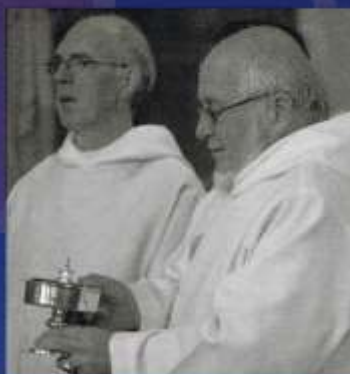
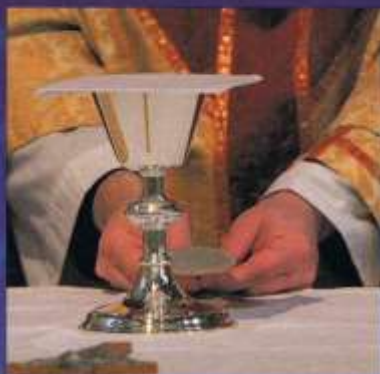




the
Company of Servers



A Companion For Servers



www.thecompanyofservers.org

ACKNOWLEDGEMENTS

The Company gratefully acknowledges all the support given in the production of this booklet and especially to:

David Beresford , Richard Botham , Philip Gray & KGR Imaging for photography

Text by David Stephenson, Chairman General, with supplementary text by the Very Reverend Andrew Nunn, Chaplain General.

Foreword

'God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.'

1 Corinthians 12.28

The ministry of Servers is the ministry of assistance, a real ministry and one without which other ministries could not be effective. If those other ministries could not function as they should the whole church would be diminished. For that reason the church must value those who give themselves as servers at the altar, who fulfil this calling which has diaconal features to it.

To fulfil this ministry we, all of us, servers as much as ordained ministers, must know what we are doing, why we are doing it and how we should be doing it. It is no good just saying to someone 'Carry this candle' or 'Pour water over these hands', we should know why it is important that these things are done and what they add to the liturgy.

For the liturgy is both the work of the people of God in worship of the one true God and it is a visual re-enactment of the essentials of the faith - of the proclamation of the word and the celebration of the sacraments. This is the air which the church breathes and servers help to ensure that all is done well.

The Company of Servers seeks to encourage good serving in our churches by men and women, girls and boys who are dedicated to their ministry and understand the calling to which they have responded. We hope that this handbook will help enhance this ministry of 'assistance' and give ever greater support and encouragement to those who week by week and day by day offer service in the sanctuary.

Andrew Nunn
Chaplain General

A Companion for Servers

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INTRODUCTION

WHY DO WE SERVE?

As soon as Christians began to meet for worship there will have been some helpful person who would have assisted. We know from the Acts of the Apostles that the first Christians continued in their attendance of Jewish worship in the Temple and in the Synagogue. As good Jews they would have been familiar with the tasks that had to be done in the Temple and in the Synagogue to enable the worship of God to take place.

Our first experience of a 'server' is the boy Samuel. If we read the story of Samuel to be found in I Samuel 1, 2:8-20, and 3 we can see how he assisted Eli in the care of the Temple at Shiloh. It seemed that he even slept in the Sanctuary, such were his duties.

"Samuel was ministering before the Lord, a boy wearing a linen ephod. His mother used to make for him a little robe and take it to him each year, when she went up with her husband to offer the yearly sacrifice. Then Eli would bless Elkanah and his wife, and say, 'May the LORD repay you with children by this woman for the gift that she made to the LORD'; and then they would return to their home?"

(I Samuel 2:18-20)

Very quickly the early Christians began to organise their liturgy (services) and clearly defined roles began to be established. Many of the roles though, that we now see as being voluntary and performed by people who are not ordained, were done by those preparing for priesthood. They were known as 'Minor Orders' but at the Reformation they ceased to be part of the formal organisation of the Church of England.

The first authentic document which we have in which mention is made of acolytes is a letter written in 251 by Pope Cornelius to Fabius, Bishop of Antioch, and in which we possess

a definite enumeration of the Roman clergy. There existed at that time in Rome forty-six priests, seven deacons, seven sub-deacons, forty-two acolytes, and fifty-two exorcists, lectors, and doorkeepers.

In the Book of Common Prayer the Wardens are expected to make sure that all is provided for worship. There is no mention of servers.

It was with the Oxford Movement in the early-mid 19th century and the revival of catholic liturgical practice in the Church of England that the role of the server was reintroduced into the life of our churches. Now most churches will have a team of people who assist with the worship. What they do will depend on the nature and the style of the church.

A good server will be a person who enables worship to be offered, who will make the role of the ordained ministers that much easier. They will be dignified and prayerful, smart and humble. They will not be looking for the limelight for themselves but like St John the Baptist will always be pointing to Jesus and away from themselves.

All of the churches represented by Companions are different. This handbook is not intended to be a how to guide but will help servers reflect on what they do in their serving ministry and, as importantly, why they do it. Serving is not a ministry for Sundays only and so also within this Handbook you will find both practical and spiritual resources to help you develop and grow into the ministry and mission you have been called to fulfil.

SERVER TRAINING

Many people become a Server because they are asked by someone else if they would like to. Others offer themselves for the serving ministry. Serving at the altar is a good way of contributing to the worshipping life of your church. Not all of us are called to be priests, not all are called to preach, or read, or lead the intercessions. Not everyone has the same gifts - and, believe it or not, not everyone makes a good Server. But God has a ministry for all of us, and calls each one of us to service.

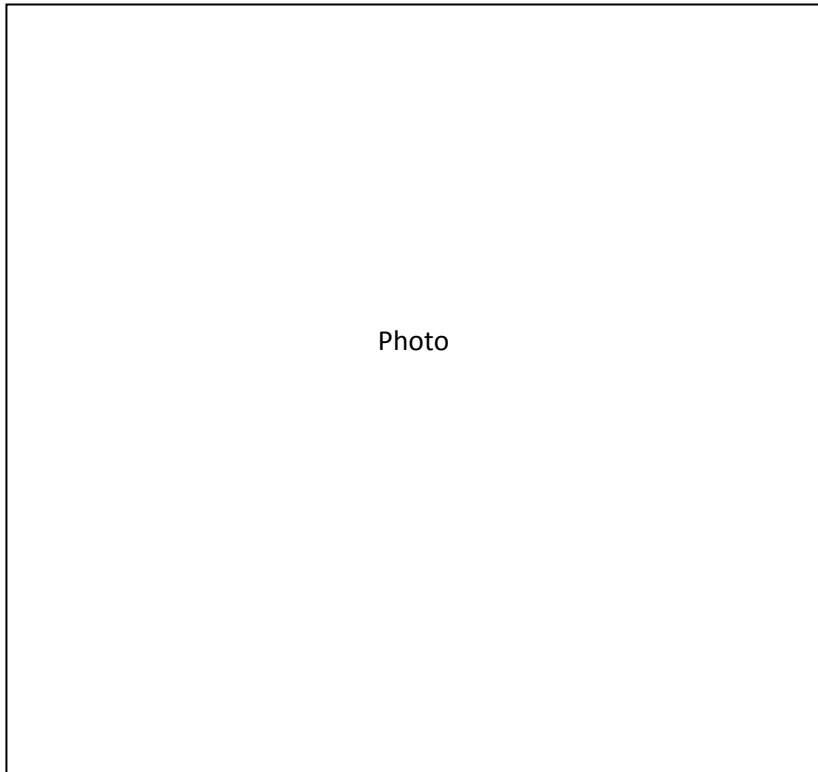
A server will have many gifts and skills. Among the most important to have or develop is careful observation and an eye for detail. If you are able to watch and reflect as others serve to see how they move, how they stand, how they look, how they handle the tools of serving and react to each other then you have already developed an essential skill. Even if you serve at the altar on your own, it is important to carry out your duties calmly, reverently, prayerfully and unnoticed! If you serve as part of a team, it is important that you are collaborative and pay attention to what each other are doing. In this Handbook you will find some useful tips and advice for ensuring that the way you serve is the best it can be.

For those new to serving, training will form an essential part of their ministry. There is a responsibility on those being trained to be observant, responsible and committed. There is also a responsibility on those training, whether they are other servers or clergy, to be able to communicate clearly what they expect servers to do, to be able to answer questions which servers will have, and to value the roles which all take at the altar in the service of God.

Learning is a life-long process and so training should be revisited regularly, even if you have been serving for decades! You should accept this with humility. Don't imagine that you know it all or that your way is the only, or proper, way!
The Company of

Servers offers training and development workshops for Chapters so if you think there is an area of the serving ministry which you would like to learn more about, speak to your Chapter representative.

When you are admitted to the Company of Servers it is expected that you will continue to seek opportunities to develop and understand your ministry as a server. You have an important public role in the life of God's church and will need the support and prayers of Companions and those of the family at your own church. By attending Company events you will have the opportunity to develop as a server and to renew the commitments you have already made.



COMPANIONSHIP

As a member of the Company of Servers you are part of a community of servers throughout the Anglican Communion. This means that whether you serve in your own church alone, or you are part of a large team of servers, you have access to the support, prayers and encouragement from hundreds of others who share your ministry with you as well as the opportunity to meet with others to share best practise, stories, fellowship and worship. The annual festival is the highlight of our year and all Companions are encouraged to attend.



Photo

Companions recognise that God calls everyone to service in the Church and that we are all a part of God's mission to the world. This means that regardless of gender, lifestyle, tradition or position - of anything - we acknowledge God's part in the life of all whom we meet, worship with and

minister to. This inclusivity is core to the aims of the Company of Servers and is one which, as a Companion, you are expected

Procession at the Festival
Eucharist in Leeds

to maintain.

Some Companions find it useful to try and adhere to a rule for their own lives which helps them to focus on God's presence with them day by day. This will include reading the Bible, private as well as public prayer, contemplation and will inform certain choices they make about what they do and how they act. Although this is not an expectation for all Companions, you may find it helpful to consider some or all of the suggestions given below. As a member, and minister of the Church, a server is called by God to lead a prayerful and wholesome life in the service of others.

READING THE BIBLE

This sounds obvious but for Christians it is an essential activity. Regular reading of Scripture helps us to learn more about ourselves and about God. There are many resources available to help you approach a regular discipline of reading the Bible. Here are just 3 suggestions.

- Using a lectionary is very helpful as it provides readings for each day of the year. By following this pattern over the course of a few weeks you will have read quite a lot! If you follow the Common Worship lectionary you will be reading the same portions of Scripture as the rest of the Church of England each day. This can be done as part of a more developed discipline or on its own. Make sure that you allow yourself some time to reflect on what you have read and consider what God is saying to you through a particular passage.
- Read a book! All books of the Bible are worth reading but some are less difficult than others. If regular private Bible reading is new to you try beginning with the Gospels. By reading a number of verses, or a chapter, each day you will soon be able to recognise patterns, teachings and messages within the text. Again, make sure you allow yourself some reflection time.
- Download it! There are several on-line resources which provide not only a daily Bible passage but some also provide a brief commentary or reflection to read alongside. There are also free apps which deliver a daily reading to your phone or device.

PRAYER

Being able to put some time aside for God each day is considered by some to be a luxury but if we have God as the centre of our life and ministry it should be the most basic need we have. Some people like to spend some quiet time in prayer first thing in the morning, others at different points during the day. It can happen anywhere you feel able to listen, think and reflect without distraction. Some people enjoy following a set pattern of prayers and there are many resources which you might find helpful to try this. Others find that simply some time in reflection and contemplation with God is sufficient. A few ideas are suggested below.

- Common Worship provides a short order for Morning, Evening and Night prayer with daily and seasonal variations. These are found in the red Common Worship: Daily Prayer. These short offices are also available on the Church of England website and as an app for your phone. Each time you log in you have the option to choose either traditional or contemporary language and the website provides the correct readings and prayers for that particular day.
- The Book of Common Prayer has a slightly longer, and very traditional, version of both Morning and Evening Prayer. To include readings and psalms you will need to use this resource alongside a daily lectionary.
- The Daily Offices prayed by those in the Franciscan Order provide resources for use during the day as well as the beginning and end. These are available on line and include readings for the day already inserted when you go their website. The Daily Office SSF is also available to buy in hard copy.
- Ignatian Spirituality is recognised by many in the Church of England to be very helpful in developing a deepened prayer life and relationship with God. It is based on personal reflection and in finding God in all things. The website (www.ignatianspirituality.com) gives an introduction to this style of prayer and reflection and

suggests ways of approaching and getting started. Printed materials are also available to buy.

- Your diocese and own church will have prayer calendars. These will ask you to pray for particular people, places and events on day of the month. Using this alongside the Company of Servers prayer calendar would be an excellent way of beginning to develop a more significant prayer life. Spend some time each day holding the concerns and petitions before God in silent contemplative prayer.
- Use the prayers you already know! There are hundreds of books of prayers and about prayers but as a regular member of the Church you will know several already. If you find it challenging to begin praying, focus on the words of familiar prayers. They count just as much!

COMPANY RULE OF LIFE SUGGESTION

- Servers have a ministry within the Church and are called to serve publicly at the altar of God where worship is offered for the community as a whole.
- As a committed member of the Church, Companions are called to pray daily for the life of the Church and its family, for those who are marginalised and the poor, for all who suffer and for the souls of those who have died.
- Companions are called to seek to understand more of God through the regular study of the Bible and to contemplate God's will for themselves.
- As part of the worshipping community Companions prioritise regular attendance at the Eucharist and especially on Sundays and Festivals of the Church.
- Companions may wish to seek Spiritual Guidance and, according to conscience, make use of the Sacrament of Reconciliation.
- Companions are called into fellowship with all other Companions and will attend local and national Company events.

rites of Admission

All who wish to become members of the Company of Servers will be sponsored by an existing Companion to show support and welcome. Each admission or welcome should be made by the Chapter Chaplain or by the Chaplain General. It is important that everyone has the opportunity to welcome new members and that the new members have the opportunity to make a public declaration of their wish to join and their understanding of their calling to the ministry of serving.

The two rites of admission and welcome are printed here; for Companions, for Associate Companions and for Affiliate Companions.

A Companion is a person who is not ordained and has a ministry at the altar.

An Associate Companion is a person who is ordained (bishop, priest or deacon) and wishes to support the work of the Company.

An Affiliate Companion is a person who is not ordained and does not undertake the ministry of a server but who wishes to support the work of the Company.

Admission of Companions to the Company of Servers

It is envisaged that admission will take place within the context of the Eucharist.

Following the homily those to be admitted stand before the Chaplain with their sponsor(s).

Chaplain I will go to the altar of God.

All Even unto the God of my joy and gladness.

Chaplain Our help is in the name of the Lord

All Who has made heaven and earth.

Sponsor Father/Mother, I present to you N (and N) who desire(s) to be admitted to the Company of Servers.

Chaplain Members of the Company of Servers believe that the churches of the Anglican Communion are part of the one holy catholic and apostolic church, ordaining men and women to serve as deacons, priests and bishops in the church of God, believe in the real presence of the risen Lord Jesus in the Eucharist, recognise and use according to their conscience the seven sacraments of the church and undertake to keep the rule of life of the Company.

Do you accept these things?

Candidate I do.

Chaplain Companions seek to assist the clergy in presenting and offering the worship of Almighty God and enabling the congregation to share in the liturgy. They do so with reverence and respect, knowing that the things they touch are holy and that the one we serve is the Lord and servant of all. In addition, through prayer and the reading of the scriptures and by mutual support and encouragement they aim to fashion their living according to the pattern we see in Christ.

Do you aspire to this way of life?

Candidate I do.

The Chaplain gives a badge to each Companion and says to each:

N, I admit you into the Company of Servers in the name of the Father, and of the Son and of the Holy Spirit.

All Amen.

Chaplain Gracious Father, you call the whole creation to

worship around your throne, with angels and archangels and all the company of heaven. At the Eucharist you invite us to participate in the Holy Sacrifice of Christ, the Lamb before whom all the white-robed elders bow. As you invite us to minister in your sanctuary, make us worthy of our calling to serve at your altar reverently, attentively and devoutly, in body, mind and heart.

All Bless the Company of Servers and equip us all to show forth in our lives the fruits of adoration and to bring others closer to you as we help them to pray. We ask this through Jesus Christ, our Great High Priest, who lives and reigns with you and the Holy Spirit, one God, world without end.

Amen.

WELCOME OF ASSOCIATE & AFFILIATE COMPANIONS TO THE COMPANY OF SERVERS

It is envisaged that as with the admission of Companions the admission of Associate Companions and Affiliates will take place within the context of the Eucharist. Following the homily those to be admitted stand before the Chaplain.

Chaplain I will go to the altar of God.

All Even unto the God of my joy and gladness.

Chaplain Our help is in the name of the Lord

All Who has made heaven and earth.

Chaplain N, you are seeking admission as an Associate Companion/Affiliate of the Company of Servers. Companions of the Company believe that the churches of the Anglican Communion are part of

the one holy catholic and apostolic church, ordaining men and women to serve as deacons, priests and bishops in the church of God, believe in the real presence of the risen Lord Jesus in the Eucharist and recognise the seven sacraments of the church.

Do you share in these beliefs?

Candidate I do.

Chaplain Associate Companions/Affiliates support the ministry of the Company of Servers and its Companions through prayer and encouragement.

Will you faithfully do this?

Candidate I will.

The chaplain says to each candidate

N, I admit you as an Associate Companion/Affiliate of the Company of Servers in the name of the Father, and of the Son and of the Holy Spirit

All Amen

Chaplain Let us pray.

O God, our gracious Father: bless the Company of Servers, that we as Companions may so serve before your earthly altar in reverence and holiness that we may attain, with all your saints and angels, the joy of serving and worshipping you before your heavenly altar; through Jesus Christ our Lord.

Amen.

The Eucharist continues with the Peace.

PRAYERS & DEVOTIONS

When you are on duty to serve it will be usual for prayers to be said by those leading and assisting in worship before the service begins. It is important to remember that you are undertaking a serious responsibility in helping others to worship God. You will need to feel prepared, not just physically and practically, but also spiritually and emotionally, to assist in worship.

It is good practise to say your prayers before leaving for Church, to thank God for the privilege which awaits you. When you come to church, prepare in the ways you have been asked and in how this Handbook suggests, and especially in listening carefully to and following instructions. Ask for clarification if you are still unsure. Make sure that you are prepared for what you need to do during the service and you have completed the pre-service tasks which have been given to you.

There may be time to say an additional prayer of preparation if you wish but, if not, wait quietly for the vestry prayers to be said and join in with responses boldly.

Once the service is over and you have been dismissed, remember to complete all of your tasks for tidying away carefully and reverently and then remember, before leaving church, to offer thanks to God for the opportunity you have had to assist in the worship of the Church.

Below are some suggested prayers which you may find useful at different times and occasions.

PRAYERS BEFORE WORSHIP

I will go to the altar of God.
Even unto the God of my joy and gladness.

Our help is in the name of the Lord
Who is making heaven and earth.

If this prayer is not being used in the service all may say

Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.

Loving Father, creator of the universe,
you call your people to worship,
to be with you and with one another at the Eucharist.
I thank you for having called me
to assist others in their prayer to you.
May I be worthy of the trust placed in me
and through my example and service bring others closer to you.
I ask this in the name of Jesus Christ,
who is Lord for ever and ever.
Amen.

O Jesus, my King and Lord,
by the grace of the heavenly Father
and the power of the Holy Spirit,
guide me in all righteousness as I serve you today at the Altar
so I may be always worthy of your presence.
If I happen to make an error,
may it be a lesson so my service will be perfect tomorrow.
Jesus, I love you with all my heart. Amen.

Go before us, Lord, in all we do
with your most gracious favour,
and guide us with your continual help,

that in all our works
begun, continued and ended in you,
we may glorify your holy name,
and finally by your mercy receive everlasting life;
through Jesus Christ our Lord.

Grant, O Lord, that we may come before thee
with clean hands and pure hearts;
that, serving thee with reverence and godly fear,
we may now and always be acceptable in thy sight,
through Jesus Christ our Lord.

PRAYERS AFTER WORSHIP

God of all, we thank you for the privilege
of sharing in this act of worship with You.
Pardon anything that has been amiss
but may all we have said and done
be for the furtherance of Your kingdom.

O Lord, Jesus Christ, Eternal High Priest,
I thank you for the privilege of having served at your holy altar.
Now, as I put aside the garments of that service,
I ask that I may at all times think of you,
and always act accordingly, as a privileged altar server.
May I ever seek you and find you;
may I always follow you;
may your priestly spirit be my guide,
and your service of love be my example.
May your Holy Name always be on my lips,
and to your praise and glory may every work of mine be done.
Ever ready in your service,
may I always know and do your Holy Will in all things.
May I remain pure and blameless
and be found worthy to be your servant,
and by your grace may I persevere to the end.

Lord Jesus,
thank you for the opportunity to serve you during the Eucharist.
In your presence, my heart is filled with joy and peace.
May your Spirit always guide me so I may grow
in your love by the grace of the Heavenly Father.

Bless us, O Lord,
thy servants who minister in thy temple.
Grant that what we have said and sung with our lips
we may believe in our hearts,
and what we believe in our hearts,
we may show forth in our lives.
Through Jesus Christ, our Lord.

O God, who in a most wonderful sacrament
has left us a memorial of thy saving death and blessed passion,
grant, we beseech thee, so to venerate the sacred mysteries
of thy body and blood,
that we may ever perceive within ourselves
the fruits of thy redemption.
Through Jesus Christ, our Lord.

GENERAL SERVING GUIDANCE & TIPS

DO...

- Remember that you have made a commitment to God and to your church. Make sure you know when you are supposed to be serving and be there. If you absolutely can't make it, range a swap, or let whoever is in charge know, as soon possible - not the day before!
- Arrive in time at church to prepare for the service and so that whoever is leading knows there are enough servers for the service to be as good as it can be.
- Think about what you wear. In worship we offer the very best we can to God. Servers should wear clean black shoes. Some keep a pair of shoes in the vestry just for serving. Although some churches may not object to trainers or coloured shoes, wearing them will draw attention to yourself and may distract others from worship. Be inconspicuous!
- If you have long hair, tie it back so that it is out of the way of your face and from anything you might be holding or carrying. It is especially dangerous to have long hair near lit candles!
- Listen carefully when instructions are being given and ask questions if you are not sure what is expected of you.
- Look at the other servers and try to mirror each other in the speed you move, how you hold your hands, when you bow etc.
- Look at the person leading the service. If they need something in particular during worship then a raised eyebrow in your direction will be a more discreet way of asking for help than having to call out to you.
- Think about what is happening next during the service. Are you in the right place? Will you need to move? Have you got what you need at hand? Nothing should take you by surprise!
- Although there is so much to consider when serving remember that you are worshipping God too and join in with the prayers and keep your thoughts holy!

GENERAL SERVING GUIDANCE & TIPS

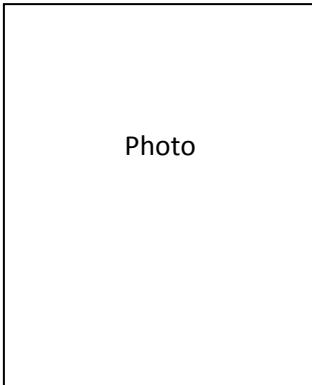
SOME REMINDERS...

- Take responsibility and don't expect that someone else will cover for you, set up or tidy up.
- When carrying something as part of a liturgical action (e.g. carrying candles in a gospel procession) it is not necessary to bow or genuflect. A general rule: if you are carrying something, don't bow!
- Make sure that you don't cause any distraction whilst serving or draw attention away from the liturgy, so don't talk to other servers during worship. A discreet whisper or a nod in the right direction (literally), should be enough if something has been missed, forgotten, or if a server is unsure what to do next.
- Another distraction, especially if you are a Eucharistic Assistant, is to have jewellery swinging about. There's nothing wrong with wearing jewellery when serving but remember to keep it discreet and make sure it won't interfere with serving, including getting caught in your robes as you put them on and take them off.
- Don't forget that you are a member of the congregation there to worship God.

SERVING ROLES

In each church the role of servers varies and the names for similar roles may well be different in different places. These are general guidelines and explanations for common roles which servers undertake.

CRUCIFER



This is the person who carries the processional cross. The cross is carried in at the beginning of services as a focus on the death and resurrection of Jesus. It is a symbol which points us towards God and should be carried reverently and as high as possible.

This role often carries great responsibility and is undertaken by an experienced server. It is the crucifer's responsibility to set the pace for processions and to lead the procession in the right direction. A crucifer needs to practise walking with the cross at an appropriate speed - not

too slowly (which is difficult) and not so fast that a procession looks undignified. Crucifers must also be aware of how high the processional cross and how low the lights, screens, doorways etc. are. The processional cross should be held high, but not allowed to wobble, and gently lowered to pass underneath obstacles.

ACOLYTES I TAPERERS I TORCH BEARERS

These are the servers who carry candles in processions and sometimes during the Eucharistic prayer and assist at the altar by bringing bread, wine and water for the communion.

Acolytes will often be responsible for lighting and extinguishing the altar candles.

Acolytes almost always work in pairs so make sure that you are both holding your candle at the same height and with hands in similar positions. A pair of acolytes should reflect each other in speed of movement, turning and position. Sometimes acolytes process either side of the processional cross and then it is important to make sure they stay as a parallel three and take their lead to set off and stop etc. from the crucifer.

Candles must always be held straight up and never allowed to burn at an angle as this is dangerous and looks careless. If your church uses oil candles make sure they have been filled up before the service begins. If your church uses wax candles, don't be tempted to play with them once the wax begins to melt!

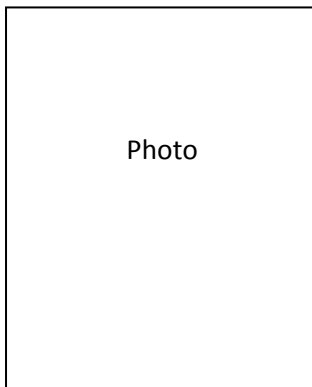
When extinguishing candles put your hand behind the flame and blow gently. This will prevent wax being splattered everywhere. Gently squeeze the wick once it is extinguished to stop it from smouldering. When extinguishing altar candles it is most correct to use a candle snuffer, holding it over the flame for a few seconds to put it out.

Remember to wash your hands before touching anything else as they will have soot, oil or wax on them.

THURIFER

This is the person who swings the thurible create clouds of incense. This is role of great responsibility and potentially the most dangerous role a server undertakes.

No server should be expected to act as thurifer without first having been carefully trained and having had an opportunity to practise using the lit thurible.



to

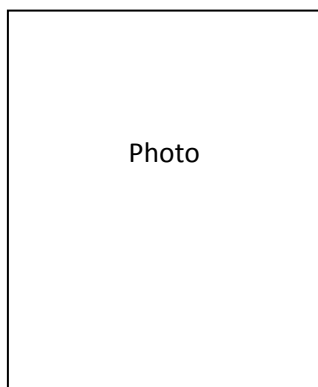
Often the thurifer leads a procession (see notes about crucifers!) The thurible should be carried in the right hand and swung gently - it does not require any great effort other than a gentle movement from the wrist. Incense is put on to the hot coals and blessed. This should be done by a priest, except when the Blessed Sacrament is being censed, in which case the incense does not need to be blessed and it is acceptable for a server to add the incense grains.

The thurifer must allow enough time for the coals to be white hot before the first incense grains are put on. Leave at least 10 minutes before the beginning of a service for the coals to burn but not much longer or else they may burn too quickly. Whilst the coals are heating, leave the thurible lid open so that air can circulate round the coals.

If your church has smoke alarms the thurifer must make sure that coals are being lit and incense added either in an area where there are no alarms or once they have been disabled. The thurifer (and all servers) should know where the church fire extinguishers are and which coloured ones to use should the worst happen and there be a fire.

Thurifers, or anyone else, should not touch the bowl of the thurible once it has been lit as it will very quickly become hot enough to burn. If the lid becomes stuck, try gently knocking the bowl on the floor or holding the base between your feet and pulling hard on the chain.

GENERAL RULES FOR CENSING



There is a tradition of how many times a person, or object, is censed, depending on rank and importance. All censing should be done with a short chain to ensure the thurifer has complete control of the thurible.

Celebrant	Three double swings
Deacon	Two double swings
Sub Deacon	One double swing
<i>N.B. It has become a modern practise to cense the sacred ministers as one using three double swings.</i>	
MC	One double swing
Other servers	Three single swings, centre, left, right
Bishops in choir	Two double swings each
Choir clergy	Two double swings each, in order of seniority
Choir	Three single swings, centre, left, right for each group
Congregation	Three single swings, centre, left, right
Blessed Sacrament	This is usually three doubles but some modern catholic practise uses three triple swings. Ask the Head Server or celebrant beforehand.
The Cross	Three doubles

-



Photo

MC

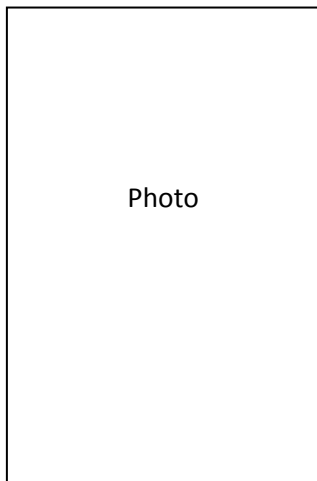
This is the person who is responsible for all the servers during a service, acting as Master/Mistress of Ceremonies.

The MC will be an experienced server who needs to know precisely where each person should be at any one time. The MC is responsible for briefing other servers before the service and making sure that they all know what they need to do. The MC is a role model.

Sometimes the MC may be required to hold the book for the Celebrant to read from. It is important, as when they hold the book of the Gospels, to make sure the book is held at the right height and angle for whoever is reading to read.

The MC will walk either in front of the Celebrant in procession (or the sacred ministers if there are any), or in front of the processional cross to ensure the procession goes the right way and at the right speed.

BOAT PERSON



This is the person who carries the small boat, or dish, of incense. Often this is the first role a server takes as it helps them to become used to being in the sanctuary and at the heart of worship.

The boat person will usually walk alongside the thurifer in procession, on the opposite side to the thurible. The boat person will hold open the boat for the Celebrant to put incense grains into the hot thurible. It is important that they hold the boat in a way which makes it easy for the Celebrant

to use. The incense spoon should always be sticking out of the incense, not covered up by it.

VIMPAS

This role is only needed when a bishop is present. The vimpa is a length of silk worn around the shoulders of the server through which they hold the bishop's crozier and mitre when they are not needed. Often this role is taken by a chaplain but sometimes it will be useful to have vimpas also.

SERVING ALONE, SERVING IN A TEAM

Both of these are important roles and although the server assisting in worship may feel rather isolated at times it is no less reason to be as diligent, dutiful and humble as when serving as part of a team. In fact, the role of the server ministering alone is more challenging and demanding, and requires more dexterity and versatility than one who serves alongside others.

Part of the function of the Company of Servers is to create a large community of servers in which everyone, regardless of their own church situation, can feel part of something larger. This is why it is important that everyone who is a member of the Company attends local and national events. This means that those who work in isolation can share in the experiences and fellowship of others and that those who serve as part of a group remember that there are several different situations, and all that are important and valued by the Church.

It is likely that if you are serving alone then several of the roles outlined above will be irrelevant in your church. A single server might be asked to carry a processional cross in front of clergy and other ministers on their way to the altar and to lead out in a similar way at the end of a service. You may be asked to hold the Book of the Gospels or to ring sanctuary bells during the Eucharistic prayer. It would not be appropriate for a single server to carry a candle on their own as it would serve no liturgical function. You may simply be asked to lead the priest to the altar

and assist at the preparation of the altar for communion.

Whatever you are asked, as a single server, to do to assist in worship, remember that you are still carrying out a ministry which enables others to worship and to submerge themselves in the beauty of holiness. Do your very best to make it as reverent, prayerful and efficient as you can.

Serving as part of a team is no less demanding although you may find that you have only two or three tasks to perform during a service. This will allow you to carry out those tasks to the very best of your ability and take great care over them. You should also be aware of others serving around you, and especially those carrying out tasks which you have yet to do yourself. Again, whether you are performing a liturgical function or not, all you do and how you are should be prayerful and reverent.

LITURGICAL FUNCTION & MANUAL ACTION

The general outline of specific roles a server may be asked to undertake are discussed above. During the course of a service there may well be additional functions or tasks which a server needs to be able to perform. Some of the more common ones are outlined here but, as ever, each church will be slightly different and it is important to find out precisely what your head server or priest expects.



Photo

HANDS

It might seem an obvious thing but how servers (and clergy!) hold their hands during services can be a cause of contention. There are no specific rules for this and so it must be covered in training sessions with servers and agreed with the parish priest. The important thing is make sure everyone is doing the same thing. Options for hands include clasped together just above the waist; fingers interlaced just above the waist; hands held in the prayer position, together, fingertips pointing up and out and with the right thumb over the left. By placing right hand or thumb over left it leaves the right hand freer to move to make the sign of the cross, if that is the custom of you and/or your church.



Photo

SIGN OF THE CROSS



Photo

This is considered a particularly catholic expression and is very common in the Church of England. If it is your custom to make the sign of the cross at certain points during worship, and especially at the Eucharist, you should remember that it is a personal expression of faith. Not all servers and clergy will choose to use this expression but if you do, again, it should be done without drawing attention to yourself and at the same time as others in the sanctuary. As a rule of thumb, you should take your lead from the

celebrant/priest and make the sign at the same time as them.

The meaning of this gesture is a cause of much debate which began with the early Church Fathers and Mothers. Generally, it is seen as a personal blessing or a reminder of God's blessing on us, or as a reminder to ourselves that we are given Grace through the cross and resurrection of Jesus.

Traditionally a person signs themselves

- at the words In the name of the Father, Son and Holy Spirit (at the beginning of the Eucharist, at the introduction to the sermon, during the absolution and at the blessing)
- at the point of consecration during the Eucharistic prayer (this moment may be indicated by the first ring of sanctuary bells)
- when the Blessed Sacrament is exposed or presented to the people (e.g. Behold the Lamb of God... before the people receive communion)
- at the proclamation of the Gospel reading. Here the sign of the cross is made three times, once on the forehead, once on the lips, once on the breast or over the heart. (May the word of the Lord be in my mind, on my lips and in my heart.)
- at the end of the Gloria (...in the glory of God the Father. Amen.)
- at the end of the Creed (...and the life of the world to come. Amen.)
- at choir offices (e.g. Morning and Evening Prayer)
 - at the words O Lord, open lips (or similar) the sign of the cross is made on the lips
 - at the words O God, make speed to save us
 - at the beginning of the Benedictus at Morning Prayer
 - at the beginning of the Magnificat at Evening Prayer
 - at the beginning of the Nunc dimittis at Compline
 - during the Grace

POSTURE

This includes sitting, standing, kneeling and bowing. Generally speaking a server has a similar posture to the celebrant or priest. If s/he is standing, you stand. What you are expected to do should be outlined during training and certainly before a service begins. Try to stand/sit at the same time as other servers and the celebrant/priest so that it is not noticed by the congregation.

REVERENCES

This is something which will need to be agreed Head Server and/or priest. There are three types of reverence: a simple bow (just more than a nod of but without bending the back), the profound bow (from the waist and usually about half way over) and the genuflection (keeping the back straight, head up and hands together, bending the right knee so that it touches briefly on the ground and rising immediately).



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Making a reverence shows respect and acknowledges the importance of that which you are reverencing. Bending the knee is an action used in the Bible and shows that we are humble before God.

Whichever reverence you make, it is important to make it at the same time as others in the sanctuary, taking a lead from the celebrant/priest.

- simple bow at the mention of the name of Jesus in the prayers, readings, hymns etc.; when acknowledging another person (for example when handing the cruets at the preparation of altar,



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before/after censuring); when passing in front of an altar (where the Blessed Sacrament is not present).

Photo

- profound bow when passing an altar where the Blessed Sacrament is present (or a genuflection – see below); sometimes at the Incarnatus during the creed (...came down from heaven, was incarnate.....and made man); sometimes during the words of institution during the Eucharistic prayer.

- genuflection is reserved for when the Blessed Sacrament is present, either in the tabernacle or on the altar. A thurifer may also genuflect before and after censuring a bishop instead of the simple bow used for others. In some churches it is the custom to genuflect during the Creed on the Feast of the Annunciation and the Nativity, after the words came down from heaven until was made man.

LIGHTING CANDLES

Photo

Traditionally, there is an order in which candles are lit and there are a number of explanations as to what this is and why. It would be useful, at least, for the candles on and around the altar to be lit and extinguished in the same way regardless of who is doing it. This will help make it look careful and organised. Whichever way the candles are lit, they should be extinguished in reverse order.

Generally speaking...

Photo

- where there are two candles only on the altar or gradine, the one on the South side (right as you look at the altar) is lit first, and the one on the North side second.
- where there are four or six candles on the altar or gradine, the ones on the South side are lit first, beginning with

one nearest to the cross/crucifix then working outwards, followed, in a similar way, by the candles on the North side.

- if the Diocesan Bishop is present for a service, an additional candle is often placed on the altar or gradine and this will be lit after the main altar candles.
- if there are additional candles to be lit then these should be lit after the main altar candles, those on the South side first, moving outwards from the altar.
- during the 50 days of Easter the paschal candle will be lit at all principal services. This should be lit first and the light taken from it to light the other candles.
- it is very useful for a server to have a lighter in their cassock or alb pocket so that you are never looking around for matches and know you will be able to carry out the task of lighting candles without any fuss. If possible, use a taper to light the candles. It doesn't look very dignified to be striking matches at the altar!

PREPARING THE CHALICE FOR THE EUCHARIST

This is a relatively simple task but one which causes some anxiety for some! It refers to setting the chalice and paten ready for use by the celebrant.

Photo

- stand the chalice on the altar, in the centre with any cross or decoration facing towards you

Photo

- lay a clean Purificator over the chalice so that it hangs over the left and right sides

it

- place the paten on top of the chalice with any cross away from you

Photo

- place the priest's host on the paten, in the centre, and with any decoration facing towards you

Photo

- place the pall on top of the paten

The chalice is now ready for use.

In some churches this will be left on the altar as it is, If it is

then the folded corporal should be placed on top of the pall.



Photo

In some churches the prepared chalice will now be covered with the chalice veil and the burse, containing the folded corporal, laid on top, the opening away from you.

It is also permissible to place the corporal unfolded in the centre of the altar, the prepared chalice on top, in the centre, the chalice veil over and the burse standing, facing the congregation on the North side of the altar. An unfolded corporal with a cross motif on it should have this towards you, standing where the celebrant will be.

Or it could all be placed on the credence table!

If additional chalices and a ciborium will be required these are usually kept on the credence table and the chalices prepared with a purificator and pall each.

PREPARING THE ALTAR FOR COMMUNION



Photo

A server, or more than one, will usually be needed to assist either the deacon or celebrant with the preparation of the altar for communion. In some churches a server (usually the MC) will be asked to do this. You may need to count the number of people to receive communion so make sure you have done this well before this part of the service. You will need to tell whoever is preparing the altar how many there are. Speak clearly but quietly and give the number only so that there is no confusion.

Some general guidelines:

- Handle all vessels carefully and respectfully. Some may be delicate and/or valuable and they are used in the worship of God so they need your care.

Photo

- Do not try to carry more than looks, or is, sensible. Make an extra trip to the credence table if you need to. Keep it reverent!

- When offering vessels or cruets at the altar, it is usual, on receiving them back or giving them over, to acknowledge the other person with a simple bow before turning away from them.

Photo

- If you need to cross in front of the altar during its preparation, remember to make a reverence in the centre. Take a moment to turn and face the altar square on before doing this - there's no need to rush but don't hang about!

- If offering a wafer box, do so with its lid off. Remove the lid at the credence table just in case it is tricky to remove. Remember to replace the lid after it has been used.

Photo

- If offering the cruets of wine and water, remove any stoppers or open the lids before taking them from the credence table. Hold the wine in your right hand and the water in your left and, when the wine is taken from you, move the water into your right and receive the wine back into your left. You may then pass the wine back into your right and receive the water back in your left. This ensures that whoever is taking the cruets from you always know which is which (especially useful when they are not marked or made of glass) and the stoppers do not get mixed

- If offering the wine and water cruets make sure you offer them with the handle towards the person who is taking them from you. When you place them back on the credence it looks neater if you place them with the handles away from you.
- If you need to pass a chalice or ciborium to whoever is preparing the altar, try not to get finger marks on the silver/gilt. Hold the vessel near the base and place the other hand lightly on the top to steady it. This means that whoever is receiving it can take it from the centre of the stem.

SANCTUARY BELLS

Not all churches use these but if your church does it is important that you know how and when to use them - and not!

At a time when the Mass was celebrated in Latin and possibly away from the sight of the people, bells were rung at key moments of the service. This was to indicate the bread and wine had been consecrated and that Christ had become really present on the altar. This indicated that the people should make a reverence. The bells were also rung once the celebrant had made his communion, on behalf of the people. It wouldn't have been usual for ordinary people to receive communion every time they went to mass. Although we no longer follow all of these principles, bells are often used in the Eucharist to remind the congregation that something important is happening. This should not be thought of as something of which we should be suspicious but, as the cross is carried in, as incense is swung and as we genuflect or bow in front of the altar, this is a further example of a sensory aspect of worship and sits alongside stained glass, candles, and the drama of the liturgy itself.

In some churches a single bell is rung, in some there is a set of three or four bells, and in other churches one of the tower bells is tolled at the high points of the Eucharistic liturgy. We believe that Christ is present in everything, and all of the time, but that in the Blessed Sacrament, he is especially present and accessible to us all.

These are some general rules for ringing the sanctuary (or sanctus) bells:

- at the elevation of the bread/host during the Eucharistic prayer, three rings
- at the elevation of the wine during the Eucharistic prayer, three rings
- If incense is used the bells should be rung at the same time as the Blessed Sacrament is censed.
- Both the censuring and the ringing of the bells may mirror the actions of the celebrant as s/he genuflects or bows before and after elevating the Blessed Sacrament.
- after the celebrant has made their communion from the chalice, one ring to signify to others that the time has come to make their own communion.

In some churches there may be a tradition to ring the bells at other times during the Eucharistic liturgy and this should be covered in training and briefing before a service.

GLOSSARY

Ablutions: The cleansing of the chalice(s), paten, and other vessels after the administration of communion. The Celebrant (or Deacon) normally does this with assistance from a server.

Absolution: The pronouncement of God's forgiveness after the Confession of Sin by a bishop or priest.

Acolyte: A term applied to those who assist the clergy during the service. An acolyte may serve as a crucifer, taperer, banner carrier, or server.

Acolytes' Candles: The candles carried in procession by the acolytes. See also Acolytes' torches.

Advent: The beginning of the Church Year and the four weeks leading up to and concluding with Christmas.

Advent Wreath: A circle of holly, with four or five candles, which is in the Chancel during Advent. The candles are lighted consecutively week by week until four are burning on the Fourth Sunday of Advent. If there is one, the fifth is lit on Christmas Day. The 3rd candle is usually pink/rose, symbolising Refreshment/Gaudete Sunday when the discipline of Advent can be relaxed slightly. It does not symbolise the Blessed Virgin Mary!

Alb: A long, white, sleeved linen vestment worn over the cassock or separately.

All Saints' Day: The feast on the 1 November (or the Sunday nearest that date) on which all the saints of God are celebrated.

All Souls' Day: The day kept on 2 November on which all the departed are remembered. The Eucharist on this day may be a Requiem.

Alleluia: An exclamation of praise and joy, used in various parts of the liturgy, except during Lent.

Alms: Money or other offerings of the people for the work of the church.

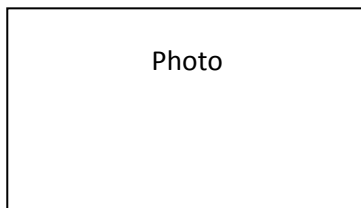
Alms Dish: A large metal plate into which the money offerings of the people are placed before they are presented to the Officiant.

Altar: A stone or wooden table at which the Holy Eucharist is celebrated.

Altar Book: The large book containing the texts of the Liturgy.

Altar Candles: The candles on or around the altar. These may number, 2, 4, 6 or even 7.

Altar Cloth: The long piece of white linen that covers the top of the altar and hangs down the sides almost to the floor. See also Fair Linen.
church.



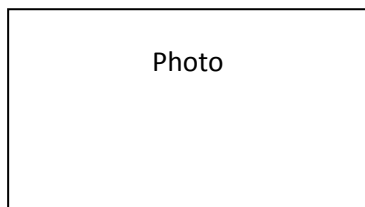
Altar Cross: The cross which stands upon the altar or behind it. In some Roman Catholic churches it stands to the side of the altar.

Altar Frontal: The decorative covering of an altar. These tend to be changed to match the colour of the season and often hang simply down the front of the altar. However, some churches use a total covering called a Laudian Fall.

Altar Rail: The rail where the people kneel to receive Communion.

Amice: A short linen cloth tied around the neck and shoulders under an alb.

Apparel: A decoration on an amice or alb that is of the same material and colour as the vestments.



Ascension: The feast commemorating the Ascension of our Lord Jesus Christ to glory. This feast is forty days after Easter and always occurs on a Thursday.

Ash Wednesday: The day of special devotion that marks the beginning of the Lenten observance. Forty-six days before Easter (40 days excluding Sundays).

Asperges: The sprinkling of the people with water by the priest as a reminder of their baptism and as a sign of God's forgiveness.

Aspergillum: See sprinkler

Aspersorium: See Holy Water bucket

Assisting Ministers: Persons, lay or ordained, who assist the celebrant.

Aumbry: The safe in the wall of the sanctuary in which the Blessed Sacrament is reserved. The Tabernacle is a version of an aumbry but not recessed into a wall, often on or behind an altar. Holy Oil may be stored in an aumbry.

Aumbry Light: A white light that burns constantly by the aumbry to remind people of the presence of the Blessed Sacrament.

Baldachino (Baldachin): A canopy placed over an altar, tabernacle or throne.

Banner: Usually made of fabric and mounted on a pole, decorated with images/text/symbols to do with a particular church, saint, event or service. These are often carried by servers in processions at festivals of the Church's year.

Baptism: The sacrament of initiation by which a person is born anew by water and the Holy Spirit and made a member



Baptismal Font: The basin to hold water for the administration of the sacrament of Holy Baptism.

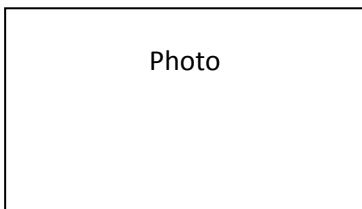
Baptismal Water: The water blessed by a bishop or priest for use at Baptism.

BCP: see Book of Common Prayer

Benediction: Any blessing by a bishop or priest, or a service of devotion to Our Lord present in the Blessed Sacrament.

Bier: The stand upon which a coffin rests during a funeral or requiem.

Biretta: A hat worn by clergy, often having three fins and a pom-pom on top.



Bishop: A successor of the apostles, the chief pastor of the diocese, and (when present) the principal celebrant at sacramental liturgies. This is the third order of ministry.

Bishop's Chair: A chair set apart and reserved especially for the bishop. It is used when the bishop is present and sits for various parts of the liturgy (confirmation, ordinations, etc.) Also throne or cathedra.

Blessed Sacrament: The consecrated bread and wine of the Eucharist, the Body and Blood of Our Lord Jesus Christ.

Boat: see Incense Boat

Book of Common Prayer (BCP): a service book of 1662 still authorised for use in the Church today and contains services, readings and prayers for everyday and Sunday use as well as some special occasions. It is most often used today for Evensong but for some other services too. It has remained popular for many churches 8am Sunday communion services.

Bread Box: The container in which the bread or hosts for the Eucharist are kept. It is located on the credence table. Also wafer box.

Burse: A 'purse' like container for the corporal usually covered in the same fabric as the vestments.

Candle Lighter/Extinguisher: A long pole with a two-pronged end. One side is a tube into which a wick is inserted. The other side is a bell-shaped snuffer used to extinguish the candles.

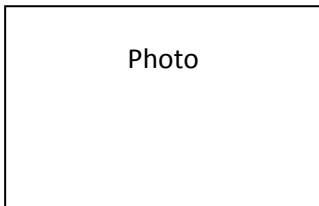
Canticle: A hymn, usually taken from Scripture, sung or said after the lessons at Morning or Evening Prayer, or as the Song of Praise at the Eucharist.

Cassock: A long garment with sleeves, usually black, often worn over street clothes when a person serves at the altar. It buttons in the front and should be long enough to cover the ankles.

Cassock Alb: A garment which replaces both the cassock and alb and is worn by clergy and servers.

Celebrant: The priest/bishop who presides at the Eucharist and is one of the sacred ministers, sometimes assisted by a deacon and sub-deacon.

Chalice: A metal cup into which the wine (and a little water) for the Eucharist is poured.



Chancel: The area of the church between the nave and the Sanctuary. In some churches this is called the Choir (or Quire).

Charcoal: discs of coal/charcoal used in the thurible. Some charcoal contains chemicals to make it light quickly. Should burn white hot before adding incense.

Chasuble: The vestment worn by the President (and sometimes Concelebrants) at the Eucharist. It is basically a circular garment of the colour of the season which can be styled in a number of ways such as Gothic (a full shape) or Latin (a more cut down style). The chasuble is worn over the alb and stole.

Choir: A group of singers who assist in the celebration of the Liturgy.

Christmas: The Feast of the Nativity of our Lord Jesus Christ celebrated from Midnight Mass on 24 December and on the 25 December. The Christmas season extends to January 6, the Feast of Epiphany (12 days) or to Candlemas on February 2.

Ciborium: A lidded chalice which is used to hold hosts at the Eucharist.

Cincture: A band of silk (usually) worn around the waist of a cassock and often with a fall of the same fabric and sometimes with tassels at the end. See also girdle.

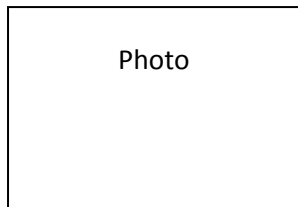
Collect: A prayer that is sung or said on behalf of the people by the celebrant or officiant at liturgical celebrations.

Collection Plate: See Alms Dish

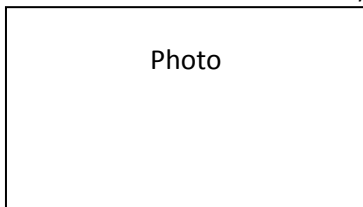
Colour, Liturgical: By tradition, various colours are used for the vestments and altar hangings for the different seasons and feasts of the Church year.

Red is used for Pentecost, the Kingdom season, the procession on Palm Sunday and on the Feasts of the Martyrs and sometimes on Good Friday.

White/Gold is used for most festive occasions, such as Christmas, Epiphany and Easter. Also on Maundy Thursday, Saints' days who are not martyrs and for baptisms, weddings, and sometimes for funerals.

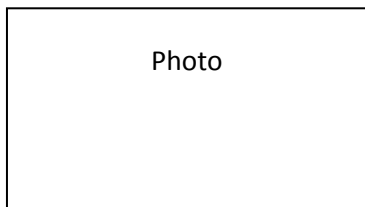


Green is used in the season of Trinity (Sundays after Pentecost) and the period between Candlemas and Ash Wednesday.

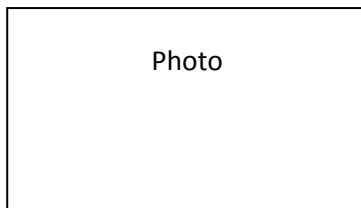


Blue may be a year-round substitute for Purple and used during Advent and Pre-Lent.

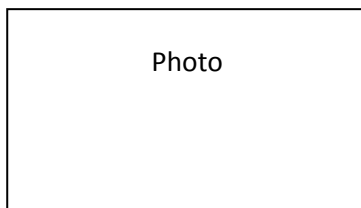
Purple is used during Advent and Lent from Ash Wednesday until Palm Sunday.



Rose/Pink is used only twice a year, on the third Sunday of Advent (Gaudete) and the fourth Sunday of Lent (Laetare) which are also known as Refreshment Sundays.



Black is used on All Souls' Day, for funerals and requiems and sometimes on Good Friday.



Common Worship: is the main authorised prayer book, volumes of books and resources, for the Church of England. It replaced the Alternative Service Book (ASB) in 2000. The main volume, often seen in churches, has a hard black cover.

Communion Assistants or Eucharistic Ministers: Those who assist with the distribution of Holy Communion. They are licensed by the bishop for this ministry.

Communion before Confirmation: the practice adopted in many churches of admitting the baptised to communion before they receive the sacrament of Confirmation.

Communion Rail: See Altar Rail

Confirmation: A mature public affirmation of the faith and commitment to the responsibilities of one's Baptismal vows, and the laying on of hands by the bishop.

Cope: A cloak-like vestment designed to be worn in procession and on festal occasions. Copes come in liturgical colours though in most churches the copes will be designed for festivals. They are fastened at the front by a morse.

Corporal: A large square of white linen on which the vessels for communion are placed on the altar. The corporal denotes the 'area of intention' and also collects any crumbs from the host. It is kept in the burse.

Cotta: A short cotton or linen garment worn over a cassock by both clergy and servers in some churches. May be decorated with coloured stitching/ embroidery or lace at the hems.

Credence or Credence Table: The shelf or table by the altar on which the vessels and other items for celebration of the Eucharist are kept.

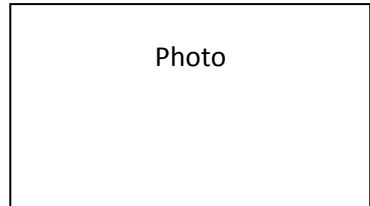
Creed: The affirmation of the faith of the Church. Two creeds are the Apostles' Creed and the Nicene Creed.

Crozier: (also Crosier) The shepherds' staff carried by a bishop either when in their own diocese or acting on behalf of the diocesan bishop.

Crucifer: The server who carries the processional cross.

Crucifix: A cross upon which a figure of Christ is represented either crucified or in Eucharistic vestments.

Cruets: Glass or metal containers for the wine and water used at the Eucharist. Cruets come in many forms and often have either a fixed or removable lid or stopper.



Dalmatic: The tunic style vestment worn by a deacon at the Eucharist.

Deacon: An ordained assisting minister in the first order of ministry whose main functions at the Eucharist are to read the Gospel, prepare the gifts at the offertory, assist with the administration of communion, help with ablutions, and dismiss the congregation. At the Eucharist the deacon may be one of the Sacred Ministers.

Dismissal: The words said by the deacon or celebrant at the conclusion of the Eucharist.

Doxology: Words said or sung in praise of the Holy Trinity.

Dust cloth: A cloth used to cover the fair linen cloth of the altar when not in use. Usually this is a different colour to distinguish it and is removed before a service at which that altar will be used.

Easter: The day celebrating the Lord's Resurrection and the Fifty Days following.

Easter Week: The week (Monday to Saturday) immediately following Easter Sunday.

Easter Vigil: The service on the evening or during the night before Easter Day which incorporates such elements as the lighting of the fire, the blessing of the Paschal Candle and the renewal of baptismal promises.

Elements: The bread and wine to be consecrated at the Eucharist.

Epiphany: The Feast of the Manifestation of our Lord Jesus Christ observed on 6 January and traditionally commemorates the visit of the Magi to the infant Christ.

Epistle: The lesson at the Eucharist preceding the Gospel. It is taken from one of the Letters of the New Testament, the Acts of the Apostles, or the Book of Revelation.

Eucharist: Literally "thanksgiving" in Greek. The principal act of worship on Sundays and other Feasts. See also Lord's Supper, Liturgy, The Holy Communion

Eucharistic Prayer or The Thanksgiving Prayer: The major prayer of the Eucharist. It begins with the salutation and preface and concludes with the Lord's Prayer.

Ewer: See Flagon, for water at Baptism.

Fair Linen: See Altar Cloth.

Feast: A day of celebration associated with the life of Our Lord, of the Saints, or days of Thanksgiving.

Fifty Days of Easter: From the Vigil of Easter up to and including the Day of Pentecost.

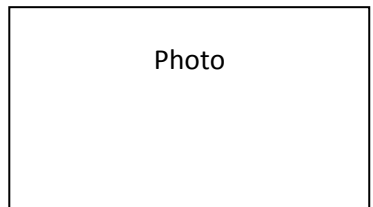
Flagon: A large metal or ceramic pitcher sometimes used for wine (and water) to be consecrated at the Eucharist.

Font: A fixed receptacle for holy water. Also Baptismal Font

Gifts: The offerings of Bread and Wine (and Alms) presented to the celebrant at the Offertory of the Eucharist.

Girdle (or Cincture): Often made of rope, sometimes silk, and worn around the waist to hold the alb in place.

Gong and Mallet: kept in the sanctuary and used at various points in the Prayer of Consecration. In some churches sanctuary bells are used instead of a gong.



Good Friday: The Friday before Easter Day on which the Passion and Death of our Lord Jesus Christ is celebrated. A day of solemnity.

Gospel: The final lesson in the Word of God taken from one of the four Gospels in the New Testament. A deacon or priest normally reads it. As a sign of reverence, the people and assisting minister stand and face the reader when the Gospel is read.

Gospel Book: The book which contains the gospel readings for the Eucharist. It is often carried in procession and is sometimes decorated or covered with cloth to match the vestments. It is always treated with honour.

Gospel Procession: The movement of the deacon (or celebrant) with processional cross and taperers or acolytes to the place of the reading of the Gospel (the nave, the Lectern, or the Pulpit).

Gradine: The shelf behind the altar and at the same height, or slightly higher, than it. The cross and candlesticks and any flowers may be placed on here instead of on the altar.

Gradual: The hymn, song or chant between the Epistle and the Gospel at the Eucharist.

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

Holy Water: Water blessed by a bishop or priest for used in blessing the people or for other liturgical purposes. Holy Water is used for Holy Baptisms, and may be used at the Burial of the Dead, at Weddings, and other times at the discretion of the priest.

Holy Water bucket (Aspersorium): A container for holding Holy Water for sprinkling

Holy Week: It is the week that commemorates our Lord's Passion and Death. It consists of (Palm Sunday) Monday, Tuesday, and Wednesday of the Holy Week; Maundy Thursday, Good Friday; and Holy Saturday. The Great Vigil of Easter is the climax of Holy Week and the beginning of the Fifty Days of Easter celebrating the Resurrection of our Lord.

Hosts (or Wafers): The bread that is most often used for the Eucharist. Hosts now come in many shapes and sizes, some individual sized others to be broken up. In some churches 'real' bread will be used rather than wafers.

Humeral Veil: A decorated length of silk or brocade worn across the shoulders on top of a cope by a priest giving Benediction and sometimes by the Sub Deacon during the Eucharistic prayer.

Hymn: Sacred poetry set to music and sung during the service.

Icon: An image of a saint or a sacred event written in the tradition of the Eastern Orthodox church. It may have a lamp burning beside it. Treated with similar reverence to the cross.

Incense: The mixture of dried gums that is burnt in the thurible to produce both smoke and a pleasant smell.

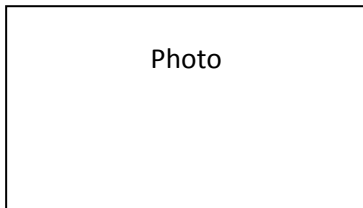
Incense Boat: The boat shaped metal container in which is kept the incense.

Intercessions: The prayers that are offered on behalf of the church, the world and all who are in need. At the Eucharist these usually come after the creed.

Lady Chapel: Usually a side chapel dedicated to Mary, the Mother of Jesus who is often referred to as Our Lady or the Blessed Virgin Mary (BVM).

Laudian Fall: see altar frontal

Lavabo: The ceremonial washing of the celebrant's fingers by the server. This is done during the preparations for Holy Communion, and also at the end of the service after the cleansing of the chalice and other vessels used for communion.



Lavabo Bowl: The dish into which the water is poured by the server at the lavabo.

Lavabo Towel: A linen cloth used by the celebrant during the lavabo to dry the fingers. It is found on the credence shelf and is placed over the server's left wrist.

Lectern: the podium from which the lessons and sometimes the Gospel are read at the Eucharist and other services. It is often shaped as an eagle to symbolise God's word being spread across the world.

Lectionary: a table of psalms and readings from Holy Scripture authorised for use in public worship.

Legilium: A folding portable lectern

Lent: The season of penitence and preparation for Holy Week and Easter. Lent begins with Ash Wednesday.

Lesson: The first reading from scripture at the Eucharist; also the scripture readings during Morning Prayer or other services.

Liturgy: From the Greek meaning to perform a public duty, it refers to the symbolic forms and actions of services used to participate in the mystery of God and our relationship with God. It is work (worship) in the service of God for the people.

Lord's Supper: The celebration of the Holy Eucharist.

Lord's Table: See Altar

Maniple: Not often used these days but it is a short length of silk, similar to the stole, worn by the sacred ministers above the left wrist at the Eucharist. It was originally a handkerchief used to wipe the brow. It is made of the same fabric as the stole and chasuble. It is removed when preaching.

Mass: The celebration of the Holy Eucharist.

Maunder Thursday: Thursday in Holy Week. Traditionally this is the day when the diocesan bishop blesses the oil to be used in the following year. At night there is a special liturgy to mark the beginning of the Triduum which ends at the Easter Vigil.

Midnight Mass: The service held at, or close to midnight on Christmas Eve to mark the birth of Jesus and the beginning of Christmas.

Ministers: The celebrant, officiant, and any others (lay persons or ordained) who assist in the services.

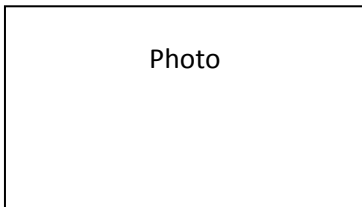
Missal: See Altar Book

Missal Stand: The stand on which the Altar Book rests when in use at the altar.



Mitre: The hat worn by a bishop when performing an episcopal function.

Monstrance: A vessel in which is placed the consecrated bread of the Eucharist so that it may be displayed. Most often used at the service of Benediction but also for devotions in front of the Blessed Sacrament.



Nave: The area of the church where the congregation sits during the service.

Offertory: The presentation, reception, preparation and offering of the gifts (bread and wine at the Eucharist). This can sometimes include the gift of money in the collection.

Offertory Sentence: A passage of scripture that is said at the beginning of the Offertory.

Oil: Holy Oil blessed by the bishop at the Chrism Mass in the Cathedral on Maundy Thursday, comes in three forms:

Baptism - plain olive oil used to anoint those to be baptised.

Unction (oil of the sick) - olive oil containing the oil of lavender used to anoint the sick.

Chrism - olive oil containing a mixture of fragrant balsams used to anoint at baptism, confirmation, ordination and at the coronation of a monarch.

Ordinary Time: The period of the church year which is not a 'season' and when green vestments are worn.

Ordination: The sacrament in which people are made bishop, priest or deacon through the laying-on-of-hands, the invocation of the Holy Spirit and prayer.

Organ Console: The place from which the organ is played.

Organ Voluntary: The organ music played before and after the service which help set the feel of the liturgy.

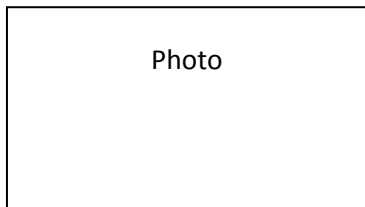
Officiant: A minister who officiates at the Morning Prayer and other rites.

Pall: A white, stiff square which covers the chalice and over which the veil is laid.

Palm Sunday: The Sunday immediately before Easter Sunday marking Jesus'

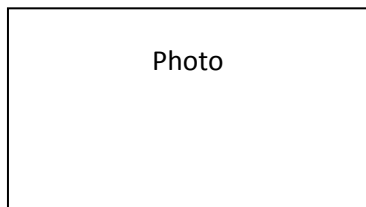
Palms or Palm Crosses: Branches blessed during the Palm Sunday service and given to the congregation. These are burnt on the following Ash Wednesday to provide ashes.

Paschal Candle: A large white candle, which may be decorated with a cross, the year of blessing, A (alpha) and o (omega) and other symbols of the resurrection. It is lit at the beginning of the Easter Vigil and burns for all services during the Fifty Days of Easter. After Easter it always stands next to the font and is lit at baptisms, funerals and requiems.



Passion Week: See Holy Week

Paten: A metal plate on which the large host or bread is placed.



Peace: The sharing of the peace of Christ amongst his body, the church often by shaking hands with people gathered for the service.

Pentecost: The conclusion of the Fifty Days of Easter and the commemoration of the descent of the Holy Spirit upon the disciples. Pentecost was traditionally called Whitsunday.

Piscina: A shallow basin near to the altar, or sometimes in the vestry/ sacristy, and used for washing the vessels after communion. These are seldom used nowadays.

Post Communion Prayer: The Prayer of Thanksgiving after Holy Communion.

Preacher: the person, lay or ordained, who preaches the sermon.

Pricket stand: A stand for holding candles lit during personal devotions. See also votive candle stand.

Processional Cross: A large cross affixed to a pole and carried in processions by a crucifer.

Priest: A person in the second order of ministry who shares in the ministry of the bishop and has a particular role in presiding at the Eucharist and blessing the people in God's name.

Priest's Host: A larger host so that it can be seen and broken. This is placed on the paten.

Priests' Vestry: The room set aside in the church or chapel in which the priest 'vests' that is puts on their vestments. Also known as the sacristy.

President or Celebrant: The priest who presides at the Eucharist and other Sacraments. The bishop is the usual president, or, if the bishop is not present, the priest would be.

Psalms: One of 150 songs to be found in the Book of Psalms in the Old Testament (Hebrew Scriptures) written between 1000 B.C. and 400 B.C. and used since then in Jewish services. The Christian church carried on the usage of psalms in the Daily Offices (Morning & Evening Prayer, etc.) and in the Eucharist. They are often now used as Responsorial Psalms.

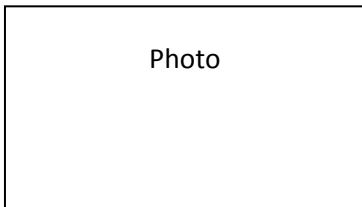
Pulpit: The place from which the sermon is preached.

Purificator: A white cloth used to cleanse the chalice.

Pyx: A container, often silver, in which to carry the Blessed Sacrament from the church to the sick or housebound.

Registers: These are legal books which churches must keep in a particular way: there are registers for baptisms, marriages and burials. There will also be a register containing details of each service held in a church.

Requiem: A Eucharist at which the intention is the remembrance of the departed.



Reredos: a screen, or decoration placed behind the altar

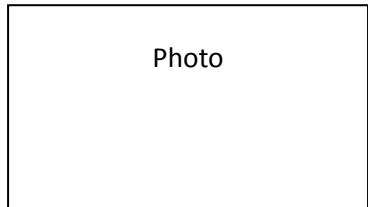
Reserved Sacrament: The body and blood of Our Lord reserved in the aumbry or tabernacle after the Eucharist so that those who are sick or housebound can receive communion.

Sacred ministers: The three ministers at the Eucharist; celebrant, deacon and sub-deacon.

Sacristy: The room where the vessels, vestments and other liturgical objects are kept, and where the celebrant, officiants, and assistants vest before the service.

Sanctuary: The area of the church surrounding the altar and inside the altar rail.

Sanctuary bells: Rung at key points during the liturgy of the Eucharist. Sometimes a gong is used instead.



Sanctuary Lamp: Usually red light that burns in the sanctuary reminding people that this is a holy place. Often there is one lamp but you can have as many as seven. The lamp may be white if the Blessed Sacrament is reserved nearby.

Sermon: Not the opportunity for the servers to go to sleep but for the Preacher to open up the scriptures to the congregation and inspire us in Christian living and witness.

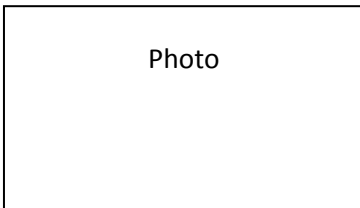
Server: A person who assists at the altar.

Sprinkler or Aspergillum: Used by the priest to sprinkle people from a bucket of holy water during the asperges. It is also used when an object is being blessed and requires sprinkling.

Stand: See Missal Stand

Stations of the Cross: Images of Our Lord's Passion placed around the church, There are 13 of these, or 14 including a modern addition of the Resurrection.

Stole: A long strip of material worn by bishops, priests and deacons when officiating at the Eucharist or other sacramental functions.



Stoop: A fixed receptacle for holy water usually placed by the main or all entrances to the church and by the door from the Sacristy to the church. The water is a reminder of our baptism and is therefore used by the faithful on their entry into church.

Sub-deacon: The third sacred minister at the Eucharist but one not necessarily in Holy Orders. Often this is an ordinand but sometimes a licensed Reader, the MC or another server may perform this role. The sub-deacon may read the Epistle and assists the celebrant and deacon at the altar during the Eucharist and with the distribution of the Holy Communion.

Surplice: A long and loose white garment worn on top of a cassock by some choir members, some servers, and clergy in choir dress.

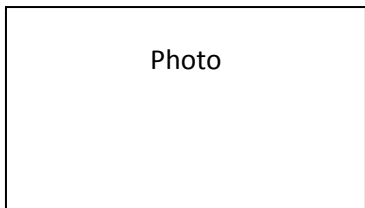
Tabernacle: A small safe, usually positioned near an altar, in which the Blessed Sacrament is reserved. See also a u m b ry.



Taper: A candle on a pole that is carried by a taperer. Thin, wax, candle lighters are also called tapers.

Taperer: An acolyte who carries the taper in procession or at the Consecration during the Eucharist.

Thurible: A metal censer on chains in which the incense is burned. It can be



Thurifer: The person who carries the thurible in a service.

Torch: See Taper

Torchbearer: See Taperer

Towel: A cloth used to wipe the celebrant's fingers, also called the lavabo towel.

Tunic: The tunic style vestment worn by the sub-deacon at the Eucharist and sometimes also by the crucifer.

Veil: A piece of material to match the vestments which covers the chalice and is used with the burse.

Verger/Virger: The person who assists the clergy in the proper ordering of services. A verger leads the procession holding a verge/virge.

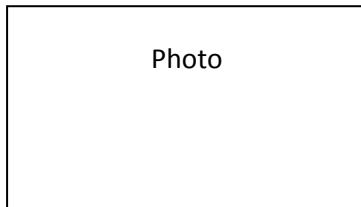
Vestment: Any article of clothing worn over street clothes by those officiating or assisting at the services but especially referring to the special robes worn at the Eucharist.

Vimpa: A length of fabric, usually white silk, worn around the shoulders of a server through which is held a bishop's crozier and/or mitre.

Votive Candles: Small candles lit to represent our prayers and often placed on a stand (pricket stand) or in a bowl in front of a statue or icon.

Votive candle stand: A stand for holding candles lit during personal devotions. See also pricket stand.

Wafer Box: The box in which the wafers (hosts) are kept.



VESTMENTS

Different churches and traditions make use of different liturgical clothing (vestments) as part of worship. Clergy will usually wear vestments of a particular colour for the Eucharist depending on the season of the Church's year. They will wear something different for services of the Word (like Evensong), for funerals and baptisms. What they wear will also depend on the role they are undertaking as part of the service, whether they are celebrant, preacher, deacon or assistant priest. In most churches a server will be asked to wear a robe of some sort when they are carrying out their duties although in others servers come to assist at the altar dressed just as they are. It might, for example, be more usual at a weekday celebration of the Eucharist for a server to come from the congregation to assist with the preparation of the altar rather than to robe. Both models are perfectly acceptable and it will depend on the custom of your church.

Vestments today take on some symbolism - especially those worn at the Eucharist - although they did not begin in this way. Over the centuries the Church has adopted and adapted older forms of legal and formal dress worn by those in the early centuries of the Church. As customs and fashions changed in the outside world, the Church retained and developed its own practise. This means that what we understand to be important and symbolic in our worship was originally just normal for people in their everyday life. This idea is reflected, too, in some ceremonial action which servers might be asked to do: carrying the cross and lights, for example, and swinging burning incense. The origins of all these actions and costumes are very ancient but we regard them as important today as the drama of the liturgy is played out in our churches. By engaging with the actions and practises of the Church through the ages we are able to engage with countless acts of worship which have been offered to God since the first Christians met together.

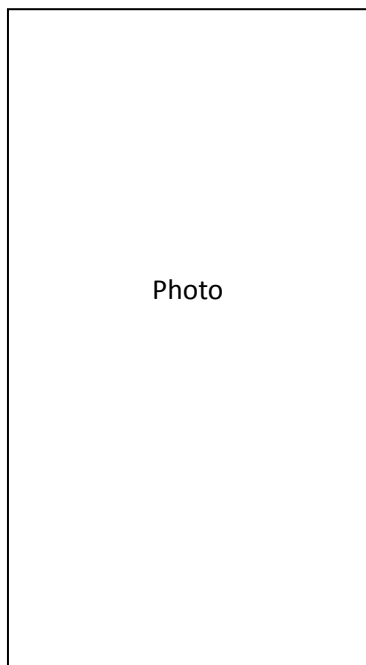
It is important for servers (and clergy) to remember that once

robed or vested they take on a different role than when they are dressed in normal clothes and part of the congregation. Anyone robed to undertake duties as part of worship becomes a minister and should reflect this in how they speak, act and appear to others. It is considered good practise for a server to put on robes before undertaking any duties around the altar like lighting candles, for example. This shows that you are undertaking a particular job on behalf of the congregation and that it is important and valuable. Further guidance on this is given in earlier sections of this handbook.

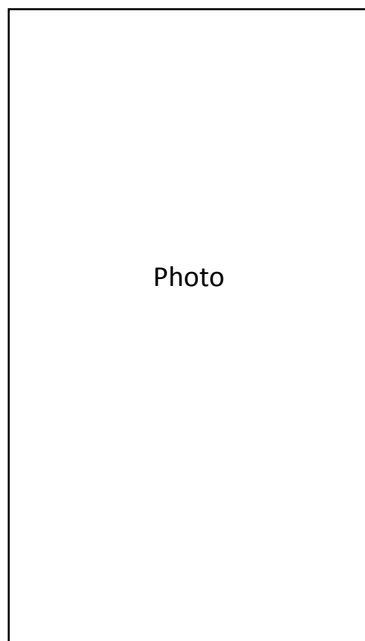
DIFFERENT VESTMENTS AND ROBES OFTEN USED IN WORSHIP

These photographs will be helpful in identifying different types of vestments worn by servers and ministers during some services.

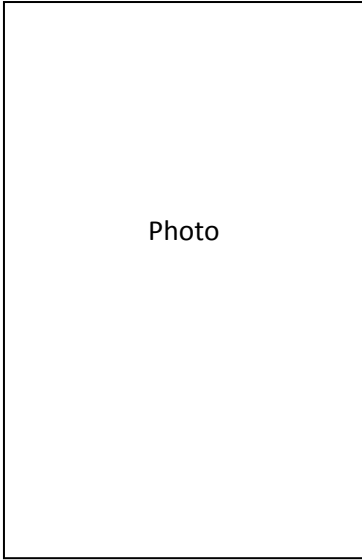
SERVERS' ROBES



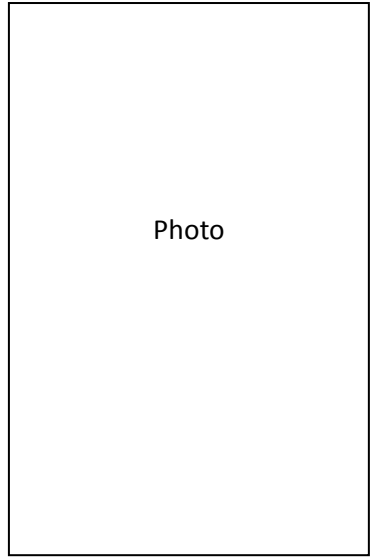
Server in double-breasted cassock



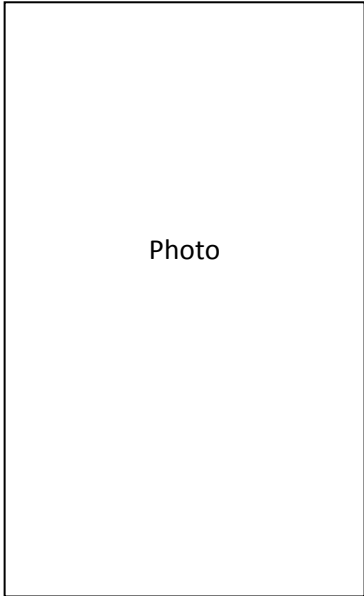
Server in cassock and cotta



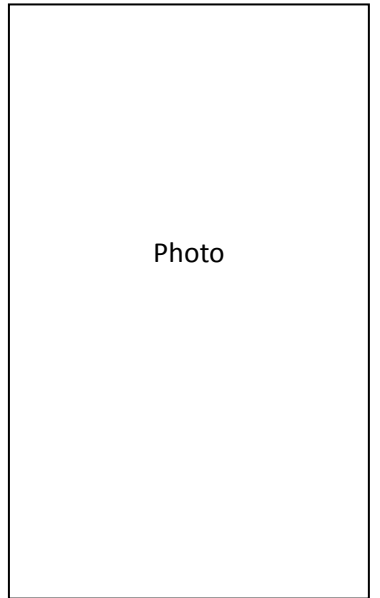
Cassock, alb & apparelled amice



Server in cassock alb



Server in cassock, amice, alb & girdle



Crucifer in cassock, alb & Tunicle

How to tie a girdle

There are different ways that the girdle can be tied but for servers this is the most simple



Photo

Double the girdle so that the tasselled ends are together



Photo

Pass the girdle behind you so that you are holding the tasselled ends in one hand and the doubled-over end in the other in front of you



Photo

Make a loop with the doubled-over end



Photo

Pass the tassled end, together, through the loop



Photo

Pull the girdle through the loop and the slip knot will tighten

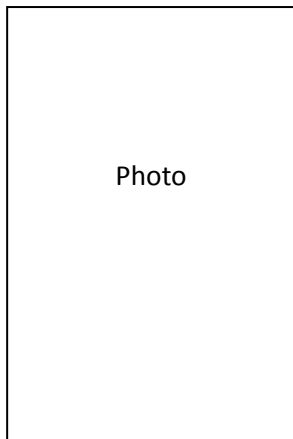


Photo

Pull the girdle tight around the waist and adjust so that the knot hangs to your side

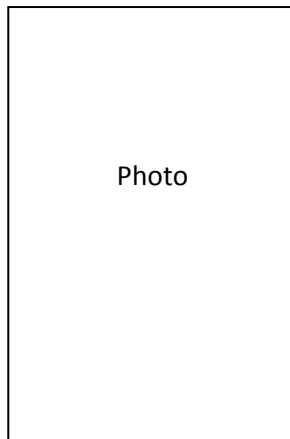
If the girdle tassles touch the floor you will need to thread the ends through the waist again to shorten it.

CLERGY & OTHER MINISTERS



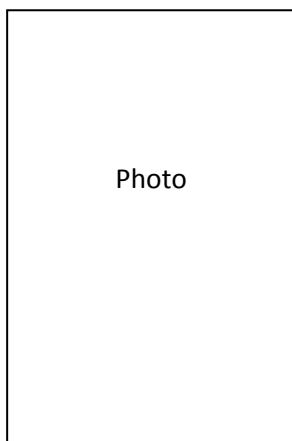
Photo

Priest in single-breasted cassock
(note also the cincture/sash at the
waist)



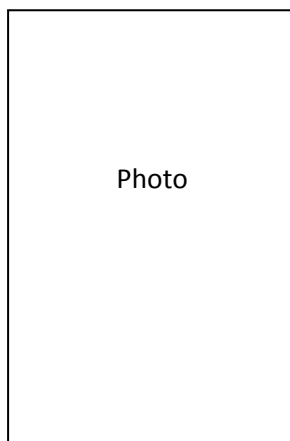
Photo

Priest in Anglican choir
dress



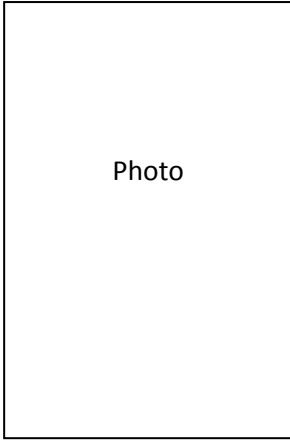
Photo

Deacon in cassock, amice,
alb, girdle & stole

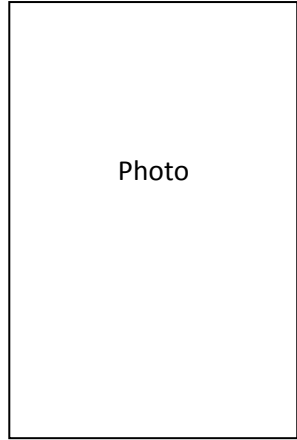


Photo

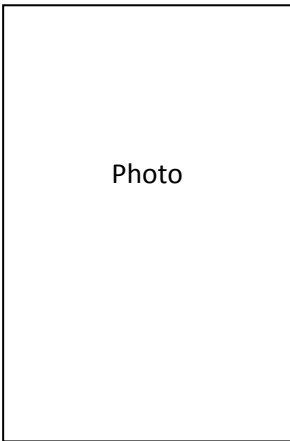
Deacon in cassock,
alb & stole



Priest in cassock, alb & stole



Priest in cassock, amice,
alb, girdle & stole



Cope from behind



Celebrant in cope (top), chasuble
(bottom) deacon in dalmatic, sub-deacon
in tunicle with apparelled amices

USEFUL RESOURCES, LINKS & CONTACTS

Printed publications for prayer, liturgy & services

There are many, many books available on this subject.

Here are a very few:

Common Worship Daily Prayer

Church House Publishing, ISBN 978-0715121993

Common Worship: Services and Prayers of the Church of England

Church House Publishing, ISBN 978-0815120002

Book of Common Prayer

Oxford University Press, ISBN 978-0191306013

Common Worship Lectionary

Church House Publishing

Celebrating Common Prayer

A version of the Daily Office, Society of St Francis

Abingdon Press, ISBN 978-0826465283

New Patterns for Worship

Church House Publishing, ISBN 978-0715121368

Printed publications for liturgy & ceremonial

Celebrating the Eucharist

Benjamin Gordon-Taylor & Simon Jones

SPCK Publishing, ISBN 978-0281065073

Common Worship Today

Mark Earey & Gilly Myers (eds), St John's Extension Studies

ISBN 978-1900920100

The New Handbook of Pastoral Liturgy
Michael Perham, SPCK Publishing, ISBN 978-0281052523

Ritual Notes
Henry Cairncross, W Knott & Son, ISBN 978-1257138302

The Parson's Handbook
Percy Dearmer, Dodo Press, ISBN 978-1409993681

On-line resources

Worship & Prayer www.churchofengland.org/prayer-worship

Ingnatian Spirituality www.inganatianspirituality.com

Websites

The Company of Servers	www.companyofservers.org
Society of Catholic Priests	www.scp.org.uk
Affirming Catholicism	www.affirmingcatholicism.org.uk
Anglican Catholic Future	www.anglicancatholicfuture.org
Inclusive Church	www.inclusive-church.org.uk
Prayer Book Society	www.pbs.org.uk
The Church of England	www.churchofengland.org
A Church NearYou	www.achurchnearyou.com

THE COMPANY PRAYER

Gracious Father, you call the whole creation to worship around your throne, with angels and archangels and all the company of heaven.

At the Eucharist you invite us to participate in the Holy Sacrifice of Christ, the Lamb before whom all the white-robed elders bow.

As you invite us to minister in your sanctuary, make us worthy of our calling to serve at your altar reverently, attentively and devoutly, in body, mind and heart.

All Bless the Company of Servers
 and equip us all to show forth in our lives
 the fruits of adoration
 and to bring others closer to you as we help them to pray.

We ask this through Jesus Christ, our Great High Priest, who lives and reigns with you and the Holy Spirit, one God, world without end. Amen.

The Rt Revd Stephen Conway SCP, Bishop Visitor

Notes:

Notes:

Notes:



www.thecompanyofservers.org

A Companion For Servers
Edition 1 2013