



# St. Luke's Episcopal Church

## 101

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For Newcomers & Members

# INDEX

**Address Forms: Written and oral**  
3

**Parts of the Church**  
3

**People Who Serve the Church**  
4

**Church Vestments (Attire)**  
5

**Church Seasons and Colors**  
6

**Altar Items**  
8

**Various Terms**  
9

**Church Types & Practices**  
11

## THE EPISCOPAL SHIELD

The Episcopal Shield was adopted in 1940 as a symbol of the American Episcopal Church. Its colors are those of the American flag. The white field with the red cross is the cross of St. George, the patron saint of the Church of England. This reminds us that the Episcopal Church's roots are in the Church of England. The nine miniature crosses on the field of blue represent the nine dioceses that met in Philadelphia in 1789 to ratify the constitution of the Protestant Episcopal Church of the United States of America. The x-shape honors St. Andrew, the Patron Saint of Scotland. The Scottish Episcopal Church ordained the first

American Bishop. The red color symbolized the blood of Christ and the martyrs; the white for purity; and blue is the traditional color for the Virgin Mary.

2

### **BRIEF OVERVIEW**

The Episcopal Church is a branch of the Anglican Communion, The Church of England. The head of the Anglican Communion is the Archbishop of Canterbury, The Most Reverend (Rev.) and Right Honorable (Rt. Hon.) Justin Welby. The head of the Episcopal Church is the Presiding Bishop and Primate, the Most Rev. Michael Curry. The Episcopal Church is made up of provinces and dioceses. The Diocese of Montana is part of Province VI, including Wyoming, Colorado, Minnesota, Iowa, Nebraska, North Dakota and South Dakota. The Rt. Rev. Brian Prior of Minnesota is the president. The head of a diocese is a bishop. The bishop is The Rt. Rev. C. Franklin Brookhart, Jr. Montana's assistant bishop for Native American Ministry is The Rt. Rev. Carol Gallagher.

### **ADDRESS FORMS: WRITTEN; ORAL**

**Presiding Bishop:** The Most Reverend (Rev.); Bishop Curry

**Bishop** – The Right Reverend (Rt. Rev.); Bishop Brookhart

**Dean** of a cathedral or seminary: The Very Reverend (V. Rev.) Heidi Kuner; Dean Kuner (of St. Peter's, Montana's cathedral in Helena)

**Archdeacon** (head of deacons in the diocese): The Venerable (Ven.) Roxanne Klingensmith.

**Priest:** The Rev; Father, Fr., or Mother, Mtr. (never reverend or pastor)

**Deacon** – The Rev.; Deacon

**Canon** is a representative of the bishop, either a lay person or clergy – if ordained, The Rev. Canon Gary Waddingham; if lay, Canon Barb Hagen. If the clergy person has a PhD, you can add it: The Rev. Doctor (DR)..

### **PARTS IF THE CHURCH**

**Altar:** a table that holds the communion vessels for the bread and wine.

**Ambry (Aumbry):** a small recess or cupboard in the wall of a church. St. Luke's has two; the one at the left contains reserved sacrament and the one at the right contains holy oil. A lighted

candle above the left ambry indicates blessed sacraments are inside. If freestanding, it is called a tabernacle.

3

**Apse:** An apse is a large semicircular or polygonal recess in the church, arched or with a domed roof, and is typically at the eastern end. It usually includes the altar.

**Baptismal Font:** Because we enter through baptism, the font is located at the back of the church. It contains water blessed for Holy Baptism.

**Credence Table:** The small table or shelf near the altar that holds the elements for communion. The table is usually covered with a white cloth.

**Chancel:** The chancel is the area of a church near the altar and reserved for the clergy and choir. It is typically separated from the nave by steps or a railing.

**Narthex:** The narthex is an antechamber or large entry area in a modern church, often at the western entrance.

**Nave:** The nave is the central part of the church building, intended to accommodate most of the congregation. In Western churches it is rectangular, separated from the chancel by a step or railing.

**Sacristy:** The sacristy is a room near the altar where communion vessels and linens are kept and where vestments may be stored.

**Sanctuary:** The sanctuary is a holy place in the church; the part of a church around the altar; the chancel. Ours is behind the railing.

**Transept:** In churches built in the shape of a cross, the transept is the "arm."

## PEOPLE SERVING THE CHURCH

**Laitly or Lay person:** Listed first in the Book of Common Prayer as ministers of the church; a lay person is a non-ordained person.

**Deacon:** A deacon is an ordained person with a servant ministry who has been through a discernment process at their home parish and has been approved by the bishop and the Commission on Ministry (CoM -a diocesan group). A deacon studies for the diaconate and then is approved for ordination by the bishop and CoM. In Montana, we have a School for Deacons. Deacons often focus on social justice issues. They serve for no pay at a parish and often have another career. They are led by the archdeacon and serve the bishop. This type of deacon is called a vocational deacon and is ordained by a bishop.

**Priest:** A priest is an ordained person with a sacramental ministry who presides over the church community and liturgically celebrates Communion (or Eucharist) and Holy Baptism (the two Dominical

4

Sacraments – meaning they were instituted by Jesus for the church). The priest also presides over reconciliation of the penitent (private confession of sin), matrimony and unction, the anointing of Holy Oil. A person must be approved for seminary by a discernment committee at the parish level, then by the bishop and CoM. Seminary is a 3-year course of study at a school approved by the bishop. The graduate earns a Masters of Divinity, often called MDiv. With approval by the bishop and CoM, the graduate is first ordained as a transitional deacon, and then as a priest. A priest is called to a parish by a search committee, approved by the vestry and the bishop. The bishop ordains a priest.

**Celebrant:** The priest or bishop consecrates the elements during a Communion or Eucharist service.

**Rector:** A priest who is in charge of a parish.

**Interim Priest:** An interim priest walks with a parish during a time of transition and assists in preparing them to call a new rector.

**Staff Priest:** A priest who is hired by the rector as an assistant.

**Canon:** A person, often a priest, who is on the bishop's staff or the staff of a cathedral.

**Curate:** A curate is appointed and supervised by a parish priest and is paid by parish funds. A curate is often a new priest under the supervision of an experienced priest.

**Supply Clergy:** A priest hired to fill in at a specific service.

**Bishop:** A bishop is called by a search committee to serve a diocese and consecrated by three bishops. A bishop performs confirmation and ordinations in addition to other priestly sacraments. A bishop serves for life, but may retire.

**Bishop Coadjutor:** An ordained person who assists the bishop of a diocese and will become the diocesan bishop when the bishop retires.

**Suffragan Bishop** An assisting bishop who does not automatically become bishop upon the retirement of the diocesan bishop.

**Archbishop (Anglican):** A bishop in charge of a group of bishops in dioceses.

**Primate:** An archbishop or bishop ranking first among bishops.

**Acolyte:** A lay person who lights candles, carries banners, the cross or performs other duties required by the priest.

**Crucifer:** A person who carries a cross in a procession.

**Thurifer:** A person who swings the thurible, the incense pot.

## 5

**Verger:** They coordinate the people during a service and often carry a staff in a procession; a “traffic director.” St. Luke’s does not have a verger.

**Vicar:** The word is an English term for a priest of a small parish or vicarage.

**Senior Warden:** The Sr. Warden leads the vestry, or church board and works with the rector; the “rector’s warden.”

**Junior Warden:** The duties often include care of the church building and grounds, and assisting Sr. Warden; the “people’s warden.”

### CHURCH VESTMENTS (ATTIRE)

**Alb:** The white robe worn by a priest over daily clothes.

**Cassock:** The long black robe worn by priests, deacons and acolytes.

**Chasuble:** A poncho worn by the priest to celebrate communion.

**Cincture/girdle:** A braided rope used as a belt.

**Clerical Collar:** A white collar worn to signify a priest or deacon.

**Cope:** a festive cloak worn by the priest or bishop at special occasions.

**Cotta:** A short white robe worn over a cassock, often by acolytes.

**Dalmatic:** Worn by a deacon, It resembles a chasuble with sleeves.

**Stole:** Is a narrow strip of cloth worn around the neck of a priest. A deacon’s stole is worn across the body from the left shoulder to right side, meeting below the waist. It matches the seasonal color.

**Surplice:** A white robe similar to a cotta, but longer, is worn over a cassock.

**Tippet:** A black stole worn for non-Eucharistic services.

**Zucchetto:** A form-fitting skullcap worn by high church clergy.

### CHURCH SEASONS & COLORS

**Advent** is the first season of the church year. It is both a penitential season and a time of joyful anticipation; a time to prepare for the birth of Christ. The color is purple, or more modernly, blue.

**Christmas** is the celebration of the birth of Jesus. It starts at sundown on December 24 and ends at The Epiphany. The color is white.

**Epiphany** is January 6. It means God made manifest. During the season, we celebrate the visit of the wise men and times in Jesus' life where his divinity is revealed. The color is green. The season lasts until Lent, which is determined by the date of Easter, which depends on the date of the vernal Equinox.

6

**Lent** begins with Ash Wednesday, when the faithful are marked with the sign of the cross made from the ashes of the palms from the previous Palm Sunday. It is to remind us that we were born of dust and to dust we will return. It is a penitential season, a time for us to reflect on our faith. The season lasts 40 days, not including Sundays, which are feast days. It is common for people to give up something to remind them of daily sacrifice. Sometimes people take on extra devotions or study as their Lenten Discipline. Services are more somber or subdued. Alleluias are not spoken or sung during the services. The liturgical color is purple and the crosses in the church are draped in purple.

**Holy Week** begins with Psalm Sunday (Passion Sunday), the remembrance of Jesus; triumphal entry into Jerusalem and ends after sundown on Holy Saturday with the first Alleluia of Easter at the Great Vigil Service. The Palm Sunday service starts joyously and turns very somber as the readings tell of the betrayal and arrest of Jesus. The liturgical color is red, the color of martyrs or blood.

**Maundy Thursday** is the commemoration of the last supper Jesus had with his disciples to celebrate the Passover. He washed their feet. The name comes from the Latin term *mandate*, or command, from Jesus' words that he was giving them a new mandate- to love one another. He instituted Eucharist by the breaking of bread and the sharing of the cup of wine. He left the last supper to go to Gethsemane to pray and be betrayed. After this service, the altar and the church are stripped of ornaments and any presence of God; the cross is draped in black and Holy Eucharist cannot be celebrated until Easter

**Good Friday:** is the most solemn liturgy. It often starts with the Stations of the Cross as we relive Jesus' march to the cross and crucifixion. We mourn with Mary at the feet of the cross and hear Jesus' last words. The lights are turned off and we leave in silence. The priest wears a black cassock.

**Easter** begins with the Great Vigil service after sundown on Holy Saturday. People gather in darkness, dark as a tomb, and the first fire of

Easter is lit – generally with a flint- representing the light of Christ returning. He is the light in a dark world. The Paschal Candle is lit from the new fire. As the light is carried up to the altar candles, often the people have individual candles and pass the light from one to another. The procession of the Paschal Candle represents the pillar of fire that led the Israelites through the wilderness by

7

night. We hear the Old Testament stories of creation and God’s deliverance of his people. At the first reading of the resurrection, the church lights come on, revealing the church decorated and all its ornamentation restored. Alleluias are sung for the first time since Lent began. The Paschal Candle remains lit at the front of the church throughout the Easter season, reminding us of the presence of Christ. The color of the season is white.

**Pentecost** occurs 50 days after Easter. The Paschal candle is extinguished at Pentecost because Christ has returned to the Father and sent the Holy Spirit. We celebrate God sending his Holy Spirit, like tongues of fire, to empower the disciples to spread the message of Jesus Christ. Pentecost is considered the birthday of the church. The color is red. The season of Pentecost continues until Advent

**Trinity Sunday**, also called Christ the King Sunday, is when we celebrate the Triune God (God the Father, Son and Holy Spirit). We celebrate the Kingship of Jesus the Christ. We learn the stories of Jesus’ ministry and miracles. It is often called ordinary time, and is counted by the number of Sundays after Pentecost. The color is green, representing growth of faith.

### ALTAR ITEMS

**Alms Basin**, a silver collection plate

**Aspergesor Aspergillum**, a sprinkler for holy water.

**Burse** is a “purse” of cardboard or plastic, covered in seasonal colors fabric to hold extra linens and the corporal when it is not in use.

**Cerecloth (cered cloth)** is a waxed or coated (semi-waterproof) cloth placed on the altar to protect the wood. Originally it was used to wrap the dead. It covers the altar (considered the body of Christ).

**Chalice** is a cup for delivering wine at communion.

**(Footed) Ciborium**, or breadbox, holds wafers for Communion and has a lid.



**Corporal** is square linen with a design on one side, near the hem, and is used to cover and enfold blessed elements

**Cruet, Ewer and Flagon** are various sized vessels for holding water or wine.

**Fair Linen** is a rectangular cloth that lies across the top of the altar and frontal and hangs off the side edges. It has five crosses, one at each corner and one in the center.

8

**Frontal** is a cloth that covers the altar. A **Suprafrontal** hangs 10 inches down from the altar and is often fringed. A **Laudian** is a full tablecloth for the altar that hangs to the floor. At St. Luke's we use a festival frontal that is appropriate for the church seasons because it contains all the colors. Some parishes match the color of the frontal to the church season.

**Funeral Pall/Urn Pall** is a cloth used to cover a casket or urn during the funeral service. The meaning is that no matter how fancy the casket or urn, we are all equal in God's sight

**Lavabo** is a small bowl used for the priests ablutions (hand washing).

**Lavabo Towel** is a rectangular towel to dry the priest's hands after ablutions.

**Missal Stand** holds the service book while the priest celebrates. A pillow may be used.

**Pall** is a linen covered cardboard or plastic square used to cover the chalice.

**Paschal Candle** represents the light of Christ. It is lit and centered in the chancel during Eastertide and at the Baptismal Font during other times.

**Pateni** is a small plate to hold the priest's host (a large wafer) and wafers for communicants.

**Piscina** is a small sink that empties into the earth; in the Sacristy. We have a Sacarium, a sink with a regular drain, used for washing holy vessels. The consecrated wine and bread should be consumed. Blessed water from the Baptismal Font is poured directly into the ground, not down city drains

**Processional Cross** is a cross on a long pole, carried during processions.

**Pulpit Hanging** is a pulpit banner that matches the color of the season..

**Purificator** is a small square cloth used to clean the chalice rim and interior.

**Sacristy** is a room for the cleaning and storage of vessels and linens.

**Taper snuffer** is a metal bell-shaped tool on a handle used to snuff candles.

**Thurible/Boat** is a smoke pot for burning incense.

**Torches** are candles on poles.

**Veil** is a cloth used to cover the vessels and elements on the altar.

### ADDITIONAL TERMS

**815** is used informally to refer to the National Church headquarters in New York and is taken from its address: 815 Second Avenue, New York NY 10017.

**1928 Prayer Book** The Book of Common Prayer (BCP) used from 1928-979.

9

**Ablutions** are the cleaning of the celebrant's fingers before Communion. The term also

**Benediction** is a blessing by a bishop or priest.

**Body of Christ** is the Church.

**Cantor** is a person who sings parts of the service, often solo.

**Cathedral** is the official church of the diocesan bishop.

**Cedilla** is a set of 3 chairs in the sanctuary for the priest, deacon and LEM.

**Communicant** is a member of a local church, eligible to receive Communion.

**Communion**, is also called Holy Eucharist and the Lord's Supper.

**Compline** is the last service of the day, after sundown.

**Confirmation** A person expresses a mature commitment to Christ and receives the laying on of hands by the bishop. It "confirms" young baptism.

**Crosier or Crozier** is the pastoral staff of the bishop, symbolizing authority.

**Daily Office** – prayers for each time of the day: Morning Prayer, Noon Prayer, Evening Prayer and Compline.

**Epistle** refers to the readings (letters) from the New Testament following the Gospels.

**Epistle side/Gospel side** the right side/left side of the church facing the altar.

**Eucharist** is another way of saying Communion.

**Evensong** is Evening Prayer that is sung, often by a choir.

**Fraction** is the breaking of consecrated bread.

refers to the washing of the chalice and paten after Communion.

**Holy Baptism** is the full initiation by water and the Holy Spirit into Christ's body, the Church. A priest, deacon or bishop may baptize.

**Homily** is a short sermon.

**Lay Eucharistic Minister (LEM)** reads the lessons and offers the chalice.

**Lectionary** is the complex series of readings used throughout the year.

**Liturgy** means the work of the people and refers to the full text of the worship service.

**Mission Church** is a congregation without church status or a full-time priest.

**Miter** is the official hat or headdress of a bishop.

**Parish** is a local church.

**PB** is the informal shorthand designation for the presiding bishop.

**Rubric** In The Book of Common Prayer rubrics, done in italics, are instructions. They are called rubric because they were once printed in red.

10

**Sexton** (in this country) is used to mean the person in charge of custodial or janitorial duties. They may also ring the church bell.

**Smells and Bells** informally describes a high church or service that regularly uses incense, bells, chimes, candles and vestments.

**SPCK** Society for Propagating Christian Knowledge is one of the oldest missionary organizations of the Anglican Church. It specializes in publications.

**TEC** is an informal way of saying The Episcopal Church in written materials.

**-tide** means "the season of" such as Eastertide or Christmastide.

**Votive candle** is a devotional candle in a church or chapel.

**Vestments** are the clothing worn by people who lead worship. A monk or nun wears a habit and choir members wear robes. The cut and style indicate the function of the person.

**Vestry** is the governing board of the church that is responsible for the building, finances and the calling of the rector. At a cathedral it is called a Chapter, at a mission church, the Bishop's Committee.

**Wafer** is the bread part of the Lords Supper. It can be an unleavened thin cracker or bread, often imprinted with a cross. It is the body of Christ and is delivered by a priest or bishop.

**Wine** becomes the blood of Christ and is served at Eucharist. It can be offered by a Lay Eucharistic Minister.

## CHURCH TYPES & PRACTICES

**Broad Church** is a church that falls between high church and low church.

**High Church** is an Anglo-Catholic church that regularly uses incense, bells, chimes, candles and vestments. High church uses pre-reformation practices.

**Low Church** is a less formal church that does not chant or sing during the service and often alternates Morning Prayer with Holy Eucharist. It is considered more "Protestant."

**Via Media** is another way of saying broad church. It follows the middle path.

**Standing or kneeling:** Always stand for the reading of the Gospel. Kneel for confession. It is proper to stand or kneel for prayers. Some churches stand; most at St. Luke's kneel for prayers and after the Sanctus (Holy, Holy, Holy). If you are able, kneel at the Communion rail.

### 11

**Communion or Eucharist:** Kneel or stand at the rail. To receive the bread, place your right hand over your left and hold it up to the priest. To receive the cup, place your hand on the foot of the chalice to help guide it to your mouth. If you do not want to drink from the cup, you can instinct, that is, hold your bread up in your hand and the LEM will dip it into the wine and place it on your tongue. If you do not want to receive the cup at all, cross your arms over your chest. Communion of only one element is the same as both. We offer gluten-free wafers as an option; inform the priest.

**Sign of the cross:** This practice is optional. To make the sign of the cross, touch your forehead, abdomen, left shoulder, right shoulder and heart. The gesture represents the wounds of Christ. It is done at the opening line of the service, when we pray Father, Son and Holy Spirit, when the consecration prayer mentions "being sanctified by the Holy Spirit" and during the Nicene Creed at the words "resurrection of the dead." At the announcement of the Gospel, you can make small signs of the cross on your forehead, lips and heart – asking God to be in your mind, on your lips and in your heart

**Genuflection or Genuflexion :** It is a sign of reverence in worship. While keeping your upper body upright, touch one knee briefly to the floor. If physically unable, some people curtsy or bow from the waist. People may genuflect when entering or leaving a pew, when the cross passes

by, at the mention of incarnation in the Nicene Creed and to the blessed sacraments at the altar. Bow your head at the name of Jesus.

**Giving the Peace:** Midway through the service, the priest says, “May the peace of the Lord be always with you.” The people respond with, “And also with you.”

**Intinction** is the dipping of the bread or wafer into the wine at Communion.

**Offering response:** when the Doxology is not sung, the priest may say, “All things come of Thee, O Lord. The response is, “And of Thine own have we given Thee.”

**Membership:** A baptized person, who has been confirmed and regularly attends services and supports the church financially, is a member.

**Jesus Christ:** The word Christ is a translation of the Hebrew term meaning “the anointed one. It is not Jesus’ last name. It is a descriptor. You might see Jesus the Christ. It is also proper to refer to Him as Christ.