

#### 4. Clothing

The Sacred Ministers (Celebrant or President, Deacon, and Sub-Deacon) at the Eucharist wear special clothing. These clothes are often called vestments, or less formally, robes.

**Cassock**—a long, usually black, tunic. Colour, style, and decorations might denote someone's religious order or rank.

**Amice**—a white cloth worn around the neck to protect vestments.

**Alb**—a white cotton tunic, symbolizing the purity of the baptized.

**Girdle**—a belt, often like a rope

**Stole**—a scarf, originally a shawl, denoting service. Worn hanging round the neck by Priests, and from shoulder to waist by Deacons.

**Tunicle**—a long, wide sleeved tunic, now almost identical to the Dalmatic but with only one stripe, worn by the Sub-Deacon

**Dalmatic**—worn by the Deacon, like the Tunicle but two stripes.

**Chasuble**—worn by the Celebrant: originally an outer garment like a poncho, but has evolved to be more practical.

**Cope**—a decorated cloak, worn for processions and at some non-Eucharistic services

#### 5. Colours

The vestments, and also hangings like altar frontals, are different colours depending on the Season or the Festival being celebrated.

**Green**—in “Ordinary Time” - the default colour!

**Purple**—in Lent and Advent, and at the funerals of adults

**White**—Saints' days and Festivals of Jesus and the Holy Family.

**Gold**—Principal Feasts like Christmas, Easter, the Annunciation. &c.

**Red**—Martyrs and Apostles, Holy Week

Sometimes you see **Black** vestments and hangings for Funeral and Requiem Eucharists. Some traditions use **Lent Array**, an unbleached linen, instead of purple or violet, during Lent.

#### 6. Next week...

Next week we will talk through a celebration of the Eucharist and explore its words, movements, actions, and equipment.

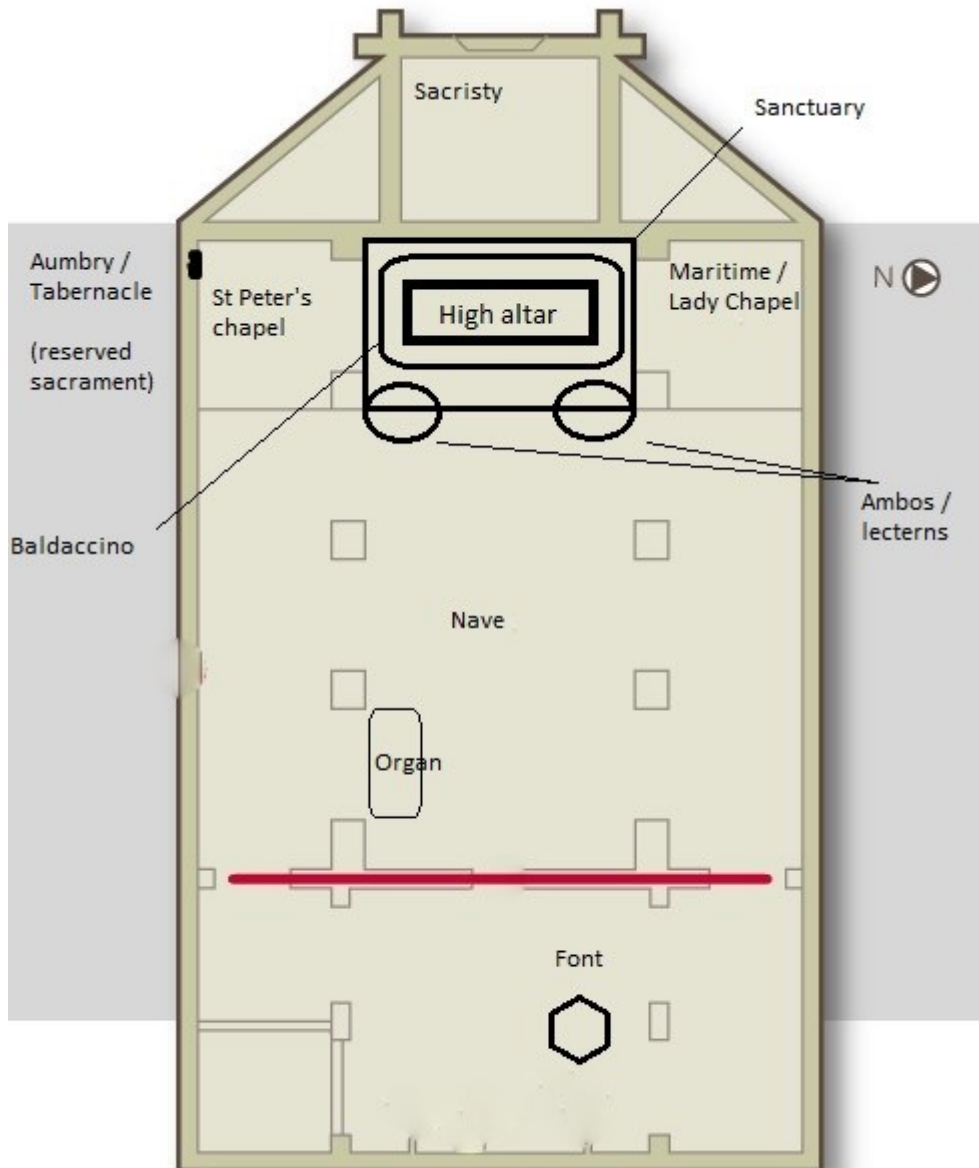
Bring your questions...

# In the Temple Serving God

## Session 2: Places and Spaces

## I. Where on earth are we?

We gather in the Narthex and explore the church building.



## 2. Seasons and Colours

The church divides the year into seasons, so that each year, the story of Jesus' conception, birth, teaching and healing ministry, betrayal, trial, death, resurrection, and ascension are told and reflected on.

The seasons are:

**Advent**—we look forward to Christ's coming into the world

**Christmas**—we celebrate God made flesh

**Epiphany**—Jesus' identity as Son of God is revealed

**Ordinary Time**—At Candlemas (The Presentation of Christ in the Temple) we remember Anna and Simeon recognizing Jesus as the promised saviour. This marks the end of Epiphany, and there are then a few "ordinary" weeks before...

**Lent**—we prepare for the events of Holy Week and Easter.

In the early church, this was the season when new Christians prepared to be united in baptism with Jesus's resurrection life.

**Easter**—we rejoice that Jesus is risen from the dead.

**Ordinary Time**—the Easter season finishes with Pentecost, when the Holy Spirit was poured out on the church. There's then a long period of "ordinary" time, which may finish with a short **Kingdom Season** between All Saints' Day and Advent Sunday. The last Sunday of the year is the feast of **Christ the King**, when we celebrate the King who is the beginning and the end of all time. Then the next Sunday is **Advent Sunday** and we're back to the beginning again!

## 3. Readings: the Lectionary

A collaboration of Christian denominations produced a pattern of readings through the year, called the Revised Common Lectionary. Denominations, including the C of E, base their own lectionaries on this. It is itself based on the three-year cycle produced by the Roman Catholic Church in 1969.

Gospel readings are from Matthew in Year A, Mark in Year B, and Luke in Year C, with bits of John sprinkled through them all.