



Altar Guild Handbook



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“In Remembrance of Me”

“And he took bread, gave thanks and broke it, and gave it to them, saying,

‘This is my body given for you; do this in remembrance of me.’

In the same way, after the supper he took the cup, saying,

‘This cup is the new covenant in my blood, which is poured out for you.’ “

Luke 22:19-20

What an honor it is to set the Lord’s Table each Sunday
morning so that all may follow His commandment of

“...do this in remembrance of me.”

We recall all those who have set the Lord’s Table,
those who came before us back in the early years of the
beginnings of the Diocese of West Texas in 1874,
and all the following years in parishes
large and small, polished and rustic,
urban and rural, wealthy and needy.

And the strand we share with them still today is our deep faith
and humility to serve God quietly behind closed doors
so that all people may “remember Him.”

For all Altar Guild members, yesterday and today,
for your service, your time, and your devotion
to this most sacred and vital ministry,

Thank You.

*Dee Whiteside
Diocesan Altar Guild Director*

National Altar Guild Prayer

Most gracious Father Who has called me Your child to serve
in the preparation of Your Altar, so that it may be a suitable place
for the offering of Your Body and Blood;
Sanctify my life and consecrate my hands so that I may worthily handle
Those Sacred Gifts, which are being offered to You.
As I handle holy things, grant that my
whole life may be illuminated
and blessed by You, in whose honor I prepare them,
and grant that the people who shall be blessed by their use,
May find their lives drawn closer to Him Whose Body and Blood
is our hope and our strength,
Jesus Christ our Lord.
Amen.

Oh Padre bondadosa, que has llamado a tu hija(o) a servir en
la preparación de Tu Altar,
para que sea un lugar digno para la Ofrenda de Tu Cuerpo y de
Tu Sangre;
Santifica mi vida y consagra mis manos para que de esta manera
yo pueda encargarme
dignamente de estos Dones Sagrados que te ofrecemos.
Mientras sujeto estos santos objetos, concede que mi vida sea
iluminada y santificada por
Ti, en cuyo honor los preparo, y permite también que el pueblo
bendecido por su
participación, se una más a Él, Cuyo Cuerpo y Sangre son
nuestra esperanza y nuestra
fortaleza, Jesucristo nuestro Señor.
Amén.

*The Rt. Rev. E. Don Taylor
Vicar Bishop of New York City, All Saints' Day, 2002*

National Altar Guild Association



The National Altar Guild Association (NAGA) assists parish, diocesan and provincial Altar Guilds by providing information and resources.

We provide members with a variety of valuable and informative resources:

- You'll receive a quarterly newsletter, the Epistle, offering news from altar guilds around the country, helpful information and hints, as well as interpretations and guidelines for services, seasons, and specific ceremonies.
- You may participate in stoles making projects for chaplains who serve under the Bishop of the Armed Forces.
- You may borrow from our extensive collection of books on subjects related to altar guild interests—needle arts, flower arranging, liturgical, history and practice, etc.—which is housed at Nashotah House and available to anyone through inter-library loan.
- You may attend our triennial meeting during General Convention and contribute items of ecclesiastical art to be displayed in our art exhibit.
- You may “shop” at our Sacristy Shop, featuring items designed specifically for NAGA such as aprons, tote bags, cincture starters and purificator stamps.
- You may request that a NAGA representative (usually the president) speak about NAGA and its ministry for diocesan groups and others.

To find out more about The National Altar Guild Association, visit their website at:

nationalaltarguildassociation.org

The Rt. Rev. David Reed Bishop of The Diocese of West Texas



Bishop David Mitchell Reed was born in Brownsville, Texas, on March 9, 1957. He was baptized and confirmed at Church of the Advent, Brownsville. He earned a Bachelor of Journalism degree from the University of Texas at Austin in 1978 and taught school for two years before going to seminary.

He graduated from Seminary of the Southwest in Austin in 1983 with a Master of Divinity degree. He was ordained to the diaconate at Church of the Advent, Brownsville, on June 12, 1983 and was ordained a priest in St. Alban's Church, Harlingen, on January 13, 1984.

David and Patricia Ann "Patti" Kopec married on June 18, 1988, and have two adult children, Kaitlin and Jon.

David served as assistant rector at St. Alban's Church, Harlingen, from 1983 to 1987. He was called to be Rector of St. Francis Church, Victoria, in 1987, serving there through 1994. He returned to St. Alban's near the end of 1994, serving as Rector until his election as Bishop Suffragan.

He was elected Bishop Suffragan for the Diocese of West Texas in a special council on March 25, 2006, and was consecrated on August 26, 2006. He was then elected Bishop Coadjutor in a special council on October 25, 2014.

Bishop Reed was officially invested as the tenth Bishop of the Diocese of West Texas on June 3, 2017, during a service held at TMI Episcopal.

History of The Diocese of West Texas

In early December 1874, the Rt. Rev. Robert W. B. Elliott, 34 years old and a Bishop in the Episcopal Church less than a month, reached the end of the Galveston-Harrisburg-and-San Antonio railroad line in Luling and held his first service in the newly-created Missionary District of Western Texas from the back of a Pullman car. His task was daunting: 110,000 square miles of diocesan territory, 427 communicants served by 10 parishes, five mission stations, seven priests, and two deacons.

When Bishop Elliott convened the primary convocation of the Missionary District of Western Texas on May 6, 1875, there were 17 congregations in his jurisdiction inherited from the Bishop of Texas. Of those, 11 still remain active and part of the diocese. Today, the diocese comprises 87 congregations, spread from Brady in the north to Brownsville in the south, from Del Rio in the west to Port Lavaca and Edna in the east. Nine bishops have served the Diocese of West Texas well and faithfully.

In 1962, Bishop Jones and his staff moved out of the old headquarters on French Place to the spacious new Cathedral Park in Alamo Heights. Cathedral Park rapidly became a location of worship, rest, and refreshment for the people of the diocese and community neighbors. Today, the Bishop Jones Center - which comprises Cathedral House, Chapel House, and Cathedral Park - is home to the Diocesan Bishop and his staff and continues to be a gathering place for the diocese.

The Bishop Jones Center is on a 19-acre site that is being reclaimed as a natural setting in the midst of this busy Texas city. Also on the grounds is Chapel House, a small, 1920s-era house that has been extensively renovated and is used today for meetings, retreats, and worship. The former living room of the house is now St. John's Chapel. The Cathedral Park Pavilion is an open-air structure enclosed by screens and is a simple room that seats 24 persons at seminar-type table or 30 chairs only. The pavilion is approached via a wooden bridge from the lower grounds or from Torcido Avenue.

Statement of Purpose

Diocesan Altar Guild

1. To unite all altar guilds in The Diocese of West Texas.
2. To encourage all members of this ministry to nurture and deepen their faith in our Lord.
3. To assist clergy in creating worship services for all that is both spiritual and beautiful in setting our Lord's Table.
4. To communicate with altar guilds of all parishes and missions in The Diocese of West Texas.
5. To sponsor educational workshops throughout The Diocese of West Texas and to further educate all members through training venues.
6. To encourage and assist in the organizing and strengthening of altar guilds in parishes and missions in the diocese.
7. To gather annually in a parish located in a place convenient to all Altar Guild members in the Diocese of West Texas in order to further affirm our faith and experience continuing education of the duties and service of this most important ministry.

The Altar Guild

Membership

Membership in the Altar Guild is an honor and privilege to serve in God's sanctuary and at His table, an individual offering of service to our Lord. Those who serve should strive to perform the duties required to make an acceptable and spiritual offering to the Lord. Each person must bring to their service an attitude of quiet reflection and joy.

All persons who have been confirmed or received in the Episcopal Church are eligible and invited to serve in the Altar Guild, regardless of gender, race, background or age.

All members should be loyal to the Altar Guild ministry, their rector, their parish, and the church. They should cooperate at all times, remembering that their service is to God.

Those who commit to serve in the Altar Guild ministry should attend training, which will acquaint them with Altar Guild procedures and terminology. They should also be provided with a mentor, an experienced Altar Guild member, who can provide "on the job" instruction, as well provided with an Altar Guild manual.

What All Altar Guild Members Must Know

1. The names of the parts of the church.
2. Church seasons and colors.
3. Names of vestments, linens, and holy hardware.
4. The most widely used church symbols.
5. The procedures in setting up for a Eucharist or any sacrament or office of the church.

The Basic Duties of an Altar Guild

1. Take care of the sacred vessels, vestments and linens.
2. Prepare for services of worship.
3. Provide necessary articles to be used at the Eucharist.
4. Attend to the housekeeping of the sacristy and/or the church.
5. Follow the instructions of the rector/vicar.

Who is in Charge of an Altar Guild?

The rector of the church, the appointed priest-in-charge, or the vicar is the head of the Altar Guild of a parish/mission. Unless there is an alternate, accepted method of choosing a director for the Guild (if one is chosen), it is usually the priest/vicar who appoints the Altar Guild director, usually for a service term of one to two (1- 2) years. The duty of the director is to carry out the priest's wishes and his/her liturgical guidance to the Altar Guild. If smaller churches and/or missions do not have appointed directors, it is important that someone is charged to take care of the clerical duties of the Altar Guild.

For the success of a spiritual, loving, and cohesive Altar Guild, it is imperative that Altar Guild members follow these clerical directives from the priest with humbleness and grace. It is the clergy's responsibility to make the final decisions with regard to altar settings. Any suggestions or questions members may have for the priest should be directed to the clergy through the Altar Guild director or the person in charge.

Duties of the Altar Guild Director

It is the responsibility of the director to advise all members of their duties and the time and date(s) they are to serve. Looking forward to the church year, it is also the responsibility of the director to plan the year of the term he/she will be in office:

1. Training new members and appointing mentors for them; holding training sessions periodically for all Altar Guild members.
2. Working with the priest to compose a yearly budget for Altar Guild supplies.
3. Appoint special committees such as decoration, supplies, needlework, etc.
4. Attend rector's staff/liturgy meeting to be aware of activities involving the Altar Guild's participation.
5. Post the duty tasks for members serving in the sacristy for both pre-Sunday duty and for Sunday services so that tasks are not omitted or forgotten.

Your Day of Sunday Duty

Always be prompt. You must arrive early enough so that, ideally, all preparations for setting the altar is completed before people begin to arrive in the Nave.

Before the service begins, pause for a few moments of silent prayer. Your service in the Sacristy should be viewed as your personal gift to God.

If the priest vests in the sacristy, see that he/she has privacy before and after the service in which to collect his/her thoughts and say prayers.

After the service, enter the sanctuary only when most of the people have left the Nave of the church. When services are set close to each other, do your best to get the sanctuary set up as quickly and efficiently as possible. The person who has set up at the service just

ending might be able to leave certain items out on the credence table and/or aumbry shelf for you.

When a member is unable to serve, he/she should arrange for a substitute or arrange a “trade” in service dates with another member, if possible.

Your Day of Pre-Sunday Duty

Your director should give instruction as to what needs to be done to set up the sacristy for Sunday’s service. Some Altar Guilds will need to tidy up the sanctuary by cleaning and dusting; others may have sextons who accomplish this task. Usually small parishes and missions depend on the Altar Guild to do this.

The silver and/or brass vessels and offertory plates will need to be wiped free of fingerprint smudges. Crosses should also be buffed if they are brass or silver, dusted if they are of wood.

The candles will need to be trimmed, if using wax candles, or filled if using liquid candles.

The cabinet where the Eucharist vessels are kept should be set up for Sunday’s service with the appropriate number of vessels (chalice, ciborium, lavabo bowl, cruets) and linens, (purificators, lavabo towel, corporal, as well as the veil and burse for veiling the chalice, if they are used).

The number of wafers or amount of bread should be readily available for placing in the ciborium for the service.

The hangings should be changed, if necessary, to the appropriate seasonal color.

The vestments for the clergy should be prepared and ready.

Fresh flowers should be arranged and ready to place in the sanctuary.

Weekday Services/Duties

If you are asked, or if you volunteer, for a weekday service, follow the director's instructions to perform the duties for the day's service. If a Eucharist is included in the service, set up the altar in the usual fashion.

It is typical that Altar Guild members do the laundering of the linens during the week. Be sure they are returned promptly before the next service.

Meetings of the Altar Guild

The number of meetings of the Altar Guild is determined by the director or the priest and usually depends upon its needs. If there are new members in the Guild, training meetings may be more often than if most members are experienced.

It is a good idea, however, to plan social events for the members occasionally.

Altar Guild Training Manuals

The following is a suggested list of training manuals available in Christian bookstores as well as online that may be helpful in guiding your Altar Guild:

1. *A Working Manual for Altar Guilds, 3rd Edition, Dorothy C Diggs*
2. *The Complete Training Course for Altar Guilds, B. Don Taylor*
3. *An Altar Guild Manual, Edith Weir Perry*
4. *The Altar Guild Book, Barbara Gent and Betty Sturges*
5. *The Altar Guild Handbook, Marion J Hatchett and Anne K LeCroy*
6. *Good Housekeeping for Churches, Katharine M McClinton*
7. *A Parson's Handbook, Percy Dearmer*
8. *Worship Without Words: The Signs and Symbols of Our Faith, Patricia S Klein*

9. A series of booklets dealing with the life and work of the parishes of the Episcopal Church, prepared by the laity and clergy of the Associated Parishes, PO Box 814, Alexandria, VA 22313.
10. The Book of Common Prayer and Hymnals are ordered from Church Hymnal Corporation, 445 Fifth Avenue, New York, NY 10016 (or can be found on and ordered from internet sites).

How to Contact Your Diocesan Altar Guild:

**Leigh Saunders
The Diocese of West Texas
111 Torcido Drive
San Antonio, TX 78209**

888-210-824-6387

leigh.saunders@dwtx.org

How to Contact Your Diocesan Altar Guild Director

**Dee Whiteside
234 Five Oaks
San Antonio, TX 78209**

**512-587-7514 (Cell)
210-507-7914 (Home)**

dwhiteside@satx.rr.com

New Missions and Young Churches

This handbook is intended to be an aid to all Altar Guilds in this diocese. Although the context assumes a new mission or a young church, the principles expressed here are applicable to all churches, even the most elegantly furnished and long established. The contents are suggestions only and not intended to set down hard and fast rules. The protocols of an Altar Guild are at the discretion of the Rector or Vicar of a parish or mission.

Altar Needs

Hangings and other paraments are lovely, but when there is little money with which to make purchases, buy plain, simple items. They are quite acceptable and many times, more meaningful. Simplicity should be your goal.

If you do not yet have an altar, a table may suffice. An ordinary table height, however, of 30-inches is too low; a height between 36- and 39-inches is preferable. If you use a riser of some sort, be sure the legs of the table are secure and stable.

Communion Linens

Only a few linens are needed when first starting out and they may be obtained by contacting the Sharing Closet Altar Guild Director if they are available. Your linens may be purchased or hand stitched (see the chapter on “Making Altar Linens, Page 22).

Sanctuary Appointments

Until a silver chalice and paten are gifted or purchased, any goblet and plate of silver plate, glass, or pottery may be used. They do not have to fit together perfectly. For

distributing wafers or bread during communion, you may use a small bowl or plate, and for water and wine, any appropriate cruet bottles will do.

Alms basins and offertory plates can be wooden plates, a nice straw basket, or a flat serving bowl.

If a proper baptismal font is still in the future, a deep glass basin of glass or silver plate may be used. A purificator can substitute for a baptismal towel.

A well-made wooden cross behind (not on) the altar is appropriate. A cross that is hung on the wall above the height of the celebrant's head will be correct and not crowd a small altar area.

Candles

A simple pair of candlesticks for the two Eucharist candles may be purchased, but use caution in paying too much. You may not want to use them in your permanent church when you can afford other candles, such as office candles, and want them to coordinate in size and design. A paschal candle should be purchased for use at Easter and at baptisms. Your choice of candles made with wax or filled liquid would be a matter for your priest's consideration.

Placement of Items on the Altar

Although many parishes/missions place the two Eucharist candles on either end of the altar, many do not and, instead, choose to place the Eucharist candles on a retable behind the altar. This option would depend on your sanctuary's layout and on the wishes of your priest. No other candles, however, should be placed on the altar.

The corporal is centered on the altar with the embroidered design toward the priest and at the edge of the fair linen. The vested chalice goes in the middle square of the unfolded corporal. The front edge of the chalice veil is in a straight line, parallel to the edge of the altar.

If the vested chalice is to be carried to the altar by the priest, fold the back third of the chalice veil up over the pall and with an extra purificator in the burse.

The missal book or service book, on its stand, is usually placed on the altar and marked with a ribbon to the page of the Eucharist. You will need to ask the priest his/her preference.

The consecrated wine and the water used to rinse the emptied chalice and paten should be poured directly on the ground or into the piscina, if you have one. A piscina is a sink that has a drainpipe that goes directly into the ground. Never pour consecrated wine and water into a drain that goes into the sewer.

The corporal should be shaken over the ground or shaken over the piscina in case there are consecrated crumbs from the wafers/bread or priest's host.

Altar Linens

The Book of Common Prayer states on Page 406:

“The Holy Table is spread with a clean white cloth during the celebration.”

Keep this in mind when you begin to buy or make altar linens. The clean white cloth is called a *corporal* the chalice is set in the middle of it for a Eucharist.

A young church should not be too impatient to acquire silk altar hangings and vestments. White linen or other white fabric is always appropriate. The seasonal liturgical colors may be observed through the use of Bible markers for the lectern and pulpit falls.

If your church cannot at first afford a full set of colored vestments, the first purchase should be white. White is always an appropriate color for all services.

Your Diocesan Sharing Closet may be able to fill your needs temporarily. Contact the Diocesan Altar Guild Director.

When planning the hangings for the altar, pulpit and lectern, choose emblems suitable for the season in which they will be used. See “The Church Year: Colors, Symbols and Emblems,” Page 33.

The companies listed as sources for church supplies can be contacted to send you catalogues of linens, silver, candles, vestments, hangings, etc.

The following linens will be more than sufficient for a church having one weekly celebration of the Eucharist.

Essential Items for a Eucharist

Fair linen (or a clean white cloth such as a corporal)

Corporal

Two purificators (more may be necessary if not returned promptly after washing)

Items to be Purchased or Sewn Later

Pall

Credence table cloth

Lavabo towel

Baptism towel

Cere cloth

Chalice veil and burse (white or cream color and, when affordable, in each color of the church's seasons)

Dust cover

Making Altar Linens

The following instructions for making altar linens are suggested instructions and are not hard and fast rules. Budgetary matters are important and, like the silk altar hangings, fabric for altar linens should be chosen with consideration for affordability. When embroidery is used in making altar linens, traditionally a cross is embroidered on the pieces; however, other religious symbols may be used.

If at all possible, buy pure linen; however, less expensive fabric will do nicely until pure linen can be purchased. Consider the most economical width, and be sure to allow approximately 1 inch per yard for shrinkage. Shrink fabric by laundering in hot water. Press and measure carefully. Pull threads to mark the dimensions, and cut. Use a sharp #8 or #10 quilting needle to embroider symbols. All embroidery should be flat so that communion vessels do not tip over.

Fair Linen

Use fabric about the weight of sheeting, and tightly woven. Measure the top of the altar and make the finished fair linen exactly the width of the altar, allowing 1.5 or 2 inches for a hand-turned hem. The length may vary: it may hang almost to the floor or it may be shorter but, ideally, it should hang approximately 18 inches from the top edge of the altar. A 2-inch hem on both ends and sides facilitate good mitered corners.

Five crosses, about 2-3 inches in diameter may be embroidered on the fair linen: one in each corner of the altar about 3 inches from the side and end, and, one in the exact center, which can be a little larger. These crosses represent the five wounds of Jesus. Try to use a high quality, white all-cotton embroidery thread. A fine chain stitch or stem stitch is very effective.

If damask with ecclesiastical design is used, it does not need to be embroidered.

Corporal

The corporal is cut 20 to 24 inches square. It is of the same weight fabric you used for the fair linen, with a hem 1 inch or less, with a cross embroidered in white above the hem in the center front.

The corporal is placed on or in the burse to be put on the altar by the priest or, if the priest prefers, the Altar Guild member may open it out and place it on the altar. The chalice sits on the center square of the corporal.

Purificator

The purificator is a square of fabric with the narrowest possible hem, and a 1-inch cross embroidered in the exact center of the square. Most purificators are 12 inches square. Purificators are used to wipe the lip of the chalice after each communicant. After the service, the purificators are rinsed in clear water, then thoroughly washed and pressed. When pressed, purificators should be folded by hand, not pressed with an iron, into perfect thirds. For the Eucharist, the center third is laid over the chalice under the paten. The length and width of a purificator should be three times the diameter of the chalice.

Pall

The pall is usually a 7-inch square of linen or other fabric stretched over a hard surface square, such as Plexiglas, acrylic, or even stiff cardboard. Plexiglas or acrylic squares can be cut for you at a local hardware store.

Palls may be purchased at a church supply company. The fabric is the same weight as the fair linen and is cut 8 x 15 inches. Lay the Plexiglas square on one end, allowing a ½-inch hem for a seam on the sides and one end. Trace with a pencil. Center the embroidery design on the square. When the needlework is completed, fold the piece in half, embroidery wrong side out. Sew the two sides, trim the seams, and turn the fabric right side out. Slip

the square of Plexiglas into it. It must fit tightly. The edges of the open end are folded in and whip stitch securely.

The advantage of using Plexiglas or acrylic is that the pall can be laundered without removing them. Soak in mild suds and rinse in clear water. As it dries, the fabric will fit tightly.

Credence Table Cover

The credence table cover is fabric similar to the fair linen, and it is shaped to fit the top of the credence table or it may hang down a few inches at each end. It should have a narrow hem, and a small cross may be embroidered in the center of the front edge.

Baptismal Towel

If your priest has recommended that each candidate for baptism be given a baptismal towel, make your towels out of a white cotton fabric; if, however, your baptismal towels will not be given out, you can use a finer fabric, such as pure linen. A convenient size for baptismal towels is 12 x 18 inches. Turn a narrow hem on both sides and a 1-inch hem at the ends. The design of a shell may be embroidered in the center about 2 inches above the bottom end of the towel. When completed, the baptismal towel is folded in thirds lengthwise and once horizontally, and it is laid over the side of the baptismal font.

Lavabo Towels

Lavabo towels are made the same as the baptismal towels. A 1-inch cross may be embroidered in the center of one end of this towel. A towel is placed next to the lavabo bowl when used at the Eucharist. The lavabo towel is used by the celebrant to dry his or her fingers after dipping them into the lavabo bowl before communion.

Cere Cloth

The cere cloth is a protective cloth that goes between the fair linen and the frontal on the altar. It protects the linen of the frontal and the altar from wine spills. A felt-backed, white vinyl sheet, cut to the size of the top of the altar and placed vinyl side up just beneath the fair linen, has been found to be very effective.

Dust Cover / Protector

The dust cover or protector is a cover that may be used on the altar over the fair linen between services. It may be made preferably of heavy fabric, but natural cotton or cloth in seasonal colors can be used. A cross may be marked on the center of the cloth but is not necessary. The dust cover should exactly fit the altar top.

Burse and Chalice Veil

The burse and chalice veil are usually of silk, but until a church can afford to purchase these in seasonal colors, a firm linen may be used for the burse. The burse is 9x9 inches, and a 24-inch square of linen may be substituted for the silk veil. The burse is two 9-inch squares, stiffened with Plexiglas lining. It may have hinges of cord, or simply have the top and bottom tacked together on one edge. The top is usually ornamented with embroidery.

Post-communion Veil

The post-communion veil is used to cover leftover consecrated bread and wine after communion. It is made of thin cotton and the size may vary from 12 to 24 inches square. A 21-inch square is a good size. Two can be cut from 2/3 yard of linen, 45 inches wide. Turn the hem under 1/2 to 3/4 inches, miter the corners, and overhand hem with very fine stitches. A 2- or 3-inch cross may be embroidered in the center of the veil. Use a high quality, white all-cotton embroidery thread.

Helpful Resources

The companies listed below are sources for church supplies and can be contacted regarding catalogues of linens, silver, candles, vestments, hangings, etc.

A.I. Root Company (wafers and beeswax candles)
623 West Liberty Street
Medina, OH 44256
800-289-7668
rootcandles.com

C.M. Almay & Son, Inc.
10 Glenville Street
Greenwich, CT 06836
800-225-2569
almay.com

Kiyo Design, Inc. (fabric)
11 Annapolis Street
Annapolis, MD 21401
410-280-1942
kiyodesigninc.com

J. Wippell & Company
1 Mill Street
Branchville, NJ 07826
800-525-3749
wippell.com

There may be other specialists in the vicinity of parishes/missions in the diocese that may be helpful in obtaining items needed. Please contact the Diocesan Altar Guild Director if you have questions.

Care of Altar Linens

Preliminary Preparation of Linens

Any linen that has wine on it should be rinsed first in cold water (hot water will set the stain). The rinse water should be disposed of by pouring into the piscina or on the ground when finished. After this liturgical rinsing has been completed, the linen is ready to be laundered.

If wine stains get darker or turn blue with use of water and soap, do not panic—this is due to the chemical nature of the color of red wine, and it is quite harmless.

If there are lipstick stains on the purificators, use a bar of clear, glycerin soap. Cleaners such as Oxi-Clean work well. Wipe a little on the wet purificator, and then rub the linen together gently until all the lipstick has been removed. Rinse thoroughly!

Laundering Instructions for All Linens

To be certain that there are no longer any stains in the linen fabric, use a dishpan and dissolve a tablespoon or so of Oxi-Clean powder, not liquid, with very hot water. Be sure all the crystals are dissolved before putting the linens into the water. Let them soak for an hour or two and if the stains are still present, continue soaking.

Wash the linens using the gentle cycle and low water in your washing machine. Be sure to rinse the linens very well, and then wrap them in a terry cloth towel. Depending on the number of linens, you may wish to use a hand or bath towel. This will absorb excess water. They are easier to iron if you place them in the refrigerator for an hour or two.

Removing Wax

If wax gets on the fair linen, make the wax as hard as possible by using ice or putting the linen in the freezer. Then, use your fingernail to scrape off as much as possible. Then

with a paper towel on both sides of the linen, use a very warm iron and press the wax spot. Keep moving the paper towels until there is no more wax being absorbed. Finally, wash the linen as described above.

Pressing Linens

Linens should be pressed while very damp and cold, preferably on top of a dry terry cloth hand towel to protect the embroidered portions. Use a hot iron and no steam.

When pressing, be sure not to rip the hem of the linens with the point of your iron. If you tear the hem it is your responsibility to repair the linen. If you are a very poor hemmer, let your Altar Guild Director know of your problem, and get directions on how to handle the linen.

Using a thick white towel as a cushion on the ironing board, press the wrong side of the linen first. Then turn the linen over and press the good or embroidered side. Now you are ready to fold the linen, which should be very nearly, if not completely, dry. Do not press the folds into the linen with your iron, but instead, press the folds with your fingers.

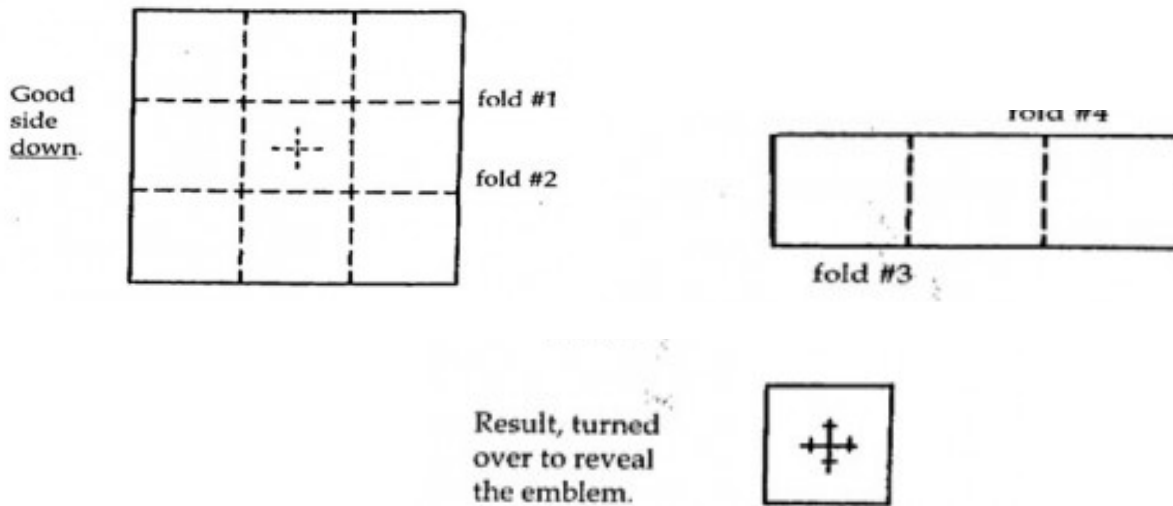
Folding Church Linens

Fair Linen

The fair linen should never be folded, but rolled onto a cardboard tube wrapped in tissue paper. A giftwrap paper tube is a good size for this.

Purificators

With the wrong side up, fold the purificator in thirds: first in thirds from left to right, then fold in thirds from top to bottom. The result will leave the embroidery on top, on the outside.



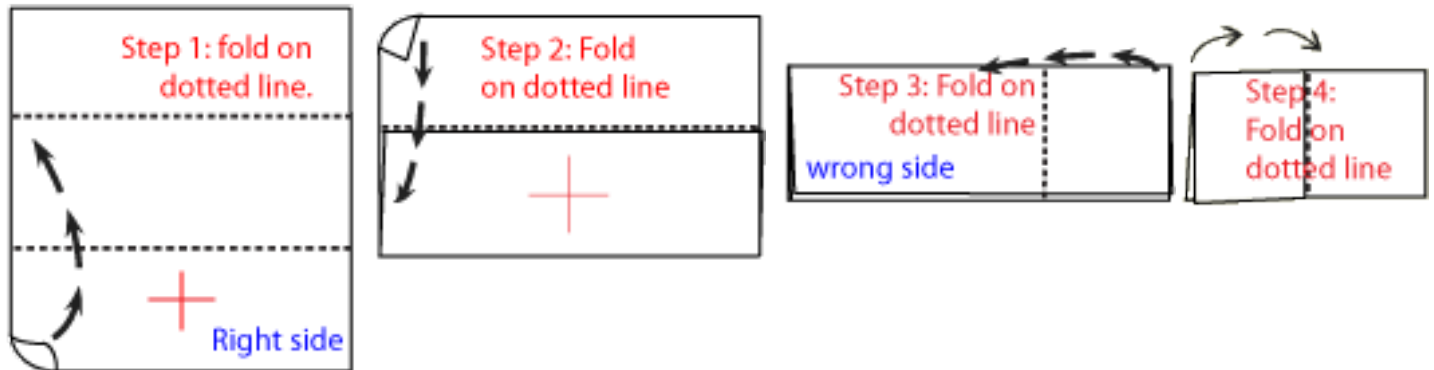
Credence Table Cover

Like the Fair Linen, the credence table cover should not be folded, but rolled on a cardboard tube wrapped in tissue paper. Again, a giftwrap paper tube is a good size for this.

Corporal

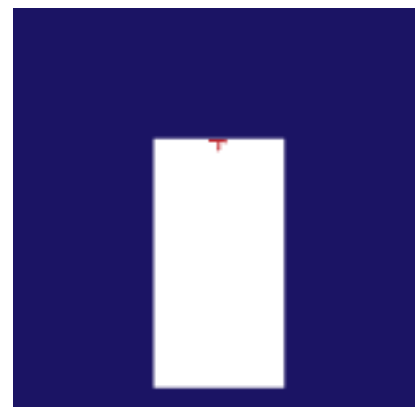
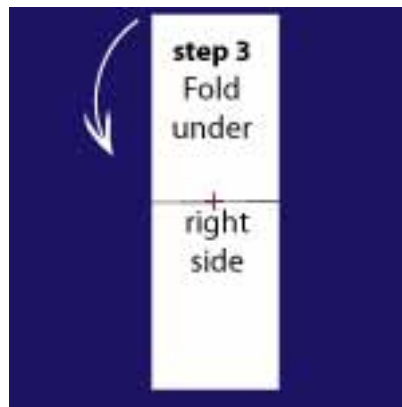
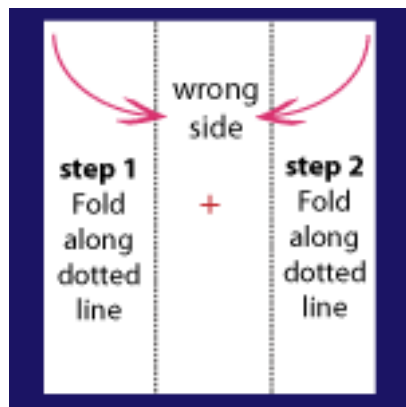
With the right side up and the embroidery emblem toward you, fold the embroidered third of the corporal up one third, and then fold the top third down. Now fold the right side over one-third to the left, and then fold the left side over a third. You now have a linen

square folded inside out, with the embroidery 'hidden' on the inside. When unfolded on the altar, the embroidery will be right side up.



Lavabo Towel and Baptismal Towel

With the wrong side up, fold in thirds lengthwise. Then fold in half, like a regular guest towel. The embroidery will be on the front, at the bottom.



The Sacristy

The word 'sacristy' is derived from the Latin word "sacra," meaning holy things. The sacristy in a church is a room usually located close in proximity to the sanctuary, and is the work place for the Altar Guild. It contains 'holy things' which are the sacred vessels, the linens for the altar setting, and the vestments for the priest,

In temporary buildings or smaller churches/missions, it may be a corner set apart by a screen or curtain.

The Needs of a Sacristy

1. A wardrobe or partitioned area for the priest's vestments.
2. A cabinet for storing the vessels and other articles used for the Eucharist.
3. A large chest of drawers for altar hangings and communion linens.
4. Sink with hot and cold running water.
5. A table, countertop, or other work surface.
6. A cabinet for cleaning supplies and supplies for flower arranging.
7. A piscina, a basin that drains directly to the ground.

When planning a new church, see that adequate space is allotted the sacristy. Almost all sacristies are too small. The plan should include a piscina for disposal of water in which the holy things have been rinsed.

The sacristy should be kept clean, neat, and in good working condition at all times.

The Church Year:

Colors, Symbols, and Emblems

White

White is the symbol of purity, joy, and truth.

Primarily, the color of the seasons of Christmas and Easter, but also used for seasons and days of The Epiphany, The Ascension, Trinity Sunday, and The Transfiguration, and the occasional services of Baptisms, Weddings, Funerals/Memorials, and Thanksgiving.

Emblems that are embroidered on white linens are IHS, Chi Rho, the crown, lily, rose, Angus Dei, and Alleluia. Gold and colors may be used for embroidery on white hangings. White, including white linen, is always an appropriate color for all services.

Purple

During the season of Lent, the color of purple is traditionally used and represents a time of penitence and expectation of the coming season of Easter.

Some parishes also use purple for Advent.

Unbleached linen or similar material is an alternative usage for Lent.

Emblems include the crown of thorns, three nails, passionflower, the cross, pelican, IHS, the Chalice and Host, and grapes and wheat.

Blue

The expectant color of Mary is being used in more and more churches during Advent. Advent is still a season of reflection and preparation, as soberly penitential as Lent.

Appropriate symbols for Advent are the Tau Cross and symbols of Mary.

Red

Red is used on Palm Sunday and in many churches, a deeper red (ox blood) is used during Holy Week. Red is also used on the Day of Pentecost.

The symbol of the Holy Spirit and the blood of martyrs, is used for the Day of Pentecost and for the days of Martyrs.

Appropriate symbols are the dove, rays of glory, Chalice and Host, IHS, Angus Dei, lily, and rose.

Green

Symbolizes hope, life, growth, and nature; used for the more common seasons after Epiphany and for Sundays after Pentecost, formerly the Trinity Season.

Appropriate emblems show the Trinity, Holy Holy Holy or Sanctus Sanctus Sanctus, triangles and circles, trefoil, three circles, or the cross growing out of three circles.

Occasional Services

For any service other than the usual Sunday morning Eucharist service, an Altar Guild director should consult with her/his priest to ensure the priest's wishes and directives are followed. The following is a general outline of these occasional services.

Baptism

The font is generally placed near the door of the church, signifying the entrance of the soul into the Christian life. Sometimes, however, that is not possible, and ideally, placement should be where everyone can see and participate in the Baptismal ceremony. In some churches, the font is movable and can be placed in front of the church for Baptism.

Before the service in which the Baptism will occur, preparations must be made. Front pews should be corded off for family members. The interior of the font should be cleaned. It is not necessary, but handy, to have a small table nearby on which to place the Baptismal items. Usually, the table is covered with a white linen, one that most closely covers the table.

The Ewer, a pitcher made of brass, silver, or pottery, is filled with hot water just prior to the service, and set near the font. Hot water is used as it will cool slightly, but still be warm or at room temperature at the proper time of the service.

A Baptismal Shell is sometimes used to pour the water on the head of the candidate. It should be placed on the edge of the font to the right. Some churches give the candidate or a family member a lighted Baptismal candle to symbolize the light into Christianity, but this is not necessary. The candles are placed on the table.

A Baptismal Towel with a shell embroidered design, or a purificator, is placed on the edge of the font or on the table.

The Pascal Candle is lit and is placed near the baptismal font.

The liturgical color is white.

Since the water in the font or baptismal bowl has been blessed, it is Holy Water, and it should be poured directly onto the ground after the service or into the piscina. Water remaining in the ewer is not consecrated, and can be poured down the sink.

Confirmation

Always have the Altar Guild member who is serving at this service meet with the priest and/or Bishop for special instructions well in advance of this rite.

Corded pews or reserve signs are usually required for seating candidates for confirmation. The Bishop's Chair (or a designated seat for the Bishop) placement should be determined, and the placement confirmed before the service.

The liturgical color is the color of the season, unless there is also a baptism and in that case, the color used is white.

Weddings

The Altar Guild member who serves with the wedding chairman should always meet with the priest and the wedding chairman well in advance for specific Altar Guild instructions before each wedding.

The Altar Guild places flowers in vases and puts them in customary places if a florist is not used. Pew flowers or bows may be placed on pews if that is your church's custom. Altar flowers used at a wedding do NOT go to the wedding reception. Should the wedding couple desire a Eucharist, the Altar Guild member will set up the altar. The liturgical color for a wedding is white.

If there is a wedding kneeler, it should be placed at the altar. Do not move any furniture or change the general appearance of the church.

After the Wedding

Remove the white hangings and return the church to the appropriate seasonal color.

Remove the decorations.

Remove the wedding flowers from the altar, unless they are intended to be used for worship services the following day. If not used for worship, your priest should decide what to do with the flowers, perhaps taken to the sick or home bound, just as any altar flowers.

Funerals/Memorials

Always meet with the priest and/or funeral home representatives in advance of the service for specific instructions. Check the sanctuary to make sure it is clean and in good order. If there will be a casket at the service, spread the pall and make sure it is folded correctly to place on and off the casket quickly and easily.

The Paschal Candle should be placed at the end of the coffin closest to the altar. Typically, the candle is at the feet for a congregation member; or at the head for a priest or Bishop. This is symbolic of our roles during the service: a parishioner faces the altar, a priest or Bishop faces the congregation. We do the same in death.

If there is no casket but an Urn with ashes, the Paschal Candle is behind the table that holds the remains so that it is in a prominent position before the congregation. It remains as a symbol of resurrection. If flowers are sent for the altar, they should be placed in vases and placed in the usual location by a serving member of the Altar Guild. During Lent, flowers may be used on the altar at funerals and memorial services. These are normally placed wherever the priest deems appropriate.

The liturgical color for funerals and memorial services is white.

Special Seasons/Days in the Church Year

Advent

If, during Advent, an Advent wreath is displayed in the church, the candles may be either three purple or blue and one pink or four purple or blue. This would be the priest's preference. The white center candle, the Christ candle, may be placed in the center all during Advent or starting on Christmas Eve. All wax candles should be trimmed soon after use to be ready for easy lighting for the next service. If liquid candles are used, the ones that have been lit in previous services should be refilled after the service or on your Altar Guild's pre-Sunday duty day.

The pink Advent candle, if used, is not lit until the third Sunday in Advent. The Christ candle is not lit until Christmas Eve. During the season of Christmas, after Christmas Day, all five candles are lit until Epiphany, January 6.

If greenery is used in the Advent wreath, be sure to keep them well watered, or replace them weekly with fresh greens.

The liturgical color is purple or blue.

Christmas

Christmas always requires white hangings. Churches are usually more elaborately decorated at this time and at Easter than on any other occasion.

A meeting with your Rector/Vicar several weeks before Christmas is the key to a reverent and smooth-running season. Make a notebook of instructions during the meeting. Photographs from previous years are most helpful. Make sure all serving Altar Guild members are fully informed.

Avoid tinsel. Garlands of spruce or other live greens, including undecorated Christmas trees, and poinsettias are beautiful. If holly is available, it can be effectively

arranged with red or white roses in the altar vases. The rose has always been associated with the Madonna. Leave evergreens through Epiphany, January 6.

Candles are often used in the chancel and Nave for Christmas Eve services.

The Easter Season

Lent

Schedule a meeting with the priest well in advance of Holy Week. There will probably be detailed instructions for Maundy Thursday, Good Friday, and Holy Saturday that will require intense work for the Altar Guild during some services. Make notes of all details and go over them with every serving Altar Guild member.

Flowers may be used at Sunday services, because Sundays are ‘little Easters’ and not a part of the 40 days of Lent. However, this will depend upon the priest’s wishes, and the church’s custom. Some churches use only greens during Lent. Others use dried foliage and others use no greenery or flowers at all. There are several options that the priest may choose.

The liturgical color is purple.

Ash Wednesday

If there is to be Eucharist, prepare the altar. Use purple hangings, no flowers. After Ash Wednesday there is great opportunity for symbolism and tradition to deepen the meaning of the Lenten season. The priest will state his/her preference concerning the use of appointments on the altar. For example, the cross may be veiled in purple for the entire Lenten season, or just during Holy Week. A black veil is often used on Good Friday and Holy Saturday until preparation is made for Easter.

Maundy Thursday

Foot washing is symbolic of the Last Supper when Christ washed his disciples' feet. If your church re-enacts this rite, you will need bowls, ewers, towels, and several Altar Guild members to assist. The water should be warm in the ewers as it poured into bowls. Towels should be readily available.

Stripping of the altar is a tradition in many churches on Maundy Thursday and your priest will give the instructions as to how he/she wants the service performed. The sanctuary is left bare and if the cross is left in place, it is veiled in black. This is the only time of the church year that the altar lamp is dark and is not lit again until the Easter Vigil or Easter morning.

Holy Saturday

There are usually no services planned during the day on Holy Saturday, but many churches hold an Easter Vigil on Saturday evening. The morning is a good time for the Altar Guild to clean the sanctuary and the sacristy in preparation for Easter Sunday services: Silver and/or brass polishing, railings, kneelers vacuumed, altar and altar chairs dusted, and flowers, usually lilies and white roses arranged. Many churches provide Easter egg hunts for children and tell the story of Easter on Holy Saturday morning.

If your priest decides to have the Easter Vigil on Holy Saturday evening after dark, or on Easter Sunday morning before dawn, there is much to do for Altar Guild members. A new paschal candle must be readied, small hand-held candles and small bells for the congregation must be gathered (you can ask the congregation to bring their own bells), the altar must be set for a Eucharist, and the baptismal area prepared if a baptism is to be performed. Usually, a fire pit is prepared (preferably by a sexton) in order to light the paschal candle for the Easter Vigil service. Your priest or Altar Guild director will inform the members of the required duties.

Easter Sunday

Easter Sunday always requires white hangings. Churches are usually more elaborately decorated at this time and at Christmas than on any other occasion.

A meeting with your priest several weeks before Easter is the key to a reverent and smooth-running season. Make a notebook of instructions during the meeting. Photographs from previous years are most helpful. Make sure all serving Altar Guild members are fully informed.

Easter lilies are most often used on Easter, but other kinds of lilies, dogwood, or a touch of color can be very effective. There is no official regulation concerning the kind and color of the flowers. This should be discussed with the priest. God gave all flowers to us, and we should use whatever glorifies His house.

Flowers

Flowers are not necessary for a church service. They are a free offering of the people and are symbols of the Resurrection. They are arranged and placed in the sanctuary by Altar Guild members only. A place for flowers near the altar is desirable. When there is a retablo or a shelf in back of the altar, vases are placed there. Wall baskets and flower stands are sometimes placed in the sanctuary for the flowers.

Flowers are given to the glory of God and should be taken to the sick or home bound after the service.

If there is a definite preference for brass vases, they should be selected with great care. Consider the overall space that flowers may take and still not overpower the cross. As a general rule the flowers and candles should not be taller than the cross-arm of the cross. Flowers should not extend over the altar, or interfere with the candles, and especially should not get in the priest's way.

Special caution is urged here, to assure the neck of the vase is wide enough and the vases not too tall, or some other difficulty that makes them unsuitable for your own sanctuary.

Guide for Arrangement of Flowers

- Simple lines. Flowers should have a natural appearance.
- Massed flowers and foliage. Only mass, form, and color will carry to the back of the church.
- Prominence of the cross. Flowers should help focus attention on the cross.
- The flowers should not be taller than the cross-arms of the cross.

Equipment and Tools

Have a supply of floral needs for arranging flowers: scissors, knife, green wire for stems, oasis, hammer for crushing woody stems, etc. Keep these articles clean and together in a box or drawer.

Have a container or some floral paper and ribbon with which to wrap the flowers from the altar, and a neat white card on which to write a message to whomever will receive them.

The priest usually gives the names of the parishioners who are sick to the Altar Guild for delivery unless the church has a visitation ministry.

Color and Variety of Flowers

There is no universally established rule for choice of flowers or greens to be used at the altar. It is wise, however, to keep in mind the liturgical colors that are to be used and choose flowers to harmonize with the hangings. Only live or dried flowers are to be used in the sanctuary. Do not use artificial flowers.

Parish tradition should be considered; however, new ideas may be better than those of years past. You may have new vases or flower holders, etc., that give you an opportunity to learn newer and better ways of using God's gift of flowers.

Flowers and greens for Advent, Christmas, and Easter are discussed on page 24. Red gladioli are beautiful for Pentecost and Confirmation, as they remind us of the tongues of flame that descended on the Apostles. White flowers are often used for All Saints' Day. Thanksgiving Day can use gold chrysanthemums or symbolic fruit and grain. Be conservative. Avoid looking like a "fruit stand". Weddings have traditionally used white flowers, although this is changing.

Flowers for funerals are traditionally white, but can be other subtle colors, and are placed only at the altar

The Book of Common Prayer, Page 270, describes the use of palms for Palm Sunday.

For the altar, flowers, berries, and green foliage from gardens, fields, or the woods can be used effectively. Proper precaution should be observed to see that the flowers are kept watered and in moderate temperature. When the church is closed and the temperature is hot, wait until near the time of the service to put flowers in place.

Never allow a wilted flower to remain in the church. Cut the stem of the wilted flower, rather than pulling it from the arrangement to prevent the arrangement from falling apart.

If flowers come from a florist, it is very helpful for the florist to be familiar with the regulations of the Altar Guild as well as the size and shape of the flower containers.

Candles and their Care

Two Eucharistic candles are used on the altar, or in some churches, they will be placed behind the altar on the retable. They are lit only when the Eucharist is being celebrated. If they are placed on the altar, they are the only ones on the altar during Eucharist.

Either office candles or candelabras may be used to adorn the sanctuary at all services.

Candles with a self-fitting base are convenient to use. Tapered candles are not used in the church.

There are three types of candles from which the Guild may choose:

1. The traditional 100% beeswax candles are a dark cream color. They burn very slowly and stand up well under summer heat. They are expensive, but worth the extra cost.
2. Beeswax candles that are 51% or 60% are cream colored. They burn fairly slowly, and if not too tall, will sustain under the summer heat. They are less expensive than 100% beeswax.
3. Liquid wax candles have the appearance of natural beeswax candles. They are clean burning, easy to care for, and after the initial investment are very economical to use. If using this option, be sure to use liquid wax that is clear and non-staining.

Beeswax Candles

If the candle flame is exposed to drafts, try to use a 'follower.' These wax catchers are caps of brass or glass that fit over the top of the candle. They reduce the amount of wax that drips on the candleholder, linen and floor. They also make the candle burn more slowly. Glass draft chimneys are also available for some size candles.

Short candlesticks of large diameter are suggested for a small altar. Tall slender candles balance better with a large altar.

Wax candles should always be trimmed as soon as possible after they are put out. Prepare candles for the next service by removing all drips, and trim the candles. To trim a candle means to cut the top of the candle around the wick making the top of the candle flat, without damaging the wick. When this is done with the tip of a knife there is less chance of breaking the wick. If candles, especially large ones, are hard to trim, light the candle until it softens enough to trim easily. It will take from thirty minutes to an hour for wide candles to soften sufficiently for easy trimming. Wicks should then be trimmed to a scant 1/4-inch height. This keeps the candle flame from being too large, and from smoking.

Proper trimming of candles should be performed after every use. Frequent trimming of candles reduces the time required and the mess created when performing the duty. Remember, acolytes depend on Altar Guild members to have the candles in good condition so that each candlewick will ignite quickly.

Liquid Candles:

Follow the manufacturer's instructions for trimming the wicks. They are different than the care of beeswax candles. The most important thing to address is the correct height of the wick and the fact that it is never trimmed in liquid candles. Each manufacturer will send you instructions for correct placement of wicks for their product.

For the Eucharistic candles, there are available brass followers that fit over candles. The customary sizes fit candles 1-1/16 or 1-1/4-inch diameter, and this brass cylinder, partitioned in the center, fits over the top of the candle in the candleholder. The short candle fits into the upper half of the cylinder. A shield with a sacred monogram is used for decoration. This permits the upper candle to burn down to 2 or 3 inches. Candles that are too short for use on the altar may be long enough to use for torch candles.

Care of Silver, Crystal, and Brass

Silver

Wearing soft cotton gloves will prevent smudges while handling polished metal and glass.

After the service remove silver vessels to the sacristy and rinse them with a little water, letting the water drain into the piscina or the bowl to be emptied into the earth. You may want to use an alcohol wipe to wipe the outside of the chalice rim. Using very hot water and liquid detergent wash the silver thoroughly and rinse with very hot water. Do not submerge the stem of the chalice in water. Unseen damage can occur from water seeping in around the bottom of the chalice. Rinse with the stem held in the hand upright. Generally, the regular buffing of silver vessels during wash and dry will keep your silver bright. If needed, polish with a good silver polish once or twice a year. Avoid using polish on a gold lining as the gold color will fade. After using silver polish, wash again in soapy water and rinse with very hot water. Dry with a soft dishcloth.

Store all silver in tarnish-proof plastic cloth bags or in a linen cabinet in plastic cloth handlers of polished silver or brass. Always use cotton gloves, gloves for silver, or use a soft towel to put silver away. The oils from your hands will stain the silver or brass.

Crystal or Glass

To make crystal sparkle use a little ammonia and liquid detergent, not soap, in warm water. To remove any lime deposit in the bottom use vinegar and let stand for half an hour or more, then rinse in clear hot water. If deposits are really bad, use half of an effervescent denture tablet broken into small pieces; drop into the cruet and add cold water. Always be sure to rinse thoroughly with hot water, and dry the outside with a soft cloth. Place the cruet upside down on a dowel stand to finish drying the inside.

Brass

Remove candle wax by heating with a hair dryer or extremely hot water until soft. When the wax is soft, wipe with a paper towel, then buff with a soft dry cloth. Polish if necessary, and be sure that no water or fingerprints are left on the brass. An old remedy is to put a light film of oil on the brass candlesticks to make it easier to remove the drippings from beeswax candles. It also makes the brass less likely to water spot. This procedure works, but is messy.

If your candlesticks are lacquered use a slightly dampened soft cloth to buff and remove fingerprints. Do not use water or brass polish on lacquered items—they corrode the lacquer.

Emergency Altar Communion Kit

Hurricanes often direct their wrath on the Texas Gulf Coast and many churches are affected by wind and water and some are even destroyed. With the realization that tragic events do occur and many parishes are sometimes in the paths of angry storms, an emergency altar communion kit would be necessary if your sanctuary is seriously damaged. A kit with the essentials to conduct a Eucharist could be kept at a designated place away from the church. The following items, which are inexpensive and can be purchased at your local market and/or dollar store, are suggested for an emergency altar communion kit:

Chalice:	Libby goblets, sold in packages of four.
Wine:	Substitute a fortified wine, such as a cream sherry as it requires no refrigeration, in case no refrigeration or electricity is available.
Large Paten:	Small, clear glass pie plate
Small Paten:	Small, clear glass pillar candle 'plate'
Wine/Water Cruets:	Salad dressing cruets from Anchor Hocking
Bread Box/ Ciborium:	Rubbermaid storage containers with air tight lids. (Keep bugs out of the wafers by placing a few bay leaves in the container.)
Lavabo Bowl:	Small or medium, clear glass cereal bowl from Anchor Hocking
Corporals:	Large white Vanity Fair napkins, opened out flat
Purificator:	Fold the large Vanity Fair napkins into thirds
Lavabo Towel:	Kleenex dinner napkin folded into thirds.

- Disposal: To dispose of used paper communion “linens” place them in a plastic bag with cotton balls from holy oil, and then all items burned about once a month.
- Candles: Small, clear glass candle holders are readily available for less than \$1 each. White or ivory candles of various sizes are easily available.
- Temporary Altar: Folding tables are suitable for a temporary, free-standing altar.

Glossary of Commonly Used Episcopal Terms

Ablutions: Ceremonial cleansing of the chalice and paten by the celebrant after the Eucharist.

Acolyte: One who assists the priest.

Advent Wreath: Four candles arranged in a circle, one of which is lighted on the first Sunday in Advent, and one more on each of the following Sundays in Advent.

Christ Candle, a white candle, is placed in the center of the circle of an Advent Wreath and lighted on Christmas Eve, and thereafter during the Christmas season.

Alb: The long white robe the priest wears for services of Holy Eucharist.

Alms Basin: A large offering plate.

Altar: The Holy Table upon which the Holy Eucharist is celebrated.

Altar Bread: The wafers or bread used at the Eucharist.

Altar Rail: A railing in front of the altar that separates the chancel from the rest of the church.

Amice: A large oblong white neckpiece worn by some priests with some albs.

Ante-Communion: That part of the Eucharist service preceding the oblations.

Aumbry: The 'wall cabinet' set in the sanctuary that contains consecrated bread and wine. Also referred to as a 'tabernacle.'

Baptistry or Baptistery: The place where the font is located, usually near the entrance of the church.

Baptismal Towel: The long, narrow towel the celebrant uses to 'dry off' the newly baptized. For baptisms, one baptismal towel is placed out for each person to be baptized.

Bible Markers: The silk hangings that decorate the lectern.

Bishop: The highest order of the sacred ministry in the Episcopal Church; the head of the Diocese, elected by the Diocese.

Bishop Coadjutor: A bishop elected and given jurisdiction to assist and later to succeed the diocesan Bishop.

Bishop Missionary: A bishop elected by the House of Bishops to be the head of a Missionary District.

Bishop Suffragan: A bishop elected to assist the diocesan bishop, but without jurisdiction or right of succession.

Bishop's Chair: A special chair on the gospel side of the sanctuary, reserved for the diocesan bishop on his visitations.

Bread Box: the small, round, 'boxes' with lids (preferably silver) which hold the wafers for the Eucharist.

Burse: A square flat case used to hold the corporal, the post communion veil, if used, and purificator. It is placed on the veiled chalice at the Eucharist.

Cassock: The long garment the priest wears under a white surplice for services other than the Eucharist. On Good Friday black cassocks are worn without the surplice.

Celebration: The consecration and administration of the Holy Eucharist.

Celebrant: The priest who conducts the Holy Eucharist.

Censer: A vessel for burning incense; especially, a covered incense burner swung on chains in a religious ceremony. See also 'Thurible.'

Cere Cloth: The protective cloth that goes on the altar between the frontal and the fair linen. Originally the cere cloth was a waxed cloth to protect the linen from damage when the stone altars would 'sweat'. Today it is used to protect the linen of the frontal and the altar from wine spills.

Chalice: The 'goblet' from which wine is served.

Chalice Veil: See Post-Communion Veil and Silk Chalice Veil.

Chancel: The area that contains the choir pews, the organ, the pulpit, the lectern, and the altar. Sometimes the chancel is separated from the nave by a rood screen or a railing. 'Rood' is another name for the cross.

Chasuble: The 'poncho-shaped' garment the celebrant wears for the Eucharist. On Sundays the priest may put it on at the Offertory.

Chimere: A long garment with armholes, but without sleeves. It is worn by a bishop over the rochet and may be either red or black.

Ciborium: A chalice like cup with a cover, used for the bread at the Eucharist. It may be used in place of the breadbox.

Cincture: A wide flat cloth belt or girdle worn around the cassock.

Cope: A long, elaborate cloak of colored silk or brocade worn by a bishop or priest at festival occasions. It has a clasp at the neck called a Morse.

Cotta: A white garment similar to a surplice, but shorter and without a cross on the front. Worn by choir and acolytes over the cassock.

Credence Table or Shelf: The shelf on the pulpit side of the Altar. This table holds the wine and wafers to be consecrated, the lavabo bowl, and the lavabo towel.

Credence Table Cover or Credence Cloth: The linen cover that is placed on the credence table before the table is 'set.'

Crozier: A bishop's pastoral staff.

Crucifer: The cross-bearer in a procession.

Crucifix: The cross with the figure of our Lord upon it.

Cruets: The small pitchers, which hold wine and water. The cruet containing wine is always kept to the right side of the water. When the cruets are placed on the credence table, the handles are toward the wall if there is an acolyte to serve the priest, or toward the nave when the priest is alone.

Deacon: One of three holy orders of the ministry.

Dean: The chief of the clergy on the staff of a cathedral; also the head of a seminary.

Diocese: The see or jurisdiction of a bishop.

Dossal: A tapestry or curtain that hangs behind the altar.

Dust Cover: The linen or cotton that covers the altar fair linen after the worship service is over. It may be embroidered with crosses or other symbols.

Elements: The bread, wine, and water that are used at the Eucharist.

Epistle Side: The side of the chancel where lessons are read.

Eucharist: The service of Holy Communion.

Eucharistic Candlesticks: The pair of candlesticks on the altar. These candles are lit only and when the Eucharist is celebrated. These are the only candles that go on the altar.

Eucharistic Vessels: Any or all of the containers and ‘dishes’ used for the Eucharist.

Eucharistic Vestment: The special vestments often worn at a celebration of the Eucharist or Holy Communion: alb, amice, girdle, stole, chasuble, and maniple.

Ewer: The large pitcher that holds water for baptisms. When there is a baptism, the ewer is filled with hot water just before the service, and placed near or behind the font.

Fair Linen: The large white linen cloth that covers the altar and placed on top of the cere cloth. It is the altar’s tablecloth.

Flagon: A vessel to hold extra wine for the Eucharist.

Followers: The brass ‘collars’ which fit the tops of the candles to protect against drafts and drips.

Font: The basin where baptisms are performed.

Frontal: A full-length, colored hanging for the altar.

Girdle: A white cotton or linen rope worn about the waist over the alb. Black girdles are sometimes worn over the cassock.

Gospel Book: The book that contains all of the Gospel readings.

Gospel Side: The side of the chancel where the sermon is given.

Hangings: All of the colored silk items that decorate the sanctuary and chancel.

Host Wafer or Priest’s Host: The large wafer that is held up and broken by the celebrant at the Eucharist.

Hymn Board: The wooden board on the wall of a church that lists the day of the church season and the hymns for the day.

IHS: The first three letters of the name of Jesus in Greek, and also the initial letters of Jesus hominem salvator, Latin for “Jesus the Savior of mankind.”

Lavabo Bowl: The small bowl used by the priest for the symbolic washing of hands before celebrating the Eucharist. It is placed on the credence table with the lavabo towel.

Lavabo Towel: The small linen towel on the credence table, next to the lavabo bowl, with which the priest dries his/her hands after the symbolic washing of hands before celebrating the Eucharist.

Lectern: The podium from which the lessons are read.

Lectionary or Text Book: The book containing all the Sunday Bible readings for the year. Texts change from Year A to Year B to Year C beginning with the first Sunday in Advent.

Liturgical Colors: The appropriate color for the day according to the church calendar. It is the color of the hangings and the color of the priest’s vestments. The calendar on the wall of the sacristy has the days printed in the appropriate color. The basic seasonal colors are:

Advent	Purple or Blue
Christmas	White
Epiphany	Green
Lent	Purple
Easter	White
Pentecost	Red
Trinity Sunday	White
Sundays After Pentecost	Green

Litany Desk: A portable kneeling bench or prayer desk.

Maniple: A short band or scarf worn on the left arm of the celebrant at Holy Communion as part of the Eucharistic Vestments. Most priests no longer use a maniple.

Mensa: The top of the altar or Holy Table.

Missal: Now known in many churches as the Service Book, which contains the services of the Holy Eucharist, the collects, epistles, and gospels.

Missal or Service Book Stand: The stand or desk upon which the altar service book rests.

Miter: A liturgical headdress worn by bishops on formal occasions.

Oblations: The bread and wine brought to the altar at the offertory.

Oblation Table: A table which holds the bread and wine, the ‘oblations,’ which are to be brought forward by members of the congregation during the offertory.

Offertory: The bringing of oblations and alms to the altar.

Office: A service of the church, other than Holy Eucharist, such as Morning or Evening Prayer.

Office Candles or Office Lights: The candles behind the altar on the retable next to the cross in the sanctuary. These candles, which are lit for all services, are often on three candleholders on each side of the cross. Some churches use three or seven branched candelabra.

Ordination: The conferring of Holy Orders by a bishop.

Orphrey: An embroidered band on a chasuble or other vestment or hanging.

Pall: This word means ‘covering.’ It refers to two quite different coverings:

1. A pall is the small, linen covered square of Plexiglas which we use to cover the paten and host wafer on a vested chalice.
2. The funeral pall is the large, embroidered silk covering which covers the casket for a funeral. A small Pall may be used to cover a container of ashes.

Paschal Candle: The large, decorated candle that is lit at the Easter Vigil and burns throughout the Easter season to Pentecost. The Paschal candle is also used at baptisms and funerals.

Paten: The plate/bowl from which the communion wafers are served.

Pectoral Cross: The large cross worn by ordained priests and bishops.

Piscina: A drain in the sacristy that goes directly to the ground instead of into the sewer system. It is used for the disposal of consecrated elements: wine in chalices, breadcrumbs on patens and corporals, and wine rinsed from purificators. The word piscina means 'fish pond' in Latin.

Post-Communion Veil: A fine linen veil used to cover consecrated elements after the Eucharist.

Priest: The second of the three orders of the priesthood; one who has been ordained by a bishop to administer the Sacraments of the Church.

Protector: Another word for dustcover.

Pulpit Fall: The decorative silk rectangle, which hangs from the pulpit.

Purificator: The small linen square that the priest or other minister uses to wipe the rim of the chalice; acts like a napkin.

Receiving Basin: An extra-large alms basin.

Rector: A priest who is head of a parish.

Reredos: The panel of wood or stone behind the altar.

Reserved Sacrament: Consecrated bread and wine, the Body and Blood of Christ, that has not been distributed to communicants in a service of Holy Eucharist, and is kept in an aumbry or tabernacle. A small amount of consecrated bread and wine often reserved for use by the priest and lay ministers in visitations, or for the sick, dying, or other similar circumstances.

Retable: A shelf behind the altar, also called a gradine.

Rochet: A long white linen vestment with wide sleeves tied at the wrists, worn by a bishop under a chimere.

Rood: A cross or crucifix.

Rood Beam: A beam between the nave and the chancel with the rood upon it.

Rood Screen: A screen separating the nave from the chancel, with the rood on it.

Sacristy: A room where preparations are made for the worship service, the Lord's Kitchen. In addition to the Altar Guild sacristy where we work, there is often a priest's sacristy where the priest and acolytes vest.

Sanctuary: The space inside the altar rail where the altar is located.

Sanctuary Light: A light, usually a candle but not necessarily so, in the sanctuary that is constantly lit whenever there is reserve sacrament present in the aumbry or tabernacle.

Sedilia: The seats within the sanctuary, for the clergy and assisting laity. Singular is 'sedile.'

Service Book or Missal: The large 'prayer book' from which the priest reads the service at the altar.

Service Book Stand: See 'Missal Stand'. The stand that holds the service book on the altar.

Silk Chalice Veil: A square covering of silk or brocade used to cover the chalice and paten before and after the Eucharist.

Stole: A long narrow band of silk worn over the shoulders of the clergy at the Eucharist. It is worn over the alb, and usually matches the color of the hangings.

Superfrontal or Frontlet: A short hanging for the front of the altar. It may be used over a frontal or separately, and may be made of handsome lace or silk.

Surplice: A white vestment with full flowing sleeves. It is longer than a cotta and has a cross on the front. Worn with the stole, it is the standard clergy vesture for any of the church's offices.

Thurible: A censer. A vessel used for burning incense; especially a covered incense burner swung on chains in a religious ceremony.

Tippet: A black scarf, wider than a stole, worn about the neck, with ends hanging down the front. It is worn by the clergy at choir offices. Usually the diocesan shield and the shield of the priest's seminary are on the ends of the tippet.

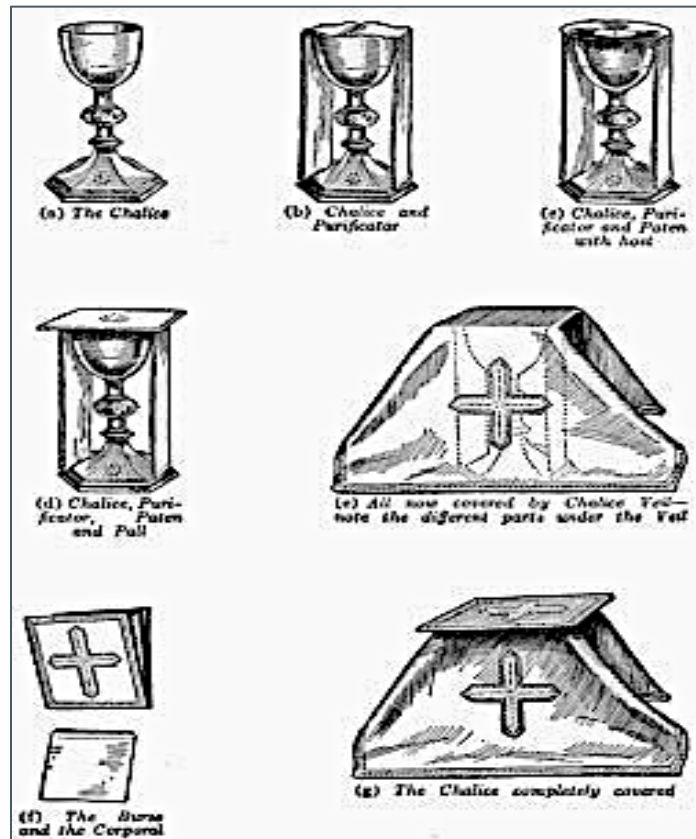
Vested Chalice: The chalice, covered by a purificator, paten and host wafer, ready to be used by the priest. A priest's host is not placed on the paten when the host is being presented from the oblation table.

Vestments: The special garments worn by the priest and other ministers of the service.

Vicar: A priest in charge of a mission or chapel.

Wafer: The unleavened bread used at the Eucharist.

Vested Chalice



1. Open purificator and place over chalice with embroidered cross facing up.
2. Place the paten on the chalice, over the purificator.
3. Place the Priest's Host on the paten.
4. Cover the Host with the pall.
5. Place the veil over the pall. The 'front' displays the embroidery. The veil's bottom edge should be even and just meet the altar. If the chalice is to be carried, fold the back of the veil up over the top over the pall. Otherwise allow the back to also drape over the pall.
6. Place a clean purificator inside the burse and place the burse on the veil.
7. The vested chalice is placed in the center of the corporal on the altar.

How to Make Palm Crosses

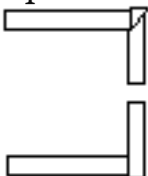
1. Hold the frond horizontally



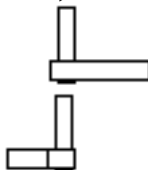
2. Bend the right end straight up from the center to form a right angle.



3. Fold this same top strip, from the center, back and down, up and over again, to form a square at the back. It will still be a right angle at this point.



4. a) Bring the left strip forward and fold over the center towards the right.
b) Fold away from you and pull through the square at back, all the way.



5. Bend the top strip forward and put the end through the center square to make a shaft of desired length.



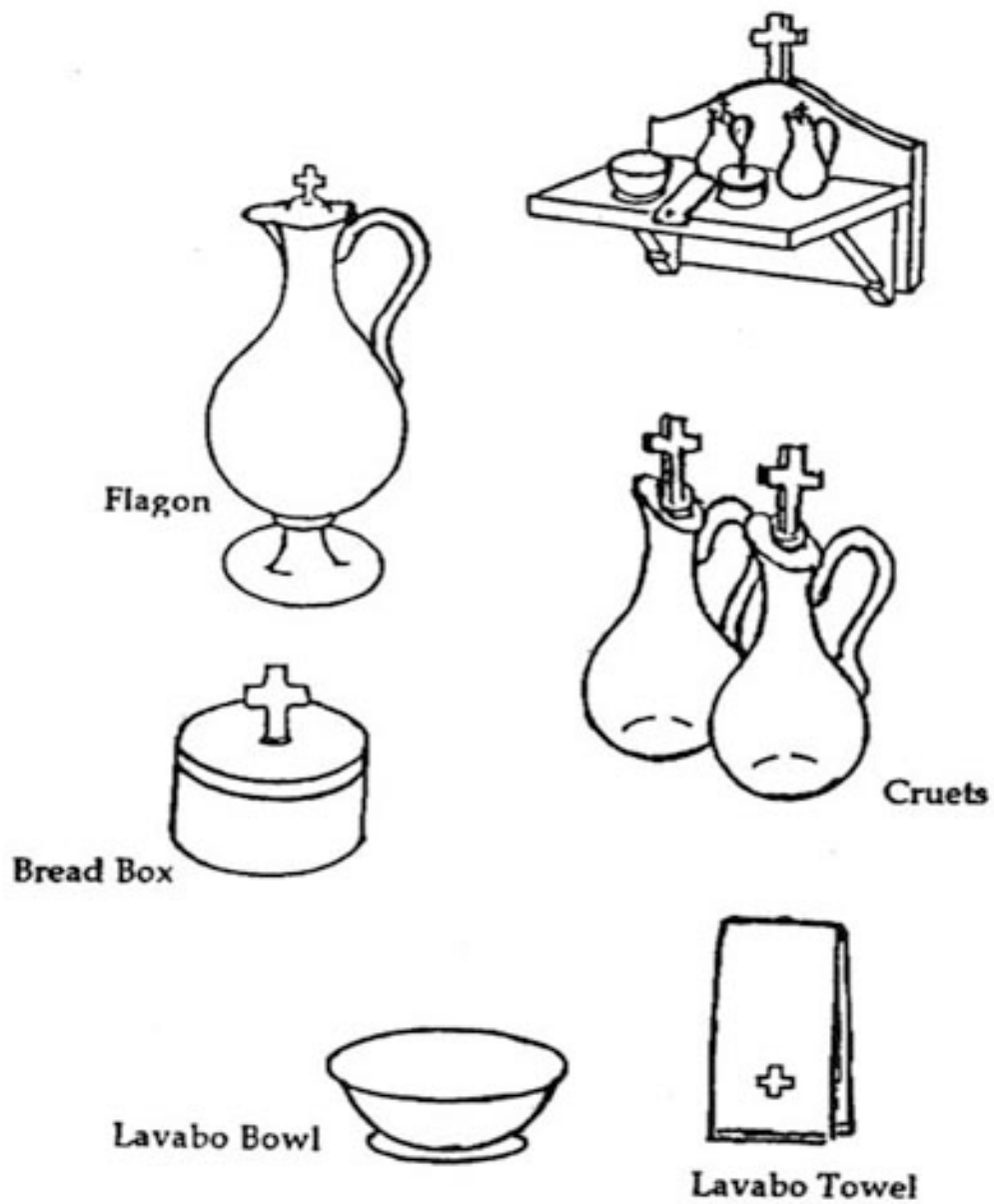
6. Fold left hand strip backwards and put through the back square. This makes the left crossbar and should be in proportion to the shaft.



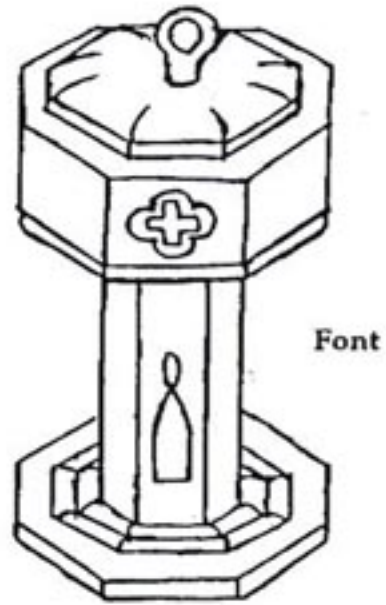
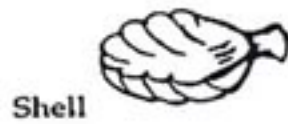
8. Fold the right strip back, put through the back square and fasten.



Credence Table (or Shelf)

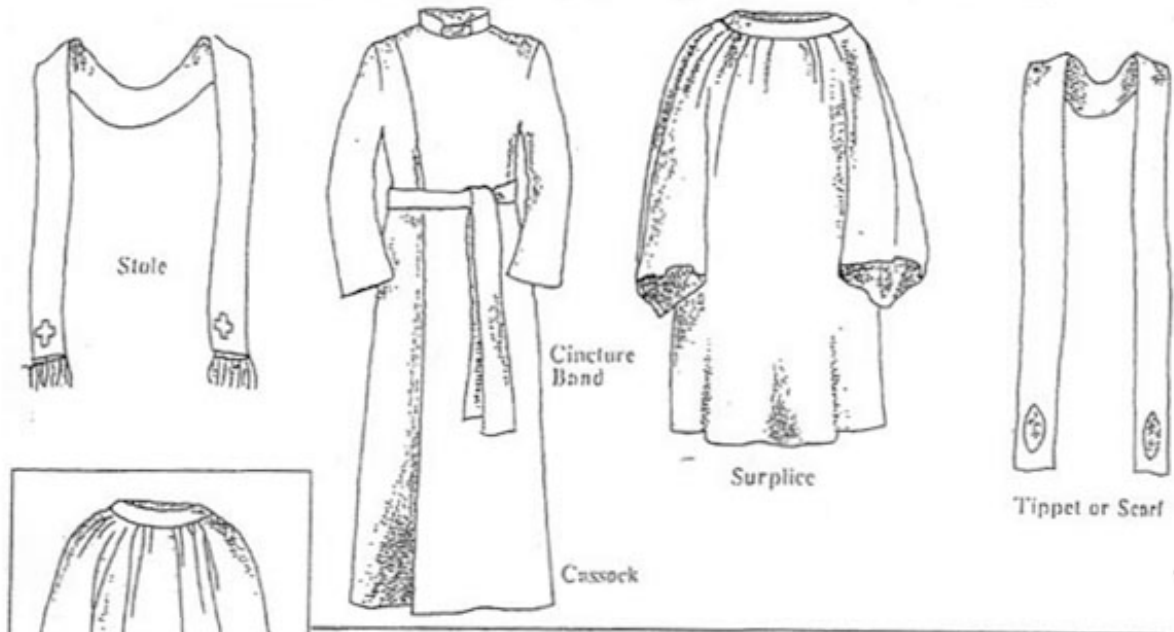


Items for Baptism:



Clergy Vestments:

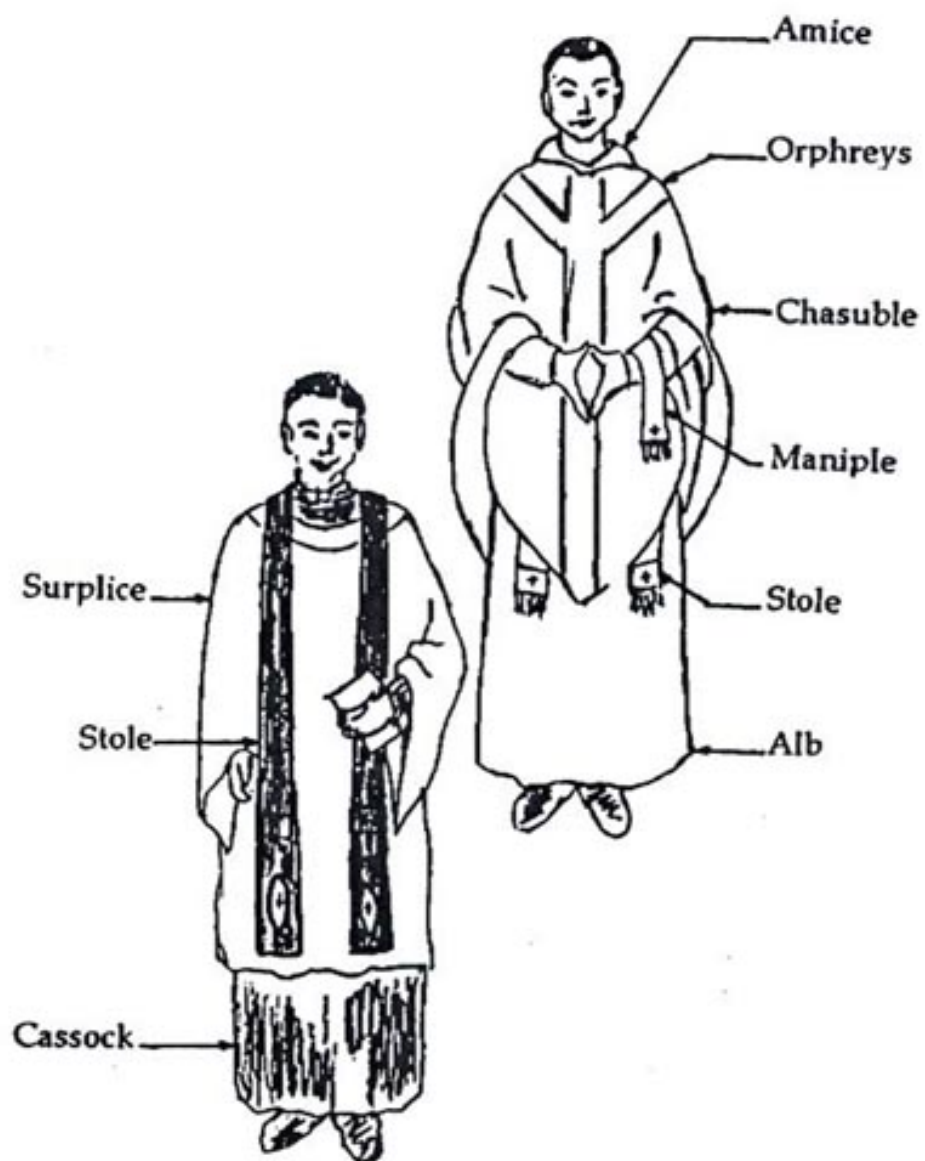
Clergy Vestments for Morning Prayer, Evening Prayer, and Occasional Offices



Vestments for Service of Holy Eucharist



Priests' Vestments:



Bishops' Vestments

