

First Things First

1. We're delighted you're here, and we want you to come back.
2. We suspect you may have some questions. Why? Look around you. Everybody you see was a newcomer at one time or another, and we've *all* had questions—probably the very same ones.
3. We want you to be comfortable so you can worship God and enjoy your visit today.
4. You can't do that if you're wondering which book to pick up next or trying "to do everything right," which usually means doing the same things everybody else is doing.

So ...

Relax. The first rule is

When you're worshipping God you can't get it wrong!

The second rule is

If you need help, ask the person next to you. We like people here at St. Paul's.

The last rule is:

Regardless of what anybody else is doing, don't do anything that makes you feel uncomfortable.

The Service

You can do whatever makes you feel comfortable. You shouldn't do anything that makes you feel funny.

The worship service begins on page 7 in this booklet if you want to skip this introductory stuff for now and read it later. But there is something we want to handle right up front. If you're wondering, "Am I allowed to take communion here?" the answer is not only "YES" but "AND WE HOPE YOU WILL." Everybody is welcome at the altar rail. We use real wine and we use a common cup. If you don't want to take the wine simply cross your arms over your chest when the chalice bearer comes by. If you don't want to drink from a common cup then the chalice bearer will gladly take your wafer and dip it in the cup for you and put it in your mouth. Children are welcome to take communion, too. Now, let's start with the basics.

"What are these books in the rack in front of me?"

The smaller one, with either a red or black cover with a gold cross on it, is the *Book of Common Prayer*. The entire service you will experience is contained in it along with a lot of other stuff. But you don't have to worry about that right now. Everything you need this morning is contained in this booklet

And ...

in the blue covered hymnal (titled *Hymnal 1980*) or the red, black, and green colored book called *Lift Every Voice and Sing* (often referred to as LEVAS which sounds like "let us" or "lettuce" as some kids say). The songs we sing are indicated on the bulletin the nice usher gave you (make sure you get the right page for the service you're attending, 7:30, 8:45, 11:00). If you're at the early service there won't be much singing, basically two verses of an opening and closing hymn. The other services have a lot more, and at the 11:00 service there's a choir.

“Why is everybody so quiet?”

It’s an Episcopal thing. We take time before the service to say hello to God, to prepare for communion (**and remember, everybody is invited to come to the rail and take communion**) and perhaps to go over the readings, printed on the insert contained in your bulletin.

“Speaking of which, what is all this stuff?”

The bulletin includes, as you’ve already noticed, a schedule for each of the Sunday services. There also are announcements of upcoming events, a schedule of additional services during the week, a list of the members of the ministry teams (people who serve in specific ways in the service), and, on the cover, a statement of our congregational mission statement, the job to which we believe God has called us individually and as a church. The bulletin insert has a colored top with the “label” for the particular Sunday. (If you want to find out more about that kind of stuff, stick around for the *Pilgrimage* in January.) The first prayer offered in this morning’s service appears at the top in two “different” languages—King James type English and contemporary American (we use the latter). There is usually an Old Testament reading, a selection from a psalm, a reading from Acts or one of the letters of the New Testament, and a reading from a gospel. The only reading you will be called on to participate in is the psalm, but everybody else will be reading it along with you at the same time. Don’t worry about when to do what. We’ll let you know.

“There’s an awful lot of stuff in this church.”

That’s very true. The Episcopal way of worshiping exercises all the senses—sight, hearing, smell, touch, and taste. We like to think of it as involving every part of us in worship. Which, by the way, gives God a lot of ways to reach us.

“Why are some people bowing and some kneeling before entering the pew and others don’t do anything at all?”

What you’re noticing is called “reverencing” and people have different ways of doing it. Some bow in the direction of the altar, some “genuflect” (touch their knee on the floor), others reverence silently or without gesture. It’s like we said, do whatever helps you to worship, don’t do whatever hinders that.

“Why do some people touch themselves on the forehead and the shoulders?”

Again, this is a very personal worship style. This is called making the sign of the cross. Some people do it out of habit; others because it reminds them of the price Jesus paid to enable us to respond to God’s love, still others because it’s their way of “taking up their own cross” and following him. You will see them doing that at times during the service, too, and this guide tell you when the most likely times are. But *you don’t have* to cross yourself just because they do.

“I’m Protestant. Is this a Catholic church?”

No. Yes. Well, that’s a hard one to answer in a booklet like this. Why don’t you hold that one for the *Pilgrimage*. Let’s just say that at St. Paul’s you’ll see some people acting like Catholics and others acting like Protestants. What unites us this morning is the fact that we’re all here to worship God. That’s the most important thing.

“Hey, I just want to know one thing. Is anybody going to make me stand up and give my name or anything like that?”

Nah. Not because we don’t care; in fact, you will find we care very much. We just don’t want to embarrass you or make you feel funny. But we hope you will write fill out the Visitor’s Form in the back of the pew ahead of you

and put it in the collection plate when it comes around. That's just so we can greet you and see if you need anything.

“So, what’s going to happen next?”

One thing you can do before the service starts is familiarize yourself with the bulletin and the hymnal. Whatever we will be singing first is listed in the bulletin as the Processional Hymn. At the beginning of the service you will hear music from a piano or organ. Then somebody will announce the processional hymn, and we're off and running. If you love the hymn, belt it out, whether you're in tune or not. If you don't know the hymn or you don't want to sing you can just read the words to yourself. Whatever works for you is fine with us..

“Who are the people in the funny clothes?”

Not much of a fashion statement, is it? Depending on the service you may see a young person carrying a cross (watch people bow as it passes them), a couple of younger kids carrying candles (torches), two grownups in white robes one of whom will be giving you a drink soon, and the clergy, the people wearing similar white robes and colored stoles (scarves) around their necks. At the 11:00 service the choir also processes. They're the dudes in the burgundy robes. The clergy comes last (but first in our hearts).

Look, tell you what ...

Now that the service has started let's hold the rest of the questions until after the service. Let's talk after the early service, or come to Christian Education after the 8:45 service, or join us for a cup of coffee in the narthex (front hall) after the late service and we'll talk. We want to meet you anyway. There are people to greet you in the narthex, and we have a welcoming table with all kinds of information about us and people there to answer your questions or introduce you to others who can. Until then, just use this book and the

hymnal for the rest of the service, and we'll try to make this not only painless for you but also a really neat experience. Remember, while there are a few places in the service where it is appropriate to do certain things, just do what makes you feel comfortable. The point is,

God's glad you're here, and so are we.

Some helpful symbols as you follow along through the service.



where some people do the sign of the cross

Abcdefg

the kind of script that lets you know when to respond; you'll notice this typeface is not only in bold but it is larger than the others



pick up the service at this point

Okay, here we go ...

In the left column we'll tell you when to stand or sit or kneel and when you can choose which posture suits you; there may be some instructions in brackets like these [*with the words in italics*] and then the actual words of the service with larger typeface in bold indicating where you respond.

Remember, if you get lost, ask the person next to you to help out. We will start with what is called the Liturgy of the Word with Bible readings, prayers, confession, and passing the peace. Then we'll move into the part of the service called The Holy Communion. We will also indicate the page number in the *Book of Common Prayer* [indicated by the letters BCP] where this part of the service can be found.

The Liturgy of the Word

Stand	Processional Hymn	
	Acclamation BCP 355	Blessed be God: Father, Son, and Holy Spirit. ✠ And blessed be his kingdom, now and for ever. Amen. Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.
	Gloria BCP 356	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father; receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The Lord be with you.
And also with you.
Let us pray.
[The priest will offer the opening prayer found at the beginning of your bulletin insert. If you don't want to fumble around for the piece of paper, feel free to just listen to the words.]

Sit	First Reading <i>[A layperson will read the Old Testament selection on your bulletin insert. You can follow along. At the end of the reading he or she will say "The Word of the Lord." You then say, Thanks be to God.]</i>	
	Psalm <i>[A reader will lead in reciting the psalm on the bulletin insert.]</i>	
	Second Reading <i>[Same routine. You answer, Thanks be to God.]</i>	
Stand	Gradual Hymn The Gospel	The Holy Gospel of Our Lord Jesus Christ according to _____ ✠ Glory to you, Lord Christ. <i>[Here you will see a lot of people make three small crosses with the knuckle of their thumb, one on the forehead, one on the lips, one on the chest. This symbolizes our desire that the Word may be written on our minds, be spoken through the lips, and be known in the heart. A priest or deacon reads the selection from the gospel after which he or she says "The Gospel of the Lord." You then say, Praise to you, Lord Christ. You'll see some people bow.]</i>
Sit	The Sermon	

Stand

The Nicene Creed
BCP 358

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all this is, seen and unseen.
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man.
For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

Stand, Sit,
or Kneel

Prayers

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, ☩ and the life of the world to come. Amen.

[There are several different forms for the prayers. The reader will announce which form we are using but here are the most frequently used ones.]

Form Three
BCP 387

Father, we pray for your holy Catholic Church;
That we all may be one.
Grant that every member of the Church may truly and humbly serve you,
That your Name may be glorified by all people.
We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.
We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.
Give us grace to do your will in all that we undertake,
That our works may find favor in your sight.
Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest;
Let light perpetual shine upon them.
We praise you for your saints who have entered
into joy;
**May we also come to share in your
heavenly kingdom.**
Let us pray for your own needs and those of others.

*[If we're using this form then at this point the priest will offer a closing prayer
and proceed to the General Confession found at the next "pick up" icon on page
13.]*

Form Four
BCP 388

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your
Name, may be united in your truth, live together in
your love, and reveal your glory in the world.

Lord, in your mercy
Hear our prayer. *[repeated after each prayer.]*

Guide the people of this land, and of all the nations,
in the ways of justice and peace; that we may honor
one another and serve the common good.

Give us all a reverence for the earth as your own
creation, that we may use its resources rightly in the
service of others and to your honor and glory.

Bless all whose lives are closely linked with ours,
and grant that we may serve Christ in them, and
love another as he loves us.

Comfort and heal all those who suffer in body,
mind, or spirit; give them courage and hope in their
troubles, and bring them the joy of your salvation.

We commend to your mercy all who have died, that
your will for them may be fulfilled; and we pray
that we may share with all your saints in your
eternal kingdom.

*[If we're using this form at this point the priest will offer a closing prayer and
proceed to the General Confession found at the next "pick up" icon on pg 13.]*

Form Six
BCP 392

We pray to you, Lord God.
For all people in their daily life and work;
**For our families, friends, and neighbors,
and for those who are alone.**

For this community, the nation, and the world;
**For all who work for justice, freedom,
and peace.**

For the just and proper use of your creation;
**For the victims of hunger, fear, injustice,
and oppression.**

For the peace and unity of the Church of God;
**For all who minister to the sick, the
friendless, and the needy.**

For Frank, our Presiding Bishop, for Bertram our
Bishop, and for all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

We exalt you, or God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Lord, let your loving-kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen

[If we're using this form then at this point the priest will offer the Absolution and invite the congregation to exchange the peace of the Lord with each other. From here you can proceed in the booklet to the Holy Communion on page 15]



The Confession
BCP 360

Most merciful God, we confess that we have sinned against you in thought,

word, and deed, by what we have done, and by what we have left undone.

We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Absolution Almighty God have mercy on you, forgive you all your sins ✠ through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Stand The Peace The peace of the Lord be always with you.
And also with you.

[People greet those close-by with words such as "Peace be with you" or "The peace of the Lord." We are sharing the peace God gives us with each other in preparation for celebrating the communion.]

Announcements

The Holy Communion

Stand The Offertory *[What we're offering to God is ourselves.]*
BCP 361 **Praise God from whom all blessings flow
praise him all creatures here below,
praise him above, ye heavenly host;
praise Father, Son, and Holy Ghost.**

Great Thanksgiving The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. *[Here the priest says a short prayer called the Proper Preface.]*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to the glory of your Name:

**Holy, holy, holy Lord, God of power and
might, heaven and earth are full of your
glory. Hosanna in the highest.✠ Blessed
is he who comes in the name of the Lord.
Hosanna in the highest.**

[At this point the service usually uses one of two prayers for consecrating the bread and wine, prayer A and prayer B. If we use prayer A, at the end of it proceed to the next "pick up" icon following prayer B on page 19. Regarding posture, at the early service the custom is to kneel. At the middle service the preference is to stand. At the late service people express personal preferences.]

Prayer A
BCP 361

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to lie and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

Stand
Kneel
or Sit

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:
**Christ has died.
Christ is risen.
Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also ✠ that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

[From here you can proceed to the Lord's Prayer on page 19.]

Prayer B
BCP 367

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people, in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given

for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father:
We remember his death.
We proclaim his resurrection.
We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, for your creation, this bread and this wine. And we pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified ✠ by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

Lord's Prayer

[There are two forms of the Lord's Prayer; at St. Paul's we customarily use the traditional form.]

And now, as our Savior Christ has taught us, we are bold to say,
Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever and ever. Amen.

The Breaking of the Bread Alleluia. Christ our Passover is sacrificed for us.
Therefore let us keep the feast. Alleluia.

[The alleluias are not used on Sundays in Lent.]

[Proceed to the rail to receive communion. Every baptized Christian is invited to participate in communion. You may kneel or stand. A priest will put a wafer in your hand, and you can eat it immediately. But you have a choice to make. We use real wine, not grape juice, and we have a common cup. If you do not wish to consume wine then cross your arms over your chest as the chalice bearer approaches you. If you want wine but do not wish to drink from the cup then give the chalice bearer your wafer (or let the chalice bearer take it) and he or she will dip it in the wine and put it in your mouth. If you have a child who you do not wish to take the wine then tell the chalice bearer that. Otherwise the child is free

to drink from the cup. If you wish the child's wafer to be dipped in the wine it is best to let the chalice bearer do that and then put the wafer in the child's mouth.]

Stand Postcommunion
or Prayer
Kneel BCP 365

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us ow into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

[An alternative form] **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

The Blessing ✠

Stand

Closing Hymn

The Dismissal [*The response is **Thanks be to God.***]

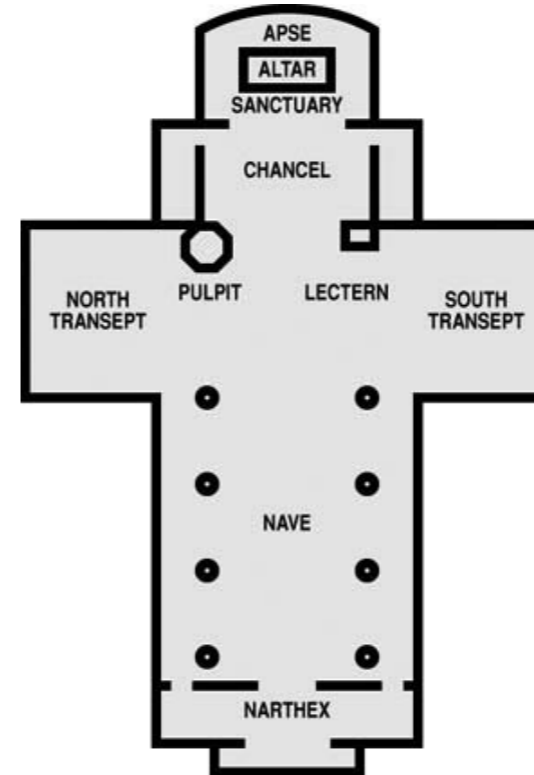
Postlude

[Again, Adult Christian Education in Ferguson Hall after the 8:45 service, and coffee after the 11:00 service in the Parish Hall. Ask an usher how to get there if you need help. And if you can, join us again next Sunday. God bless you.]

Our weekly service schedule
Sunday at 7:30, 8:45, 11:00
Wednesday at 10:00 and 5:30
Thursday morning at 7:00

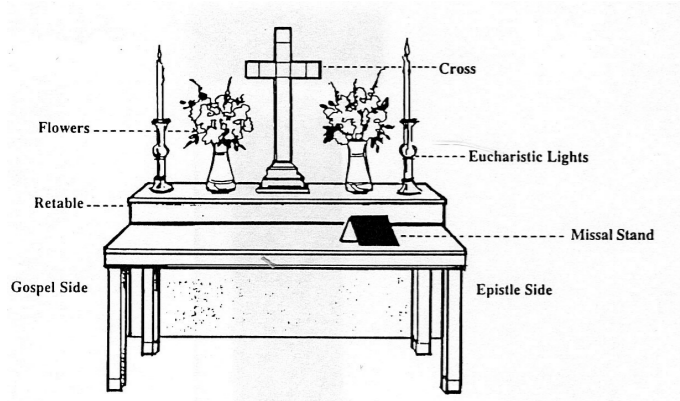
Episcopal “Stuff”

Right now, you will want to concentrate on your worship with us. But after the service, try going on a treasure hunt and see how many of these “items” you can locate or how many you remember seeing during the service. Episcopal Anglicans use a lot of “things” to enhance, equip, and enrich our worship. We call these things “sacramentals.” Sometimes people confuse our love for using them with worshipping them, and that couldn’t be farther from the truth. We use them to help us worship God, by using all our senses—sight (beauty), sound (music), smell (flowers, sometimes incense), touch (the bread, the chalice), and taste (bread and wine). In this you will encounter the most catholic part of our nature. It begins with the building itself, that connects us to the experience of the cross and reminds us of the Heavenly City.



Our “cross” is shaped a bit differently than this, but you can see all the parts at St. Paul’s. We come into the “narthex” or porch through the front or rear doors, then enter what’s called the nave, where all the people sit. Our transepts are very short, but they’re still there. You will notice the baptismal font in the east transept. The area behind the chancel rail is the “chancel,” and the platform on which the altar stands is called the sanctuary. Behind the altar, where the organ and choir sit, is an area called the apse.

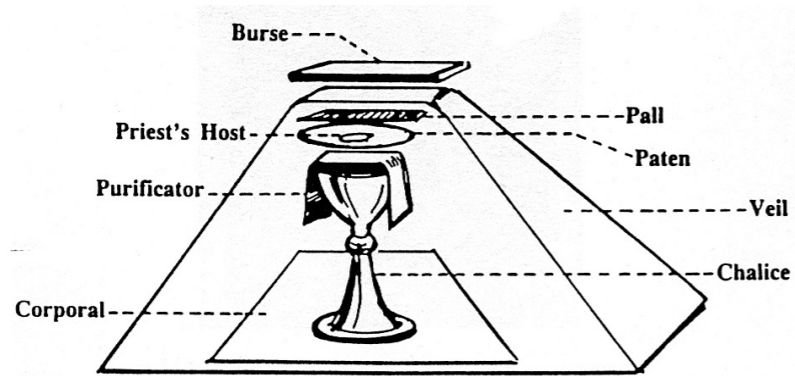
Medieval churches saw the building as a material representation of the scene in Revelation where the saints, dressed in white (*albus* in Latin) are circling the throne of God, set on high, singing “sanctus, sanctus, sanctus” or “holy, holy, holy.”



Here, too, the drawing is a bit different from our altar, but the same elements are present. The large candles on the altar are lit only when celebrating the eucharist.

The six candles (lights) behind the altar are for any worship service. As here, our service book stands directly on the altar. Under our principal cross is a box called a tabernacle where we keep unused consecrated bread and wine for “backup” or when eucharistic visitors take it to home bound people to share communion with them.

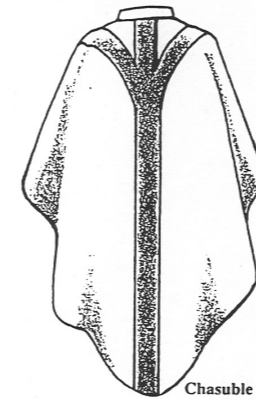
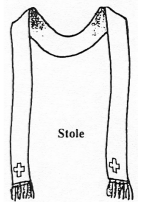
We see here the actual sacramentals used in the consecration of the bread and wine: the chalice for the wine, the paten which holds the bread (wafers), and the various linens that are used as part of the service: the corporal (or body) that collects any stray crumbs from the bread (body of Christ), the purificator for wiping the rim of the common chalice, the pall that covers the paten and priest’s wafer (it’s bigger than the others), and the burse that covers the stack. Many churches also cover the sacramentals with a veil in the proper liturgical color. That’s not been our practice for several years.



The vestments of the clergy begin with what is called a cassock alb (again from the Latin for “white”) that is held together at the waist with what is called a cincture. Both the clergy and the eucharistic ministers (chalice bearers) at the altar wear this same basic garment. That helps ensure that when you look at the altar you see all those serving there to be equal, as we are all equal in God’s eyes.



The clergy, though, will be wearing a garment around the neck called a stole (in the season’s liturgical color), which in the ancient world was a symbol of office. In the Christian church it has come to mean taking on the responsibility of caring for Christ’s people, like taking up a yoke.



After the passing of the peace and with the beginning of the service of holy communion you will see the person who celebrates the communion put on another garment called a chasuble, in the proper liturgical color for the occasion. Like all our vestments, this reminds us of our Roman roots, because this was an “overcoat” in the ancient world. Again, you can notice the cross on the back of the chasuble that symbolizes taking on the cross of Christ.

The choir wears a cassock like the other liturgical ministers, but at St. Paul’s theirs is wine colored, quite appropriate—I mean appropriate for Anglicans, not because they drink a lot of wine ... well, you know what I mean. But on top of the cassock they wear what in the ancient world was a shirt, what we call a cotta. Acolyte cottas tend to be shorter than those the choir members wear, and the clergy wear an even longer version of the outer shirt called a surplice.



Choir and Acolyte Cotta