

A Manual for Worship Leaders

WHAT IS A WORSHIP LEADER?

A Worship Leader is a member of the congregation who assists in preparing for worship or who assists the Pastor as he/she presides over the liturgy. At First Lutheran Church, we normally use three Worship Leaders during the service: an Assisting Minister, a Lector, and one Acolyte, who serves as the Crucifer. For festival liturgies, we may also use two Torch Bearers and a Thurifer.

I THOUGHT IT WAS THE PASTOR'S JOB TO CONDUCT THE SERVICE.

A paragraph on page nine of the Manual on the Liturgy explains this very well: "Liturgy means 'work of the people,' but too often in the past the liturgy gave the impression that it was the work of the Pastor. It seemed as though the minister (usually singular) did the work -- he (always male) preached, he celebrated the sacraments, he 'conducted the service.' But the liturgy has always been the responsibility of all of the people of God."

At First Lutheran, worship is not something the Pastor does while the people watch; it is an activity shared by all who are assembled and over which one person, the Pastor, presides.

WHAT EXACTLY DO THE WORSHIP LEADERS DO?

One Worship Leader, called the Lector, reads the Old Testament and Epistle lessons. The second Worship Leader, called the Assisting Minister, assists the Pastor during the preparation of the Eucharist. Both Worship Leaders help with the distribution of the Eucharist.

In the processional and recessional, the Crucifer carries the processional cross, the Acolytes light the candles, and the Torch Bearers carry lighted candles. These Worship Leaders help to receive the offering and stand by during the distribution of the Eucharist. They may also participate in special liturgies, for example, in a Gospel Processional, and during the Sacrament of Baptism. In the Vigil of Easter, there may be a Thurifer who takes charge of the thurible (the incense burner.)

All Worship Leaders keep themselves ready to help the Pastor in any other ways that may arise.

I'D LIKE TO SERVE IN THIS WAY. HOW DO I SIGN UP?

If you're an adult and want to be an Worship Leader, tell Stephanie Leong . Stephanie makes up a schedule each quarter which she will print out and send to you by regular mail, or which she will email to you. A copy of the schedule is posted in the Vestry and is also available on the First Lutheran web site. Email the church office, to get the password for Members section of the site.

When you receive your copy of the schedule, mark the Sundays you are scheduled to serve. You may be scheduled for more than one Sunday in a quarter. If you can't serve on the assigned Sunday, find another Worship Leader to trade with. Notify the church office at least five days ahead of the affected Sunday so the information in the Sunday bulletin will be correct.

If you are at least ten years old and strong enough to carry the processional cross, you can also get in touch with Stephanie who will schedule your participation.

HOW DO I LEARN WHAT TO DO?

For a start, there's this manual. Read through it, then highlight the instructions that explain your particular task.

Susan Scott will be scheduling training sessions for Worship Leaders. Even if you're an experienced Worship Leader, it's helpful to the new Worship Leaders if you attend. There may be new procedures to learn about and we are constantly refining the old procedures.

There will also be training sessions for Acolytes as needed.

SINCE I'M IN CHURCH ON SUNDAY ANYWAY, BEING A WORSHIP LEADER WON'T TAKE ANY EXTRA TIME.

Well, not very much extra time.

If you are a Worship Leader, talk with the other Worship Leader early in the week to decide which of you will be the Lector and which will be the Assisting Minister. Ordinarily, the first person listed on the schedule is the Assisting Minister, and the second person listed is the Lector.

Both of you should read the lessons and the Psalm for Sunday and think about the relationship of the readings to each other and to the liturgical season. The readings for each Sunday are prescribed in the Revised Common Lectionary and come from the New Revised Standard Version of the Bible. Links to the lectionary can be found on the First Lutheran web site (www.flcpa.org) in the calendar section.

LECTOR: Read the Old Testament and Epistle lessons out loud several times. Use the version provided on the web site and printed in the bulletin. If alternate readings are listed for your Sunday, check with Gretchen in the church office to learn which readings will be used at FLC. Look up any words whose pronunciation you do not know. There is a pronunciation list at the end of this manual, and there are several reference books in the church library.

Read deliberately. Emphasize the most important words and phrases by becoming even more deliberate. Most people have a tendency to read too fast rather than too slowly.

ASSISTING MINISTER: Compose 4--6 brief petitions for the Prayers of the Church. The Lutheran Book of Worship suggests that prayers be offered for the whole Church, the nations, those in need, the parish, and special concerns. Try to include supplications, praise, intercessions, and thanksgiving. The reference, "Sundays and Seasons", available in the church office, contains prayers written for each Sunday in the church year. They can be used as is, or used as a starting point for prayers you compose. If you email your prayers to Gretchen by Wednesday, she'll print them in the service book used on the altar. Otherwise, print or write your prayers out clearly and insert them into the service book. End your prayer by inviting the members of the congregation to submit their prayers either silently or aloud.

THE LITURGICAL YEAR

The very earliest Christians commemorated the resurrection of Christ with special celebrations. As time went on, additional events from the life of Christ were celebrated, and whole seasons of preparation and rejoicing attached themselves to these festival events. Christians at different times and in different places have associated various practices with each celebration; therefore the liturgical year has evolved and is still evolving to meet the needs and preferences of present-day Christendom.

By following the liturgical calendar, we celebrate in a year, the major events in the life of Christ and hear lessons and sermons on a broad range of topics. We can look backward and forward in this annual cycle of events. The structure of the liturgical calendar allows us to coordinate worship planning. We have a sense of unity with other Christian churches, knowing they are hearing the same lessons and celebrating the same events at the same time we are.

The liturgical year is divided into two parts. The first half of the year includes all the major festivals and follows the life of Christ from the announcement of his impending birth to his ascension and the beginnings of the church. In the second half of the year, beginning with the Feast of the Holy Trinity, we hear the teachings of Jesus.

In addition to normal Sunday celebrations, there are six principle festivals: Easter Day, Ascension, Pentecost, Trinity Sunday, Christmas Day and the Epiphany. Days of special devotion include Ash Wednesday and the days of Holy Week.

Lesser festivals celebrate apostles, evangelists and other New Testament people and events. Commemorations remind us of the saints in the history of the church.

The following outline of the liturgical year is based on the recommendations of the Evangelical Lutheran Church in America, year 2000.

ADVENT: the four weeks before Christmas. A time of anticipation and preparation for the coming Christ. The color is blue, a symbol of hope.

CHRISTMAS: December 25 - January 5. A celebration of the birth of Christ, also called The Nativity of Our Lord. The color is white, indicating gladness, light and joy.

EPIPHANY: January 6 through Transfiguration: The day of Epiphany commemorates the visit of the magi to the infant Christ. The revelation of the Good News is for everyone. The color on the day of Epiphany through the first Sunday in Epiphany (The Baptism of Christ) is white. From the second Sunday in Epiphany up to Transfiguration, the color is green, symbolizing life and growth.

TRANSFIGURATION: The last Sunday in the season of Epiphany celebrates the transfiguration of Christ. The color is white.

Starting with Transfiguration, the dates of the remaining seasons of the church year are determined by the date of Easter which is calculated as the first Sunday after the first full moon after the vernal equinox. The earliest date for Easter is March 22, and the latest date is April 25. Here are the dates for the next few years:

2006: Ash Wednesday - Mar 01, Easter - Apr 16
2007: Ash Wednesday - Feb 21, Easter - Apr 08
2008: Ash Wednesday - Feb 6, Easter - Mar 23
2009: Ash Wednesday - Feb 25, Easter - Apr 12

LENT: Ash Wednesday marks the beginning of Lent, a six-week season of reflection and change. The color for Ash Wednesday is black, symbolizing the ashes of mourning and cleansing. The color for the Sundays in Lent is purple, a color that is somber and solemn.

HOLY WEEK: Begins with the Sunday of the Passion, also known as Palm Sunday, when we remember Jesus' triumphal entry into Jerusalem. The color is scarlet, symbolizing both blood and triumph.

The last three days of Holy Week are called the Triduum, the three holy days.

Maundy Thursday commemorates the institution of the Lord's Supper. The color is scarlet. On Good Friday we meditate on the crucifixion and death of Christ. On this day, the altar is bare. On the evening of Holy Saturday, we gather for the Easter Vigil, a transition from the darkness of death to the light of the resurrection. The color is white.

EASTER: The most joyful festival of the church year, celebrating the resurrection of Christ from the dead. The color is white or gold, reflecting light and life. White remains the color for the season of Easter, up to Pentecost.

ASCENSION: Occurs 40 days after Easter and marks the end of the Christ's presence on Earth. The color remains white.

PENTECOST: The end of the Easter season, remembering the gift of the Holy Spirit to the new church. This festival occurs 50 days after Easter, and the color is red, symbolizing fire and the Holy Spirit.

HOLY TRINITY: The Sunday after Pentecost. The color is white. Starting with the second Sunday after Pentecost, the color is green, symbolizing life and growth. This season continues from sometime in June until near the end of November.

CHRIST THE KING: The last Sunday in the church year. The color is white.

OUTLINE OF THE LUTHERAN LITURGY

The Lutheran liturgy is composed of two main parts which are surrounded by prayer, praise and thanksgiving. In the Liturgy of the Word, the Word of God is proclaimed in readings from scripture and in the sermon. In the Liturgy of the Eucharist all the people share in the holy meal. The liturgy begins with the Entrance Rite.

In the Lutheran Book of Worship, sections of the liturgy are called by their English names. In the First Lutheran service bulletins, the traditional Latin names are sometimes used. In the following outline, the Latin names are printed in italics. Parts of the liturgy are essential -- *shall* rubrics; other parts are optional -- *may* rubrics. The essential parts of the liturgy are listed in **Bold** text.

THE ENTRANCE RITE (Gathering)

Confession and Forgiveness

Remembrance of Baptism

Entrance Hymn: a vigorous, unified congregational action to open the service. The procession takes place during the entrance hymn.

***Greeting**

Kyrie, Lord have Mercy

Hymn of Praise: *Gloria*, Glory to God in the Highest; or This is the Feast of Victory for our God, or Worthy is Christ.

***Prayer of the Day:** concludes the Entrance Rite and leads into the lessons.

LITURGY OF THE WORD (Word)

***First Reading:** Old Testament

Psalm: a reaction to the first lesson and a bridge to the second lesson

Second Reading: Epistle; one of the letters written to early Christians is read to us.

Gospel Acclamation: the introduction to the Gospel Lesson

***Gospel**

***Sermon:** an exposition on the lessons giving an application to our lives today.

***Hymn of the Day:** comment on the lessons and the sermon

Creed: response to the whole proclamation of the Word of God

***Prayers of the People:** the community prays for the Church, the people of the world, and those who suffer or are in need.

THE LITURGY OF THE EUCHARIST (Meal)

Sharing of the Peace: reconciles and unifies the people who will share the holy meal.

***Presentation of the Gifts** (Offertory): bringing of gifts including the bread and wine. During this time, the table is set for the holy meal.

Offertory Hymn:

***Offertory Prayer:**

***Great Thanksgiving:** praise, proclamation and thanksgiving. It includes the following: Preface; Thanksgiving for Creation, including a dialog; and the *Sanctus*, Holy, Holy, Holy; Remembrance of Redemption, including a narrative of the institution of the Lord's Supper

Invocation of the Holy Spirit

Doxology

***Lord's Prayer** (Our Father): the table prayer of the holy meal.

***Communion** (Eucharist): Distribution of the Bread and Wine

Communion Hymns: the first communion hymn may be *Agnus Dei*, Lamb of God

Blessing

Post Communion Hymn or Canticle: the concluding song of thanksgiving

Post Communion Prayer

THE CONCLUDING RITE (Sending)

***Blessing** (*Benediction*)

Dismissal: the people, having been strengthened by the Word and the Eucharist, are invited to leave in peace, sent out to serve in word and deed: to speak the words of good news they have heard, to care for those in need, and to share what they have received with the poor and hungry.

HOLY COMMUNION

Holy Communion is celebrated every Sunday at First Lutheran Church. The numbers in [square brackets] refer to the section numbers in the liturgy found in the Lutheran Book of Worship.

BEFORE THE SERVICE

- ✦ Meet in the vestry 20 minutes before the start of the service to put on your robe and assist the Pastor.
- ✦ Prepare any materials you will need during the service, and place them on your seat in the chancel: hymnal, service bulletin, written prayer, drinking water, reading glasses, handkerchief, other personal belongings. If you wear bifocals or tri-focals, make sure you will be able to read the pages in the service binder on the altar.
- ✦ Make sure the correct pages have been marked in the lectionary and the service book.
- ✦ Decide who will sing the Kyrie and the Hymn of Praise. The Lector, the Assisting Minister or a choir member may do this. Confer with the organist
- ✦ Worship Leaders wear albs without belts. Crucifer and Torch Bearers wear albs with cinctures. The color of the cincture is determined by the liturgical season.
- ✦ Check with Pastor for any last minute instructions.
- ✦ Center yourself during the prayer led by the Pastor in the Parish Hall.
- ✦ If either of the Worship Leaders is a member of the choir, other Communion Assistants will have been assigned. They may robe and process with the rest of the Worship Leaders or they may robe during the exchange of the peace.

DURING THE SERVICE

- ✦ Having prepared yourself, you will understand the general structure of the service and the focus of the particular Sunday.
- ✦ Conduct yourself in a deliberate, dignified way. Move and speak slowly. Be both relaxed and alert.
- ✦ Sometimes unexpected things happen. Take your cue from the Pastor; it is possible to exchange a few whispered sentences at discreet moments. In a crisis, do what needs to be done with the least disruption. If someone else seems to be handling the situation adequately, don't join in unless it's clear you're needed.
- ✦ Sometimes the Spirit may move the Pastor or other worship leaders to spontaneous action not outlined in the service bulletin.
- ✦ Go with the flow, retaining a sense of dignity. Though the service may vary in detail, it will seldom deviate from the general plan.

ENTRANCE

- ✦ Assemble in the Narthex during the organ prelude.

- ✚ The service begins at the back of the church with the REMEMBRANCE OF BAPTISM, a variant of BRIEF ORDER FOR CONFESSION AND FORGIVENESS [1]. The Assisting Minister holds the service binder for the Pastor to read from.
- ✚ During the ENTRANCE HYMN [4], the procession proceeds in this order:
 - Crucifer
 - Torch Bearers (on special occasions)
 - Choir
 - Lector carrying the Lectionary
 - Assisting Minister carrying the Service Book
 - Pastor



- ✚ In the procession, stand up straight, walk slowly and deliberately. Carry books at arm's length, shoulder high.
- ✚ When you reach the head of the aisle, either bow toward the altar or raise the book you are carrying in offering. Crucifer turns right, and stands with the cross at the center back of the dais. Torch Bearers split at the altar, one going right and one going left. They stand on either side of the Crucifer, holding the torches.
- ✚ Lector turns left and places the lectionary on the ambo. Assisting Minister turns right, walks around the dais to the center back, then steps up onto the dais and places the open service book on the book holder on the altar.
- ✚ When the Lector and Assisting Minister have placed their books and are ready to sit down, they take the second and third seats in the front row of the choir on the ambo side. The Crucifer plants the cross in the cross stand, and the Torch Bearers plant the torches in the torch stands on either side of the ambo. They take their seats in the front row of the seats facing the end of the altar on the ambo side. If there is only a Crucifer, he/she sits in the same row with the other Worship Leaders.



THE LITURGY OF THE WORD

- ✚ After everyone is seated and there have been a few seconds of silence, the Lector reads the FIRST LESSON [9] and the SECOND LESSON [12] from the ambo. Make sure the microphone is three to six inches from your mouth and turned on (the bottom button is for power, the top button for the mic.) Take a breath, say "A reading from Isaiah," take a breath, read the lesson, take a breath, say "The word of the Lord." or whatever is printed in the bulletin. Do not read the introductory material printed in the service bulletin. The congregation will respond with, "Thanks be to God." Sit down between the two lessons while the PSALM [11] is said or sung.
- ✚ When the Gospel Acclamation (*Alleluia*) begins, the Crucifer walks to the processional cross, picks it up and carries it around the dais on the organ side. Continue walking up the center aisle to the third pew. Turn around and face the altar.
- ✚ As the Crucifer is passing the organ side of the dais, the Assisting Minister picks up the lectionary and carried it past the dais on the Ambo side, following the Crucifer up the center aisle. Stop just past the third pew and turn to face the altar. Hold the lectionary open for the Pastor to read the Gospel.
- ✚ When the Gospel has been read, the congregation responds with "Praise to you, oh Christ." The Pastor and Assisting Minister stand aside to let the Crucifer lead the procession --- Crucifer, Assisting Minister, Pastor --- back to the chancel, reversing their

previous routes. When the cross and lectionary have been returned to their places, Crucifer and Assisting Minister return to their seats. The Pastor will seat everyone.

- ✚ After the sermon, during the last verse of the HYMN OF THE DAY [19], the Assisting Minister walks to the altar following the Pastor, and stands to his or her right while the Pastor reads from the service book.
- ✚ After the CREED [20], the Assisting Minister leads in THE PRAYERS [22]. End each petition with "God of love," The congregation responds with, "Hear our prayer." (or whatever is printed in the bulletin.) Follow your petitions with the prayer requests listed in the bulletin, then invite the congregation to add their petitions silently or aloud. The Pastor concludes the prayer.

When the list of names in the bulletin is read, it is preferable to say only first names (Christian names.)

THE LITURGY OF THE EUCHARIST

- ✚ Exchange the PEACE [23] with the Pastor or other Worship Leaders, then with other members of the congregation, circulating through the aisles if possible. Return to your seat in the chancel after the Peace.
- ✚ Crucifer prepares to assist with the hand microphone during Ministry Minutes and announcements.

PREPARING THE TABLE

- ✚ During the OFFERING [24] the Assisting Minister brings the common cup from the credence to the altar and divests it, placing the cup at the top of the corporal and laying the burse, veil and pall to the left. Lay the purificator (napkin) to the right.
- ✚ When the offering has been collected, the Lector walks to the front of the dais, and accepts the flagon and paten from the usher. After reverencing the altar, he/she walks around the organ side of the dais to the center back and hands the flagon and paten to the Assisting Minister or the Pastor. The Lector then sits down.
- ✚ The Assisting Minister places the flagon to the left of the corporal, and places the paten in the center of the corporal, unwrapping the bread and placing it back on the paten on top the napkin.



- ✚ At the same time, the Crucifer accepts the collection plates, reverences the altar, then places the offering on the credence, and brings the intinction chalice to the altar where the Assisting Minister places the intinction chalice between the common cup and the flagon and places the purificator to the right. The Crucifer then sits down.
- ✚ Finally, the Assisting Minister pours wine from the flagon into the common cup and the intinction chalice, using a purificator (napkin) to wipe the lip of the flagon if necessary.

DISTRIBUTION OF BREAD AND WINE

- ✚ When the communion table is ready, the Assisting Minister starts the PRAYER [26], then continues to participate in the congregational responses while standing to the right of the Pastor at the altar.
- ✚ After the Our Father and during the Agnus Dei, the Pastor offers the bread and wine to the Assisting Minister, then the Assisting Minister offers the bread and wine to the Pastor. During this time, the Lector, Crucifer, and Torch Bearers walk to the back of the dais, where they receive the bread from the Pastor and the wine from the Assisting Minister.
- ✚ The Pastor gives the intinction chalice and a purificator to the Lector, and the flagon to the Crucifer.
- ✚ During COMMUNION [34], the Pastor distributes the bread, the Assisting Minister follows with the common cup, and the Lector comes last with the intinction chalice. The Crucifer stands behind the dais, ready to pour more wine from the flagon into the common cup. If the flagon becomes empty, the Crucifer returns it to the credence, brings the cruet and uses that wine. Say to each person, "The blood of Christ, the cup of salvation," or, during Lent, "The blood of Christ shed for you." Carry a purificator to wipe the rim of the common cup after each person has partaken, and to catch spills.
- ✚ Pastor has already blessed the small children, but it doesn't hurt to smile at them. If you're unsure whether a child is accustomed to receiving the wine, ask them, "Do you take wine?" A few adults will indicate that they do not take wine.

- ✠ If a piece of bread is dropped on the floor or into one of the cups, try discretely as possible to retrieve it and place it on the edge of the paten, wrap it in a purificator or eat it. If the supply of bread or wine runs out, the full benefit of the sacrament is received in either element.

POST-COMMUNION

- ✠ After everyone has been served, the Crucifer returns the flagon or cruet to the credence, and the Lector returns the intinction chalice to the credence, covering it with a purificator. Leave room in the center of the credence for the common cup. Crucifer returns to his/her seat.
- ✠ At the altar, the Pastor says the **CONCLUDING WORDS** [38] .
- ✠ During the **SENDING HYMN** (or **POST COMMUNION HYMN**) [39] the Assisting Minister puts used napkins into the burse and reverts the common cup, with the paten and left-over bread on top. This stack is handed to the Lector who holds the stem of the chalice with one hand and places the other hand on top the stack. The Lector carries these vessels to the credence then returns to his/her seat.
- ✠ The Assisting Minister leads the **PRAYER** [40].
- ✠ After the **BENEDICTION** [42] by the Pastor, the Assisting Minister **DISMISSES** the congregation [43].

RECESSIONAL

- ✠ In the recessional, the Assisting Minister and Lector perform the same actions in the same order as in the processional.
- ✠ The Lector picks up the lectionary from the ambo, and waits until the Crucifer, the Torch Bearers and the choir have walked by. The Lector then follows around the ambo side of the dais to the front of the dais, bows toward the stained glass window, turns, and walks out of the church.
- ✠ The Assisting Minister picks up the service book from the altar, and stands on the organ side of the dais until the Crucifer, Torch Bearers, and choir have walked by. The Assisting Minister then walks around the organ side of the dais to the front of the dais, bows toward the stained glass window, turns, then walks out behind the Lector.
- ✠ The Pastor processes out last.

AFTER THE SERVICE

- ✠ Replace books and albs neatly in their proper places. If your alb is stained or dirty around the collar, take it home and wash it, returning it before the next Sunday's service.
- ✠ Dispose of trash, stray bulletins in the sacristy. The Altar Guild will take care of the Communion vessels.
- ✠ Gather up your belongings and anything you have used from the chancel.

HOLY WEEK

Holy Week is the liturgical climax of the church year, and as such, also the busiest. The week reenacts the last week in the life of Jesus:

Sunday of the Passion or Palm Sunday: Jesus' triumphal entry into Jerusalem
Monday: Jesus cleanses the temple.
Tuesday: Jesus' teaching on the Mount of Olives
Wednesday: Judas agrees to betray Jesus
Maundy Thursday: Jesus meets with his disciples in the Upper Room
Good Friday: Jesus is tried and crucified
Holy Saturday: Jesus rests in the tomb
Easter Sunday: Jesus arises from the dead

SUNDAY OF THE PASSION / PALM SUNDAY

FOCUS

This liturgy begins in a celebrative, noisy way with a palm procession. As the liturgy progresses, the tone becomes more subdued and the service ends quietly on a somber note as we anticipate Christ's passion and death later in the week.

SPECIAL PREPARATION

Several days ahead of time, prepare palm crosses and segments of fan palms for the palm processional. Reserve four transept seats on the Ambo side for the worship leaders. Light candles well in advance of the time the people gather outside.

THE SERVICE

Entrance Rite: The people gather outside in front of the church (or in the parish hall in case of rain.) Ushers and worship leaders help to distribute bulletins, accounts of the passion, palm crosses and palm leaves to each worshipper. Ushers, in particular, need to circulate, explaining what is going on, and being aware that people may need to share bulletins and passion scripts.

The church bell is rung seven times at 10:15 am, and twelve times when all have gathered outside the church, the worship leaders are standing at the top of the steps, and the choir is grouped at the bottom of the steps.

The Entrance Rite begins with a "Hosanna" sung by the choir. From the steps, the Lector reads the processional gospel and the palms are blessed by the Pastor. Then the worship leaders and the choir lead the congregation into the church while everyone sings the processional hymn. A portion of the choir may be positioned near the end of the procession.

The service picks up the usual liturgy with the Prayer of the Day [8].

In place of the Gospel and/or the sermon, the reading of the passion story is led by a narrator with additional parts read by members of the congregation. A brief meditation may be given and the Eucharist is shared.

As the cross and candles leave, all follow quietly into the days of Holy Week and into the events of redemption.

THE TRIDUUM ("Tri-doo-um") - The Three Days

The liturgies of Maundy Thursday, Good Friday and Holy Saturday are all part of the same liturgy. No benediction is given until the end of the Vigil of Easter on Holy Saturday. Maundy Thursday marks the end of the Lenten season.

MAUNDY THURSDAY

FOCUS

This service commemorates the last supper Jesus shared with his disciples in the Upper Room. On this occasion he washed the feet of his disciples and instituted Holy Communion. The celebration of the "Last Supper" is the central part of this gathering. Washing of feet may also be done. At the end of the service, the altar, ambo and credence may be stripped of all sacramental vessels, liturgical accessories, and paraments.

SPECIAL PREPARATION

Two foot washing stations are set up, one on each front corner of the dais. Each station includes a large basin, a pitcher of water and several towels. Lay a large towel under each bowl and pitcher. Provide a stool for the foot washer to sit on or arrange the washing stations so the washer sits on the corner of the dais. Provide a chair for the person whose feet are being washed. The water in the

pitchers should be warm and have a small amount of liquid soap added. Alternatively, rosemary or other fragrant leaves may be steeped in the water before it is poured into the pitchers.

Reserve seats for the Acolytes and for the foot washing stations. Ring the bells as usual: seven rings 15 minutes before the beginning of the worship, and 12 rings at the start of the service.

The processional cross is veiled.

Members of the Altar Guild are alerted to be in the sacristy, ready to receive the communion vessels and paraments at the end of the service.

LIGHT SETTINGS

Scene 1: all on full; 5 second fade

Scene 2: 2-0-3-2-2-3-5-7-7-4-4-4; 10 second fade

Scene 3: 2-0-0-3-3-3-5-0-6-6-2-4; 10 second fade

THE SERVICE

LIGHTS: Scene 1 (full).

The sermon may be preached immediately following the entrance hymn. Confession and forgiveness and the exchanging of the Peace follow. Then the lessons are read, interspersed with the psalm and a hymn.

The foot washing follows the reading of the gospel. LIGHTS: Scene 2: (dim nave, lights on dais and transepts.)

The Pastor and Assisting Minister wash each other's feet, then wash the feet of the first two members who present themselves. Those people, in turn, wash the feet of the next people until everyone who wishes to participate has done so. People can sit on the front pews to remove their shoes and socks while waiting their turn.

When the washing is finished, the Worship Leaders carry the washing vessels out of the chancel so they're not in the way during Holy Communion.

During the offering anthem, the Assisting Minister readies the chasuble in the Vestry and at the beginning of the offertory hymn, moves to the back of the apse by the credence, and assists the Pastor in donning the chasuble.

At the same time, the Lector and an Acolyte receive the offering. LIGHTS: Scene 1 (full)

The Liturgy of the Eucharist continues in the normal way. At the end of the Eucharist, leave the vessels on the altar instead of replacing them on the credence.

After the post-communion prayer, the Acolytes extinguish all the candles. LIGHTS: Scene 3 (all dim except for altar)

The Assisting Minister removes objects from the altar, handing items one at a time to an Acolyte who, in turn carries the item to the Vestry where it is received by a member of the altar guild. The Lector and second Acolyte strip the ambo in the same way. Whoever is finished first, begins to strip the credence. Remove torches, microphones --- everything movable. When everything is bare, the Crucifer carries the processional cross into the Vestry.

As an alternative to a Worship Leader and an Acolyte working in pairs, the Assisting Minister and Lector may work together, handing items to the Acolytes in turn. The stripping of the altar should be done in a gracious and deliberate way. No need to hurry. When the stripping is completed, all return to their seats for silent prayer.

The worship leaders leave in silence through the side double doors. Worshippers may remain in the sanctuary for prayers and meditation. To maintain a meditative atmosphere, keep silence outside the sanctuary and turn out lights in the adjacent rooms. Leave the sanctuary lights on Scene 3 until the church is ready to be closed.

GOOD FRIDAY

FOCUS

This a somber time when the passion and death of Christ are commemorated. The altar is bare and sanctuary is dimly lighted.

SPECIAL PREPARATION

A rough wooden cross is placed against the baptismal font at the back of the church or in the narthex where people can see it as they enter the sanctuary. One kneeling stool covered with a black cloth may be positioned in front of the dais for people to kneel on as they reverence the cross at the end of the service. A tray of votive candles is ready in the narthex.

Be sure the ambo microphone has been reinstalled after its removal during the Maundy Thursday service. No altar mic is used for the Good Friday service.

Bells are rung as usual 15 minutes before the service and at the start. No offering is gathered during the service. Instead, offering plates are placed in the narthex for a "retiring offering."

LIGHT SETTINGS

Scene 1: all on 4; 5 second fade

Scene 2: 3-0-0-3-3-3-0-0-2-6-2-4; 60 second fade

Scene 3: full except 7 off; 60 second fade

THE SERVICE

LIGHTS: Scene 1. The Worship Leaders enter the sanctuary from the side doors. In silence they reverence the altar, then sit in their regular chairs. The Lector reads the lessons from the ambo, but the Pastor may deliver the sermon while seated. All stand for the bidding prayer.

During the last part of the bidding prayer, the Acolytes exit through the side door, walk outdoors to the front of the church and enter the Narthex. LIGHTS: Scene 2 (nave dim, light on altar, Jesus window dark). The first Acolyte brings the wooden cross from the back of the church and lays it in front of the altar. The second Acolyte carries a tray of lighted votive candles from the narthex and places them on the dais around the cross. Leave the front of the cross free of candles since some people will touch the cross during the reverencing.

As the cross is carried to the altar and during the reverencing of the cross, the tower bell may toll with *at least* 30 seconds of silence between each ring. Tolling may continue until the beginning of the final hymn. Alternatively, the bell may be tolled three times.

Members of the congregation who wish, come forward singly or in small groups to reverence the cross or pray, while the congregation sings Taizé chants. At the end of the Adoration, LIGHTS: Scene 3, (dim, Jesus window off). The congregation sings a hymn, a final sentence is said, and the Pastor and Worship Leaders leave in silence through the double doors at the side. Members of the congregation may remain in the sanctuary for prayers and meditation.

VIGIL OF EASTER

FOCUS

This liturgy marks the end of the Triduum and the transition from the darkness of the Crucifixion to the light of the Resurrection. There are four parts: The Service of Light, The Service of the Word, The Service of Baptism, and The Service of the Holy Eucharist.

The Vigil of Easter is one of the most ancient liturgies of the Christian Church, one that has only recently been reintroduced into Lutheran practice. In the early centuries of the church, new adult converts were instructed in the faith during Lent. On Easter Vigil, they heard a recapitulation of salvation history, were baptized, and partook of their first Eucharist during the first Eucharist of Easter. The liturgy may have begun at sundown and ended at sunrise on Easter morning, with breaks for rest and eating.

SPECIAL PREPARATION

All the candles are prepared for the Vigil of Easter: two candles on the altar, two torches, two seven-branched candelabra placed on either side of the credence, all the pew candles. Each member of the congregation has a small candle to carry. A new paschal candle with the present year is used for the first time in this service. Five nails and grains of incense are readied with the Paschal candle. Provide a long, sturdy, combustable wooden stick, dipped in lighter fluid, if necessary, for lighting the Paschal candle.

Reserve transept seats on the ambo side for the Crucifer and Torch Bearers. Leave service bulletins and candles on the seats.

Someone is in charge of building, lighting and extinguishing a fire on the front walk.

The baptismal font is partially filled with water, and the baptismal pitcher is filled and set beside the font. An evergreen bough is ready for the aspergillum (sprinkling).

Mark a service bulletin for each usher, highlighting the places in the service where the sanctuary lighting is changed.

Since the flowers for Easter will probably already be in place, a few of them may be taken out of the sanctuary before the Vigil and brought in again at the beginning of the Eucharist. For example, those by the ambo and the font. Or they may be covered with cloths prior to the Vigil and uncovered during the singing of the Great Alleluia just before the Gospel reading.

If some members of the choir will be singing from the balcony, alert them to walk up and down the stairs in stocking feet with no talking.

LIGHT SETTINGS

Scene 1: 2-0-2-2-2-0-2-2-2-2; 5 second fade

Scene 2: 3-0-3-4-4-3-0-3-4-4-3-3; 12 second fade

Scene 3: 4-0-4-3-3-4-0-4-3-3-4-3; 12 second fade

Scene 4: all on full, no fade

THE SERVICE

LIGHTS: Scene 1 (dim overall). The people gather outside at the front of the church. Worship Leaders and ushers make sure everyone has a service bulletin and a candle. The tower bell is not rung prior to or at the beginning of the service.

The Easter Vigil begins with the kindling of the New Fire. A minute before the Paschal candle is lighted, the Lector lays the lighting stick into the coals at the base of the fire so the stick is burning vigorously when needed to light the Paschal candle. Throw the stick into the fire after the Paschal candle is lighted.

The Paschal candle is lighted from the New Fire and the Pastor inserts grains of incense and nails into the candle. As the Pastor, followed by the Worship Leaders, carries the Paschal candle into the church, the Pastor chants "The Light of Christ". As they follow, the congregation responds, "Thanks be to God".

Once inside the church, the Acolytes ignite their rooks from the Paschal candle and members of the congregation light their individual candles from the Acolytes. While the Easter Proclamation is sung, the Acolytes light the torches and pew candles (but not the seven-branched candelabra or altar candles.)

After all the candles have been lighted, turn on LIGHTS: Scene 2 (moderate light overall, brighter on altar, choir, ambo.)

The Worship Leaders and other readers may take turns reading the lessons.

LIGHTS: Scene 3; (more light overall, less on altar, choir and ambo.) The Service of Baptism opens with a processional psalm during which the Pastor, the Crucifer and the Assisting Minister, carrying the service book, move to the baptismal font as do the baptismal candidates and their sponsors and families.

The Pastor gives the Thanksgiving over the water. The congregation renews their baptismal vows. Baptisms follow. Then the Pastor walks around the chancel, sprinkling the congregation with an evergreen bough dipped in water. The Crucifer carries the water-filled basin from the font.

At the Great Alleluia, just before the Gospel reading, all lights are turned on fully. LIGHTS: Scene 4. The remaining candles on the altar and in the seven-branched candelabra are lighted, and the Pastor dons a chasuble. The tower bells are rung, the choir may ring handbells, and members of the congregation may ring small bells they have brought with them for the occasion.

The Service of the Eucharist continues in the usual way.

After the service all worship assistants help tidy the sanctuary and prepare the Easter bulletins.

THE RESURRECTION OF OUR LORD - Easter Day

FOCUS

This is the highest and most joyful festival of the church year.

SPECIAL PREPARATION

Reserve seats for the worship leaders in the transept, ambo side.

Have two extra ushers on duty, one for the over-flow seats in the parish hall. Open the French doors on the ambo side of the sanctuary, set up two pews and extra rows of chairs. Supply the extra seats with hymnals.

The gold cloth is on the altar. Use as many flowers and candles as possible, allowing room for extra worship assistants and musicians. Acolytes and Crucifer wear gold cinctures. Make sure there will be enough albs for all the worship assistants.

Prepare all worship assistants and the choir for the choreography of the Grand Procession if it will be different from an ordinary Sunday.

Prepare two sets of communion vessels: paten, common cup, intinction chalice.

A temporary credence for the communion vessels may be set up in the parish hall, by the door from the chancel, or at the far end of the row where the Worship Leaders are seated.

THE SERVICE

The service begins with the Easter Acclamation, given by the Pastor from the font. The Pastor then walks to the back and joins the Crucifer, Torch Bearers and Worship Assistant for the processional.

The service proceeds as usual for a festival Sunday.

Plan for two communion stations with three servers at each for bread, common cup and intinction chalice. When the distribution is finished, the communion vessels are returned to the temporary credence.

After the service, all worship assistants help tidy the sanctuary.

LECTOR'S PRONUNCIATION GUIDE

There are several acceptable ways to pronounce Hebrew names: in scholarly Hebrew, in modern Hebrew, in anglicized Hebrew. This list gives an approximation of the pronunciation used most often in American churches. More detailed dictionaries and reference books can be found in the church library.

Abana = AHB-ah-nah
Abba = AHB-ah
Abednego = ah-BED-nee-go
Abel-meholah = AY-bel-mi-HO-lah
Abiathar = uh-BY-uh-thar
Abihu = uh-BY-hew
Abilene = ab-ih-LEE-nee
Achaia = ah-KAY-yah
Agabus = AG-ah-bus
Ahaz = AY-haz
Akeldama = uh-KEL-deh-muh
Alphaeus = al-FEE-us
Amalek = AM-ah-lek
Amalekites = ah-MAL-eh-kites
Amaziah = am-uh-ZY-uh
Ammonites = AM-mo-nites
Amorites = AM-oh-rites
Amos = AY-mus
Amoz = AY-muz
Amphipolis = am-FIPP-oh-lis
Ananias = an-ah-NYE-us
Annas = AN-us
Antioch = AN-tee-ock
Apollonia = ap-puh-LOW-nee-ah
Apphia = AF-ih-ah
Apollos = ah-PAWL-lus
Archippus = ar-KIPP-us
Arimathea = air-ih-mah-THEE-uh
Assyria = ah-SEER-ee-ah
Azariah = az-ah-RYE-ah

Baal = BAY-uhl
Baal-zephon = BAY-uhl-ZEE-fon
Babylonia = bab-ih-LOW-nee-ah
Balaam = BAY-lam
Balak = BAY-lak
Barabbas = bar-RAHB-as
Barnabas = BAR-nah-bus
Barsabbas = bar-SAH-bus
Bartimaeus = bar-tih-MEE-us
Bashan = BAY-shan
Bdellium = DELL-ih-um
Beelzebub = bee-ELL-ze-bub
Beersheba = beer-SHEE-bah
Beor = BEE-or
Berea = beh-REE-ah
Bethel = BETH-el
Bethphage = BETH-fah-gee
Bethsaida = beth-SAY-ih-dah
Bithynia = bih-THIN-ee-ah

Caesarea = sess-ah-REE-ah
Caiaphas = KAY-ah-fas
Canaan = KAY-nan
Capernaum = kuh-PER-nee-um
Cappadocia = kap-puh-DOH-shee-uh
Cephas = SEE-fas
Chaldeans = kal-DEE-anz
Chloe = KLOH-ee
Cilicia = sih-LISH-ih-ah
Claudius = KLAW-dee-us
Cleopas = KLEE-oh-pas
Colossae = koh-LAH-sih
Crescens = KRES-enz
Cretans = KREE-tuns
Cyrene = sigh-REE-nee

Dalmatia = dal-MAY-shih-ah
Decapolis = deh-KAPP-uh-lis
Demas = DEE-mas
Denarii = deh-NAIR-ee-ee
Dura = DYOO-rah

Edom = EE-dum
Elam = EE-lam
Elamites = EE-lam-ights
Eldad = ELL-dad
Eli = EE-lie
Eliezer = ell-ih-EE-zer
Eloi, Eloï, lama sabachthani = AY-loy, AY-loy, LAH-mah sah-bahk-THAH-nee
El Shaddai = ell SHAD-eye
Emmaus = eh-MAY-us
Epaphras = EH-pah-fras
Ephah = EE=fah
Ephesus = EF-eh-sus
Epphatha = EFF-ah-thah
Ephraim = EE-fray-um
Ephrathah = EF-rah-thah
Etham = EE-tham
Euphrates = you-FRAY-teez

Gabbatha = GAHB-ah-thah
Galatia = gah-LAY-shah

Genneseret = geh-NESS-eh-ret
Gihon = GY-hon
Gilead = GILL-ee-add
Gilgal = GILL-gal
Golgotha = GAUL-goh-thah
Gemorrah = goh-MOR-ah

Habakkuk = hah-BAK-uk
Hades = HAY-deez
Hagar = HAY-gar
Hananiah - han-ah-NYE-ah
Haran = HAIR-un
Hazeel = HAHZ-ah-ell
Hermes = HER-meez
Horeb = HOR-eb
Hyssop = HIH-sup

Iconium = eye-KOH-nee-um
Iscaiot = iss-KAR-ee-ott
Ituraea = it-yur-EE-ah

Jabbok = JAB-ok
Jairus = JAI-rus
Japheth = JAY-feth
Jearim = JEE-eh-rim
Jehoiada = Jeh-HOY-ah-dah
Jehu = JEE-hyoo
Jeroboam = jair-uh-BOH-am
Joash = JOH-ash
Jones = JOH-seez
Judea = joo-DEE-ah
Justus = JUS-tus

Kadesh = KAY-desh
Kidron = KID-run

Laodicea = lay-oh-dih-SEE-ah
Lucius = LOO-shus
Lycaonian = lyk-ah-OH-nee-an
Lysanias = ly-SAY-nih-as
Lystra = LISS-trah

Macedonia = mass-eh-DOH-nee-ah
Magdala = MAG-dah-lah
Malchus = MAL-kus
Mamre = MAHM-ree
Manaen = MAN-ah-en
Manasseh = mah-NASS-eh
Massah = MASS-ah
Matthias = mah-THIGH-us
Medad = MEE-dad
Medes = MEEDS
Media = MEE-dee-ah
Melchizedek = mel-KIZZ-eh-dek
Meribah = MAIR-ih-bah
Merran = MAIR-un
Meshach = MEE-shak
Mesopotamia = mess-oh-poe-TAY-mee-ah
Midian = MIH-dee-an
Mizar = MY-zar
Moab = MOH-ab
Moriah = moh-RYE-ah

Mysia = MISH-ee-ah

Naaman = NAY-ah-man

Madab = NAY-dab

Naphtali = NAFF-tah-lee

Nebuchadnezzar = neb-yoo-kud-NEZ-er

Negev = NEG-ev

Nicanor = nye-KAY-nor

Nicodemus = nik-oh-DEE-muss

Nimshi = NIM-shy

Ninevah = NIHN-eh-vah

Onesimus = oh-NESS-ih-mus

Ophir = OH-fur

Pamphylia = pam-FILL-ee-ah

Papryus = pah-PY-rus

Parmenas = PHAR-mee-nas

Parthia = PAHR-thee-ah

Parthians = PAHR-thee-ans

Patmos = PATT-mos

Peniel = PEN-ih-el

Pergamum = PURR-gah-mum

Pharaoh = FAIR-oh

Pharpar = FAR-per

Philemon = fie-LEE-mon

Philippi = FILL-ih-pie

Philistia = fih-LISS-tee-ah

Philistines = fih-LISS-tins

Phoenicia = feh-NISH-ee-ah

Phrygia = FRIJ-ee-ah

Pi-hahiroth = pie-ha-HY-roth

Pishon = PIE-shon

Pontus = PON-tus

Praetorium = pray-TOHR-ee-um

Prochorus = PRAHK-oh-rus

Quirinius = kwih-RIN-ee-us

Rabboni = rah-BOH-ny

Rahab = RAY-hab

Ramah = RAY-mah

Rephidim = REF-ih-dim

Saba = SAY-ba

Sadducees = SAD-yoo-seez

Salome = sah-LOH-mee

Sahnedrin = san-HEE-drin

Sardis = SAR-dis

Sepulchre = SEH-pull-ker

Shadrach = SHAD-rak

Shaphat = SHAY-fat

Shechem = SHEK-um

Sheol = SHEE-ohl

Shiloh = SHY-loh

Shinar = SHY-nar

Shittim = SHITT-im

Sidon = SIGH-duhn

Silvanus = sill-VAY-nus

Simeon = SIM -ee-un

Sinews = SIH-nyooz

Smyrna = SMUR-nah

Sodom = SOD-em
Sosthenes = SAHS-theh-neeZ
Stephanas = STEFF-ah-nas
Succoth = SUKK-oth
Syrophenician = sigh-row-feh-NISH-an

Tabor = TAY-bor
Talitha cumi = TAL-ih-thah KOO-mee
Tarshish = TAR-shish
Teman = TEE-man
Tetrarch = TEH-trark
Theophilus = thee-AH-fih-lus
Thessalonica = thess-ah-loh-NYE-kah
Thyatira = THY-ah-TIE-rah
Tiberias = ty-BIHR-ee-us
Tigris = TIE-griss
Timaeus - tih-MEE-us
Timon = TIE-mon
Titus = TIE-tus
Trachonitis = trak-oh-NYE-tis
Trigon = TRY-gon
Troas - TROH-ahs
Tubal = TYOO-bal
Tyre = TIRE

Uriah = yoo-RYE-ah
Uzziah = uh-ZYE-ah

Yahweh = YAH-way

Zalmon = ZAL-mon
Zarephath = ZAIR-eh-fath
Zebedee = ZEB-eh-dee
Zebulun = ZEB-you-lun
Zechariah = zek-ah-RYE-ah
Zerubbabel = seh-RUB-ah-bel
Zoan = ZOH-an

From Living Liturgy, November 1981

LITURGICAL GLOSSARY

ACOLYTE

Assistant to the Pastor, often a young person, who may light and extinguish candles, carry the cross, crucifix or torches in the processional and recessis grace.

ADVENT

Literally, "coming." The four week period of anticipation before Christmas. The beginning of the liturgical year.

AGNUS DEI

Latin phrase, meaning Lamb of God, sung or said at the beginning of the Eucharist.

ALB

Full-length white robe worn by Pastors, Worship Leaders and Acolytes.

ALTAR

Table around which the congregation gathers to receive the bread and wine of Holy Communion. Usually the focal point of the liturgy.

ALTAR FALL

Large colored cloth, like a tablecloth, that covers the altar.

ALTAR GUILD

The wonderful, dedicated people who assist the Pastor in preparations for the liturgies and clean up afterward. Members of the Altar Guild are specifically responsible for preparing the communion.

AMBO

Reading stand from which the lessons are read and the sermon preached.

AMBULATORY

Walkway or hallway behind the apse. At First Lutheran, the hallway between the choir room and the vestry.

ANTEPENDIUM

Small colored cloth that hangs in front of the altar.

APSE

At First Lutheran, the alcove at the front of the chancel. The Good Shepherd stained glass window is in the back wall of the apse, and the doors to the vestry and choir rooms are on the side walls of the apse.

ASCENSION

Festival occurring forty days after Easter that celebrates Christ's ascension into heaven.

ASH WEDNESDAY

First day of Lent. Ashes, symbolizing cleansing and repentance may be applied in the form of a cross to the foreheads of the worshippers.

ASSISTANT MINISTER

Ordained Pastor whose position is second to the head Pastor.

ASSISTING MINISTER

Worship Leader who helps with the preparation of the Eucharist.

BAPTISM

One of two sacraments in the Lutheran Church, which includes the application of water and is pronounced in the name of the Triune God. It serves as an adoption into the church family and as a time for parents of an infant, or for an older person, to commit themselves to a Christian life.

BENEDICTION

Latin word for blessing.

BLESSING

Part of the verbal send-off given by the Pastor to the congregation. During the Eucharist, the Pastor also blesses young children who come to the communion table, but are not yet fully instructed communicants.

BURSE

Stiffened square often made of the same fabric as the other altar paraments. It opens to form a kind of pocket in which purificators, or napkins are kept. Related to the word "purse."

CANDELABRA

Heavy stand, often metal, that holds several candles.

CANDLESTICK

Heavy holder, often metal, for a single candle.

CASSOCK

Full-length black robe worn by the Pastor on Good Friday.

CHALICE

Stemmed goblet from which the wine of the Eucharist is served. Usually made of precious metal, but may be of ceramic, glass or other material. It often has a grasping knob on the stem.

CHANCEL

Area at the front of the church where the altar is located and where most of the liturgical action takes place.

CHASUBLE

Poncho-like garment worn by the presiding minister over the alb during the celebration of Holy Communion.

CHRISM

Oil that has been blessed, used to anoint the sick and those who have just been baptized.

CHRIST THE KING SUNDAY

Last Sunday of the church year, celebrating the kingship of Christ.

CHRISTMAS

Celebration of the birth of Christ on December 25. Also called The Nativity of our Lord.

CINCTURE

Rope belt worn by an Acolyte, Worship Leader or Pastor.

COMMON CUP

Chalice from which many people drink the wine during Holy Communion.

COMMUNION

One of two sacraments in the Lutheran Church during which the body and blood of Christ in the form of bread and wine, are partaken of by the people.

CORPORAL

White linen square placed on the mensa under the Eucharist vessels.

CREDESCENCE

At First Lutheran, the wall-mounted table in the apse, beneath the stained glass window. Used to hold the offering plates, and the bread, wine, and Eucharist vessels when they are not on the altar.

CREED

Formal statement of belief. The Apostles' Creed and the Nicene Creed are most often used in the Lutheran liturgy. Sometimes given the Latin word, "CREDO", especially when set to music.

CRUCIFER

Acolyte who carries the cross or crucifix in the processional.

CRUET

Small glass pitcher with a stopper. At First Lutheran, a set of two cruets is used to store consecrated wine.

DAIS

At First Lutheran, the raised platform under the altar.

DECANTER

Large glass pitcher which holds baptismal water.

DISMISSAL

The words at the very end of the liturgy which send the congregation out into the world.

EASTER

Celebration of Christ's resurrection. Also called The Resurrection of Our Lord.

EASTER VIGIL

Celebration during the evening before Easter; a transition from Holy Week to Easter. Includes the lighting of the new fire, readings from scripture, Baptism and Holy Communion.

EPIPHANY

Literally, an unveiling, a revelation. The name of the festival held on January 6, celebrating the visit of the Magi to the infant Jesus, and symbolizing the revelation of Christ to the Gentiles, and by extension to all the nations. The name is also applied to the liturgical season extending from January 6 up to Ash Wednesday.

EPISTLE

Literally, a letter. Applied to the letters written by the Apostle Paul and others which are found in the New Testament.

ETERNAL LIGHT

Constantly burning candle suspended from the ceiling to the left of the credence. Symbolizes Christ's constant presence. Also called a Sanctuary Light.

EUCCHARIST

A Greek word meaning "thanksgiving." One of the names for the holy meal of bread and wine, also called Holy Communion or The Lord's Supper.

EUCCHARISTIC ELEMENTS

Bread and wine administered during the Eucharist.

EUCCHARISTIC VESSELS

Containers used in administering the Eucharist. They include flagon, chalices, cruets, pyx, paten and are usually made of silver, but can also be ceramic or glass.

FAIR LINEN

White linen rectangle covering the mensa of the altar, and symbolizing the winding sheet used in the burial of Jesus.

FESTIVAL SUNDAY

Sundays which commemorate special events connected with the life of Christ and the early church. The principal festivals are Easter Day, Ascension, Pentecost, Trinity Sunday, Christmas Day and The Epiphany.

FLAGON

Large silver pitcher which is filled with wine and presented to the altar at the Offertory. Wine is poured into the chalices from the flagon.

FONT

Basin holding the water used in Baptism.

GOOD FRIDAY

Friday in Holy Week observing Christ's crucifixion and death.

GOSPEL

Greek word meaning Good News. The third reading in the liturgy, taken from the first four books of the New Testament.

GOSPEL PROCESSIONAL

Formal walk by the Pastor, accompanied by a book bearer and two torch bearers to the center aisle where the Good News is proclaimed in the midst of the people.

HOLY COMMUNION

Holy meal of bread and wine, also called the Eucharist or the Lord's Supper.

HOLY WEEK

The week from Palm Sunday up to Easter Sunday. Includes Maundy Thursday, Good Friday and Easter Vigil.

HOMILY

Preaching or exposition based on the scriptures, also called a sermon.

HOST

Unleavened wafer used in Holy Communion.

INCENSE

Mixture of resins, which when burned, release a scent and smoke, symbolic of the people's prayers rising to God.

INTINCTION CHALICE

Chalice filled with wine into which communicants dip their bread.

KYRIE

Latin, meaning Lord, and short for the portion of the liturgy which starts, "Lord have mercy."

LAVABO

Bowl filled with water for hand washing. Hands are dried with a Lavabo towel.

LECTIONARY

Appointed schedule of Scripture readings for the days of the liturgical year.

LECTOR

Worship assistant who reads the lessons from the Bible during the liturgy.

LENT

The six week period of preparation leading up to Holy Week. Lent is actually comprised of forty days, excluding Sundays.

LITURGICAL YEAR

Also called the Church Year or Liturgical Calendar. Starting with Advent and ending with Christ the King Sunday, the year is divided into seasons and punctuated with Festival Sundays.

LITURGY

The structure of the worship service. The word means "work of the people."

MAUNDY THURSDAY

Thursday in Holy Week which commemorates the institution of the Lord's Supper or Holy Communion. Foot washing may also be reenacted on Maundy Thursday.

MENSA

Horizontal slab that forms the top of the altar.

NARTHEX

Entrance hall of a church building.

NAVE

Inside of the church, specifically the area between the narthex and the chancel, where the congregation is seated. Also called the sanctuary.

OFFERTORY

The time when the bread and wine to be used during Holy Communion are presented by the ushers.

PALL

Stiff, cloth-covered square placed on top of the chalice to support the veil. Also a cloth used to cover a coffin.

PALM SUNDAY

The first day of Holy Week, commemorating Christ's triumphant entry into Jerusalem.

PARAMENTS

Cloths used to cover and decorate the altar. At First Lutheran we have a set of paraments in each of the liturgical colors for use in the appropriate season. A set includes a colored altar fall or antependium, ambo scarf, burse, and veil. White cloths include the fair linen cloth which goes on top of the colored altar cloth, corporal, purificators, pall, credence cloth.

PASCHAL CANDLE

Tall candle, ornamented with a cross, nails, incense and the digits of the present year. The new paschal candle is lighted for the first time during the Vigil of Easter, and is lighted on the Sundays from Easter to Ascension, symbolizing Christ's forty days on earth after his resurrection. Also lighted during baptisms and funerals.

PATEN

Plate that holds the bread during Holy Communion.

PENTECOST

Fiftieth day after Easter, celebrating the descent of the Holy Spirit to the disciples.

PRESENTATION

Part of the liturgy when the ushers present the offering plates, the flagon and the paten.

PRESIDING MINISTER

Ordained person who presides at the Eucharist. Ordained or unordained people may preach and assist.

PROCESSIONAL

Festive entrance parade led by the Crucifer, followed by the Acolytes, choir, Worship Leaders and clergy.

PURIFICATOR

Small white linen rectangle used like a napkin during the distribution of Holy Communion.

PYX

Silver box with a lid, containing consecrated bread or wafers for use in Holy Communion.

RECESSIONAL

Festive exit parade led by the Crucifer, followed by the Acolytes, choir, Worship Leaders and clergy.

ROOK

Brass, hook-shaped rod used to light and extinguish candles.

RUBRICS

Instructions on performing the liturgy. The word means "red" referring to the color of ink in which they were once written.

SACRAMENT

A rite commanded by Christ that uses an earthly element as a sign of God. The two sacraments in the Lutheran church are Holy Baptism (water) and Holy Communion (bread and wine.)

SCRIPTURE

Holy writings, also called the Bible.

STATION

Any place where communion is administered.

STOLE

Cloth band in a liturgical color worn around the Pastor's neck over the alb; symbolizes ordination and obedience to Christ.

THURIBLE

Pierced metal container in which incense is burned. It swings from a long chain.

THURIFER

Person who carries the thurible and keeps the incense burning.

TORCHES

Candles atop long poles, carried in processions and, at First Lutheran, placed in stands on either side of the ambo.

TRANSEPT

Area on either side of the altar where people can sit.

TRANSFIGURATION

Celebration of the transfiguration of Christ. The last Sunday in the season of Epiphany.

TRIDUUM

Latin for Three Holy Days, used to describe Maundy Thursday, Good Friday and Holy Saturday of Holy Week.

VEIL

Square of colored cloth used to cover the chalice.

VESTMENTS

Distinctive garments worn by Pastors and Worship Leaders during public worship.

VESTRY

Room in which vestments and paraments are stored and in which ministers vest.

WORSHIP LEADER

Layperson who assists the ordained Pastor in any way with preparation for worship or during the liturgy, including the Eucharist.