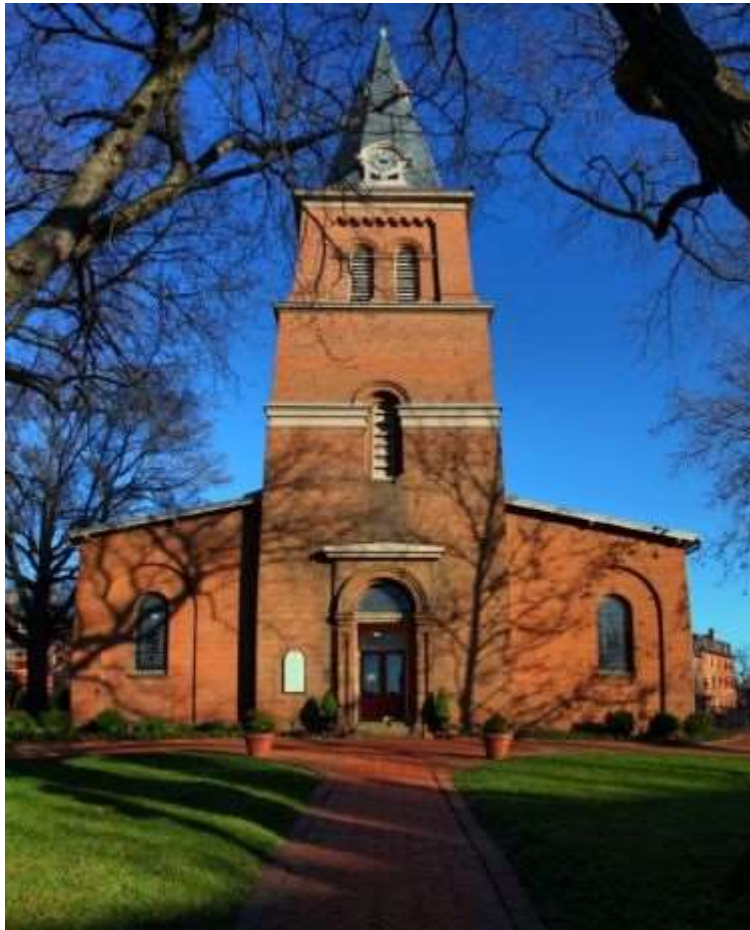


**A Manual**  
for the  
**ALTAR GUILD**  
OF



**St. Anne's Church**  
Annapolis, Maryland

## A Prayer for the Altar Guild

*O loving Savior, we pray thee to send thy blessing upon this Altar Guild and the work of all its members; give us thy grace that we may be loyal to the Holy Church, and faithful in our care of holy things. Grant that as we adorn and make ready thy altar, we may learn greater love and reverence for all that belongs to thy service, and through all outward symbols come to a clearer vision of the inward and spiritual truth taught by them. We ask this for thy sake, O Blessed Lord and Master. Amen.*



Being a member of the Altar Guild gives those persons who desire to serve the Lord in His Church, particularly the care and adornment of the Sanctuary, a choice of duties:

- † Preparing the Altar for the Holy Eucharist and the cleansing of the sacred vessels afterward,
- † Arrangement of flowers,
- † Care of candles,
- † Assisting with weddings, funerals & baptisms.
- † Changing the hangings to proper colors for Church seasons, special holy days, weddings, or funerals,
- † Polishing the silver vessels and dusting or polishing the brass, and
- † An occasional “housekeeping” get-together to dust and polish the sanctuary furniture.

Remember that you are not doing these services just to help the clergy and other members of the Church — you are doing them for God. The Altar is His table; He is the Host, and it is a blessed privilege to have a share in its care and adornment.

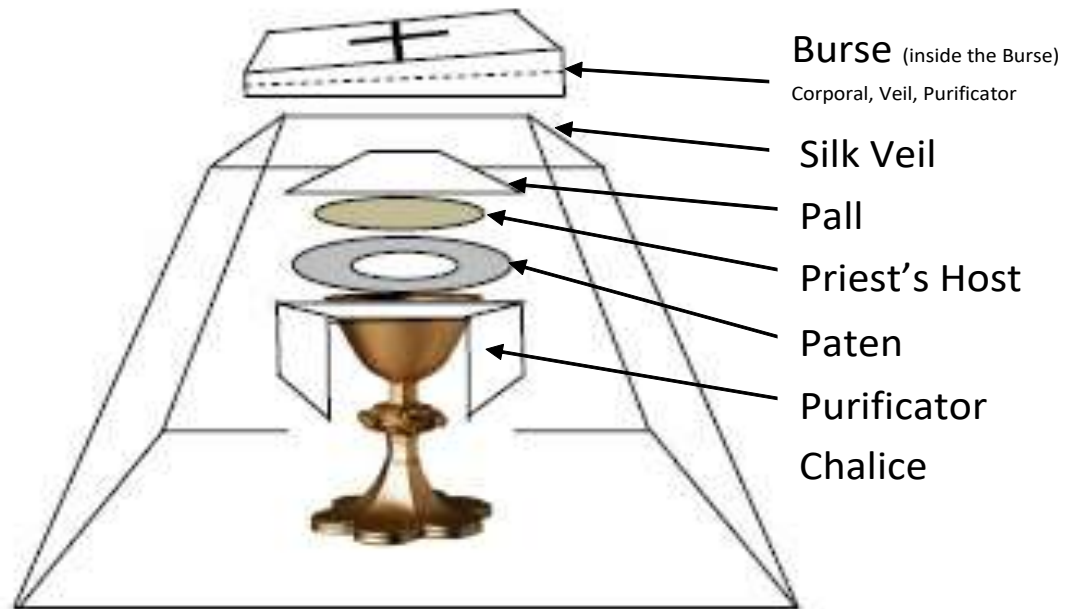
## TO PREPARE FOR THE SERVICE OF THE HOLY COMMUNION

- † Never begin work without speaking first to God and offering Him your love and service.
- † Altar work should never be done without being sure the hands are clean. Make it a habit to wash them carefully before handling sacred vessels.
- † See that hangings of the proper color are on the altar, pulpit and lectern, as is the book-marker in the missal. (see calendar in sacristy)
- † The Flower Committee will have previously arranged the flowers or greenery. Normally, flowers should not be arranged in the church or on the Altar.
- † Remove the dust covers from the High Altar and Holy Family credence table. Place the pad (liner) and a Fair Linen on the Freestanding Altar if it is to be used. If the High Altar is used and the altar is bare, cover with the cerecloth and Fair Linen. The missal is usually placed by the verger on either the right or left side depending on the preference of the celebrant for communion. If there is a change of season, put the proper marker in the missal.
- † Put a large linen towel on the shelf of the sacristy on which to prepare the vessels for Communion.
- † Place a pad (liner) and Fair Linen on the credence table for all services. Note that the lower credence table is used when the Eucharist is celebrated at the Freestanding Altar. The upper credence table when the High Altar is used. Place Fair Linens on the "center aisle" table at the back of the nave and on the small shelf at the Holy Family altar. A linen also is placed on the shelf behind the Font for the 9:30 AM service. Set up other linens and communion vessels as shown on the different diagrams for each service. Place cruets with handles toward the wall. This is done so the acolyte may pick them up and not have to turn them around to have the handles toward the celebrant. Always be careful to have the wine cruet to the right of the water cruet. Refer to the "Recommended Wine & Wafers" instruction sheet in the Sacristy for guidance in the quantities of wine and wafers, and chalices and patens for each service. It is recommended this be coordinated with the assigned verger. Unlock the Ambry. The key is kept in the pull-down shelf in the sacristy and should be returned there for safekeeping during services. The Ambry is to be relocked at the end of the last service.
- † After the service, any linens that are unused can be carefully put away. Soiled (used) linens should be hung on the rod inside the left door beneath the sink to be laundered by the linen team. Vessels containing consecrated wine and wafers will be brought into the sacristy immediately following the Eucharist by the clergy and members of the serving altar party. These are then to be properly abluted (see ablution instructions) by a member of the serving altar guild team. Shake the corporal outside in case it may contain any crumbs of consecrated bread. Wash and dry all vessels and put in their proper

places or in the flannel bags provided for them so they can be put in the safe. There are rollers on which to put the credence covers and the Fair Linens used on the freestanding altar after the last service. Replace dust cover over the Fair Linen at the High Altar and Holy Family, also after the last service

- ✠ Keep sacristy counters clean at all times. They are our responsibility. Lock all drawers, cupboards and doors.

## CHALICE — VESTED FOR ALL SERVICES



**VESTING THE CHALICE:** Place Chalice on the space provided in sacristy with front (usually marked by cross) facing you. Unfold a purificator (first 2 of its 4 folds) and place over top of Chalice with folds hanging down right and left sides. Place the Paten upon purificator so base fits snugly into the top of Chalice. Put ONE Priest's wafer in center of Paten, facing front of Chalice. Place the Pall over the Paten and host.

Cover with the silk Veil, taking care that the front of the Veil faces the nave, and so arranged that the bottom of the front of the Veil touches the tabletop and falls evenly on all sides of the Pall. At times, a fine embroidered linen Veil may be used instead of the silk Veil.

Place a linen veil, corporal and purificator in the burse, open folds facing the opening of the burse. Place burse on top of the Chalice, open side facing the priest.

Take vested Chalice to the Altar being used (high or freestanding). Place a corporal either from the burse or the drawer and place in center of the Altar, opening the corporal so its cross is near the front edge of the Altar. Place the vested Chalice in the center of the corporal, with the front of the Veil paralleling the front of the Altars.

## ALL SERVICES

### SMALL TABLE AT THE REAR OF THE NAVE



### HOLY FAMILY ALTAR



Altar

Shelf



2 chrisms (healing rings) on lavabo towels over a veil on pedestal

## 8:00 AM SUNDAY SERVICE

### Lower Credence Table with Free Standing Altar\*



If there are 2 clergy serving, add an empty paten at the center of the table.

\*The setup is the same for the upper credence table if the high altar is used.

## 9:30 AM SUNDAY SERVICE

### Lower Credence Table with Free Standing Altar\*



If 4 clergy are serving, add another paten stacked with the other 2.

### SHELF AT THE FONT



\*The setup is the same for the upper credence table if the high altar is used.



## 11:00 AM SUNDAY SERVICE

### Lower Credence Table with Free Standing Altar\*



If 3 clergy are serving, add another paten.

\*The setup is the same for the upper credence table if the high altar is used.

## PREPARATION FOR WEEKDAY SERVICES Holy Family Chapel



Prepare ALTAR and CREDENCE TABLE. A hand sanitizer may be used in lieu of the lavabo at the discretion of the presiding clergy. The linen under the veiled chalice is a corporal.

After the service, clear the sanctuary and wash the vessels as after other services.

However – Vest the small chalice again and place back into the pulldown cabinet with the other small vessels, so they are always ready for a similar service, or in case of emergency use.

VESSELS IN COMMON USE



Paten

Bread Box  
(Ciborium)

Hand Sanitizer

Healing Ring



Flagon

Jewel Chalice

Small King  
Wm. Chalice

Large King  
Wm. Chalice

Lavabo Pitcher



Lavabo Bowl

Spoon

Snuffer

Small Bread  
Box

Large King Wm. Paten

# ASH WEDNESDAY

## HOLY EUCHARIST

8:00 AM

- Set up is the same as the 8:00 AM Sunday service. Refer to the recommended wine and wafer instructions for quantities for all services. This service may be held at the Holy Family altar at the option of the clergy,

12:00 Noon

- Same as above except use two patens on the credence table.

7:00 PM

- Same as the noon service.

## ASHES

There is a plastic container in the cabinet over the sink marked Ash Wednesday. It contains the wet wipes, napkins and bowls. The wet wipes will be in plastic bags with one for each service. The paper napkins are ready for use. The wipes and the towels adequate for the service should then be placed in a large silver bowl which is in the cabinet over the counter and placed on the lower credence. The wet wipes should be removed from the plastic bag before placing in the bowl.

There is also a jar which contains the ashes. Approximately 1-1/2 small spoons full should be put in each of two bowls. The two bowls can then be placed in the other large silver bowl. The small table from the back of the nave is brought forward and placed behind the rail next to the pulpit to hold the bowls. Two priests impose the ashes at the bottom of the steps to the sanctuary. The used ashes should be disposed of after the last service by returning them to the ground in the church yard. They should not be put back into the jar for reuse.

## ALTAR

Eucharist candles should be in place on both the main altar and Holy Family altar. No frontal on the high altar. The hangings are purple, and no greens. Greens should follow before the next Sunday and continue through Lent. Prior to Palm Sunday during Lent the high altar can either be bare or the purple frontal used at the discretion of the priest. The processional crosses should be veiled with the purple covers as well as the verge and beadle used by the vergers. The high altar and Holy Family crosses can be either veiled or replaced with the wooden crosses at the discretion of the clergy. If the wooden crosses are used, they do not need to be veiled.

## LINENS AND THEIR CARE AND USE

There is a team of Altar Guild members who take care of the linens on a scheduled basis. Linens are to be picked up to be laundered and ironed sometime after the last service on Sunday and returned to the sacristy before the next team sets up the services. Check to see if any credence cover linens are included. These are rolled and not folded, so a corresponding roller should be taken as well.

When preparing to launder the linens, please inspect them carefully for wine and other spots. Do not rub them, but apply a spot remover such as Goo-Gone or Oxy Clean to soften the spot. Then wash on low temperature using a mild detergent and rinse thoroughly. **DO NOT USE BLEACH. NEVER DRY CLEAN OR TUMBLE DRY. DO NOT USE STARCH.** Iron while the linens are still damp and set evenly to dry on a cotton/linen setting. Be sure that hems are flat from both sides. Finger press the piece to the required configuration as noted below.

- ♦ Purificators should be in two lateral folds (thirds) and then two vertical folds – cross should be in the middle.
- ♦ Corporals should be folded on the wrong side with the left and right sides folded first in thirds, then the front or embroidered side followed by the back in thirds. Since it is to serve as the tablecloth beneath the communion vessels, it is intended to catch any crumbs which may result in the preparation of communion. It should be refolded after use so that any crumbs remain in the folds. These crumbs are removed by shaking outside when the corporal is returned to the sacristy to be laundered. Corporals should not be reused.
- ♦ Linen veils are usually folded the same as a purificator with the right side out and the cross centered. The newer veils have the cross on the hem edge. This fold should be on top to show the cross. These new veils look the same as a corporal but are larger.
- ♦ Lavabo towels have the cross on the hem edge. They are folded vertically in thirds with the cross facing out and then in half horizontally. Baptismal towels have a shell on the hem edge. They are folded the same as the lavabo towels. These towels should not be reused.

Linens should be returned to the designated drawers in the sacristy on the bottom of the proper stack.

Fair linens are those used on altars and credence tables and are generally stored on rollers in the larger drawers in the sacristy. It is important that these linens be returned to the appropriate roller at the end of the last service if they are not soiled or rumped. The ironing of the large linens is very labor intensive, and it is important that these be handled gently. These linens are wrapped in tissue paper after laundering and ironing (plastic wrap should not be used). Please do not remove the tissue paper unless you intend to use the linen. The very large linen for the high altar should be carefully removed by two people and placed on the chancel rail when changing the frontal. It should not be folded.

There is a separate handbook which includes photos and more detailed instructions.

## BAPTISMS

Remove the font cover and leave in Sacristy. Rinse and fill the font 1/3 – 1/2 full of very warm water. Rinse the large brass Ewer and put about 3 quarts of hot water in it, Place where directed by the verger. It is usually brought forward from the back by a member of the altar party during the procession. Place a baptismal towel (similar to lavabo towel, but with a shell embroidered on it) for each baptismal candidate scheduled, on the shelf beside the font. Baptismal assistants will also place candles and certificates on this shelf.

The Paschal candle must be out for all baptisms.

## WEDDINGS

Change to white hangings. Check with clergy to determine if there will be Holy Communion with the wedding service and prepare the Altar accordingly. Make sure the sexton has placed the white kneeling cushion at the gate of the Altar rail where the bridal couple will kneel.

The Altar Guild person assigned to the wedding traditionally provides support for the wedding party and assists the priest from the narthex. Please be able to provide needle and thread, safety pins, Kleenex, cup of water and a reassuring smile. Ask the bride and groom how the procession is to be arranged, line up the procession when the time comes, and see that each person enters at the proper time in coordination with the music.

## FUNERALS

Change to white hangings unless otherwise directed by the priest that will officiate. If there will be a casket, get the pall ready to cover it. If there will be ashes, use the white veil to cover the urn. The veiled urn is placed on the "center aisle" table with is placed at the end of the center aisle in the front. The Pascal candle is placed behind it. After the funeral service, an Altar Guild member should be at the narthex to receive the pall from the casket, and put away. If there is a Eucharist, prepare the altar accordingly.

## CANDLES

The Eucharistic Candles remain on the floor beside the high altar and on the Holy Family altar for services with a Eucharist only. If a wedding or funeral does not include the Eucharist, they should not be present unless allowed by the approval of the rector.

## SILVER AND BRASS

The silver communion vessels are routinely cleansed when used. When they show signs of tarnish, they should be polished.

Most of St. Anne's brass objects have been professionally lacquered; however, they should be dusted once a month. Other small articles such as the candle lighters should be polished. When handling any of the brass vases, cross, etc., wear the white cotton gloves provided, as fingerprints damage the lacquer surfaces, besides tarnishing the brass.

## ALTAR FLOWERS

Attending to and arrangement of altar flowers is an important part of altar work. Jesus loved flowers and told us to “consider” them (Matthew 6:28). Flowers are not used during Advent or Lent, but natural greens usually are substituted in these seasons. There is are 4 teams of very talented and gifted members who arrange the flowers each week on a rotating basis.

## WORDS IN FREQUENT USE

**ABLUTIONS** — The cleansing of the Chalice and Paten after services of the Eucharist. At St. Anne's, normally ablutions are done by the altar guild after the service.

**ACOLYTE** — One who assists in worship in a variety of actions, such as carrying crosses, torches, banners, etc., assisting with the setting of the table, etc.

**ALB** — A sleeved ankle-length vestment, usually white, worn by the priests and other members of the altar party at celebrations of the Holy Eucharist.

**ALTAR** — A table made usually of wood or stone upon which the Eucharist is celebrated.

**ALTAR CROSS** — The Cross, usually made of brass or some precious metal, which stands behind the Altar.

**ALTAR HANGINGS** — The Frontal and the Super frontal that hang in front of most Altars and vary in color with the Church Year.

**ALTAR LINEN** — Pieces of linen used to cover Altar and Communion vessels, for services of the Holy Eucharist. They consist of the white "Fair Linen Cloth," the Corporal, the Veil, the Purificators and the Pall.

**ALTAR RAIL** — The railing that encloses the Sanctuary surrounding the high Altar.

**AMBRY** — A closed recess in the wall of the Sanctuary for the reservation of the Blessed Sacrament.

**ANTEPENDIUM** — A cloth, usually of silk and embroidered, which is hung in front of the Pulpit, Lectern or Altar. When on an Altar, it is called a Frontal.

**APOCRYPHA** — (From Greek for "hidden") Certain "other books" of the Bible which are not included in the canon of Scripture, but which contain much that is beautiful and inspiring. Some of the Scripture lessons in the lectionary cycle are taken from it.

**APSE** — A semi-circular or polyhedral end of the Chancel of a Church containing the Sanctuary and the Altar.

**BAPTISMAL SHELL** — A shell, either real or of precious metal, sometimes used by the priest for pouring water in Baptism upon the head of the person to be baptized.

**BISHOP'S CHAIR** — In parish churches and missions, a chair is usually placed at the Gospel side of the Sanctuary for use of the Bishop on his visitation. The Bishop's chair at St. Anne's dates at least to the building of this, the third building.



**BURSE** — The square pocket or purse which is made to contain additional linens: a Corporal, purificator and Chalice Veil. It is placed over the veiled Chalice and Paten on the Altar before services of Holy Communion.

**CASSOCK** — A long garment reaching from shoulders to ankles, worn by clergy and choir. Cassocks are most commonly black. The red choir cassocks at St. Anne's reflect the fact that St. Anne's was founded as the King's own church in the colony of Maryland, the Chapel Royal. Cassocks are worn most commonly by clergy when there is not a celebration of the Eucharist.

**CELEBRANT** — The one who celebrates the Eucharist, whether Bishop or Priest. Usually the celebrant wears a chasuble, a colorful poncho-like garment, over alb and stole.

**CHALICE** — The cup, usually of silver, in which consecrated wine is served to the people. Its stem usually has a thickened place in it called a knopf, which distinguishes it from a binary goblet.

**CHANCEL** — (from Latin for "lattice") That part of the church which contains the Sanctuary and Choir. It is usually raised by steps above the Nave of the church and is separated from it in some churches by a Chancel Screen of latticework or a beam bearing a Rood.

**CHASUBLE** — Outer vestment worn by the Celebrant to celebrate the Eucharist. It is a large oval shaped garment without sleeves, but with a hole in the center for the head.

**CIBORIUM** — A covered Chalice or box, usually of silver, to contain bread for the Eucharist.

**CINCTURE** — Belt or rope worn with the alb.

**CORPORAL** — (from Latin "corpus" for "body"). A napkin of fine linen to be spread over the Altar over the "Fair Linen Cloth" upon which the sacred vessels are placed for the Eucharist. A small cross is embroidered on one side, centered near the edge.

**CREDENCE** — The shelf or table made of wood or stone at the side of the Sanctuary upon which are placed the elements preparatory to their consecration.

**CRUETS** — For the use of the Priest in the celebration of the Eucharist, two bottles, called cruets, are provided, holding unconsecrated water and wine respectively, and placed upon the Credence.

**ELEMENTS** — The bread and wine for the Eucharist.

**EPISTLE** — One of the letters in the New Testament. A portion of an Epistle (or another portion of the New Testament) is appointed to be read in services of the Eucharist after the Old Testament lesson and before the Gospel. Frequently a psalm is said or sung between these two readings.

**EUCCHARISTIC CANDLES** — Often called the "Light of God". They are used to light the table containing the Body and Blood of Christ during the celebration of the Eucharist.

**EVENSONG** — A sung service of Evening Prayer.

**EWER** — A pitcher, usually of silver or brass, for the water to be used in Holy Baptism.

**FAIR WHITE LINEN CLOTH** — The long linen cloth covering the top of the Altar and hanging over the ends. It is embroidered with five crosses symbolic of our Lord's wounds, and represents the cloth which was wound about His body at His burial.

**FLAGON** – A pitcher shaped vessel, usually of silver or pewter to hold wine. A flagon is larger than a cruet.

**FONT** – A bowl, usually mounted on a pedestal, which contains the water for Baptism.

**FRONTAL** – A piece of material, usually silk, hung from the altar and reaching to the floor.

**GOSPEL, THE HOLY** – A portion of the Gospel must be read at all services of the Eucharist.

**HOST** – (from Latin "hostia, a victim") The consecrated bread or wafer.

**INTINCTION** – The dipping of the consecrated bread of the Holy Communion in the consecrated wine of the chalice, thus the elements are received at the same time.

**LAVABO** – (from Latin – "I will wash") The cleansing of the celebrant's hands prior to the blessing of the bread and wine during the Eucharist. The Lavabo consist of a pitcher, bowl and towel.

**LECTERN** - The stand on which the Bible is placed and from which are read the Old Testament and Psalms.

**LECTIONARY** – A table of passages of scripture to be read as lessons for each day of the calendar year of the Church Year. The Sunday Eucharistic Lectionary is a three-year cycle.

**LESSON** – A section of the Holy Scripture appointed during the Lectionary to be read in Divine Service.

**LITANY DESK** – A kneeling desk (or prie dieu) from which the Litany may be read or private prayers may be made.

**MISSAL** – (from the Latin "Missa for Mass") The book containing the Communion Service. It is sometimes called the Altar Book.

**MISSAL STAND** – The stand that holds the missal at a convenient height to be read by the celebrant.

**MUNDATORY** – A towel, often with a red cross at one end, used after a service for the cleansing of the sacred vessels.

**NARTHEX** – A room between main door and the nave of the church where people gather and are greeted.

**NAVE** – (from the Latin *navis* "ship") The body of the church building in front of the chancel where the congregation sits.

**OIL STOCK** – A small thimble like container, usually silver, which is used to dispense oil for Baptism (called *Chrism* and blessed by the Bishop) or healing (called oil of unction which may have been blessed by a priest or Bishop).

**PALL** – 1) A cloth, usually white, spread over a casket or urn containing ashes; 2) A square piece of cardboard or metal covered with white linen which is placed over the chalice at the celebration of Holy Communion..

**PARAMENTS** – The hangings which decorate a pulpit or lectern.

**PASCHAL CANDLE** – A large candle placed in the large Paschal candlestick. It is lit on Easter Eve and remains lighted until Ascension Day. It is always used for Baptisms and funerals. It may be used for weddings as well.

**PATEN** – (from the Greek for a "flat open dish") A round plate, usually of silver, upon which the bread is consecrated and from which it is administered to recipients of Holy Communion.

**PISCINA** – (Latin for "fish pond") A stone or metal basin set in the sacristy or sanctuary which drains directly into the ground and not into the usual sewer system. The water used in ablution may be allowed to drain into the piscina or directly onto the ground.

**PROPER** – The Collect and Scripture readings proper for the day.

**PROCESSIONAL CROSS** – A cross, usually of brass, attached to a pole of wood or metal and carried in front of an ecclesiastical procession.

**PROTECTOR** or "**DUST COVER**" – A white cloth placed on top of the Fair Linen when there is no service in the church. It is the length and width of the altar.

**PULPIT** – (from Latin for "platform") The structure in a church consisting of a platform with a railing and a reading desk from which the sermon is delivered, usually located in front of the Chancel in a position to allow the preacher to be seen and heard by all in the nave.

**PURIFICATOR** – A small linen napkin with a cross embroidered in the center, used to wipe the chalice after each person receives the consecrated wine. A few extra purificators are placed on the credence table and in the burse in case of spills or other need.

**REREDOS** – A back screen usually of carved wood or stone, which surrounds the Altar.

**RETABLE** – A shelf at the rear of the Altar on which may be placed the Altar Cross, vases with flowers or greens and candlesticks.

**RUBRIC** – (from Latin for "red") A rule or direction as to the conduct of the services and printed in the Book of Common Prayer, formerly red but now usually in italics.

**SACRISTY** – (from Latin sacra "sacred things") The room in the church building where the sacred vessels are kept and prepared for services.

**SANCTUARY** – (from the Latin "Holy place") A portion of the chancel behind the communion rail.

**SANCTUARY LAMP** – Large candle in a holder that is kept burning above the ambry when the sacrament is present.

**SEDILIA** – (from Latin sedile "a seat") A series of seats, usually three in number, placed on the right side of the sanctuary for the clergy.

**SERVER** – See Acolyte

**SPOON** – One of the pieces of the communion silver, usually perforated, to recover crumbs of bread or wafers which may have been dropped in the chalice.

**STALL** – 1) A seat on the other side of the chancel with a back and armrests for the use of the clergy; 2) A long bench with back and ends placed lengthwise of the choir portion of the chancel.

**STOLE** – (from Greek for "equipment, array") A long band or scarf which is worn during communion services by the clergy. It is usually made of silk, the color of the season or day of the Christian year and embroidered with Ecclesiastical symbols.

**SUPER FRONTAL** – A piece of material, usually silk or lace, which covers the top of the altar and hangs down in the front eight to ten inches over the frontal. Some super frontals may be designed to be used alone.

**SURPLICE** – The white loose flowing vestment with broad, full open sleeves worn by priests and others over a cassock.

**TIPPET** – A black scarf worn by the officiant (lay or ordained) during the choir offices. It is worn about the neck with the ends hanging down in front.

**TRIPTYCH** – (from Greek for "threefold") A painting or carving, or three such, associated in their subjects, on three panels, side by side, usually hinged so that they may be folded together, often used behind an altar as a reredos.

**VEIL, CHALICE** – 1) The fine white linen covering for the communion vessels after the Eucharist when they contain consecrated elements, sometimes called a post communion veil. 2) The embroidered silk covering for the communion vessels, usually the color of the season or day. Also called the silk veil or communion veil.

**VESSELS, SACRED** – The chalice, paten, ciborium, flagon, cruets, etc., used at a celebration of the Eucharist.

**VESTMENTS** – The garments worn by the clergy and many who assist in a service, which provide a uniform appearance as well as indicating, in some cases, the function of the person wearing them.

**VESTRY** – 1) The room within or attached to the church building used for vesting (i.e. putting on vestments); 2) From the fact that parish meetings were held there, those elected at these meetings to represent the parish are called vestrymen and, with the rector and wardens, comprise the vestry for the management of financial and secular affairs of the parish.

**WAFER** – A small flat disk of unleavened bread, usually stamped with a cross or the letter HIS (the first three letters of Jesus' name in Greek) and used in many churches for the bread of the Holy Communion and sacred host.

## THE COLORS OF THE CHURCH YEAR

**WHITE**— A symbol of purity, joy and the bright light of truth.

- ❖ for the Christmas season through the Epiphany and on First Sunday after the Epiphany: the Baptism of Jesus;
- ❖ for the Easter season until Pentecost, also for Trinity Sunday;
- ❖ for some Saints' Days, such as St. Paul's conversion; and
- ❖ for weddings, funerals, baptisms and, in some cases, confirmations.

**PURPLE**— (or Violet) The color of penitence.

- ❖ for penitential seasons – Advent (alternatively, blue may be used) and Lent (alternatively a “Lenten array” – plain, burlap-like materials may be used).

**BLUE**— (Sarum Blue) From the usage of Salisbury Cathedral, seen as the color of expectation.

- ❖ for the season of Advent, the season of expectancy

**RED**— The symbol of the Holy Spirit

- ❖ for Pentecost (or Whitsunday – the color for this feast was once White);
- ❖ for Holy Week through Maundy Thursday; and
- ❖ for Saints' Days when it is the anniversary of the Saints' martyrdom.

**GREEN**— The ordinary color of nature, significant of the bountiful providence of God.

- ❖ for the Epiphany Season, after the octave of the Epiphany, January 14; and
- ❖ for the season after the feast of Pentecost, until Advent.

No hangings at all are used for Good Friday; the Altar has been stripped at the conclusion of the Maundy Thursday service.

## SEASONS OF THE CHURCH YEAR

The Church's year is divided into seasons to give us a full cycle of teaching of the faith — Advent, Christmas, Epiphany, Lent, Holy Week, Easter, and the Season after Pentecost. (See the Book of Common Prayer, pages 31-33)

**ADVENT:** Advent begins the Church's year with the Sunday nearest St. Andrew's Day which is November 30<sup>th</sup>. This, as we all know, leads us to the birth of Christ; and is a season of preparation sometimes seen as having penitential overtones. The hangings are purple or blue.

**CHRISTMAS:** Christmas is the first major festival of the Church's year and lasts until Epiphany on January 6<sup>th</sup>. Amid all the pleasures and happiness of the season, we should never forget that it commemorates the birth of our Lord. This is one of the times during the year when the Church expects us to make our communions without fail; if that is not possible on Christmas Day, then at some time during the week following. The hangings are white.

**EPIPHANY:** On January 6<sup>th</sup> comes Epiphany, commemorating the spreading of the light to the Gentiles when the wise men came following the star and found the Christ Child. They were not Jews, but came from other countries and took home with them the glad tidings of His birth, and so the Light began to spread. At the end of the Epiphany octave, the hangings which have been white ever since Christmas, become green.

**LENT:** Ash Wednesday is the first day of Lent and the hangings become purple as we prepare ourselves for the next great feast which is Easter. Ash Wednesday derives its name from the burning of the palms preserved from the preceding Palm Sunday and with their ashes marking the foreheads of the faithful as a sign of penitence. The forty days of Lent recollect the forty days of fasting and temptation of our Lord immediately after His Baptism. During Lent, special time is given to study and thought and self-discipline and prayer.

**HOLY WEEK:** Holy Week is the most sacred and solemn season of the whole year. The hangings are changed to red, until Good Friday. It commemorates the last week of our Lord's life on earth and leads up to His crucifixion on Good Friday and finally to His resurrection on Easter. Of that week, two days are outstanding — Maundy Thursday and Good Friday. On Maundy Thursday, the institution of the Lord's Supper or Holy Communion, took place. Maundy Thursday derives its name from the Latin word "mandate," meaning "do this." After the Eucharist on Maundy Thursday, the Altar linens and hangings are removed (the "stripping of the Altar") and the reredos closed.

On Good Friday the Altar remains stripped of all hangings.

**HOLY SATURDAY:** The Great Vigil of Easter, the first service of Easter Day, is celebrated sometime between sunset on Holy Saturday and sunrise Easter morning. It may be a long vigil or may be abbreviated. The color of the hangings is white.

**EASTER:** Easter Day for most of us is the high point of the Church's year and, again, we are expected to make our communion without fail. The color is white, we decorate the Altar as beautifully as we can, and use our loveliest linens and silver to keep this greatest of feasts.

Forty days later comes Ascension Day, commemorating our Lord's ascension into heaven. The color throughout the Easter Season is white.

**THE SEASON AFTER PENTECOST:** The Day of Pentecost, meaning fiftieth, (once known as Whitsunday) is ten days after Ascension Day. This commemorates the coming of the Holy Spirit upon the disciples and the color changes dramatically to red, reminding us of the tongues of fire by which He manifested Himself. The following Sunday is known as Trinity Sunday and the hangings are white.

The final season of the Church's year is known as the Season after Pentecost and lasts all through summer. The color is green, broken here and there by a red Saint's Day, and on the first of November by All Saints' Day, which is white. This brings us round again to St. Andrew's Day on November 30<sup>th</sup>.