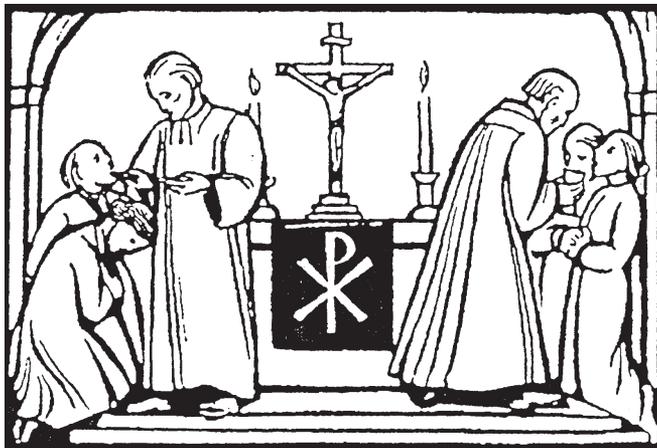


MANUAL FOR LITURGICAL ASSISTANTS



University Lutheran Chapel
Minneapolis, Minnesota

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GENERAL RUBRICS FOR ALL LITURGICAL ASSISTANTS

PRIOR TO THE SERVICE:

- ◆ Arrive at least 15 minutes prior to the Divine Service. Check with the pastor regarding any special duties which may be necessary at this particular service.
- ◆ About 5 – 10 minutes before the Service, vest in an alb. This indicates that you are fulfilling a particular liturgical function in the Service.
- ◆ Retrieve all necessary items for use in procession and take them to the back of the nave before vesting.
- ◆ As the organ prelude begins, join the pastor in the sacristy or at the back of the nave for prayer.

GENERAL CONDUCT DURING THE SERVICE:

- ◆ At all times during the service conduct yourself reverently. Remember always both that you are in the presence of God and that you are on public display and serving as an example to others in your conduct. If nature makes it impossible to maintain reverence (e.g. you have a coughing fit, need to blow your nose, etc.) please step outside the chancel using the side door until you are able to recover.
- ◆ One of the best ways to fulfill the role of assisting the pastor liturgically is to help teach the proper ceremonial of the Divine Service. To do so, it is necessary to know what to do at the proper time (e.g. bow the head, make the sign of the cross, etc.), and do it. Ceremonial action, while not salvific, is nevertheless important. Where the soul is truly worshipping God, the body cannot help but follow. Moreover, we are saved body and soul, and so we should also worship in both body and soul. Proper ceremonial gives shape and order to that bodily worship, and also makes confession of Christ through action. When one bows the head at the name of Jesus Christ, one is confessing His divinity and lordship. When we bow as the Body and Blood are elevated, we worship Christ under the bread and wine and confess that He is truly present in with and under these elements. When we make the sign of the cross, we confess that we are saved by Christ's death on the cross and that His death has become our own in Holy Baptism, in which we are sealed

with the sign of His holy cross. And so ceremonial action, while not salvific, is both necessary and important to lend form, order, meaning, and expression to our worship. For more on this subject, please see the first three chapters of *Ceremony and Celebration* by Paul H.D. Lang (available in the Loehe Library).

- ◆ Please be sure to wear dark pants (not shorts or jeans) and dark shoes (not tennis shoes, sandals or clogs), as these will show beneath the hem of the alb.

THE LITURGICAL DEACON

ABOUT THE LITURGICAL DEACON

The Liturgical Deacon at ULC serves to assist the pastor in his duties of proclaiming God's Word and administering the Lord's Supper. The word "deacon" is of Greek origin, meaning "servant". In the New Testament, deacons were actually pastors (as were elders or presbyters, and bishops). In churches with several pastors, deacons usually assisted the pastors of higher rank in the liturgy, doing such things as reading the Scriptures and distributing the cup in Holy Communion. Lutherans have often given the name deacon to those who, although not ordained clergy, assist the pastor liturgically during the Divine Service.

RUBRICS AT THE DIVINE SERVICE:

- ◆ Enter the chancel with the pastor and follow him to the center before the altar. Pause there to reverence the altar and offer up a silent prayer. When the pastor indicates, take your seat on the lectern side of the chancel.
- ◆ Make the sign of the cross ✠ at the Invocation.
- ◆ Kneel when the pastor kneels after the invitation to confession. Remain kneeling until after the absolution is pronounced and the pastor turns toward the chancel for the Introit. Make the sign of the cross at the absolution ✠. (Stand rather than kneel during Eastertide.)
- ◆ Bow the head during the *Gloria Patri* at the end of the Introit.
- ◆ During the *Gloria in Excelsis*:
 - Bow your head at the name "Jesus Christ", and at the words "we worship You", "we give You thanks", and "receive our prayer".
 - Make the sign of the cross ✠ at the words "are most high" (which falls in the middle of the Trinitarian ending and corresponds to the sign made at the end of the Creed).
- ◆ Bow to the pastor at the Salutation when he says "The Lord be with you."
- ◆ The Readings: When reading the lessons at the Divine Service or at one of the hours of the Daily Office, please be sure to practice the readings ahead of time. Since ULC does not use a PA system, it is important to enunciate clearly and to project your voice so that the lessons may be clearly heard by all. Remember to read not just the words, but the

sentences, placing emphasis in the correct places. If you are uncertain of the pronunciation of certain words or names, ask the pastor before the Service. If you make a significant mistake in reading, pause and reread the misread section.

- Proceed to the lectern following the “Amen” after the Collect to read the Old Testament lesson.
- Announce the lesson using this form:
 - *“The Old Testament Lesson for _____ day in church year _____ is from the _____ chapter of _____ .*
 - After the reading, say: *“This is the Word of the Lord.”*
 - Step back and turn to the left for the singing of the Gradual
 - Turn back to the lectern to read the Epistle
 - Announce the Epistle using this form:
 - *“The Epistle is from the _____ chapter of _____ .*
 - After the reading, say: *“This is the Word of the Lord.”*
 - Motion the congregation to rise for the Alleluia Verse or Tract and return to your seat.
- ◆ Make the triple sign of the cross ✠✠✠ as the Gospel is announced. (On forehead, lips and heart)
- ◆ At the recitation of the Creed:
 - Bow your head at the mention of the Father during the first article.
 - Bow your head at the name “Jesus Christ” during the second article.
 - Genuflect or bow profoundly at the words “was incarnate by the Holy Spirit of the Virgin Mary, and was made man”.
 - Bow your head at the words “is worshipped and glorified” during the third article.
 - Make the sign of the cross ✠ at the words “life of the world to come”
- ◆ Go to the center of the chancel at the top step to collect the offering from the usher after the collection has been completed and the usher is waiting at the back of the nave aisle. When receiving the offering there is no bow exchanged with the usher. Once the offering has been received, turn to the left to bring it forward to the altar. Reverence

before entering at the communion rail. Place the offering on the epistle side (right) of the altar. Exit from the center, again reverencing the altar from the rail as you leave.

- ◆ Bow to the pastor at the Salutation when he says “The Lord be with you.”
- ◆ During the *Sanctus*:
 - Bow at the words “Holy, holy, holy Lord God of Sabaoth, heaven and earth are full of Your glory”.
 - Make the sign of the cross ✠ at the words “Blessed is He who comes in the name of the Lord”.
- ◆ During the Words of Institution:
 - Genuflect or bow when the Body and Blood of Christ are elevated.
 - Make the sign of the cross ✠ at the Words: “The peace of the Lord be with you always.”
- ◆ After the singing of the *Agnus Dei*, proceed to the communion rail to receive the Body and Blood of our Lord.
- ◆ When communing:
 - At the rail prior to receiving the Body of Christ you may pray silently from St. Matthew 8: “*Lord, I am not worthy that You should come under my roof, but speak the Word only, and my soul shall be healed. Amen.*” followed by the sign of the cross ✠.
 - When the pastor says “the Body of Christ, given for you” respond by saying “Amen”, confessing your faith that it is indeed Christ’s body and that it is indeed for you, giving you forgiveness, life and salvation.
 - Prior to receiving the Blood of Christ you may pray silently from Psalm 116 and Psalm 18: “*What shall I render to the Lord for all His benefits to me? I will take up the cup of salvation and call on the name of the Lord who is worthy to be praised; so shall I be saved from my enemies. Amen.*” followed by the sign of the cross ✠.
 - When the pastor says “the Blood of Christ, shed for you” respond by saying “Amen”, confessing again your faith as with the Body.
- ◆ Assisting at Communion
 - When the pastor has dismissed the first table, enter the communion rail and approach the altar to assist the pastor in the distribution.
 - The pastor will hand you the cup and the purificator.

- Wait until the pastor has communed the first three communicants with Christ's Body before beginning to distribute His Blood. As you approach each "table" say: "*Take, drink*"
 - As you distribute our Lord's Blood say to each communicant: "*The blood of Christ, shed for you.*" Give them time to respond "Amen" before putting the chalice to their lips. In administering the chalice, do not allow the communicant to remove the chalice from your hands. Rather, let the communicant take hold of the base of the chalice so that they can guide it to their lips. After each communicant drinks from the chalice, use the purificator to wipe the rim of the cup.
 - Return the chalice to the pastor at the end of each "table" of communicants. The pastor will refill the chalice as needed. Assist by wiping any drips from the flagon with the purificator.
 - If the supply of consecrated wine should be spent before all have received communion, inform the pastor, then go to the sacristy to get more wine. Using a clean vessel, bring the unconsecrated wine to the altar so that the pastor may consecrate it with our Lord's Words of Institution. Under no circumstances shall bread or wine which has not been consecrated be mixed with the consecrated, or distributed to the communicants.
 - After all have communed, return the chalice and purificator to the pastor. Bow to the altar, and then return to your seat.
- ◆ Bow your head at the *Gloria Patri* at the end of the *Nunc Dimmitis*.
 - ◆ Bow to the pastor at the Salutation when he says "The Lord be with you."
 - ◆ Make the sign of the cross ✠ at the Benediction.
 - ◆ Join the pastor at the front of the altar during the last stanza of the closing hymn. Reverence the altar with the pastor, then turn to your left and exit the sanctuary through the side door.
 - ◆ Greet the congregation with the pastor as they exit the nave.

AT A FESTAL DIVINE SERVICE:

On festivals in the Church Year it is our practice to have processions. On such days the liturgical deacon serves by either carrying the processional cross (as crucifer) or by carrying the Gospel book. On the feasts of the first class (e.g. Easter, Christmas, Epiphany, etc.) the liturgical deacon will process with the Gospel book, while another person serves as Crucifer. The deacon will

serve as crucifer on all other feasts. Please see the appropriate sections of this manual for the duties of the crucifer and book-bearer.

AT BAPTISM:

The deacon will process with the pastor to the Baptismal font during the Baptismal hymn (usually the opening hymn) and will take his place at the pastor's right hand. Just before baptizing the candidate, the pastor will hand you his hymnal. Return it to him after the baptism is completed. At the presentation of the baptismal candle, you will light the baptismal candle from the Paschal candle and hand it to the pastor to present to the newly baptized. You will also hand the pastor the "white robe" to present to the newly baptized. When all is concluded you will lead the way into the chancel (usually during the singing of the Introit). Reverence at the center before taking your seat.

ON PALM SUNDAY:

On Palm Sunday the deacon leads the procession of Palms outdoors from the front, narthex entrance of the chapel to the steps at the main entrance of the sanctuary. At the top of the steps, he holds the Gospel book for the pastor to read the Palm Sunday Processional Gospel. At the singing of the hymn "All Glory, Laud and Honor" the deacon leads the procession into the chapel, reverencing the altar before moving to his seat.

ON MAUNDY THURSDAY:

The deacon assists with the stripping of the altar at the conclusion of the service after the candles are extinguished. The order for removing items from the chancel is: communion ware, communion linens, Gospel book, missal stand, altar candles, fair linen, altar paraments, floor candelabrae, pulpit and lectern paraments, processional crucifix, processional torches, sanctuary lamp.

ON GOOD FRIDAY:

The deacon assists by reading the Old Testament reading, by reading the assistant portions of the bidding prayer, and by carrying the rough-hewn cross during the adoration in the following manner. Go to the rear of the nave during the praying of the Lord's Prayer. After the prayer has ended, carry the cross into the nave through the main entrance. Pause when

you have reached the baptismal font. After the sentence and response “Behold, the life-giving cross on which was hung the salvation of the whole world. Oh come, let us worship him”, continue forward to the front of the nave and pause again. After the sentence and response are chanted, carry the cross to the altar and pause while the sentence and response are chanted a third time. Finally lean the cross up against the altar and return to your seat.

AT THE EASTER VIGIL:

The deacon assists at the Easter Vigil by leading the procession of light into the chapel. After vesting, take the new paschal candle to the front porch where the new fire will be kindled by the pastor. Hold the paschal candle for the pastor as he blesses it and presses the nails into it. The pastor will light the paschal candle from the new fire. Hold the candle as the congregation lights their candles from the paschal candle.

When all have lit their candles, holding the paschal candle aloft, lead the congregation down the sidewalk toward the front entrance of the sanctuary. Midway down the sidewalk, pause and chant “the light of Christ” while holding the candle aloft. Do the same before ascending the steps into the sanctuary. Do the same a third time at the baptismal font after all have entered the sanctuary. After all have taken their places, place the paschal candle into its stand and chant the Exsultet.

For the service of readings, take your place behind the lectern to read the lessons. After each lesson the pastor will pray a collect. After certain lessons there will also be a congregational chant. A lengthy pause should follow before the next lesson is read to allow for silent meditation.

If there is a baptism, assist as the deacon normally does.

After the service of Baptism, carry the paschal candle and its stand forward to the altar. Place them on the Gospel side of the altar next to the floor candelabra. Light all of the candles in the chancel from the paschal candle, beginning with those nearest the altar. After lighting all candles, reverence the altar and go to your seat in the chancel.

THE CRUCIFER

RUBRICS AT THE DIVINE SERVICE:

- ◆ Carry the crucifix in procession. If there is no thurifer, the crucifer leads the procession at the beginning and end of the service. Be sure to hold the crucifix so that the corpus faces out, also be sure to hold it straight and somewhat aloft. Be careful to keep a medium pace, neither laboriously slow nor hurried. Walk in straight lines when possible, turning sharply at corners along the way. Pass the font on the right hand side. After ascending into the chancel do not reverence or bow toward the altar. Simply turn at the center and take the processional cross to its stand. Place the cross in the stand, making sure that it is facing toward the congregation, and move to your seat.
- ◆ After the Benediction remove the processional cross from its stand and proceed to the center of the chancel, facing the altar. Once the entire processional group has gotten into place, turn to your right at the pastor's indication and lead the procession through the nave. Pass the font on the right and go through the rear doorway. Remain in the rear of the nave until the end of the recessional hymn.

THE BOOK BEARER

RUBRICS AT THE DIVINE SERVICE:

- ◆ Carry the Gospel book in procession, following the Crucifer. The book should be carried closed, held reverently in both hands outward and somewhat aloft before your face. Pass by the baptismal font on the right. Pause at the bottom of the chancel steps and wait for the crucifer to place the crucifix in its stand before ascending. When you have ascended the stairs do not reverence the altar, but carry the Gospel book forward and place it on the Gospel side of the altar (the lectern side, left side when facing the altar). Reverence the altar on the way out before going to your seat.
- ◆ At the Gospel Procession, go to the altar, reverencing on the way in, to receive the Gospel book from the pastor. Take your place at the head of the chancel stairs facing the altar and wait until all have taken their places before beginning the procession. At the pastor's indication, turn to your right and lead the procession half way into the nave. When all have arrived, turn to your left to face the altar, then open the Gospel book and hold it steady - hands below with the top either resting on your arms or on your chest. The pastor will then announce and read the Gospel. After the reading of the Gospel, the pastor will take the book from you and say: "This is the Gospel of the Lord." He will then turn and lead the procession back into the chancel. Wait at the lowest step until first the Pastor, then the Torchbearers have returned to stand by their seats. Then enter the chancel, reverence the altar and take your place by your seat.
- ◆ At the beginning of the closing hymn, reverence the altar, then go to the altar to receive the Gospel book from the pastor. Turn to your right and take your place in the chancel in between the crucifer and torchbearers. When the pastor indicates, turn to your right and follow in procession to the rear of the nave, passing by the baptismal font on the right. Remain in the rear of the nave until the end of the recessional hymn.

THE TORCHBEARERS

RUBRICS AT THE DIVINE SERVICE:

- ◆ Carry the torches in procession, following the Crucifer. Torchbearers walk side by side and should pass one to each side of the Baptismal font. Pause at the bottom of the chancel steps and wait for the crucifer to place the crucifix in its stand before ascending. When you have ascended the stairs, turn together and place the torches in their stands. Do not reverence the altar when carrying the torches.
- ◆ At the Gospel Procession, after the book-bearer has received the Gospel book and taken his place in the chancel, retrieve the torches from their stands and take your place in the center of the chancel facing the altar between the pastor and the book-bearer. When the pastor turns, turn around, turning toward the center, and follow the book-bearer to the center of the nave. After the Gospel has been read, follow the pastor back into the chancel. Pause at the bottom of the chancel steps and wait for the pastor to place the Gospel book on the altar. When you have ascended the stairs, turn together and place the torches in their stands. Do not reverence the altar.
- ◆ At the beginning of the closing hymn, retrieve the torches from their stands and take your place in the center of the chancel facing the altar between the pastor and the book-bearer or crucifer. When the pastor turns, turn around, turning toward the center, and follow in procession out the back of the nave, again going around the baptismal font, one to each side.

THE THURIFER

RUBRICS AT THE DIVINE SERVICE:

- ◆ The thurifer leads all processions. Be careful to keep a medium pace, neither laboriously slow nor hurried. Walk in straight lines when possible, turning sharply at corners along the way. Pass the font on the right hand side.
- ◆ Begin the procession at the start of the opening hymn. Be sure to have incense burning and allow the thurible to gently swing at your side as you walk. At the chancel steps, turn to the left and take your place before the front row of seats under the hymn board.
- ◆ At the Introit lead the pastor into the chancel. Proceed to the epistle side of the altar and hand the pastor the incense boat. Open the thurible to receive fresh incense. Recieve the boat back from the pastor and hand him the thurible. The pastor will then cense the altar. After censening the altar he will hand you the thurible. Cense the pastor with three double swings. Hand the censor back to the pastor. After he has returned the thurible to you again, go to your seat, reverencing the altar on the way out.
- ◆ At the Gospel procession take your place at the head of the stairs, facing the altar, and wait until all have taken their places before beginning the procession. At the pastor's indication, turn to your right and lead the procession half way into the nave. Upon arrival at the place where the Gospel will be read, step to the left and allow the book bearer and torch bearers to pass you. At the announcement of the Holy Gospel, hand the boat to the pastor and open the thurible. Recieve the boat back from the pastor and hand him the thurible to cense the Gospel book. After the reading of the Gospel, lead the procession back into the chancel. Do not reverence the altar, but turn to the left and go to your seat.
- ◆ At the Offertory proceed to the back of the altar on the Epistle side. At the Sanctus, hand the boat to the pastor and open the thurible. Recieve the boat back from the pastor and hand him the thurible to cense the elements for Holy Communion. After receiving the thurible back from the pastor, go back to your seat, reverencing the altar on the way out.
- ◆ After the Benediction fill the thurible with incense if necessary and proceed to the head of the chancel stairs and face the altar. Once the entire processional group has gotten into place, turn to your right at

pastor's indication and lead the procession through the nave. Pass the font on the right and go through the rear doorway. Remain in the rear of the nave until the end of the recessional hymn.

THE SERVER

- ◆ At the sanctus and at the elevation of the Sacrament, the server (usually the deacon or another of the liturgical assistants) will ring the *sanctus* bells. The bells are rung three times at the beginning of the *Sanctus*, corresponding to the words "Holy, Holy, Holy". The bells are rung once at the elevation of the host, and again at the elevation of the cup during the Consecration.

CALENDAR FOR LITURGICAL ASSISTANTS

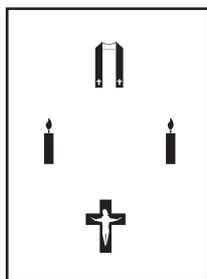
On the following days, a full procession including, if possible, book bearer and thurifer will be used. On these days one of the liturgical assistants will also serve as the server.

- ◆ The Nativity of Our Lord
- ◆ The Epiphany of Our Lord
- ◆ The Resurrection of Our Lord
- ◆ The Ascension of Our Lord
- ◆ Pentecost
- ◆ Holy Trinity
- ◆ Reformation
- ◆ All Saints

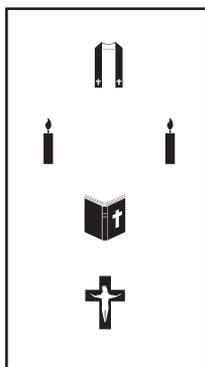
On the following days a simple procession will be used.

- ◆ The Sundays in Eastertide
- ◆ All other saint's days
- ◆ All other festivals

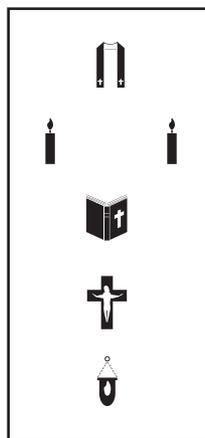
ORDER IN PROCESSION



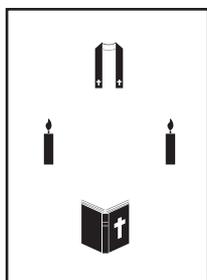
1. *Simple Procession*



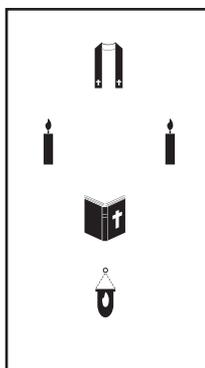
2. *Procession with Book-Bearer*



3. *Procession with Book-Bearer and Thurifer*



4. *Simple Gospel Procession*

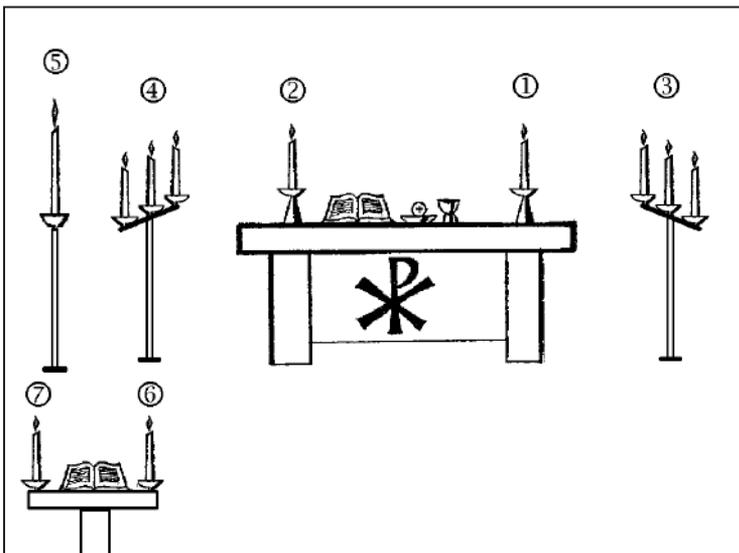


5. *Gospel Procession with Thurifer*

THE USHERS

BEFORE THE SERVICE:

- ◆ Turn on all lights in Apse and Nave (unless instructed otherwise) and open blinds.
- ◆ Place hymn numbers in hymn board.
- ◆ Place communion cards in bulletins.
- ◆ Ask choir director when the choir will be communing (first or last table).
- ◆ Light candles approximately five minutes before the start of the service. Candles should be lit in the following order:
 1. Communion Candle on the Pulpit (Epistle) side.
 2. Communion Candle on the Lectern (Gospel) Side
 3. Candelabrum on the Epistle side from top to bottom
 4. Candelabrum on the Gospel side from top to bottom
 5. Paschal Candle (during Eastertide when it is near the altar)
 6. Advent Candles and Christ Candle (when used during Advent and Christmastide)
 7. Torches left then right
 8. Paschal Candle (when used at Baptisms by the font)



- ◆ Distribute hymnals and service bulletins
- ◆ Assist Visitors
 - Please assist visitors by showing them where the liturgy is located in the hymnal and telling them that the propers are printed in the bulletin.
 - If visitors inquire about receiving communion, inquire as to their church affiliation. If they ARE NOT LC-MS please direct them to speak with the pastor. If they ARE LC-MS please invite them to commune with us and direct them to announce their intent to the pastor. If time does not permit them doing so, please inform either the pastor or the deacon of their intention.

THROUGHOUT THE SERVICE

- ◆ Be prepared to distribute hymnals and bulletins to late comers. Do NOT seat late comers during:
 - Confession and Absolution
 - Collect (or other prayers)
 - Reading of the Lessons
- ◆ Be on the lookout for visitors who appear “lost” and offer them assistance by showing them where we are at in the service.

DURING THE OFFERING:

- ◆ Collect the offering, which after being collected is brought forward to be received by the pastor or deacon and taken to the altar.
- ◆ Count ALL people in attendance (including children, pastor, organist, deacon, etc.)

DURING THE LORD’S SUPPER

- ◆ Deacon, Crucifer, Torchbearers, other liturgical assistants and Organist will commune first
- ◆ The admitting usher (the one walking from row to row) should stand so that there is a clear path for communicants to enter the line.
- ◆ The “Gate” usher stands in the aisle on the opposite side of those entering the line.

- ◆ Gate directs communicants to the chancel as soon as there is a clear path even though departing communicants may still be making their way out of the chancel
- ◆ Each “Table” consists of 12 – 14 people (including non-communicants).
- ◆ When possible:
 - Try to fill each Table (even when this involves admitting only a partial row, communicants from both sides, or communicants from the back rows on the pulpit side.)
 - Children under 5 should not be included in the count. They don’t require much space.
 - Try to allow spouses/families/betrothed to commune together.
- ◆ Count all communicants including pastor, organist, deacon and other liturgical assistants.
- ◆ Ushers commune at the final table and may be joined by spouse/family/fiancée

AFTER THE SERVICE

- ◆ Collect hymnals, placing the best ones in the top rack and the worst ones in the bottom rack.
- ◆ Extinguish candles in reverse order of their lighting. Be careful not to crush the wicks.
- ◆ Record attendance and communion numbers
- ◆ Straighten chairs and check for stray hymnals, bulletins, gum wrappers, jackets, etc.
- ◆ Remove unused communion cards and hymn inserts from bulletins
- ◆ Close blinds (only during the cooling season) and turn off ALL lights in the sanctuary
- ◆ Place communion cards (used and unused) and hymn inserts on the office desk. Replace previous week’s bulletins with this week’s bulletins on the right side of the shelf under the office window, putting previous week’s left-overs in the recycling bin in the office.

GLOSSARY OF TERMS:

- Alb – The full length whit vestment worn at the Divine Service, symbolizing the righteousness of Altar – The place of sacrifice from which Holy Communion, the fruit of Christ’s sacrifice, is given to the people. Symbolizes also, the presence of God and place of offering our own sacrifices of praise and thanksgiving to Him.
- Cassock – The long black garment worn under the surplis at the Daily Office, formerly the day to day attire of the clergy.
- Chalice – The cup used in the distribution at Holy Communion
- Chancel – Sometimes used for the entire worship space, but properly the area in which the altar is located.
- Chasuble – The vestment worn by the Pastor over the alb, a symbol of his Office
- Cincture – The rope that is worn as a belt around the waist of the alb
- Compline – The service of the Daily Office to be said at the end of the day before retiring to bed.
- Corporal – The Square white linen cloth placed on the center of the mensa, on which the sacramental vessels are placed.
- Credence – A shelf which holds the offering plates, extra elements, and other articles necessary for the Service.
- Crucifer – The person who carries the processional crucifix
- Crucifix – A cross bearing a corpus (the image of the body of Christ).
- Daily Office – The non-communion services held on weekdays, such as Matins and Vespers which consist mainly of Psalmody, Scripture reading, and prayer. Also called the Divine Office, the Liturgy of the Hours, or simply the Hours.
- Divine Service – The main service of the Church in which Christ Himself serves us His Word and Sacrament, giving us forgiveness, life and salvation. Also called the Mass.
- Epistle Side – The right side of the altar when facing it from the congregation. The side at which the Epistle is read, or where the pastor stands during the reading of the Epistle.
- Evening Prayer – Another evening service which is a variation of Vespers.

- Ewer – The pitcher in which water is carried to the Baptismal font.
- Fair Linen – The top white linen cloth covering the mensa of the altar, symbolizing the shroud used in the burial of our Lord.
- Flagon – A pitcher-like vessel which contains the wine used at Holy Communion.
- Gospel Book – A special book containing only the four Gospels used during the Divine Service
- Gospel Procession – The carrying of the Gospel Book to the center of the nave from which the Gospel Lesson is read, symbolizing Christ’s incarnate presence among His people, that “The Word became flesh and dwelt among us” (St. John 1:14).
- Gospel Side – The left side of the altar when facing it from the congregation, the side from which the Holy Gospel is read when there is no procession.
- Incense – Sweet smelling resins which are burned at certain points during the liturgy, representing both the prayers of the people ascending to God, and the presence of Christ by whom those prayers ascend. It is also used to symbolically sanctify people and objects which are censed.
- Lauds – The morning service of the Daily Office said after Matins at around sunrise.
- Lectern – The speaking stand from which the lessons may be read, especially the OT and Epistle lessons during the Divine Service.
- Lectionary Book – A book containing the Scripture lessons for the Church Year.
- Mass – The Divine Service.
- Matins – The early morning service in the Daily Office.
- Mensa – From Latin for “table”, the top surface of the altar.
- Missal – The Service Book on the Altar, containing all of the pastor’s parts for the Divine Service.
- Missal Stand – The stand upon which the missal is placed.
- Nave – The section of the church where the congregation sits (the belly of the ship, as it were).
- None – The service of the Daily Office said at about 3:00 p.m.

- Pall – Linen-covered square placed over the rim of the chalice when the chalice is not in use.
- Paraments – The cloth hangings of various liturgical colors used to adorn the altar and pulpit
- Paschal Candle – The large candle lighted at the Easter Vigil and placed on the Gospel side of the altar during from Easter Eve through Ascension Day, symbolizing Christ's forty days on earth after His resurrection. At other times, it is placed near the font and lit for Holy Baptism.
- Paten – The plate used to hold the Body of Christ for the Sacrament of the Altar.
- Propers – The changeable portions of the liturgy which differ according to the day of the Church Year, including the introit, collect, gradual, alleluia verse, lessons, offertory, hymns, prayers, and proper preface.
- Pulpit – The raised reading stand from which the pastor preaches the sermon.
- Purificator – A square linen napkin used to cleanse the rim of the chalice.
- Sacristy – The room used to store and prepare items used in the service, especially the vessels and elements for Holy Communion – also candles, vestments, incense, etc., especially when there is no vestry (a room used primarily for the vestments, paraments, and other such items).
- Sanctuary Lamp – A constantly burning candle mounted on the chancel wall, symbolic of Christ's living presence in His Church.
- Sanctus Bells - Set of four small bells rung during the Sanctus and during the consecration of Holy Communion at the elevation of the host and cup.
- Sext – The service of the Daily Office said at noon.
- Stole – A long cloth scarf-like garment worn by the pastor over the alb, signifying the yoke of obedience and service to Christ which the pastor bears by virtue of his ordination and office.
- Surplice – A long loose-fitting white garment worn over the cassock, symbolizing the righteousness of Christ (like the alb). The surplice is not worn at the Divine Service, but at the daily offices.
- Terce – The service of the Daily Office said at about 9:00 a.m.
- Thurible – A pierced and covered bowl, suspended from a light chain, for the burning of incense and the censuring of objects during the liturgy.

Thurifer – The person carrying the thurible.

Torch – A large candle carried on a tall staff for use in processions.

Torchbearer – The person carrying the torch in the procession.

Vespers – The evening service of the Daily Office said at or around sunset.

FOR FURTHER READING AND STUDY:

Commission on Theology and Church Relations, LCMS. *The Theology and Practice of the Lord's Supper.*

Herrlin, Olaf. *Divine Service: Liturgy in Perspective.*

Kind, David A. *About Our Liturgy: History, Meaning and Practice*

Koenker, Ernest. *Worship in Word and Sacrament.*

Lang, Paul H.D. *Ceremony and Celebration.*

- *What an Altar Guild Should Know.*

Maxwell, Lee A. *The Altar Guild Manual.*

Piepkorn, Arthur Carl. *The Conduct of the Service.*

Precht, Fred L. *Lutheran Worship: History and Practice.*

Reed, Luther D. *The Lutheran Liturgy.*

Sasse, Herman. *We Confess the Sacraments.*

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Friday after Ash Wednesday, the 3rd Day of Lent, 2005