

The MC and Trainer's Visual Dictionary

Roles, Handoffs, Branches, and Recognition



MC and trainer edition

A visual field guide to recognition, relationship, and use



ISOLATE ♦ ASSEMBLE ♦ COMPARE

Amice
amictus



The amice is the first vestment in the 1962 Missal's ordinary priestly vesting sequence. It belongs to the ordinary priestly vesture for Mass at the 1962 horizon.

Reader note. Teach the amice before the alb; distinguish Missal sequence from locally assigned assistance.

Alb
alba



The alb is the long linen vestment put on after the amice. It belongs to the ordinary priestly vesture for Mass at the 1962 horizon.

Reader note. Teach alb after amice and before cincture, and keep the Missal's exact minister action distinct from local assignments.

Cincture
cingulum



The cincture is the girdle fastened over the alb at the waist. It belongs to the ordinary priestly vesture for Mass at the 1962 horizon.

Reader note. Teach the waist layer, the exact minister presentation, and its later stole-securing relation without inventing a universal handoff.

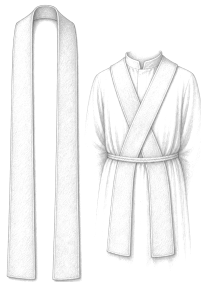
Maniple
manipulus



The maniple is the short vestment band worn on the priest's left arm. It is part of ordinary priestly Mass vesture; the 1962 General Rubrics distinguish the cope branch, in which the maniple is not worn.

Reader note. Teach left-arm placement, sequence, and the cope branch; keep priest, bishop, deacon, and subdeacon timing distinct.

Priest's stole
stola



The priest's stole is the long narrow neck-worn vestment put on after the maniple. It belongs to the ordinary priestly vesture for Mass at the 1962 horizon.

Reader note. Teach sequence and the priest's crossed arrangement while distinguishing the bishop's hanging and deacon's diagonal arrangements.

Chasuble*planeta seu casula*

The chasuble is the outer priestly vestment put on last for Mass. The 1962 General Rubrics direct the priest always to use the planeta or casula at Mass; they separately abolish folded chasubles and the broad stole.

Reader note. Teach it as the final layer and keep ordinary priest, bishop, deacon, cope, and abolished folded-chasuble branches distinct.

Dalmatic*dalmatica*

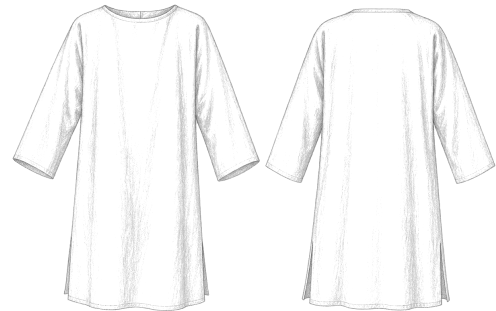
The dalmatic is the deacon's outer Mass vestment, worn over the alb and diagonal stole. The 1962 General Rubrics retain the deacon's dalmatic while expressly discontinuing folded chasubles and the broad stole.

Reader note. Teach it as the deacon's outer layer over the diagonal stole, while separating conditional assistance from universal rules.

Deacon's stole*stola*

The deacon's stole is the long narrow vestment worn diagonally from the left shoulder under the right arm. At the 1962 horizon the deacon retains the stole and dalmatic; the folded chasuble and broad stole are expressly no longer used.

Reader note. Teach the left-shoulder diagonal route beneath the dalmatic, while keeping conditional assistance and the abolished broad-stole branch distinct.

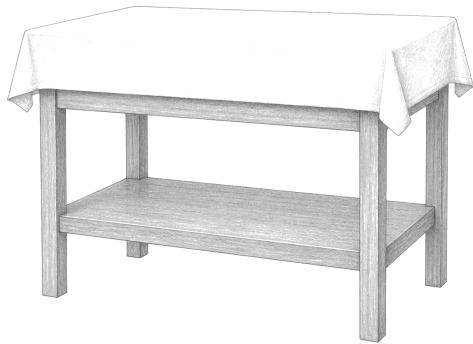
Tunicle*tunicella*

The tunicle is the subdeacon's outer Mass vestment. The 1962 General Rubrics retain the subdeacon's tunicle while expressly discontinuing folded chasubles and the broad stole.

Reader note. Teach it as the subdeacon's outer layer, with dalmatic comparison kept contextual and assistance kept conditional.

Credence table

abacus



The credence is a sanctuary service table for objects needed in the ceremony. The credence is a sanctuary service table on which objects needed for the selected ceremony are prepared or temporarily placed; construction, covering, contents, and exact location vary.

Lectern

legile

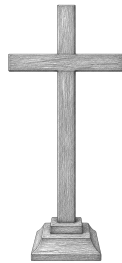


The 1962 Holy Week rites use free-standing legilia for readings, Passions, and the Paschal proclamation. Palm Sunday and Good Friday specify bare lecterns; the Easter Vigil specifies a lectern covered with a white cloth.

Reader note. Keep the Passion and reading placements distinct from the covered Easter Vigil proclamation arrangement.

Sacristy cross or suitable image

crux vel imago



The sacristy cross or suitable image is the locally appointed visual focus for the ministers' reverence. The appointed cross or image is presupposed by the sacristy departure rubric and is identified locally.

Sanctuary lamp

lampas



At least one sanctuary lamp burns continuously before the tabernacle in which the Blessed Sacrament is reserved. The Ceremonial directs that lamps around the place of reservation burn perpetually.

Reader note. Treat this as a reservation-place furnishing, not as an ordinary object transfer.

Sedilia

sedilia



Sedilia are sanctuary seats for the celebrant, deacon, and subdeacon in the ceremonies that appoint them; separate movable chairs and a movable three-place bench are representative forms, while construction and placement vary.

Altar Missal
Missale Romanum



The Missale Romanum is the altar book required for Mass at the 1962 Roman horizon. The 1962 rubrics require the Missal and direct its preparation, placement, and movement. **Reader note.** Keep the book, support, placement, and assigned movement together; this plate is recognition, not a full transfer sequence.

Missal stand
legile



The 1962 Missal names the legile as the stand alternative beneath the Missal. A cushion or stand is placed beneath the Missal. **Reader note.** Treat stand and cushion as alternatives and keep the Missal secure during any assigned movement.

Missal cushion
cussinus



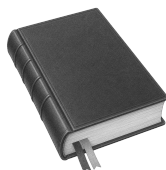
The 1962 Missal names the cussinus as a support beneath the Missal. At Low Mass the Missal is opened on its cushion; the general rubric also permits a stand instead. **Reader note.** Treat cushion and stand as alternatives and preserve the assigned book-support relationship.

Altar cloths
tobaleae



The altar cloths are the three clean blessed cloths that cover the altar for Mass. The 1962 Missal directs that the altar be covered with three clean blessed cloths. **Reader note.** Teach the required three-cloth altar covering without turning its illustrative folds, extents, or spacing into a ceremonial instruction or server assignment.

Epistle book
liber Epistolarum



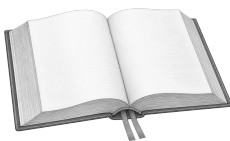
The book itself



Carried context

The 1962 Ritus names the separate liber Epistolarum used by the subdeacon at Solemn Mass. It is present as a distinct book in the Solemn-Mass Epistle ceremonial. **Reader note.** Teach the checked subdeacon relationship: he carries the book in both hands against his breast and sings the Epistle from it.

Gospel book
liber Evangeliorum



The book itself



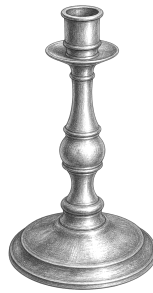
Sung context

The 1962 Ritus names the separate liber Evangeliorum used by the deacon and subdeacon at Solemn Mass. It is present as a distinct book in the Solemn-Mass Gospel ceremonial. **Reader note.** Teach the checked route: the deacon places and takes the book at the altar, and the subdeacon holds it open while the Gospel is sung.

Altar candle*candela*

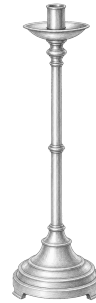
The candle is the wax light set in a candlestick; the ceremonial distinguishes the light from its support. The Ceremonial repeatedly distinguishes candlesticks from the wax candles they support and appoints both altar and carried lights.

Reader note. Distinguish the candle from its support and assign flame work only within the named ceremony and local safety practice.

Altar candlestick*candelabrum*

A candlestick is the support that holds the candle; it is distinct from the wax light. The Ceremonial names candlesticks and wax candles among objects prepared for episcopal ceremonies and describes two acolytes carrying them.

Reader note. Do not transfer the carried-candlestick grip rule to this altar-support record; carried lights have their own entry.

Acolyte candlestick*candelabrum acolythi*

An acolyte candlestick is the tall, footed, self-standing candle support distinguished from a footless elevation torch. At solemn Mass, two candle-bearing acolytes carry their lights in the entrance and flank the subdeacon holding the Gospel book.

Reader note. Teach the two candle-bearing acolytes and the footed, self-standing distinction without deriving one universal grip, height, or silhouette from this representative drawing.

Elevation torch*intortitium*

Fortescue distinguishes footless elevation torches, which cannot stand alone and are stored in a rack, from the acolytes' footed carried candlesticks. Torchbearers take lighted torches in the sacristy and bring them to the sanctuary at the Sanctus for the Elevation service; this is not the entrance use of the acolytes' candlesticks.

Reader note. Teach the Elevation-service timing and the footless, rack-stored distinction without turning this recognition plate into a route, grip, height, number, or flame-handling procedure.

Candle lighter and extinguisher*instrumentum ad candelas accendendas et exstinguendas*

One secular 1902 patent shows a long-shaft practical tool combining a taper tube for lighting elevated candles with a separate branch ending in an extinguisher bell; it is material-culture evidence, not a Roman prescription or proof of Catholic prevalence.

Reader note. Use the plate only to recognize and assign locally present practical equipment; it establishes no Roman office, universal server task, ceremonial cue, handoff, or operating method.

Altar bells*campanula*

The altar bell is the small bell prepared for the appointed Mass signals. The minister warns shortly before the Consecration and rings three times, or continuously, at each elevation; the Missal also provides a warning when faithful are to communicate.

Reader note. Teach the appointed signals without making this four-cup cluster a universal form.

Local sacristy signal bell*campanula*

A local sacristy signal bell is a small bell used in some churches at the ministers' departure. The checked sources describe local or usual practice in many churches, not a universal 1962 requirement.

Chalice*calix*

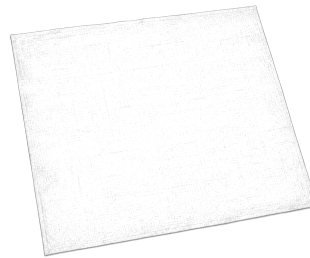
The chalice is the sacred vessel named by the 1962 Missal throughout the Offertory, Canon, Communion, ablutions, and removal from the altar. The 1962 Missal names the calix throughout the Offertory, Canon, Communion, ablutions, and concluding removal from the altar.

Reader note. Teach the prepared order from the cutaway and keep the folded corporal beside, not inside, the stack; this is not a transfer prescription.

Paten*patena*

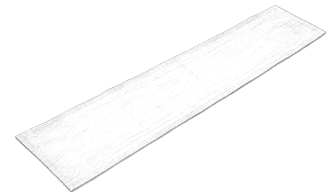
The paten is the celebrant's shallow sacred vessel, distinct in the 1962 Missal from the plate held beneath communicants' chins. In the prepared chalice stack, a clean purificator lies over the chalice mouth and the paten with host lies over the purificator.

Reader note. Teach the paten's identity and prepared relationship without turning the exemplar's morphology into a transfer prescription.

Corporal*corporale*

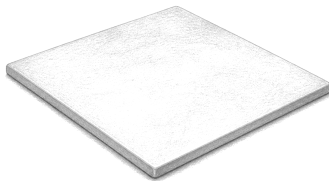
The corporal is the wholly white linen kept folded in the burse for preparation and spread in the middle of the altar. The 1962 Missal requires a wholly white linen corporal, folded in the burse during preparation and spread in the middle of the altar.

Reader note. Teach the folded-in-burse and spread-on-altar relationships without assigning an unsupported server handling role.

Purificator*purificatorium*

The purificator is the clean linen placed over the chalice mouth during preparation and used by the celebrant to wipe the chalice and his fingers. The 1962 Missal places a clean purificator over the chalice mouth during preparation and names it in the celebrant's wiping of the chalice and fingers.

Reader note. Distinguish this narrow chalice linen from the corporal and pall while preserving the celebrant's verified use.

Chalice pall*palla*

The chalice pall is the small linen cover placed above the paten in the prepared composition and used over the chalice during Mass. The 1962 Missal names a small linen pall placed above the paten in the prepared chalice stack and used over the chalice during Mass.

Reader note. Teach its position above the paten and its use over the chalice without turning the illustrated stiff form into a universal rule.

Chalice veil*velum sericum*

The chalice veil is the silk covering placed over the prepared chalice. The 1962 Missal places a silk veil over the prepared chalice and names its removal and replacement during Mass.

Reader note. Teach the veil's removal and replacement relationship without inferring an exact drape or unsupported handling assignment.

Burse*bursa*

The burse is the case that contains the folded corporal and rests above the chalice veil in the prepared composition. The 1962 Missal places the folded corporal in the burse and the burse above the chalice veil in the prepared composition.

Reader note. Teach the burse-corporal relationship and its position above the veil without assigning an unsupported server action.

Altar cruet*Latin term not asserted*

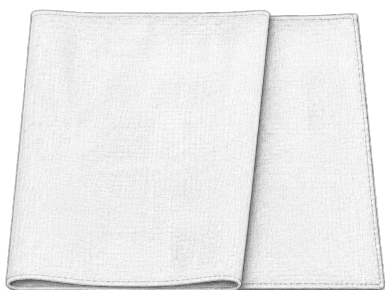
One cruet



Wine-and-water pair

An altar cruet is a small pouring vessel prepared to supply wine or water for the Mass; two are ordinarily prepared together for the wine-and-water service. The pair is prepared near the altar for the Offertory and later ablutions.

Reader note. Teach the verified wine-and-water service and local content-identification method without turning one vessel form, bearer split, handoff, or left-right order into a universal rule.

Lavabo towel*manutergium*

The lavabo towel, historically called the manuterge in English, is the hand towel used after the celebrant washes his fingertips at the Offertory Lavabo. After the celebrant washes his fingertips at the Offertory Lavabo, he dries his hands; at Solemn Mass the acolytes minister the hand towel with the water cruet and small basin.

Lavabo basin*pelvicula*

The lavabo basin is the small basin that receives the water when the celebrant washes his fingertips at the Offertory Lavabo. At the Offertory Lavabo the basin receives the water used when the celebrant washes his fingertips; at Solemn Mass the acolytes minister it with the water cruet and manuterge.

Communion plate*patina*

The Communion plate is the plate placed beneath communicants' chins, distinct from the celebrant's paten. The 1962 Missal names a distinct patina placed beneath communicants' chins and directs the celebrant to put any fragments found on it into the chalice.

Reader note. Teach the plate's under-chin function, level handling, and fragment boundary without turning one server assignment or the pictured one-handle form into a universal rule.

Processional cross*crux processionalis*

Fortescue identifies the processional cross as a crucifix fixed to a long carrying staff that cannot stand alone.

Incense boat and spoon*navicula; cochlear*

The 1962 Missal names a cochlear ministered with the incense boat when incense is imposed at the checked Solemn-Mass stations.

Reader note. Name the boat and spoon distinctly while teaching them as one functional set. Keep the checked deacon-to-celebrant relationship separate from any local lay boat-bearer assignment and both objects away from the hot thurible.

Thurible*thuribulum*

The 1962 Missal names the thuribulum and thuriferarius in the checked Solemn-Mass and sung-Mass incense loci.

Reader note. Teach the named thurifer relationship and the four-chain component distinction without converting this recognition plate into a handoff, swinging, charcoal, or route procedure.

Aspergillum*aspergillum*

An aspergillum is a holy-water sprinkler; checked sources document brush-ended and perforated hollow-globe forms, and the plate shows the latter. In the named Asperges ceremony, the sprinkler is dipped into holy water, handed by the deacon to the priest, and used by the priest for the sprinkling.

Reader note. Do not infer a universal server route from the checked deacon-to-priest relation.

Portable holy-water vessel*vas aquae benedictae*

A portable metal vessel holds holy water for use with the aspergillum in the named Asperges ceremony.

Reader note. Teach only the checked Asperges relationship: the sprinkler is dipped in the holy water and passed from deacon to priest; do not infer a universal server carrier or hand-off.

Basilical conopaeum*conopaeum*

Official twentieth-century basilica grants identify the conopaeum and tintinnabulum as institutional basilical insignia; they do not make the conopaeum a generic Mass implement or Eucharistic canopy. Its use belongs to the basilica's institutional privilege and exact ceremonial context; the official acts do not establish it as an ordinary altar, Mass, pontifical, or Eucharistic implement.

Reader note. Teach this only in a basilical or institutional branch, paired conceptually with the tintinnabulum and kept distinct from every Eucharistic canopy.

Eucharistic ombrellino*umbella*

The Eucharistic ombrellino is the small one-staff umbrella form, distinct both from the larger processional baldachin and from the institutional basilical conopaeum. In that appointed public route, this canopy serves over the priest who carries the Blessed Sacrament; its availability clause does not make it a required ordinary Mass object.

Reader note. Keep the optional where-available branch and the distinction from both the larger baldachin and basilical conopaeum explicit; assign carrying only from the governing ceremonial plan.

How to use the pictures

Read name, picture, and note together.

Each entry gives an English name and, where the checked record supplies one, a Latin headword. A

Reader note marks the preparation or recognition boundary supported for this audience; it is not a general direction for every ceremony or sacristy.

Representative, not universal.

Drawings teach recognition, not universal dimensions, ornament, material, color, folding, storage, or arrangement. Status and use remain limited to the ceremony, minister, condition, privilege, or local assignment stated.

Scope. This edition includes only the source-audited objects admitted for its named audience; it is not the family's complete inventory. It is a Triptych study reference, not an official liturgical book or local ceremonial direction. The governing books and competent local direction control actual preparation and handling.

LOOK ◇ NAME ◇ COMPARE

Follow the pictured relationship; do not infer an unprinted one.

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