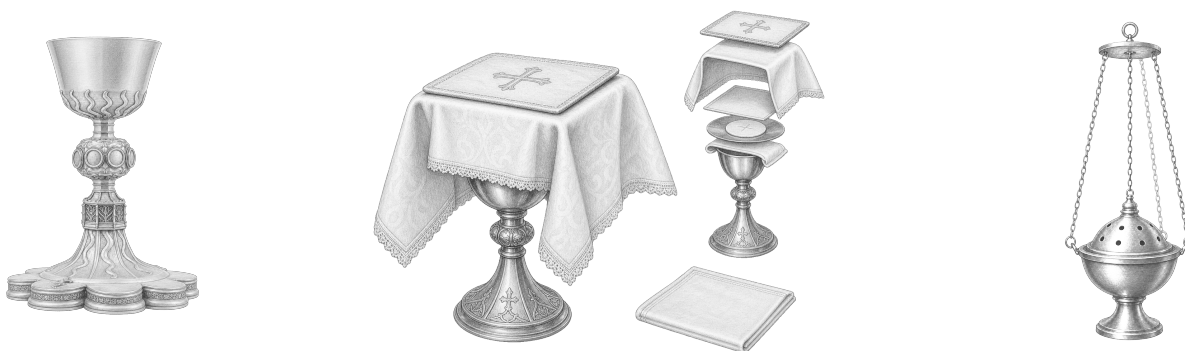


The Sacristan's Visual Dictionary

Preparation, Placement, and Recognition

Sacristan edition

A visual field guide to recognition, relationship, and use



ISOLATE ◇ ASSEMBLE ◇ COMPARE

Credence table
abacus



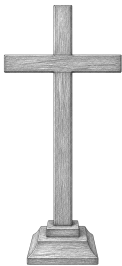
The credence is a sanctuary service table for objects needed in the ceremony. The credence is a sanctuary service table on which objects needed for the selected ceremony are prepared or temporarily placed; construction, covering, contents, and exact location vary.

Lectern
legile



The 1962 Holy Week rites use freestanding 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. Prepare the bare or white-cloth-covered state only for the named Holy Week rite; the drawing prescribes no construction.

Sacristy cross or suitable image
cruz 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.
Reader note. Confirm the locally appointed focus and keep it visible; do not replace, move, or discard a cross or image merely from this drawing or from appearance.

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. Maintain the reservation light at its appointed place; lowering, refilling, and relighting require training and direction.

Sedilia
sedilia



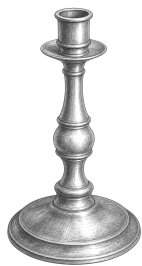
Sedilia are sanctuary seats for the celebrant, deacon, and subdeacon in the ceremonies that appoint them; separate movable chairs and a movable three-place bench are representative forms, while construction and placement vary.

Altar 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. Prepare the appointed lights and maintain the flame-watch boundary; this plate prescribes no candle dimensions or exclusive form.

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. Prepare the altar support and candle as distinct objects; material, ornament, and proportions vary.

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. Prepare three clean blessed cloths to cover the altar; this record does not prescribe their material, dimensions, markings, folds, edge drop, or arrangement method.

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. Prepare the cushion when this support alternative is used; slope, fabric, fringe, and dimensions are not prescribed here.

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. Prepare a stable stand when this alternative is used; the source prescribes neither folding construction nor material.

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. Prepare a stable footed candlestick that can stand on the credence; this representative drawing does not prescribe material, ornament, dimensions, proportions, exact silhouette, or one universal form.

Altar bells
campanula

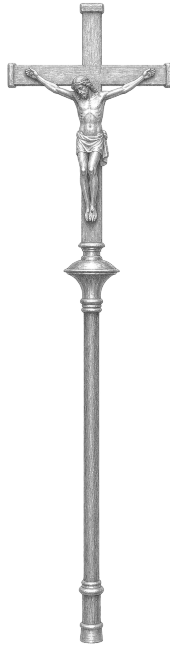


The altar bell is the small bell prepared for the appointed Mass signals. The minister warns shortly before the Consecration and rings three times, or continuously, at each elevation; the Missal also provides a warning when faithful are to communicate.

Reader note. Prepare the small bell with the credence-side service objects; the Missal prescribes no cup count or mechanism.

Processional cross

cruce processionalis



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

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. Keep the footless torch in its appointed rack and follow trained local fire-safety practice; this plate prescribes no material, dimensions, ornament, number, arrangement, or operating method.

Candle lighter and extinguisher

instrumentum ad candelas accendendas et extinguendas



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. Treat the combined lighter-and-bell form as one dated practical-tool family, not prescribed Catholic equipment; preparation, use, cooling, and storage follow trained local fire-safety practice.

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.

Reader note. Identify the local bell, cue, mechanism, and operator before preparation; do not infer any of them from the representative isolated figure.

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.

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. Prepare the wine and water vessels as the church directs; material, closure, markings, tray, and left-right arrangement vary and are not prescribed by this plate.

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. Prepare the Communion plate where local direction assigns it; the pictured one-handle form is one dated exemplar, while the Missal controls the under-chin function rather than material, dimensions, or handle count.

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. Compare the isolated vessel with the prepared formation; the cutaway shows the checked order, not universal ornament, proportions, or a local handling method.

Paten*patena*

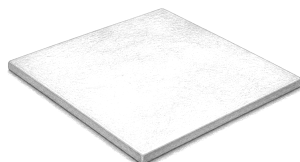
The paten is the celebrant's shallow sacred vessel, distinct in the 1962 Missal from the plate held beneath communicants' chins. In the prepared chalice stack, a clean purificator lies over the chalice mouth and the paten with host lies over the purificator.

Reader note. Recognize the paten in the prepared chalice relationship; the pictured exemplar supplies no universal preparation or handling method.

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. Prepare the burse with the folded corporal and place it above the veil; no opening, closure, fold method, dimensions, or ornament is prescribed here.

Chalice pall*palla*

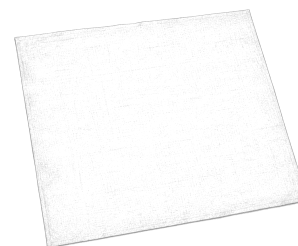
The chalice pall is the small linen cover placed above the paten in the prepared composition and used over the chalice during Mass. The 1962 Missal names a small linen pall placed above the paten in the prepared chalice stack and used over the chalice during Mass.

Reader note. Prepare the small linen pall above the paten; the stiff square shown is a recognition model, not a prescribed construction or universal form.

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. Prepare the silk veil over the chalice while treating the illustrated drape, dimensions, ornament, and construction as non-prescriptive.

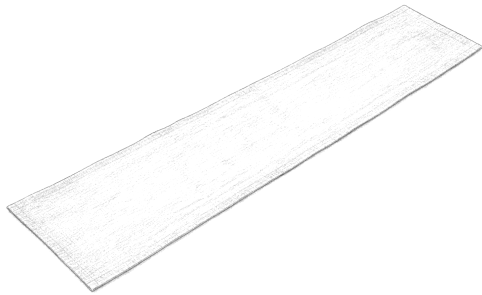
Corporal*corporale*

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. Prepare the wholly white linen in its folded-in-burse relationship; this record does not prescribe a fold pattern, dimensions, markings, or ornament.

Purificator

purificatorium

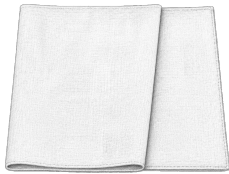


The purificator is the clean linen placed over the chalice mouth during preparation and used by the celebrant to wipe the chalice and his fingers. The 1962 Missal places a clean purificator over the chalice mouth during preparation and names it in the celebrant's wiping of the chalice and fingers.

Reader note. Prepare the clean purificator over the chalice mouth; this record does not prescribe dimensions, folds, markings, ornament, or construction.

Lavabo towel

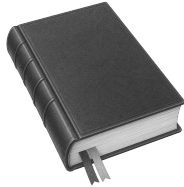
manutergium



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.

Epistle book

liber Epistolarum



The book itself

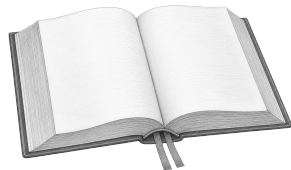
Carried context

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. Prepare the lesson book appointed for the Solemn-Mass Epistle; identify it by contents and use rather than representative cover ornament.

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. Prepare the Gospel book appointed for the Solemn Mass; identify it by contents and use rather than representative cover ornament.

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. Prepare the Missal, its assigned places, and a stable support; binding and marker count are not universal identifiers.

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. Prepare and store the boat with its separate spoon; do not treat the exemplar's silver, dimensions, foot, hinge, or ornament as a universal specification.

Thurible

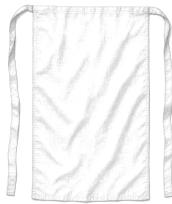
thuribulum



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

Reader note. Prepare and store the thurible only by the church's trained fire-safe practice; the representative drawing prescribes no material, dimensions, ornament, charcoal procedure, or resting arrangement.

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. In the checked reverse-order table arrangement, ready the amice uppermost so it is taken first; exact folding and local allocation are not prescribed here.

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. In the checked reverse-order table arrangement, ready the alb immediately beneath the amice; this record prescribes no fold or storage method.

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. In the checked reverse-order table arrangement, ready the cincture immediately beneath the alb; no knot, coil, fold, or storage method is prescribed.

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. In the checked reverse-order table arrangement, ready it beneath the cincture and above the stole; the cope branch excludes it.

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. In the checked reverse-order table arrangement, ready it beneath the maniple and above the chasuble; this record gives no folding or storage prescription.

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. In the checked reverse-order table arrangement, ready it lowest so it is taken last, checking condition and the applicable color; no folding, storage, or tie method is prescribed.

Deacon's stole*stola*

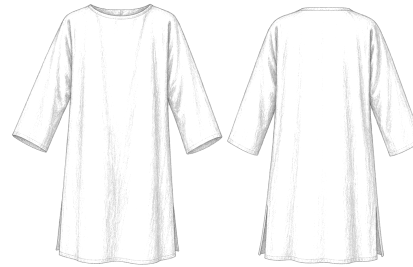
The deacon's stole is the long narrow vestment worn diagonally from the left shoulder under the right arm. At the 1962 horizon the deacon retains the stole and dalmatic; the folded chasuble and broad stole are expressly no longer used.

Reader note. Ready it with the deacon's Mass vestments and applicable color; this record prescribes no fold, storage, or fastening method.

Dalmatic*dalmatica*

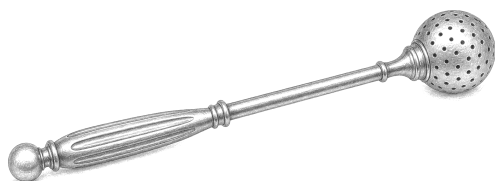
The dalmatic is the deacon's outer Mass vestment, worn over the alb and diagonal stole. The 1962 General Rubrics retain the deacon's dalmatic while expressly discontinuing folded chasubles and the broad stole.

Reader note. Ready it with the deacon's vestments and applicable color; no fold, storage, fastening, or decorative form is prescribed.

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. Ready it with the subdeacon's vestments and applicable color; no fold, storage, fastening, or decorative form is prescribed.

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. No preparation, storage, drying, cleaning, or local placement procedure is supplied.

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. Treat this as conditional institutional insignia. Prepare, place, or store it only under the basilica's actual privilege and local assignment; the plate prescribes no construction or method.

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. Recognize the portable holy-water vessel as a paired Asperges object; this source-bounded record gives no preparation, storage, filling, cleaning, or local placement procedure.

Eucharistic ombrellino*umbrella*

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. Prepare this small canopy only when the exact public Communion or Viaticum rite and local assignment call for it; the plate prescribes no fabric, color, dimensions, fringe, construction, or storage method.

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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