

THINGS  
WE SEE IN  
CHURCH



ENID CHADWICK



# **THINGS WE SEE IN CHURCH**

Written and illustrated  
by Enid M. Chadwick

**The Church Union,  
Church Literature Association,  
6, Hyde Park Gate, London, S.W.7**



## CONTENTS

### PART I

In the Nave	-	-	-	-	-	-	5
-------------	---	---	---	---	---	---	---

### PART II

In the Sanctuary	-	-	-	-	-	19
------------------	---	---	---	---	---	----

### PART III

What you will see at Mass	-	-	-	-	25
---------------------------	---	---	---	---	----

### PART IV

Some more things used at Services	-	-	32
-----------------------------------	---	---	----

### PART V

Things used at some of the Church's Seasons	35
---	----

### PART VI

Some of the People	-	-	-	-	-	37
--------------------	---	---	---	---	---	----



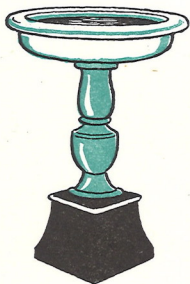
## PART I

### IN THE NAVE



When you enter a church, first of all you should look just inside the door for a Holy Water STOUP (vessel), and then you should dip the finger tips of your right hand into the water and make the Sign of the Cross. This is to remind you of your Baptism and the water which was poured on your head as an outward sign of the washing away of sin which was necessary before you could enter God's Society, the Holy Catholic Church.

Church doors are usually at the west end, and that is where the Font is too; so Baptism is the first thing that the Church does for our souls, and the use of Holy Water is the first thing we do on going into a church.



Say a short prayer : O God,  
keep me pure and reverent in  
Thy House.

STOUPS either hang on the  
wall, or have a stand of their



own. In old churches they are cut out of stone and are sometimes even in the porch so that they can be used before going through the door, which is better still. They should be used again on leaving church.



HOLY WATER is blessed by the Church to drive away evil spirits.

We all know to how many uses water is put in our daily lives: it cleanses, refreshes, quenches thirst. The Church uses it too, not only in Baptism, but several times during Mass, also

1. When anything is blessed
2. For sprinkling the congregation
3. For sprinkling the sick
4. For sprinkling a coffin.

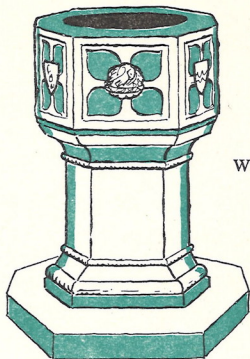
S. Teresa of Avila said: "There is nothing that puts the devil to flight like Holy Water."



Then there is the FONT,

where you

were baptised.



‘Font’ means the same as ‘fountain’, and ‘baptise’ means ‘dip’, because in the olden days people were dipped in the water so that their sins might be washed away. This is still sometimes done in hot countries, but in colder parts of the world tiny babies might catch cold, so the water is only poured on their heads. For this a SHELL is used.



The Font is near the west door, because Baptism is the first thing the Church does for our souls. We are not Christians till we have been baptised.



## CONFESSIONAL



It is very sad that though our souls are made nice and clean in Baptism they so often get dirty again as we go through life. God however has given us a Sacrament to

wash our sins away, and we can use it over and over again whenever we need it. This is the Sacrament of Penance, which we sometimes call 'going to Confession'.

What we tell the priest in Confession is very secret, so the penitent (or person who is sorry) and the confessor (or priest) go behind a little screen called a **CONFESSIONAL**. It is sometimes just a small partition with curtains hanging on each side, and sometimes as big as a sentry box.

When we come out again with nice clean souls there is joy among the Angels in Heaven.





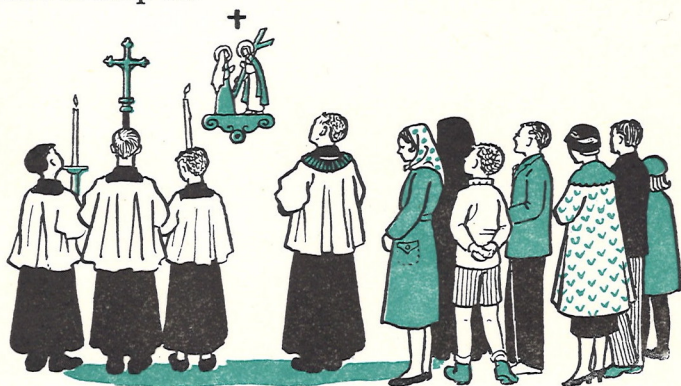
## STATIONS OF THE CROSS

Round the walls of a church you may see a set of fourteen pictures or models which tell the story of Our Lord carrying His Cross to Calvary, starting with His being condemned to death by Pilate and ending up with His Body being placed in the tomb.



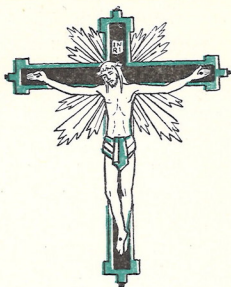
A station is a stopping place. It was more than likely that the friends of Jesus, and especially His holy Mother, often walked on the road to Calvary and stopped at the different places where He had fallen down or where He had done some particular thing. So we can do the same, in spirit, in our churches during Lent and at other times, following the priest from Station to Station and saying certain prayers.

Although I said that there were fourteen *pictures*, the important thing is that there should be fourteen *crosses*; the pictures do not really matter—they are there to help us.

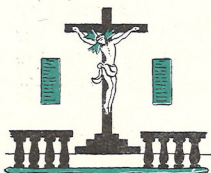




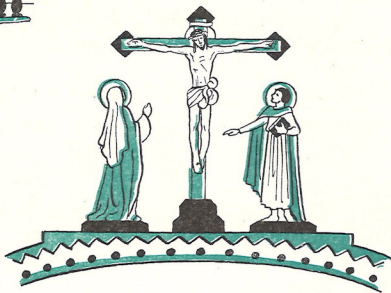
You will see many **CRUCIFIXES** in the church. They remind us that there would be no Church at all, no Way of Salvation, if Jesus had not died to save us. There is one over every Altar, because the Christian Sacrifice is offered there: in every Confessional, because the Blood of Christ washes our sins away: over the Pulpit, because the Faith of Christ Crucified is preached there.



Sometimes there is a large **CALVARY** inside the church, or even outside; it may be a war memorial. And sometimes there is a

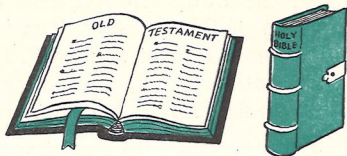


hanging  
**ROOD**  
(Cross) or  
**ROOD**  
**BEAM**  
under the  
chancel arch,  
with Our  
Lady and  
S. John on  
either side.



A crucifix called a **PROCESSIONAL CROSS** is carried at the front of processions.





BIBLE means 'book', but of course it is THE Book, the Good Book, the Word of God. It is made up of *many* books put together by the Church under the guidance of God the Holy Spirit, Who inspired the different men who wrote these books.

Old Testament dates are B.C. or before Christ, and the books were written by men who bore testament or witness to events which happened before Our Lord lived on earth. In this part of the Bible we find the story of the Creation, the early history of God's Chosen People and their laws, the teaching of the Prophets, songs of praise called the Psalms, and a book of Proverbs.

Then there is a section called the Apocrypha. This word means 'hidden' because there are hidden meanings in these fourteen books, which were also written B.C. The story of Tobit is a lovely one to read and is the only instance in the Bible where someone has a dog as a pet.

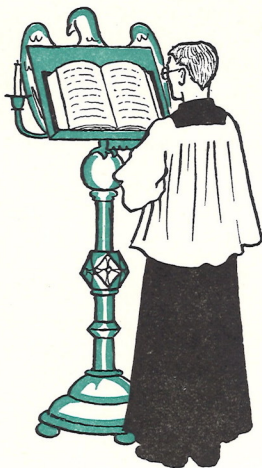
The New Testament starts with the four Gospels (good news) which tell us about the life and teaching of Our Lord. Then comes the Acts of the Apostles



—the story of the Early Church, and then the Epistles or letters of the Apostles. The last book describes the vision of Heaven seen by S. John, and is called the Revelation. The dates are now A.D., or Anno Domini—‘in the year of the Lord’.

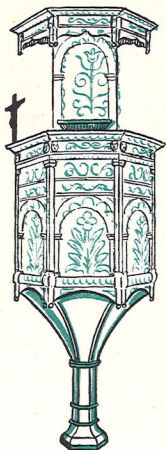
The BIBLE is the Church’s Book, so only the Church can tell us how to understand it. We should read it at home as well as listen to it in Church.

The LECTERN or Reading Stand is where the Lessons are read at Morning and Evening Prayer, one piece from the Old Testament and one piece from the New.



The top of a Lectern usually takes the form of an eagle, which is the symbol (or sign) of S. John, who was one of the four Evangelists or Gospel-writers.





The PULPIT is a raised enclosed place where sermons are preached. We come to church first of all to worship God, but we also come to learn. If you can see a person it helps you to hear what he is saying, and if he is raised above you it is easier still to see and hear and pay attention.

Some Pulpits have sounding boards over them to throw the preacher's voice down to us.

STATUES or IMAGES of Our Lord and of the Saints are set up in churches (just as we have photographs of our friends in our homes) to remind us of them, especially to remind us to honour them, to follow their examples, and to ask their prayers.

There may be an Image of the Sacred Heart, the Good Shepherd, the Holy Child. There should always be one of Our Lady, and of the Patron Saint of the church. Perhaps S. George will be there, and others as well. Sometimes pictures are used instead of Images.



They are not there just for decoration; you should use them to help you say your prayers, and ask the Saints to pray for you. We don't pray *to* the Images; they are there to remind us of our friends in Heaven.



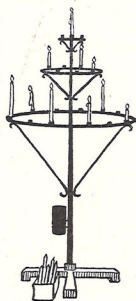




A **SHRINE** is a holy place where we honour Our Lady or one of the Saints. The centre of it is, of course, an image, which may be put in a niche (or hollow place in the wall) or on a stand. Then it is made beautiful in different ways: with decorations such as hanging materials: with lamps and candles, because light is a sign of joy and honour: with flowers, which are such lovely things to decorate with.

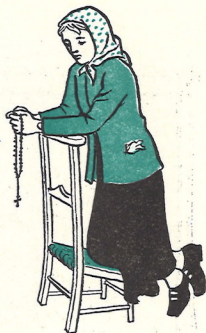
Shrines are made specially beautiful by all the prayers that have been said there, so be sure and add your own. You can also give some flowers, and if there is a **VOTIVE CANDLE STAND** you can buy a small candle and light it. It is nice to see the candles that other people have lit and to think of their prayers; so others coming after you will see *your* candles and know that you have been to pray. It is like making your prayer go on after you have left the church.

‘Votive’ comes from a word meaning ‘vow’, and is something given as the result of a promise. It is also used to mean a gift or offering.





A PRIE-DIEU (which means 'Pray God') is a low chair which is used for kneeling on. We don't see many of these in our churches, but if you go abroad you might see a lot, and people turn them round and sit on them, so they only use one chair instead of two. There is quite a clatter when they all turn them round for the sermon.



When we kneel down we generally use a HAS SOCK or KNEELER, so that our knees don't get too stiff, but it is quite usual to pray standing as well, particularly abroad. S. James the Great was said to have had knees like a camel's because he knelt such a lot, but I don't suppose he used a hassock.



You might remember to put away your kneeler before you leave the church! And don't stand on it; it is for your knees, not your feet, and other people will use it after you.



BANNERS are used by many different kinds of people, especially soldiers, who used to carry their regimental banners into battle. They very often had a coat of arms or shield painted on them. The banner of S. George—a red cross on a white (or silver) ground, was always carried in front when the English were fighting, and S. Joan of Arc had a banner with the lilies of France on.



The Banners we see in church are of different Saints, probably the Patrons of religious guilds or societies, such as the Mothers' Union, and they are carried round in processions. There is generally a Banner in honour of the Blessed Sacra-

ment, which is decorated with flowers for a Procession of the Blessed Sacrament during the feast of Corpus Christi.



A CRIB is not on view all the year round, but only at Christmas-time. In the ordinary way it is a place where cattle are kept, so of course a church Crib is a model of the stable at Bethlehem, with figures of the Holy Family, the three shepherds,



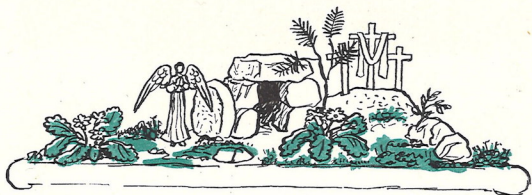
the ox and ass, arranged to make a scene. Sometimes other figures are added, perhaps an angel, perhaps a lamb.

Cribs started by being pictures or carvings put up in churches in honour of Our Lord's Nativity



(birth). Then, one Christmas, S. Francis of Assisi had a Crib made in a cave for Midnight Mass; a manger full of hay was used as an Altar, and a real live ox and ass were brought in. The people of Assisi felt very near to Bethlehem that night.

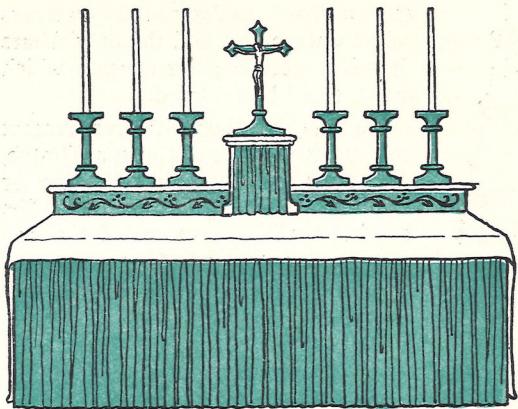
A Crib too is a Shrine, and we can light our candles there and take presents. In some churches we are asked to give toys for poor or sick children.



During Eastertide some churches have an EASTER GARDEN. Perhaps you have made a tiny garden indoors on a tray, arranging moss on the soil, with stones for rocks, and decorating it with flowers. An Easter Garden is like this, but of course it also has the empty tomb with the stone rolled away from the entrance to show that Our Lord has risen from the dead, and there will probably be an angel, and perhaps the three crosses.

You can have a Crib and an Easter Garden in your own home.





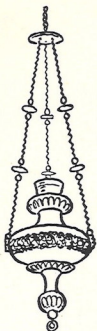
## PART II

### IN THE SANCTUARY

An ALTAR is a table on which a sacrifice is offered. The first sacrifices we read of in the Bible were those of Cain and Abel, and then they go on right through the Old Testament till the One True Sacrifice, the Lamb of God, offered Himself on the Altar of the Cross.

The Mass (Holy Communion, Holy Eucharist—there are lots of names for it) is the Christian Sacrifice, so we have one or many Altars in our churches on which to offer it. They should be made of stone if possible, but if they are wooden ones they should have a square stone slab in the centre where the chief actions of the Mass take place. Set within this stone are relics of Saints, because in Early Christian times the Mass was offered in





the narrow underground passages called Catacombs, and the only Altars they had were recesses beneath which martyrs had been buried.

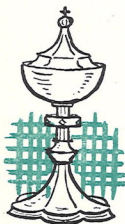
We treat the Altar with great respect because it represents Christ's Throne, and there will probably be one or more LAMPS hanging in front. The chief Altar in the centre of the east end is called the High Altar.

On the centre of the Altar is the TABERNACLE,

where the Blessed Sacrament is kept. If there are several Altars in the church there may be a Tabernacle on each, but only one will be in use and you will know which this is by there being a lamp with a white light (that is, in a white glass) burning either on or in front of the Altar, and by a curtain or veil being on the Tabernacle. When you pass the Holy Sacrament you must always genuflect (kneel down on one knee) as an act of worship to Our Lord.



The Tabernacle is made very strong and safe, and fixed to the Altar so that no thief can take it away. The word means 'tent'.



The Blessed Sacrament is put in a CIBORIUM, which name comes from a Latin word meaning 'food', for it is the Food of our souls, there ready to be taken to any sick or dying person at a moment's notice.



Sometimes instead of a Tabernacle an AUMBRY, or cupboard in the wall, is used; and, very occasionally, a HANGING PYX, over the Altar; but there is always the veil and the light to tell us.



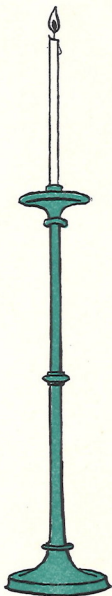
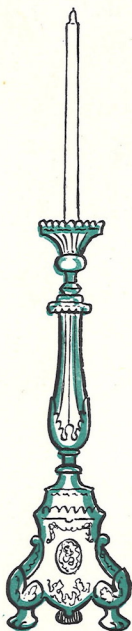
PYX, which means 'box', is the name of the little case in which the priest carries the Blessed Sacrament to the sick.

There are CANDLES on the Altar, generally either six or two, which are lit during services. Two

are lit for a Low Mass, reminding us that Jesus Christ is both God and Man. If there are six, these are all lit for Sung and High Masses, and when a bishop says Mass an extra candle is put on the Altar.

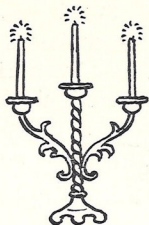
Light, as we read before, is a sign of joy and honour. Darkness suggests sin and misery, and there should be nothing dark about our religion.

Lots of extra candles are put on the Altar for Devotions or Benediction of the Blessed Sacrament, and lights are carried on different occasions—in processions, for the singing of the Gospel at Mass, before

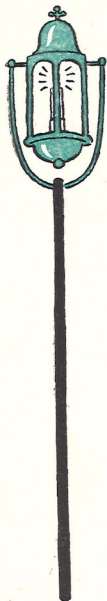




the Blessed Sacrament and so on. The congregation sometimes carry candles in processions, especially on Candlemas day, February 2nd, when we remember how Mary brought the Holy Child into the

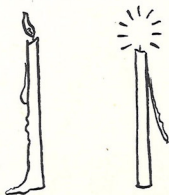


the Temple and Simeon said that He would be "a Light to lighten the Gentiles".



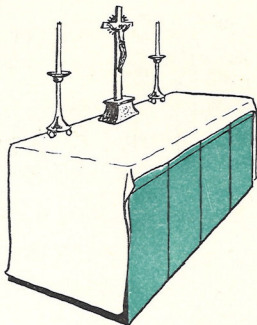
Candles are made of beeswax which has been bleached white, but for Requiems (Masses for the Faithful Departed) and on Good Friday they are of unbleached wax, which is the same colour as the ordinary beeswax used for polishing the floor.

Of course the first purpose of a candle is to give light, but it is nice to use them for joyful reasons as well. What about the candles round your birthday cake?





There are three coverings on the table of the Altar. The top one which you will see, and which hangs down to the ground at each end, is the **FAIR LINEN**, and it must be spotlessly white. When the Altar is not in use a dust cover is put over this.

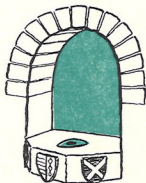


**FRONTAL** is the name of the coloured material which hangs in front of the Altar. We will discover later on why the colours are changed from day to day.



At the right-hand side of the Sanctuary near the Altar there is a small side table or niche called a **CREDENCE**, which is used at Mass, just as some of us have a sideboard in our dining-rooms.

Sometimes, particularly in old churches, there is a **PISCINA** (a sink or drain, the name really meaning 'fishpond') where the water in which the priest has washed his hands is thrown away.





Then there are three seats  
or SEDILIA, where the priest  
and his attendants can rest  
during Sung  
and High  
Masses when  
the singing is  
going on.



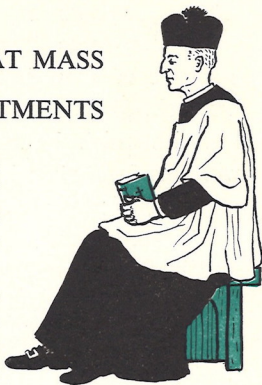


## PART III

### WHAT YOU WILL SEE AT MASS

#### The PRIEST and his VESTMENTS

A PRIEST is a man called by God to offer the Holy Sacrifice, to give people the Sacraments, to teach and to bless. His Orders (power) have been handed down to him from the Apostles, who were the first bishops chosen by Our Lord. He wears certain clothes so that he can be recognised as a priest; when he is taking a service they give him dignity and set him apart from the other people.

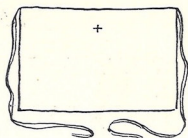


The long black gown is a CASSOCK, and over that he will put on a short white COTTA or longer SURPLICE. The little black hat worn in church is a BIRETTA, which is much the same as a beret. When he is administering one of the Sacraments or preaching, he puts a stole round his neck. This is a strip of coloured material, which was first of all an ordinary scarf but is now worn as a sign of his authority.

The VESTMENTS worn by a priest when he says Mass are very important; he says a prayer as he puts each of them on. They used to be the everyday dress in Early Christian times, but, as you know, fashions change; so gradually the people changed their style of dress while the clergy went on wearing the same sort for their church clothes.



First he puts on the three white Vestments. The AMICE, a square of linen, is tied round his neck. This used to be a napkin with which the wearer could wipe his face when he was hot, as S. Veronica wiped Our Lord's face on the Way of the Cross. Next, the ALB; the name means 'white', and he says a prayer for purity while putting on this long garment. Then he winds the GIRDLE round his waist, asking God for self-control as he does so.



Then there are the coloured Vestments.

The MANIPLE (from the Latin word for 'hand'—have you ever heard of something being 'manipulated'?) is short and narrow and hangs round his left arm just above the wrist. It is like the napkin which a waiter carries in a restaurant.



The STOLE or scarf has been mentioned before, but the Mass Stole is a longer one, and the priest crosses it over his breast and tucks each end through the Girdle.







Last of all the CHASUBLE, which means 'little house' because it used to be such a large garment—rather like wearing a tent, or like a snail taking his own house about with him. The weight of this hangs on the priest's shoulders, and he asks God for grace to bear the yoke (or shoulder-burden) of Christ.



Here is a list of the colours, and I wish I could paint them all for you, but I am not allowed to use so many colours in this book.

**WHITE** or **GOLD**. Worn on the Great Feasts such as Easter and Christmas, on Feasts of Our Lady, and on Feasts of Saints who were not martyrs.

**RED** for Whit Sunday and for Martyrs (who shed their blood for Christ).

**GREEN** for Sundays after Epiphany and Trinity, and days when there is no special Feast or Mass.

**PURPLE** for solemn times like Advent and Lent, and for Vigils ('watches') or days before certain Feasts. It is the colour of penitence.

**BLACK** on Good Friday and for Requiems or Masses of the Dead. Black is the colour of mourning, and we mourn because of sin.

**ROSE**. This is worn only on Mid-Lent Sunday (Lent IV) and Advent III to cheer us up during the Purple time.



When there is a High Mass—a Solemn Mass with three Ministers—the Priest who is celebrating has two attendants called the DEACON and SUB-DEACON. Both of these wear the same white Vestments as the Priest but their coloured Vestments are different. The Deacon wears the Stole over his left shoulder, tucked into the Girdle on his right side, and instead of the

Chasuble he wears a DALMATIC, which has sleeves. The Sub-deacon has no stole, and his outer garment is a TUNICLE.



A COPE is a large cloak fastened in front by a clasp called a MORSE. It is worn on many solemn occasions, such as for Benediction, Solemn Evensong and Processions.

A HUMERAL VEIL is a long wide piece of material which the Sub-deacon puts round his shoulders and folds over his hands when he passes the sacred Vessels to the Celebrant at the Offertory. He keeps it on and stands holding the Paten (see p. 31) till this is wanted after the Consecration. The Humeral Veil is also worn by a Priest when carrying the Holy Sacrament from one place to another, and when he is giving Benediction. 'Humeral' means 'for wearing on the shoulder'





# THINGS SEEN

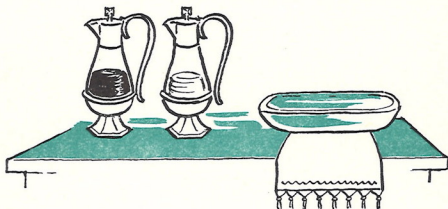
## AT MASS



Three ALTAR CARDS will stand on the Altar, one large one in the middle and a smaller one at each end. On these are some of the prayers which the Priest cannot easily read from the MISSAL, which is the book with the service of the Mass in it. There is a MIS-SAL STAND for the book to rest on, or occasionally a CUSHION instead.



On the Credence there will be BREAD and WINE. The Bread will become the Body of Christ when the words of Consecration are said by the Priest. It is unleavened bread, made like little wafers, which after consecration are called HOSTS from a word meaning 'victim' because Jesus Christ is our Victim offering Himself for us.





The WINE will become the Precious Blood. It is kept in a CRUET, and there is also a CRUET of WATER, for a drop of water is mixed with the Wine at the Offertory, which reminds us of the Divine and Human Natures of Our Lord. The Water is also used for washing the Priest's hands; it is poured over them into a LAVABO DISH (washing dish) and then he dries them with a TOWEL.

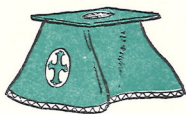


A BELL or GONG will be on the Altar step for ringing at the most solemn parts of the service. It is rung at



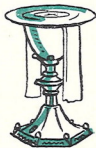
other times too: whenever the Blessed Sacrament is taken out of the Tabernacle, and when Benediction is given, so that we may pay attention and adore.

At Low Mass the Priest carries the holy vessels to the Altar, and they look like this.



There is a CHALICE (cup)

into which the wine and water are poured at the Offertory. This must be made of precious metal—gold or silver. Over this is placed a folded linen PURIFICATOR, for wiping the Chalice at the Offertory and at the end





of the service. On top of this is put a **PATEN**, or plate of metal. It is used for the offering of the wafer at the Offertory, at the Consecration, and when the Body of Christ is given to the people in Holy Communion. One large wafer lies on it, for the priest's own Communion.

Then there is a **PALL**—a stiff square of linen, which is a sort of dust-cover for the Chalice all through the Mass.



Then the **CHALICE VEIL** to cover all these things and keep them from slipping apart. And last of all a **BURSE** with a **CORPORAL** in it. The Corporal is spread on the centre of the Altar where the most important parts of the Mass take place, and the word comes from the Latin word for "body" because



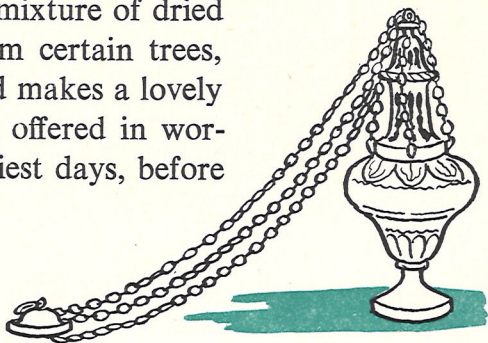
after the Consecration the Body of Christ will be placed on it.



## PART IV

### SOME MORE THINGS USED AT SERVICES

INCENSE (from a word meaning 'to burn') is a mixture of dried grains of gum from certain trees, which when heated makes a lovely smell. It has been offered in worship from the earliest days, before Christianity by the Jews, and by heathen people to their gods as well. Do



you remember how some of the Early Christians were put to death because they wouldn't offer incense to false gods?

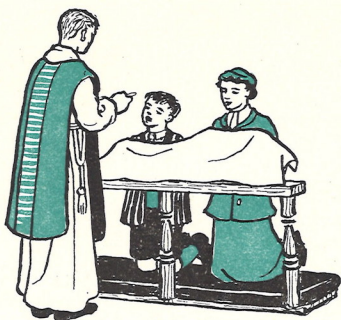
A CENSER or THURIBLE is the name of the vessel in which Incense is burnt on heated charcoal, and when it is swung we not only smell the sweet scent but we see smoke coming out, which is a sign of our prayers and worship going up to God.



The Incense is carried to the Priest in a BOAT, and he blesses it and puts it into the Censer himself with a spoon.

Incense is used at Sung and High Masses, at Solemn Evensong and at some other services. It is sometimes used, besides Holy Water, at Blessings.





A **HOUSELING CLOTH** is the white cloth along the Altar rail in some churches. When people are making their Communion they hold it up in front of them in case of accidents, for it

would be a dreadful thing if any crumbs fell from the Sacred Host on to the ground unnoticed. This very seldom happens, but it does sometimes. 'Houseling' is an old word for 'Communion'. Occasionally a **COMMUNION PLATE** is held beneath the communicants' chins by the Sub-deacon or Server.

Before the chief Sunday Mass churches usually have the Asperges, when the Priest sprinkles the people with Holy Water and prays that God will send His holy Angel to protect them.

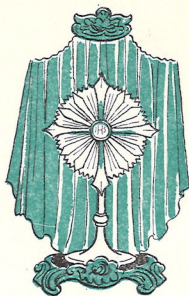
The vessel in which the Holy Water is carried is a **VAT** or **ASPERSORY**, and the priest uses a **SPRINKLER** or **ASPERGIL** (which is either a brush or a short handle with a hollow knob on the end which holds the water) to shake the water over the people or over things that are being blessed.



All these words beginning 'aspers-' or 'asperg-' are from the Latin for 'sprinkle'.



A MONSTRANCE, which means something for 'showing', holds the Blessed Sacrament for Benediction and for Exposition, when It is put there for us to see and adore. A special stand is made on the Altar for the Monstrance; this is called a THRONE.



When the Priest carries the Blessed Sacrament in procession, a CANOPY is held over him by four men, as a sign of protection and honour.



HOLY OIL is consecrated by the Bishop on Maundy Thursday and may be used at Baptism and Confirmation, as well as for anointing the sick. It is kept in small vessels called STOCKS which are usually locked in an Aumbry (see p. 21). The Stock in this picture has an 'I' on it, which means that it is for the infirm or sick.



## PART V

### THINGS USED AT SOME OF THE CHURCH'S SEASONS

**ASH WEDNESDAY. ASHES,** made from burning last year's palms (see below) are blessed before



Mass and a cross is smeared on the foreheads of everyone present. The words said, "Remember, O man, that dust thou art and to dust thou shalt return" remind us that one day we shall die, and death has come into the world because of sin. So the forty days of Lent are a time when we should make a special effort to be sorry for our sins.

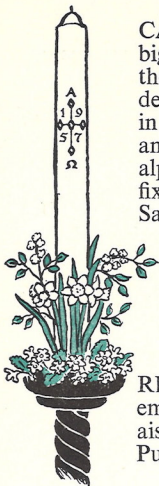


**PASSIONTIDE. PURPLE VEILS** are hung over all crucifixes, statues and pictures during Passiontide (the last fortnight of Lent) so that there shall be nothing to distract us at this time when we should be thinking only about Our Lord's sufferings. The Stations of the Cross are not covered, and you may think it strange that crucifixes *are*, but these are unveiled on Good Friday.

**PALM SUNDAY. PALMS** are blessed and given to the people and then carried in procession before the chief Mass on this day, in memory of Our Lord's entry into Jerusalem when the people cried "Hosanna" and threw down palm leaves before Him. The Palms we have are sometimes dried palm leaves made up into crosses, or sometimes sprigs of our English 'palm' which is pussy willow.



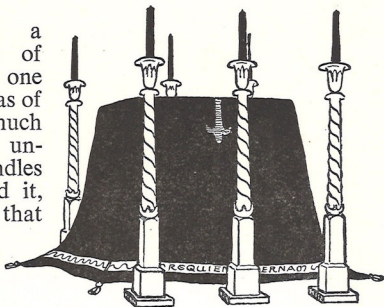




**HOLY SATURDAY.** The **PASCHAL CANDLE** is set up on this day. It is very big and important as it represents Christ, the Light of the World, risen from the dead. The Celebrant scratches some marks in the wax—a cross, the date of the year, and the first and last letters of the Greek alphabet. Then five grains of incense are fixed to the Candle, to remind us of the Sacred Wounds. It stands on the left side of the Sanctuary all through Eastertide, and is lit for the chief Masses and some other services, till it is finally put out after the Gospel at Mass on Ascension day.

**ALL SOULS' DAY** and **SOLEMN REQUIEMS.** A **CATAFALQUE**, or empty coffin on a stand, is set up in the aisle as a symbol of the Holy Souls in Purgatory, and this is covered with a black

**PALL**—quite a different sort of Pall from the one used at Mass, as of course it is much larger. Six unbleached candles are put round it, for we pray that the dead may have “light perpetual”.

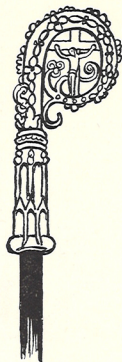


At a Funeral or Funeral Requiem, the coffin containing the body is there under the Pall instead of an empty coffin.



## PART VI

### SOME OF THE PEOPLE



The BISHOP comes to church on important occasions: for Confirmations (as only a Bishop can confirm), the consecration of a church, and the institution of a new parish priest. He wears a different 'uniform' from a Priest. On his head there is a MITRE.

This word comes from the Greek 'mitra', meaning 'band', because hats and caps often have bands to make them fit closely. He wears a ROCHET, a long white robe rather like an alb, and the cloak

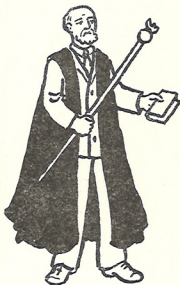
called a COPE which we read about on page 28. He carries a CROSIER or crook, which is his sign of office because he is one of God's shepherds (and we are the sheep). On his right hand there is a RING, and a PECTORAL (which means 'chest') CROSS hangs round his neck. Of course as he is also a Priest he wears a STOLE.



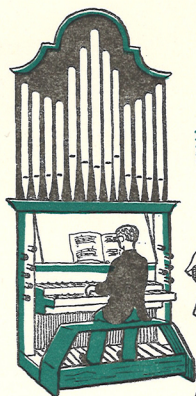




There are other people too who help in different ways. The **SERVERS** or **ACOLYTES** (attendants) wait on the priest, fetch and carry, make the responses, act as torchbearers. There is the **MASTER OF CEREMONIES** who sees that everything is done correctly: the **THURIFER** to swing the censer, and his **BOAT BOY** to carry the incense boat: the **SACRISTAN** who looks after the Sacristy where the sacred vessels and vestments are kept: the **VERGER**, who should carry a Verge or rod and who takes care of the church:







the **ORGANIST** and **CHOIR**  
for the music, and sometimes  
**CANTORS** for special sing-  
ing: the **CHURCHWAR-**  
**DENS**, who look

after the busi-  
ness side of the  
church, and the  
**SIDESMEN**  
who see that  
the people are  
all right and  
take the collec-  
tion.

Last of all, the **CONGREGATION**,  
which word means a 'gathering together  
of people'. And notice that the people

who go to church  
are not called the  
'audience', as they  
would be if they were

at a concert or lecture. They are  
there to do their part in the  
worship of God and in the  
offering of the Holy Sacrifice.

