)

The Conversion of Paul (25 January)

Joseph of Nazareth (19 March)

George, Martyr, Patron of England (23 April)

Mark the Evangelist (25 April)

Philip and James, Apostles (1 May)

Matthias the Apostle (14 May)

The Visit of the Blessed Virgin Mary to Elizabeth (31 May)

Barnabas the Apostle (11 June)

The Birth of John the Baptist (24 June)

Peter and Paul, Apostles (29 June)

Thomas the Apostle (3 July)

Mary Magdalene (22 July)

James the Apostle (25 July)

The Transfiguration of Our Lord (6 August)

The Blessed Virgin Mary (15 August)

Bartholomew the Apostle (24 August)

Holy Cross Day (14 September)

Matthew, Apostle and Evangelist (21 September)

Michael and All Angels (29 September)

Luke the Evangelist (18 October)

Simon and Jude, Apostles (28 October)

Christ the King (Sunday next before Advent)

Andrew the Apostle (30 November)

Stephen, Deacon, First Martyr (26 December)

John, Apostle and Evangelist (27 December)

The Holy Innocents (28 December)

These days, and the liturgical provision for them, are not usually displaced. For each day there is full liturgical provision for the Holy Communion and for Morning and Evening Prayer.

Provision is also made for a first Evening Prayer on the day before the Festival where this is required. When Evening Prayer on the day before a Festival makes use of the lessons relating to that Festival, the Collect of that Festival shall be used.

Festivals falling on a Sunday are to be kept on that day or transferred to the Monday (or, at the discretion of the minister, to the next suitable weekday). But a Festival may not be celebrated on Sundays in Advent, Lent or Eastertide. Festivals coinciding with a Principal Feast or Principal Holy Day are transferred to the first available day.

The Thursday after Trinity Sunday may be observed as the Day of Thanksgiving for the Holy Communion (sometimes known as Corpus Christi), and may be kept as a Festival. Where the Thursday following Trinity Sunday is observed as a Festival to commemorate the Institution of the Holy Communion and that day falls on a date which is also a Festival, the commemoration of the Institution of Holy

Communion shall be observed on that Thursday and the other occurring Festival shall be transferred to the first available day.

The Festival of the Blessed Virgin Mary (15 August) may, for pastoral reasons, be celebrated instead on 8 September.

Christ the King is never transferred.

Local Celebrations

The celebration of the patron saint or the title of a church is kept either as a Festival or as a Principal Feast.

The Dedication Festival of a church is the anniversary of the date of its dedication or consecration. This is kept either as a Festival or as a Principal Feast.

When the date of dedication is unknown, the Dedication Festival may be observed on the first Sunday in October, or on the Last Sunday after Trinity, or on a suitable date chosen locally.

When kept as Principal Feasts, the Patronal and Dedication Festivals may be transferred to the nearest Sunday, unless that day is already a Principal Feast or one of the following days: the First Sunday of Advent, the Baptism of Christ, the First Sunday of Lent, the Fifth Sunday of Lent or Palm Sunday.

Harvest Thanksgiving may be celebrated on a Sunday and may replace the provision for that day, provided it does not supersede any Principal Feast or Festival.

If the Commemoration of the Faithful Departed (All Souls' Day) falls on a Sunday, it may be celebrated on Monday 3 November instead of the Lesser Festival of Richard Hooker.

Commemorations

Commemorations, which are listed in the Calendar, are made by a mention in prayers of intercession and thanksgiving. They are not provided with Collect, Psalm and Readings, and do not replace the usual weekday provision at either the Holy Communion or Morning and Evening Prayer.

The minister may be selective in the Commemorations that are made.

A Commemoration may be observed as a Lesser Festival, with liturgical provision from the common material for holy men and women, only where there is an established celebration in the wider church or where the day has a special local significance.

Days of Discipline and Self Denial

The weekdays of Lent and every Friday in the year are days of discipline and self denial, except all Principal Feasts and Festivals outside Lent and Fridays from Easter Day to Pentecost.

The eves of Principal Feasts are also appropriately kept as days of discipline and self denial in preparation for the Feast.

Ember Days

Ember Days should be kept, under the bishop's directions, in the week before an ordination as days of prayer for those to be made deacon or priest.

Ember Days may also be kept even when there is no ordination in the diocese as more general days of prayer for those who serve the Church in its various ministries, both ordained and lay, and for vocations.

Traditionally they have been observed on the Wednesdays, Fridays and Saturdays within the weeks before the Third Sunday of Advent, the Second Sunday of Lent and the Sundays nearest to 29 June and 29 September.

15. Liturgical Colours, Vestments and Vessels

Based on (<http://adots.org/altar-guild-online/>)

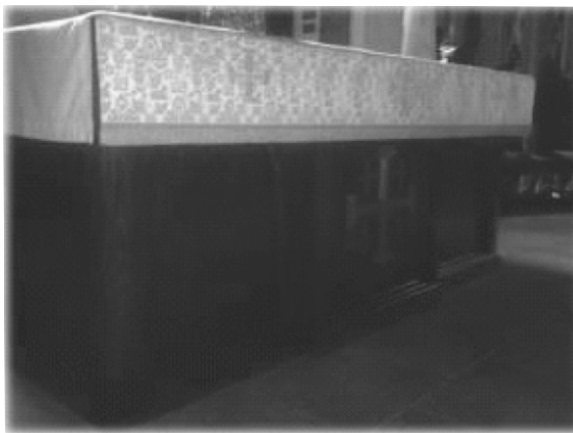
The colour for a particular service should reflect the predominant theme. If the Collect, Readings, etc. on a Lesser Festival are those of the saint, then either red (for a martyr) or white is used; otherwise, the colour of the season is retained.

White is the colour for the festal periods from Christmas Day to the Presentation and from Easter Day to the Eve of Pentecost, for Trinity Sunday, for Festivals of Our Lord and the Blessed Virgin Mary, for All Saints' Day, and for the Festivals of those saints not venerated as martyrs, for the Feast of Dedication of a church, at Holy Communion on Maundy Thursday and in thanksgiving for Holy Communion and Holy Baptism. It is used for Marriages, and is suitable for Baptism, Confirmation and Ordination, though red may be preferred. It may be used in preference to purple or black for Funerals, and should be used at the Funeral of a child. Where a church has two sets of white, one may be kept for great Festivals indicated as 'gold or white'.

Red is used during Holy Week (except at Holy Communion on Maundy Thursday), on the Feast of Pentecost, may be used between All Saints' Day and the First Sunday of Advent (except where other provision is made) and is used for the Feasts of those saints venerated as martyrs. It is appropriate for any services which focus on the gift of the Holy Spirit, and is therefore suitable for Baptism, Confirmation and Ordination. Coloured hangings are traditionally removed for Good Friday and Easter Eve, but red is the colour for the liturgy on Good Friday.

Purple (which may vary from ‘Roman purple’ to violet, with blue as an alternative) is the colour for Advent and from Ash Wednesday until the day before Palm Sunday. It is recommended for Funerals and for the Commemoration of the Faithful Departed, although either black or white may be preferred. A Lent array of unbleached linen is sometimes used as an alternative to purple, but only from Ash Wednesday until the day before Palm Sunday. Rose-colour is sometimes used as an alternative on the Third Sunday of Advent and the Fourth Sunday of Lent.

Green is used from the day after the Presentation until Shrove Tuesday, and from the day after Pentecost until the eve of All Saints’ Day, except when other provision is made. It may also be used, rather than red, between All Saints’ Day and the First Sunday of Advent.



The Altar Vessels

The Altar Table

The Altar Table is placed in the center of the Sanctuary, and is where Holy Communion is celebrated. This Table is taller than an ordinary table and should be freestanding. The height should be between 36 and 40 inches and deep and long enough to allow the celebrant(s) to officiate. The top of the Table is called the mensa and often it has 5 crosses etched in it, one on each corner and one in the center. These crosses symbolize the 5 wounds in the body of Christ. The Altar Table, whether stone or wood, should be of the finest workmanship the parish can provide. As always, for temporary spaces and emergencies, a simple table will suffice.

Preparing the Altar Table for Holy Eucharist

Do your service, reverently and when the Nave is empty. Complete your service at least 30 minutes before the worship service begins.

A. Vesting the Chalice

Depending on the parish preference, the chalice and paten need to be placed on the Altar Table in a reverent manner. It should be noted that in some Anglican parishes this is placed on the Credence Table and moved to the Altar Table at the time of the offerings. This is up the Rector and his preferences.

Open the folded Corporal and center it on the Altar at the edge of the Fair Linen, with the embroidered cross toward the priest. Place the Chalice in the center of the Corporal.

Place the middle third of a folded Purificator over the Chalice, with the end thirds hanging over each side of the Chalice.

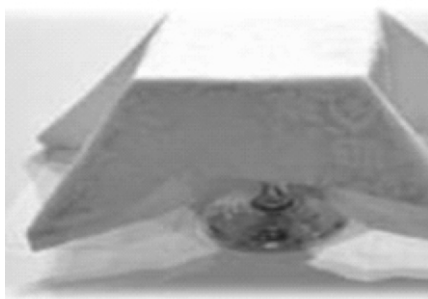
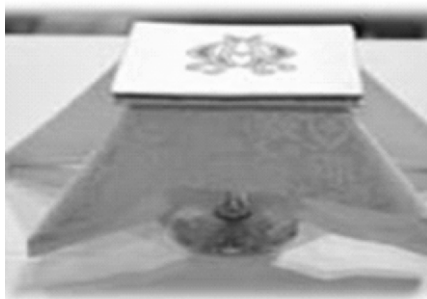
Place the Paten over the Purificator.

Place the Priest's Host (large wafer) in the Paten.

Place the Pall over the Host and Paten.



If a Burse and Veil are used



B. Preparing the Credence Table

Cover the Credence Table/Credence Shelf with a “Credence Cloth”. Place two Cruets (glass , silver, etc.), one water (left) and one wine (right), on the Credence Table, right rear.

Place the Ciborium or Bread Box, filled with appropriate number of wafers, center right front.

Place the Lavabo Bowl at the left front. The Lavabo Towel is placed across the bowl itself or on the Credence Table next to the Lavabo Bowl.

Place the Alms Basin or Alms Bag on a shelf underneath the Credence Table/Shelf; alternatively, place it on a small table or stool nearby, not on the Altar Table.

A Flagon filled with extra wine may also be placed on the Credence Table, as needed.

Reserved elements (blessed wine and bread) may be placed in an Aumbry in order to take Holy Communion to those in the hospital or those unable to attend church for other physical or mental illness.

Candles

Candles on the Altar may be either Eucharistic candles which are lighted for the Eucharist solely, or they may be Altar candles which are lighted during any service

Two Altar or Eucharistic candles are usually on the Altar Table, placed on opposite sides of the vested chalice. However Altar candles also may be tall free standing candles, such as pavement candles, on either side of the altar.

Flowers

Simplicity is the key word for the use of flowers in the Anglican Church. Flowers and greenery are always fresh or dried. Usually two tasteful arrangements, with the liturgical season and color in mind, are sufficient in the sanctuary.

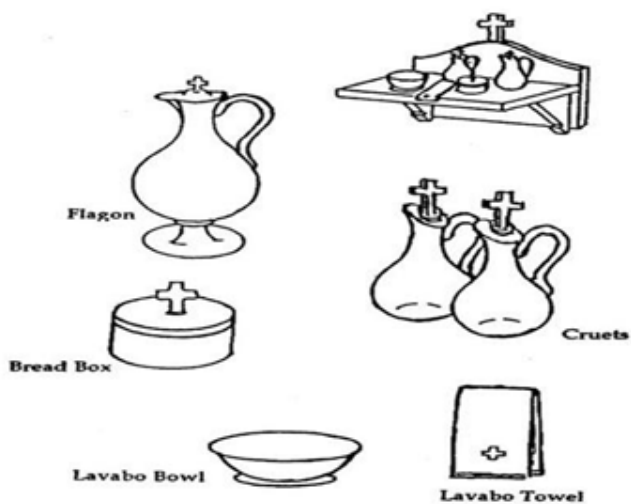


The Liturgical Rinse

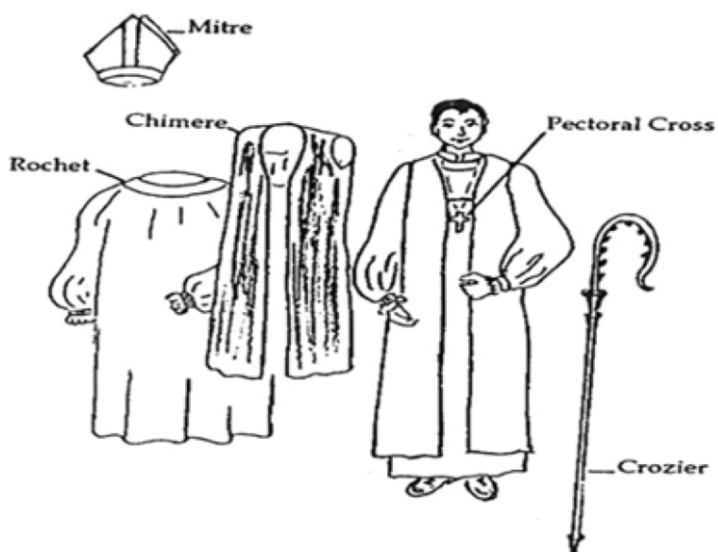
The Chalice, Paten, the corporal, the purificator, and post communion veil and all consecrated elements should be rinsed and this “rinse water” should go directly into the earth. These items are treated reverently because they contain “blessed” or “consecrated” bread and wine.

The Piscina

The sacristy of traditional Anglican churches includes a piscina, a special sink with a drain that goes into the ground rather than into the sewer system. All consecrated elements to be discarded should be poured into the piscina or into the earth, including wine in chalices, wine rinsed from purificators, wafer crumbs from the paten, holy water, sacred oils, blessed ashes, and baptismal water from the font. If there is a piscina with a water faucet/drain combination, rinse the vessels and the altar linens directly into the piscina. Otherwise, a special basin should be kept for the liturgical rinse and the water collected in the basin from the rinse should be poured into the piscina or into the ground. If there are no facilities to further cleanse and launder the linens at the church, then it is perfectly acceptable for the Altar Guild member responsible for cleansing the linens to take them home, perform the liturgical rinse into a special basin and pour the water into the earth outside the home before beginning the laundering process.



Bishop's Vestments



Clergy Vestments

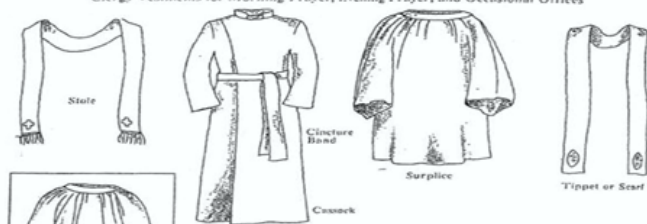
The vestments worn by the priest actually have their origin in the secular, everyday clothing of Greece and Rome. In the early Church, priestly vestments were distinguished from ordinary clothing not by style, but by the materials used and the care that was taken to keep the vestments clean and fit for the worship of God. In the fourth century and following, the Roman Empire fell at the hand of various barbaric tribes invading from the East. Under the influence of these new peoples, the style of secular clothing changed. The Church, however, maintained the use of the clothing that had been used; as a result, liturgical garments came to be easily distinguished from secular clothing. Around the eighth century, the vestments worn by the various ministers (deacons, priests, bishops) were standardized, and have remained much the same since.

Here, we will consider the vestments worn by the priest during the celebration of Mass, as well as the symbolism associated with each. To help see the symbolism, we will look at the (optional) prayer which is said by the priest as he dons each piece.

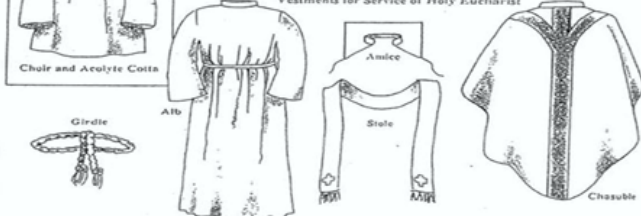
1. Amice: a rectangular cloth with two strings which is tied by the priest to cover his neck and shoulders. The purpose of the amice is to completely cover his everyday clothing. This prayer is said while tying the amice: “Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil.” The reference is from Saint Paul’s Letter to the Ephesians where Paul speaks of taking “the whole armor of God” (Ephesians 6:13ff).

2. **Alb:** from the Latin word *alba*, meaning “white,” this is the long white robe which calls to mind the white robe received at the sacrament of Baptism, and acts as a symbol of purity. The prayer for the alb reads: “Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward.”
3. **Cincture:** a cord which is tied around the waist and used as a belt. Due to its placement at the waist, it has come to be associated with the virtue of chastity. As he ties the cincture, the priest prays: “Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me.”
4. **Stole:** a long strip of cloth worn around the neck, which varies in color based on the liturgical season. The vesting prayer for the stole is: “Lord, restore the stole of immortality, which I lost through the collusion of our first parents, and, unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy.”
5. **Chasuble:** the topmost vestment which, like the stole, varies in color based on the liturgical season. The priest prays: “O Lord, who has said, ‘My yoke is sweet and My burden light,’ grant that I may so carry it as to merit Thy grace.”

Clergy Vestments for Morning Prayer, Evening Prayer, and Occasional Offices



Vestments for Service of Holy Eucharist



I



16. Inculturation

Inculturation sounds hard enough for a word but it means merely ‘in culture’. When we talk of being in a culture we also think of what are the main points of a culture ? We can think of dress, food, language, music, arts, idioms, ethics, literature, symbols, norms, values and anything that makes ‘us’ be us. For an example what is the culture of a Christian in Korea? It is simply everything that makes the person, his or her behaviour, thinking, appearance and attitudes. In Christian worship we have for many years worked to show our faith ‘in the Sri Lankan culture’.

Inculturation in Christianity is not new. In the Bible in both the testaments we find faith becoming expression through their contexts. It was the same for the Kings, Prophets, St Paul and the apostles even to Jesus. He sought to express the faith in the culture that was predominant at that time which was Judaism. That is why we have many references to the synagogue, Hebrew scriptures, festivals, rituals, language, practices etc found in the Gospels.

We think of inculturation not only as a practice to be ‘different’ but it is more to be ‘natural’. For a simple example we remove caps and shoes when we enter a place of worship, it is our norm. In the western world they may put a hat and shoes even at the altar. We light the traditional oil lamp while in the west the candles are used. We use chants and local musical instruments like the tabla, sitar and violin while in the west the organ piano and guitars are used. The list may go on.

In the current 2013 sanctioned liturgy in the Anglican church, much inculturation has taken place. It proposes postures such as kneeling, prostrating, standing at appropriate times. Silence which is a key

element in eastern worship is mentioned at least in four places. Chants, lyrics, short hymns in the local languages and local musical instruments such as drums are encouraged. Most of these chants are poems used in folk and agricultural settings. The entrance procession with sesath is indeed a inculturated practice. While in some churches the use of local elements for communion are used. Several local traditions have been introduced in to the marriage, burial and initiation liturgies. Among others the use of local symbol and ritual have been inculcated into the initiation rites while mixed marriage customs have been expressed in the marriage liturgy. We have also seen inculturation become possible in dress, architecture and style of worship.

Possibly three of the most significant points of the inculturation journey was the initiation period made possible by the Rt Rev Lakdasa Demel who insisted on the infiltration of local music, literature and arts into faith profession. The Diocese of Kurunegala which was carved mainly from the rural and plantation sectors oriented with this trend comfortably. The second point could be the initiation of the Theological college of Lanka where students continue to grapple with this phenomenon of faith expression amid their formation. Much encouragement is given for the College to experiment and present the inculturation models of worship and liturgy to the wider church. Thirdly the acceptance of the local liturgies, the revisions and the new rites of baptism, marriage and burial has been a key point.

For many foreigners these aspects of the Sri Lankan liturgy has given much wonder and broadening of the worship style. The Church of Ceylon would be able to demonstrate on inculturation even to the wider Anglican church and it is our duty to preserve and maintain these unique styles at the local church and diocesan levels.

APPENDIX

Commonly Used Terms

Ablutions: Ceremonial cleansing of the chalice and paten by the celebrant after the Eucharist.

Acolyte: One who assists the priest.

Advent Wreath: Four candles arranged in a circle, one of which is lighted on the first Sunday in Advent, and one more on each of the following Sundays in Advent. A white candle, the Christ Candle, is placed in the center of the circle and lighted on Christmas Eve, and thereafter during the Christmas season. See page 24.

Alb: The long white robe which the priest wears for services of Holy Eucharist.

Alms Basin: An offering plate.

Altar: The Holy Table upon which the Holy Eucharist is celebrated.

Altar Bread: The wafers or bread used at the Eucharist.

Altar Rail: A railing in front of the altar that separates the chancel from the rest of the church.

Amice: A large oblong white neck piece worn by some priests with some albs.

Aumbry: The ‘wall cabinet’ in the sanctuary that contains consecrated bread and wine. Also referred to as a ‘tabernacle’.

Baptistry or Baptistry: The place where the font is located, usually near the entrance of the church.

Baptismal Towel: The long, narrow towel which the celebrant uses to ‘dry off’ the newly baptized. For baptisms we put out one baptismal towel for each person to be baptized.

Bible Markers: The silk hangings which decorate the lectern.

Bishop: The highest order of the sacred ministry in the Anglican Church; the head of the Diocese, elected by the Diocese.

Bishop Coadjutor: A bishop elected and given jurisdiction to assist and later to succeed the diocesan Bishop.

Bishop Suffragan: A bishop elected to assist the diocesan bishop, but without jurisdiction or right of succession.

Bishop’s Chair: A special chair on the gospel side of the sanctuary, reserved for the diocesan bishop on his visitations.

Bread Boxes: the small, round, silver ‘boxes’ with lids which hold the wafers for the Eucharist.

Burse: A square flat case used to hold the corporal, the post communion veil, if used, and purificator. It is placed on the veiled chalice at the Eucharist.

Cassock: The long garment which the priest wears under a white surplice for services other than the Eucharist. On Good Friday black cassocks are worn without the surplice.

Celebration: The consecration and administration of the Holy Eucharist.

Censer: A vessel for burning incense; especially, a covered incense burner swung on chains in a religious ceremony. See also 'thurible'.

Cere Cloth: The protective cloth which goes on the altar between the frontal and the fair linen. This protects the linen of the frontal and the altar from wine spills.

Chalice: The 'goblet' from which wine is served.

Chalice Veil: See Post-Communion Veil and Silk Chalice Veil.

Chancel: The area which contains the choir pews, the organ, the pulpit, the lectern, and the altar.

Chasuble: The 'poncho-shaped' garment which the celebrant wears for the Eucharist. On Sundays the priest puts it on at the Offertory.

Chimere: A long garment with arm holes, but without sleeves. It is worn by a bishop over the rochet and may be either red or black.

Ciborium: A chalice like cup with a cover, used for the bread at the Eucharist. It may be used in place of the bread box.

Cincture: A wide flat cloth belt or girdle worn around the cassock.

Cope: A long, elaborate cloak of colored silk or brocade worn by a bishop or priest at festival occasions. It has a clasp at the neck called a morse.

Cotta: A white garment similar to a surplice, but shorter and without a cross on the front. Worn by choir and acolytes over the cassock.

Credence Table or Shelf: The shelf on the Epistle (pulpit) side of the Altar. This table holds the wine and wafers to be consecrated, the lavabo bowl, and the lavabo towel.

Credence Table Cover or Credence Cloth: The linen cover which is placed on the credence table before the table is 'set'.

Crozier: A bishop's pastoral staff.

Crucifer: The cross-bearer in a procession.

Crucifix: The cross with the figure of our Lord upon it.

Cruets: The small pitchers which hold wine and water. The cruet containing wine is always kept to the right side of the water. When the cruets are placed on the credence table, the handles are toward the wall if there is an acolyte to serve the priest, or toward the nave when the priest is alone.

Deacon: One of three holy orders of the ministry.

Dean: The chief of the clergy on the staff of a cathedral; also the head of a seminary.

Diocese: The see or jurisdiction of a bishop.

Dossal: A tapestry or curtain which hangs behind the altar.

Dust Cover: The linen cloth which covers the altar fair linen after the worship service is over. A dust cover is often of a coarser weave of linen than the fair linen. It is simply a dust cover, even though it may be embroidered with crosses, etc.

Elements: The bread, wine, and water which are used at the Eucharist.

Epistle Side: The right side of the chancel as one faces the altar.

Eucharist: The service of Holy Communion.

The pair of candlesticks which is on the altar. These candles are lit only and when the Eucharist is celebrated. These are the only candles that go on the altar.

Eucharistic Vessels: Any or all of the containers and ‘dishes’ used for the Eucharist.

Eucharistic Vestment: The special vestments often worn at a celebration of the Eucharist or Holy Communion: alb, amice, girdle, stole, chasuble, and maniple.

Ewer: The large pitcher which holds water for baptisms. When there is a baptism, the ewer is filled with hot water just before the service, and placed on a small table near the font.

Fair Linen: The large white linen cloth which covers the altar, on top of the cere cloth. It is the altar's tablecloth.

Flagon: A vessel to hold wine for the Eucharist.

Followers: The brass 'collars' which fit the tops of the candles to protect against drafts.

Font: The basin where baptisms are performed.

Frontal: A full-length, colored hanging for the altar.

Girdle: A white cotton or linen rope worn about the waist over the alb. Black girdles are sometimes worn over the cassock.

Gospel Book: The book which contains all of the Gospel readings.

Gospel Side: The left side of the chancel as once faces the altar.

Hangings: All of the colored silk items that decorate the sanctuary and chancel.

Host Wafer or Priest's Host: The large wafer which is held up and broken by the celebrant at the Eucharist.

Hymn Board: The wooden board on the wall of a church which lists the day of the church season and the hymns for the day.

IHS: The first three letters of the name of Jesus in Greek. Also the initial letters of *Jesus hominem salvator*, Latin for "Jesus the Savior of mankind".

Lavabo Bowl: The small silver bowl which is used by the priest for the symbolic washing of hands before celebrating the Eucharist. It is placed on the credence table with the lavabo towel.

Lavabo Towel: The small linen towel on the credence table, next to the lavabo bowl, with which the priest dries his/her hands after the symbolic washing of hands before celebrating the Eucharist.

Lectern: The podium from which the lessons are read.

Lectionary or Text Book: The book which contains all the Sunday Bible readings for the year. Texts change from Year A to Year B to Year C beginning with the first Sunday in Advent.

Liturgical Colors: As mentioned above

Litany Desk: The portable kneeling bench or prayer desk.

Maniple: A short band or scarf worn on the left arm of the celebrant at Holy Communion as part of the Eucharistic Vestments. Most priests no longer use a maniple.

Mensa: The top of the altar or Holy Table.

Missal: Now known in many churches as the Service Book. The altar service book, containing the services of the Holy Eucharist, the collects, epistles, and gospels.

Missal Stand or Service Book Stand: The stand or desk upon which the altar service book rests.

Mitre: A liturgical headdress worn by bishops on formal occasions.

Oblations: The bread and wine brought to the altar at the offertory.

Oblation Table: A table which holds the bread and wine, the ‘oblations’, which are to be brought forward by members of the congregation during the offertory.

Offertory: The bringing of oblations and alms to the altar.

Office: A service of the church, other than Holy Eucharist, such as Morning or Evening Prayer.

Office Candles or Office Lights: The candles behind the altar on the retable next to the cross in the sanctuary. These candles, which are lit for all services, are often on three unbranched candle holders on each side of the cross. Some churches use three or seven branched candelabra.

Ordination: The conferring of Holy Orders by a bishop.

Orphrey: An embroidered band on a chasuble or other vestment or hanging.

Pall: This word means ‘covering’. It refers to two quite different coverings:

1. A pall is the small, linen covered square of Plexiglas which we use to cover the paten and host wafer on a vested chalice.

2. The funeral pall is the large, embroidered silk covering which covers the casket for a funeral.

Paschal Candle: The large, decorated candle which is lit at the Easter Vigil and burns throughout the Easter season to Pentecost. The Paschal candle is also used at baptisms and funerals.

Paten: The silver plate from which the communion wafers are served.

Pectoral Cross: The large cross worn by ordained priests and bishops.

Piscina: A drain in the sacristy which goes directly to the ground instead of into the sewer system. It is used for the disposal of consecrated elements: wine in chalices, bread crumbs on paten, and wine rinsed from purificators.

Priest: The second of the three orders of the priesthood; one who has been ordained by a bishop to administer the Sacraments of the Church.

Protector: Another word for dust cover.

Pulpit Fall: The decorative silk rectangle which hangs from the pulpit.

Purificator: The small linen square which the priest or other minister uses to wipe the rim of the chalice; acts like a napkin.

Rector: A priest who is head of a parish.

Reserved Sacrament: Consecrated bread and wine, the Body and

Blood of Christ, that has not been distributed to communicants in a service of Holy Eucharist, and is kept in an aumbry or tabernacle. A small amount of consecrated bread and wine is often reserved for use by the priest and lay ministers in visitations, or for the sick, dying, or other similar circumstances.

Retable: A shelf behind the altar, also called a gradine.

Rochet: A long white linen vestment with wide sleeves tied at the wrists, worn by a bishop under a chimere.

Rood: A cross or crucifix.

Sacristy: A room where preparations are made for the worship service, the Lord's Kitchen. In addition to the Altar Guild sacristy where we work, there is often a priest's sacristy where the priest and acolytes vest.

Sanctuary: The space inside the altar rail.

Sanctuary Light: A light, usually a candle but not necessarily so, in the sanctuary that is constantly lit whenever there is reserve sacrament present in the aumbry or tabernacle.

Service Book or Missal: The large 'prayer book' from which the priest reads the service at the altar.

Service Book Stand: See 'Missal Stand'. The stand which holds the service book on the altar.

Silk Chalice Veil: A square covering of silk or brocade used to cover the chalice and paten before and after the Eucharist.

Stole: A long narrow band of silk worn over the shoulders of the clergy at the Eucharist. It is worn over the alb, and usually matches the color of the hangings.

Superfrontal or Frontlet: A short hanging for the front of the altar. It may be used over a frontal or separately, and may be made of handsome lace or silk.

Surplice: A white vestment with full flowing sleeves. It is longer than a cotta and has a cross on the front. Worn with the stole, it is the standard clergy vesture for any of the church's offices.

Thurible: A censer. A vessel for burning incense; especially a covered incense burner swung on chains in a religious ceremony.

Tippet: A black scarf, wider than a stole, worn about the neck, with ends hanging down the front. It is worn by the clergy at choir offices. Usually the diocesan shield and the shield of the priest's seminary are on the ends of the tippet.

Vested Chalice: The chalice, covered by a purificator, paten and host wafer, ready to be used by the priest. A priest's host is not placed on the paten when the host is being presented from the oblation table.

Vestments: The special garments worn by the priest and other ministers of the service.

Vicar: A priest in charge of a mission or chapel

Wafer: The unleavened bread used at the Eucharist.