

SERVICE AT THE ALTAR

A Handbook for
Acolytes, Eucharistic Ministers
and Lectors



**St. Francis of Assisi Episcopal Church
Novato, California**

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The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

1 Corinthians 11:24-25

MARTIN LUTHER'S PRAYER BEFORE WORSHIP

Bless me, O God, with a reverent sense of your presence, that I may be at peace and may worship you with all my mind and spirit, through Jesus Christ our Lord.
Amen.

PREFACE

This pamphlet is divided into three parts:

1. An outline of the support position for liturgical services at St. Francis;
2. A detailed description of all the jobs that might be done at any service; and
3. A glossary.

Although there are various service opportunities which are described as discrete elements, in reality, all of the elements should be performed in a smooth flow from the entrance at the beginning of the service until the final dismissal.

Sometimes it will be necessary for people serving in the worship service to perform jobs that they are unaccustomed to performing. It should be recognized that one Eucharistic minister in support of the priest can perform all of the functions required for worship. If there are more than one person supporting the worship, it is easier when the jobs are shared. It also allows more people to experience the work at the altar and to provide formality to the service.

As you read this pamphlet, remember that the liturgy is at the heart of our common worship centered on a life with God. You are encouraged to learn with a variety of roles so that you will be able to fill in whenever a need arises.

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INTRODUCTION

Acolytes, Eucharistic ministers and Lectors are included in the worship to assist the Priest and Deacon in providing a meaningful experience during the liturgy. The term acolyte means helper and therefore all persons assisting in the worship service are acolytes. The emphasis in their service is to “assist”. At the Eucharist, the priest presides at the service.

There are various opportunities for people to assist with the worship service. The extent that people are assigned to perform the jobs is based on the size of the congregation and the assistance that is needed at each service. Please note that during the liturgy an acolyte may be required to do more than one function in order that the liturgy is smooth, orderly and complete.

This pamphlet describes the usual methods of performing various functions; however, the priest may direct that a certain function be done in a different way or not done at all. Serving at the liturgy is an opportunity to serve with a sense of reverence and grace. If a mistake is made, it is the responsibility of the other participants in the altar party to fill in any gaps that may be created in order that the congregation has a positive experience. Be attentive to what is going on, understand the flow of the service, and be comfortable in your role as a helper in the service.

As an acolyte, you are following in the footsteps of people who have assisted in the liturgy since the early Christian church. Some say that acolytes have an even longer history – that Samuel, who assisted Eli in the temple in Jerusalem, was really the first acolyte. The word acolyte means “attendant” or “one who helps.” Whether you light the candles, carry the cross, hold a banner or bear the Gospel book – you are considered an acolyte. You will be serving as a companion to the presiding priest: performing a number of important functions before, during, and at the close of the worship service. You, therefore, have an important role in the liturgy.

THINGS TO REMEMBER

Know your job and know how you are going to interface with the people around you. If you have a question about your assignment, ask one of the other people in the altar party or ask the presider.

REVERENCE

The liturgy is a celebration and can be either solemn, festive or both. It is important to emphasize the need for reverence. The emphasis of the liturgy is our relationship with God. As such, it is important to maintain a sense of dignity and reverence. In your role, you are leading by example. Any distraction noticed by the congregation disturbs their worship. A wrong turn or wrong action is not nearly so significant as a yawn, a laugh, a scratch, or a slumped posture. Hands can best be controlled by folding them in the lap. Necessary yawns should always be covered with the hand. The torches and the crosses are to be carried upright at all times including before and after the service. **Participate reverently in the service.**

Do not reverence (bow) at the altar if you are carrying anything. This means that if you are holding the processional cross, a banner, or the Gospel book, do not reverence the altar. If it is your personal piety to reverence the altar, you may do so either before or after you are carrying an item. At the processional the Altar Party will wait for you to secure the cross on the wall. At the recessional, you may reverence the altar before you pick up the cross.

LIGHTING AND EXTINGUISHING THE CANDLES

One or two of the vested acolytes light the candles at the altar, about 10 minutes before the service begins. The person assigned to light the candles will come out of the vestry and move directly to the opening in the rail. Then pause for a moment before moving into the nave to light the candles.

When it is Eastertide (from the Easter Vigil through Pentecost Sunday) or when there is a baptism outside of the Paschal season, the Paschal candle is lit first and all other candles are lit from its flame. If there are two people assigned to light the candles, then only one taper will be lit prior to entering the sanctuary. The second taper will be lit from the Paschal candle. If there is a baptism, the Paschal candle will be placed near the font. Before lighting any candles on the altar, the candle lighters will proceed to the Paschal candle and light it and the second taper will be lit from the Paschal candle prior to returning to the nave to light the remaining candles.

The candles on the altar are lit first. If there are two people lighting the candles then both the right and left candle on the altar are lit simultaneously. If there is only one person lighting the candles then the candle to the congregation's right (the gospel candle) is lit first. The candles in the candelabras are lit after the candles on the altar starting with the candle closest to the center (so that the lighting is from the inside to the outside). Again if there are two people lighting the candles they are lit simultaneously otherwise the candelabra on the right is lit first. The torches on each side of the lectern are the last candles lit.

When extinguishing the candles, the process is the reverse of lighting the candles. Extinguish the torches if they are still at the lectern. Then proceed to the candles behind the altar.

Extinguish the outside candles first and move toward the center. Then extinguish the candles on the altar, either simultaneously if there are two acolytes or Eucharistic ministers or then the one on the congregations left first and the one on the right second. Extinguish the Paschal candle last. Note that when extinguishing the candles, the purpose is to cut off the oxygen with the bell on the end of the taper. Don't put the bell down on the wick as that will damage the wick.

During Advent, the appropriate Advent candles are lit on each Sunday. These candles are lit in the order as though they were the Paschal candle. They are extinguished last. There are 5 candles in the Advent candelabra. A white candle in the center is lit only on Christmas day and during the Christmas season. The first two Sundays of Advent, one each purple candles are lit. On the third Sunday of Advent two purple candles and the one pink candle is lit. On the fourth Sunday of Advent the four candles surrounding the white candle are lit.

USE OF THE AUMBRY

Occasionally you may be asked to get additional consecrated bread and/or wine. The aumbry is the small cupboard located in the wall under the red sanctuary candle elevated, behind the altar and to the left. The key to the aumbry is located on the right hand shelf underneath the altar. The lock to the aumbry is a bit tricky and you may want to try opening it before the service.

RESPONSIBILITIES DURING THE LITURGY

The design of the worship service is intended to be meaningful, spiritual and orderly. The size of the congregation and the pageantry needed for the service will determine the number of people who support the clergy during the service. The following describes all of the positions that could be employed in the service; however, if it is a small church the jobs that these positions perform could be done by others. At St. Francis it is not uncommon to have only two Eucharistic ministers perform all of the functions required during the service. If more people are available and the formality of the service requires, then the functions can be allocated to the positions that normally would perform that function.

ORDER DURING A PROCESSION

The following Processional Order can be followed regardless of the size of the congregation or the type of service. The only person that is required for the procession is the Priest conducting the service. Each of the other positions in the procession may be added to meet the needs of the service. Note that when there are torch bearers there must be two of them.

PROCESSIONAL ORDER - WITH NO GOSPEL-BEARER (MOST USUAL)

Crucifer
Torch Bearer Torch Bearer
Choir
Lay Eucharistic Ministers (LEMs)
Assisting clergy
Presider

PROCESSIONAL ORDER – WITH A GOSPEL-BEARER

Crucifer
Choir
Torch Bearer Torch Bearer
Gospel Bearer
Lay Eucharistic Ministers (LEMs)
Assisting clergy
Presider

A NOTE TO THE PARENTS OF YOUTH ACOLYTES

This section is designed to be a tool for parents to answer any last minute questions that may arise. Please use it to refresh your child's memory. Often little details are forgotten when someone has not served in several weeks.

Being an acolyte is a special task that can be entrusted to our youth. Indeed they are ministers of St. Francis church. For this reason we hope all will take their responsibilities seriously. Parents can help in these ways:

1. Keep the handbook in a safe place so that it can be readily used.
2. Carefully check the acolyte schedule when it first comes out. If there are schedule conflicts, notify the person in charge of scheduling; however, you and your youth have the ultimate responsibility of finding someone to trade dates with you.
3. Our acolyte coordinator is there to help you if you are having difficulty locating a substitute or if you know you have a change in your schedule. The Acolyte Master is _____ whose home number is _____, cell number is _____ and his email is _____.
4. Last minute emergencies do happen. When you first realize that your acolyte will not make it to the church on time, please call the church.
5. Help your acolyte to perform his or her duties by ensuring they are at the church 10 minutes before the service and look neat and well groomed.

ACOLYTES DURING THE LITURGY

There are a number of jobs for acolytes in the worship service. The most prominent is that of torch bearer; however, a Gospel bearer is also considered an acolyte.

TORCH BEARERS

The torch bearers are responsible for carrying the lighted torches (candles) into the church during the processional, carrying the torches to accompanying the gospel or the gospel reading, and to carry the torches in the recessional. They also may be asked to light the candles before the service begins and extinguish the candles after the service is over. Please refer to the section called LIGHTING THE CANDLES to understand the process of candle lighting and extinguishing.

Before the Service:

- Arrive 15 minutes before the service, go to the vestry, and put on the appropriate vestments.
- Check with one of the Eucharistic ministers to make sure which candles are to be lit.
- Light the candles approximately 10 min. before the service begins using the section called LIGHTING CANDLES.
- Take the unlit torches to the narthex in preparation of being in the entering procession.
- Light the torches immediately before processing toward the altar.

During the Service:

Processional (See the order of processions):

- If there is no Gospel bearer follow the crucifer. If there is a Gospel bearer follow the choir. One torchbearer will go to the left of the font and the other going to the right.
- When you approach the altar, stop momentarily and place the torches in their stands next to the lectern.
- Join the rest of the altar party at the altar and bow in unison with the priest.
- Move directly to your seats and sit down when the priest tells the congregation to sit down

At the Reading of the Gospel:

- When the priest or deacon go to the altar to collect the Gospel book, stand up go to your torches, and follow the Gospel bearer or Eucharistic Minister up the aisle.
- When the Eucharistic Minister stops and turns to face the altar, stop and face one another with your backs near the pews.
- Before the Gospel reading, look across the aisle at the other torch bearer and line up your torches and hold them at the same height.
- After the reading of the Gospel, follow the Gospel bearer or Eucharistic Minister toward the front of the church. Proceed to the stands for the torches, place the torches in their stands, and go to your seats and sit down when the priest tells the congregation to sit down.

Recessional:

- When the crucifer or Eucharistic Minister go to the altar rail at the end of the service go to the torches and stand behind the crucifer.
- Follow the crucifer to the narthex.

After the Service

- After the priest or deacon gives the dismissal, extinguish your torches and proceed to the back of the church and put the unlit torches in their stands.
- Extinguish the candles at the altar as described in the section called LIGHTING CANDLES.
- Go back to the vestry and carefully remove your vestments and hang them up.

CRUCIFER

The Crucifer leads the processional and recessional and carries the cross. The cross is a major focal point for the congregation during the service, so the cross should be high enough to be clearly seen over the procession. When the crucifer reaches the altar rail, he/she will pause briefly in front of the altar and then secure the cross in the bracket on the side from which it was taken. After placing the cross, the crucifer joins the altar party to reverence the altar. Look to the presider and bow when she bows.

During communion, the crucifer and torch bearers receive communion following the musicians. They then should return to their seats.

At the start of the final hymn, the crucifer will step from the sanctuary to begin forming the procession out. The crucifer may reverence the altar before retrieving the cross. The crucifer

faces the altar and waits for the altar party to reverence the altar. After the altar party has revered the altar, the crucifer turns around and begins the procession out of the sanctuary.

THURIFER

The thurifer is responsible for carrying the thurible. The thurifer should be at the service 30 minutes before the service begins to light a charcoal briquette in the thurible. Note that we have only used a thurifer on very special occasions such as Christmas Eve or The Great Vigil of Easter.

A GUIDE FOR EUCHARISTIC MINISTERS AND LECTORS

Eucharistic Minister is the primary support for the priest or deacon during worship. It is incumbent on the Eucharistic ministers to be attentive to what is going on during the worship service in order to be helpful.

Before the Service:

- Arrive 15 minutes before the service
- Check with the presider to see if there are any changes to the readings or other instructions.
- Decide which roles you will carry out during the service.
- Ensure that the candles are lit and that bulletins are on Eucharistic Minister's and other altar party chairs (See Lighting the Candles).
- Ensure that the cross is ready for the procession.
- Ensure that someone rings the church bell about 5 minutes before the service is to begin.

During the Service:

Processional (See the order of processions):

- The Eucharistic ministers follow the choir. If there is more than one Eucharistic minister, than they will walk on each side of the font, otherwise to the right of the font on entering and leaving.

At the Altar:

- Stop at the altar on each side of the priest and/or deacon and bow in reverence when the priest bows.
- Go to your seat and sit when instructed by the presider.

PRAYERS OF THE PEOPLE

One of the Eucharistic ministers will read the Prayers of the People which have been prepared and should be sitting on a chair in the front of the church in a black folder, printed in the bulletin, or from one of the prayer forms on pages 383-393 of the Book of Common Prayer. At the Prayers of the People walk toward the center of the sanctuary. Pause, remember to project your voice, and read the prayers slowly and with feeling. Try to make eye contact with

the congregation at various times during the reading. Please note that the last paragraph of the Prayers is the concluding collect and is read by the Presider. After the last response has been said by the congregation, return to your seat.

READING THE GOSPEL

Each person who is to read the Gospel may want to do it a different way. Before the service talk to the preacher and find out how they want the procession to move toward the center of the sanctuary and return. This discussion should include who is going to carry the Gospel Book and how is it to be returned to the altar. Try to have the two torches brought from the lectern and to flank the reader.

The book holder, usually a Eucharistic Minister, will walk in front of priest who has picked up the Gospel book from the altar. The Eucharistic Minister holds the Gospel book during the Gospel the reading. After the Gospel reading return the Gospel to the altar and place it on the book pillow.

PREPARING FOR THE EUCHARIST

The following the Greeting of your neighbors and the celebration of birthdays and anniversaries, the presider will announce the beginning of the Eucharistic Prayer. Follow the priest to the altar rail. One person will get the collection plates from under the credence table and come back to the altar rail.

- Take gifts to altar, handles facing towards priest.
- Give the top two collection plates to ushers to collect the offering.
- Assist the person setting the table with management of the host, wine, water and table vestments on the Credence table
- Get Paten from the credence table to place on altar.
- Receives the wine and grape juice vessels from the ushers, and places the vessels on the altar. Accepts any additional material that the person setting the table wants placed on the Credence table.
- When you receive the water vessel go to the credence table and get lavabo, drape a linen (usually a purificator) over left wrist and present to priest for hand washing; pour water over priest's fingers for the washing of hands and priest dries hands with the linen.

- Accept collection plates back from ushers (move to front below altar just before the Doxology). This step and the following two steps could precede the hand washing depending upon the priest.
- Present the offerings to the presider, holding it up for her/him to bless.
- Put the collection plates back below the credence table.
- Place lavabo back on the credence table with the linen over the top of the bowl and then walk to an appropriate side of the altar.
- Be attentive to the actions of the presider. If the presider bows, you bow. If the presider crosses herself, you cross yourself. Do not cross yourself unless the presider does so. If you are not pointing the book, hold your hands with your fingers interlaced or hold them in a bird nest fashion at your waist and be mindful of the service.

POINT IN THE EUCHARISTIC PRAYER BOOK

- One of the Eucharistic ministers may be required to point the Eucharistic prayer for the Presider. If there is no deacon for the service, both Eucharistic ministers should be at the altar one on each side of the Presider. If there is a Deacon, a second Eucharistic Minister should be at the altar (the one assigned to point the book) and the other Eucharistic Minister should step back to the side of the altar and the deacon should stand next to the presider.
- Point for the priest, keeping your finger next to the line that is being read, but not over it.
- Turn the pages from the bottom without obstructing the priest's vision

AT THE CLOSE OF THE SERVICE

- Assist the acolytes in exiting the church and that all the paraphernalia is put away correctly.
- After the dismissal please make sure that the candles are extinguished and that the cross is replaced at the front of the church.
- Notify the acolyte master of any problems that you encountered during the worship and offer suggestion that may make the service smoother and more meaningful to the congregation.

LECTOR DUTIES

Lectors read the Word each week to the congregation. The first reading is from the Old Testament, a responsorial Psalm, and a reading from an epistle in the New Testament. These readings were first passed down as spoken word, and were meant to be proclaimed to a crowd. We don't want to make it too theatrical, but we do want to make it interesting to listen to in church.

- Please contact the person who is lecturing with you and decide which of you will do which readings (if more than one person is reading) and practice your readings before Sunday morning.
- Check with the priest to see if there are any changes in the readings before the service. Sometimes there are sections that don't need to be read, or there is a change in the readings.
- If you are doing the Psalm determine how you would like the congregation to respond – here are some choices:
 1. Responsively – the reader reads an entire verse or to the asterisk and the congregation reads the next verse or from the asterisk to the end of the verse;
 2. Antiphonally - one side of the congregation reads one verse or to the asterisk and the other side of the congregation responds or the women read one verse or to the asterisk and the men read the next verse or complete the verse.
 3. Unison – The congregation and the reader read the entire verse together.

Using the formula above, announce the psalm in the following way:

1. *We will read the psalm responsively by half verse. The lector will read to the asterisk and the congregation will respond.*
2. *We will read the psalm antiphonally by whole verse. = The lector's side of the church will read the odd verses; the presider's side of the church will read the even verses.*
3. *We will read the psalm antiphonally by half verse. = The lector's side of the church will read to the asterisk; the presider's side of the church will read the even verses.*
4. *We will read the psalm in unison. = we will read the psalm together.*

An excellent source for preparation is the Lector Preparation/Lector's Notes page at <http://www.lectorprep.org/index.html>. This source will give you some background on the

readings for the week. If you would like to add something about the reading before reading it, you would say something like this, “The reading today is from Paul’s letter to the Corinthians.”

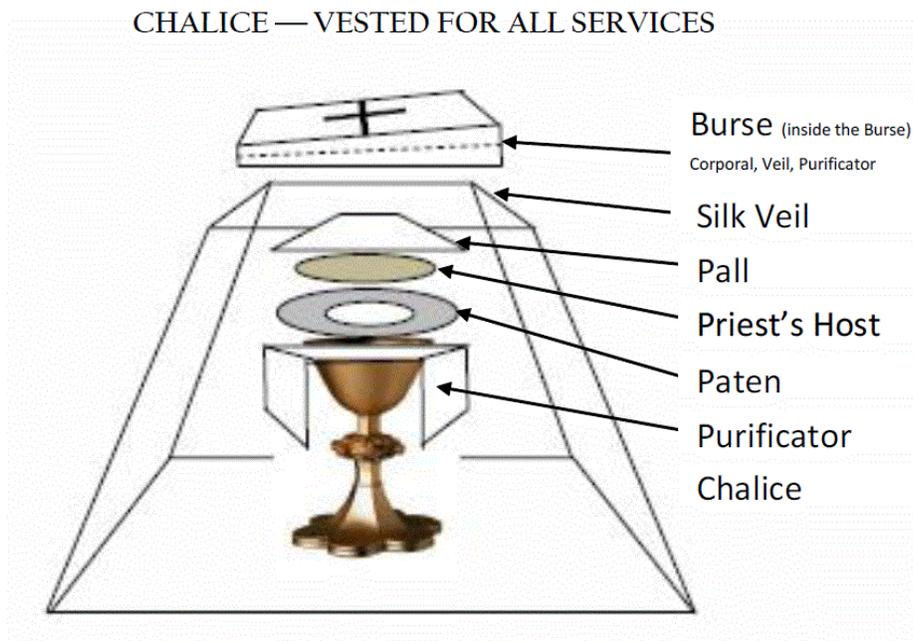
THE COMMUNION ARTICLES AT THE ALTAR

The Vessels and Containers

Prior to the liturgy, the Altar Guild prepares the cruets of wine, grape juice and water. The Altar Guild also prepares a container of hosts (bread). All of these elements will be brought to the altar at the beginning of the Eucharist. The deacon or presider receives the elements and proceeds to prepare the table for the blessing of the elements. The setting of the table for the Eucharist is laying out the various articles used in the consecration of the elements for their eventual distribution to the congregation. The unpacking of the stack is the most important part of setting the table.

The Stack

The following diagram shows how the stack is set. Eucharistic ministers at the altar should know what the deacon or presider is doing if they are to assist in the setting of the table.



Unpack the Stack

- Remove the burse from the chalice. Place it on the altar to the left.
- Remove the veil from the chalice and fold it into thirds once and then again.
- Place the folded veil on top of the burse to the left of the corporal.
- Remove the purificator from the burse and place it to the right of the chalice on the altar.

- Place the pall (the stiff square linen on top of the chalice) in the burse.
- Take the paten off of the chalice and place it in the center of the corporal.
- Remove the other purificator from the chalice and place it next to the one you removed from the burse, which is to the right of the chalice.
- If a second chalice is used, move the second chalice from the credence table to the altar with its purificator.

Prepare the gifts

- Receive the bread and wine and water as they arrive and place on the altar.
- Put the bread on the paten and hand the saporium to the Eucharistic minister who will place it on the credence table.
- Pour about half to two thirds of the wine from the cruet(s) into the chalice and place the cruet(s) with the remaining wine on the upper left corner of the corporal. If the remaining wine is to be sanctified, otherwise, hand it the Eucharistic Minister to be placed on the credence table.
- Pour a tiny bit of water from the cruet with water into the chalice and then into the cruet with the remaining wine if necessary. (This water represents the full divinity of Christ, mixed with the full humanity of the wine.)
- If the second chalice is to be used with either wine or grape juice, repeat the above procedure.
- Hand the cruet of water to the Eucharistic Minister
- Make sure all of the vessels and linens on the altar are tidy, reverence the gifts (bow), then step back.

Before the Eucharistic Prayer, the presider will need to have their hands ceremoniously washed. This can happen before or after the presentation of the collection depending upon the wishes of the presider. A Eucharistic minister takes the water vessel and gets the lavabo from the credence table with a purificator which he drapes over his left wrist. The lavabo, held in the left hand is presented to presider who places their fingers over the lavabo. The Eucharistic minister pours water over priest's fingers. The presider then dries his hands with the purificator. The Eucharistic minister then places lavabo back on the credence table and covers it with the purificator. The Eucharistic minister then walks to an appropriate side of the presider at the altar.

At the end of the offertory song the ushers will bring forward the collection plates, give them to the Eucharistic minister and return to the back of the church. The Eucharistic minister then presents the collection plates to the presider directly in front of the altar holding the plates up in order that the presider can bless the collection. Once the collection has been blessed, the Eucharistic minister can place the collection plates under the credence table.

GLOSSARY OF TERMS

Ablutions -The cleaning of the Eucharistic objects (e.g., chalice and paten) following communion.

Alb - A long, white garment that covers from the neck to the feet and is tied at the waist with a cincture. The alb is symbolic of innocence and reminds us of the robe Herod put on Christ.

Altar – The table at the front of the church where God’s family ceremoniously gathers.

Ambry - A receptacle in the wall used to store consecrated bread and wine; it is identified by a burning sanctuary lamp.

Aspergillum – A device for sprinkling holy water on the altar and on the participants in a mass.

Banner Bearer –The person who carries a banner or flag as a part of our worship service.

Boat – A small covered vessel that holds the incense to put in the Thurible.

Boat Bearer – A person who carries the boat and assists the Thurifer.

Book Bearer – The person who carries the Bible or the altar book.

Candles – There are several sets of candles used during different services. There are two candles by the lectern, two candles on the altar symbolizing that Christ is man and God, and 6 candles behind the altar. There is also the Presence Candle, which is red, and which is always lit except for the period following the Maundy Thursday service until the Great Vigil of Easter on Saturday evening. This candle indicates that there is reserve host and wine in the ambry.

Cassock - A long garment that covers from the neck to the feet with snaps or buttons down the front. It symbolizes the spirit of recollection and devotion. Cassocks are usually black; however, red cassocks can be used to be symbolic of the blood shed by martyrs.

Celebrant - The priest officiating at or in charge of a Eucharist (also called the Presider).

Chalice - A large, stemmed cup that holds the wine during communion.

Chancel - The area of the church in front of the nave (inside the communion rail).

Ciborium – The ciborium is a container that holds hosts. The ciborium in the ambry holds consecrated hosts. The ciborium presented at the altar at the beginning of the Liturgy holds unconsecrated hosts.

Cincture - A long, white rope with knots in the ends that is tied around the waist; it is symbolic of the ropes that bound Christ at his trial and the whips at his scourging.

Credence Table - The small table or shelf on the Epistle side of the altar that holds the vessels and items for the Eucharist.

Crucifer - The acolyte that carries the cross and leads the procession. He/she also assists the celebrant in preparing for communion.

Cruet - A small, covered pitcher used to hold wine or water.

Dismissal - The words said at the end of the Eucharist.

Elements - The bread and wine used for Holy Communion.

Epistle Side - The right side of the altar when looking from the nave.

Eucharist - The service of Holy Communion.

Flagon or Flask - A large, covered pitcher used to hold wine or water.

Font – it is the basin at the back of the church which we use during the sacrament of baptism.

Gospel Bearer - The acolyte who carries the Gospel book..

Gospel Side - The left side of the altar when looking from the nave.

Intinction Cup - A small, stemmed cup used to hold wine into which the bread wafer is dipped.

Lavabo - A small bowl used to wash the hands of the Celebrant.

Liturgy - Public worship services of the church. Technically, the word means the work of the people.

Monstrance or **ostensorium** - A vessel used to display the consecrated host.

Narthex - The entrance area to the church, inside the door and before the nave.

Nave - The large part of the church where the congregation sits.

Oblations - Offerings of bread, wine, and water for the Holy Eucharist.

Offertory Plates - The large, brass plates used to collect the offering.

Paschal Candle - A large, white candle that burns during the 50 days of Easter, baptisms, and funerals. It symbolizes new light and the resurrection.

Paten – A small plate on which the bread is placed for consecration.

Presider - The priest officiating at or in charge of a Eucharist (also called the Celebrant).

Pulpit – the place in the sanctuary where the scripture lessons are read and where sermons are delivered.

Purificator - A small, white cloth used to wipe the chalice.

Reverence the Altar - Stopping and bowing from the waist towards the altar and cross as a sign of reverence.

Sanctus Bells - The bell which is rung during the consecration of the Eucharist.

Sacristy - The small room behind the altar where the liturgical objects, altar linens, and celebrant vestments are kept. Vestments for acolytes may also be kept in this room.

Sanctuary - The area inside the communion rail surrounding the altar. At times the term sanctuary may include both the nave and the chancel.

Surplice or Cotta - A white garment that is worn over a cassock; it has full sleeves and reaches to the waist. The white color symbolizes innocence and purity of heart.

Taper - A long, white wick used to light candles. It usually has a bell attached to a crook at the top that is used to extinguish the candles.

Thurible - A **thurible** is a metal censer suspended from chains, in which incense is burned during worship services. The thurible is made of brass and should be polished.

Thurifer - A person who carries the thurible.

Torch Bearer - One or two acolytes who carry a torch and accompany the crucifer.

Vestment - Any of the garments worn by those participating in a liturgy.

Vestry – A small room behind the altar where vestments are kept. It is also used for as dressing area.