

# Serve



## ***A Guide for Service Team Members***

AV Team

Coffee Ministry

Greeters

Readers

Servers

“there are varieties of service,  
but the same Lord;

and there are varieties of  
activities, but it is the same God who  
empowers them all in everyone.

To each is given the manifestation of  
the Spirit for the common good.”

*1 Corinthians 12:5-7*

# Serve

Thank you for joining the Service Team at Christ Church!

If you have been called to believe, you have been called to serve. There are many different ways to serve in the church, but they all point to God and the same God who called you, has equipped you in just the right way.

## What Is Your Gifting?

If you would like to find out more about yourself and how God has shaped you for ministry, before committing to a particular role, you can also ask one of the Pastors or members of the Vestry to meet with you and help you to assess your spiritual gifts using our simple assessment tool and guidebook.

	AV Ministry.....	2
	Coffee Ministry .....	2
	Greeters .....	4
	Readers.....	9
	Servers.....	10
	Glossary of Terms .....	11
	Tradition, reverence, and “proper” names.....	17

**ON AIR**

## **AV Ministry**

Because we amplify the sound in the sanctuary and broadcast some of our services, this is our most technical job. Enabling people to hear properly, and freeing up those leading worship from having to worry about how they sound is a great gift to the church.

We have not included instructions on this specific ministry in this guide because it is only possible to learn on the job. If you would like to know more, please ask a member of the staff team and they can arrange for you to sit with someone from the AV Team to see how it works.



## **Coffee Ministry**

Serving good coffee (and tea) is a vital part of our ministry here. Having once been a private home, our building is unique; of all the words that new people use when they first come in, “home”, “welcoming”, and “warm” are the most common.

If greeting people properly is key to making a good first impression, creating a friendly space for people to interact after a service is key to making a lasting one. Coffee tends to draw people from the sanctuary into the parlor, and increases the length of time that people remain after church to talk, get to know one another, seek pastoral care, process the teaching of the day, or make arrangements to meet up in the week. We are a community church preaching the gospel, so we want this to be a place where everyone can grow together in their faith, not just hear about it from the front.

### **How to:**

Although this is our most important ministry, the job itself is relatively easy.

We have a professional coffee machine that is plumbed into a filtered water supply and it sits on a serving unit with a built-in drain. Someone will turn on the machine first thing in the morning, enabling it to heat up to brewing temperature before you arrive. Once it has warmed up, it can produce two gallons of coffee in under five minutes. It dispenses into insulated serving carafes, each of which has a pump so that people can serve themselves.

All of the supplies you need are provided: coffee, sugar, sweeteners, teas, disposable cups, stirrers, and creamer.

Please plan to arrive just before the ending of the first service, and remain until about half the congregation has left after the second service. But it will be possible for you to attend almost the whole of the second service without missing much more than the blessing and dismissal.

A typical Sunday looks like this:

9:40 Arrive, prepare one large pot of coffee, one large pot of flavored coffee, and one half-size pot of decaf

9:45 Place supplies in the Parlor:  
supply caddy, coffee urns, carafe of hot water & snacks

10:00 People serve themselves

10:30 Tidy up and prepare for next service. Make more coffee for after next service as needed.

11:00 Attend the service

11:50 Receive Holy Communion and leave the service after the last communion song to ensure the coffee is all set up.

12:20 Return all supplies & snacks to the kitchen. Please pour out any left-over coffee, and rinse out the urns, leaving them upside down on the edge of the sink to dry. Throw away any old grounds, and rinse out the brew funnel assemblies and leave them to dry next to the sink.

This is a job that is easiest to learn alongside someone who has done it before, but there are also clear instructions by the machine to remind you of quantities, locations of items, buttons to press etc.



## **Greeters**

Your ministry is the most visible of all of the Service Team roles. Numerous studies show that the way people are met at the door is key to determining whether they return. We deliberately changed the name of this ministry from Usher (a word to do with directing people what to do) to Greeter (to emphasize that the essence of the role is to make people feel welcome).

You have many duties to help the day run smoothly and safely but your primary duty is to make people feel comfortable. This is especially important in our church because by the time new people arrive they may already have crossed several significant cultural and geographical boundaries to get here. We are in a wealthy area (unfairly with a negative reputation), we also have winding unmarked roads and an unusual building location.

Please be aware that new people may feel especially uncertain about what to expect. For that reason, please exude friendliness and become an expert on our building and ministries so that you can answer questions and anticipate what each person might need.

Please be sure to follow up with new people after the service—offer them a Connections Card and invite them to have a coffee! When it seems appropriate, you might also offer a Welcome, Membership or Serve brochure and recommend the CCFC mobile app & podcast.

### **Before the Service**

1. Please arrive at least 15 minutes before the service.
2. Feel free to wear whatever is most comfortable. Between all the Greeters, a variety of clothing styles and ages will communicate that everyone is welcome here.
3. Wear a Greeter Badge.
4. Check the Sanctuary for obvious problems like litter & lost property.

5. On cold days, light the fire in the Parlor (see instructions in the brass bowl on the Parlor bookshelf.)
6. If you have time, check the bathrooms (knocking first.)
7. If you have extra time, turn on the coffee machine in the kitchen.
8. Bulletins are on the Greeter's Table (check the Resources Room upstairs if they're not.)
9. Make sure that the Sanctuary doors are wide open so that the space feels welcoming, using your discretion about closing them *only* if noise disrupts the service.

### **As People Arrive**

10. Do not guard the Sanctuary doors. Instead place yourself in the center of the Lobby. Advance towards people as they come in, smiling. Hand them a bulletin and greet them ("Welcome to Christ Church" or "Good morning!") are alternatives to just "Hello.")  
  
If you don't recognize them, say "I don't think we've met yet. I'm \_\_\_\_\_." If they are new explain that everything they need for the whole service is in the bulletin. Also point out key areas of the church: Sanctuary, restrooms, Coffee Hour and Children's Ministry if they have children along.
11. If someone with mobility problems is coming in, open the accessible door for them. You can also tell them that the minister can bring communion to them in their pew.
12. Do not shush people or try to control the environment. It is supposed to be welcoming and home-like. A shush echoes through the whole building and undermines everything we are trying to achieve. But if someone comes in laughing or talking loudly, we don't want them to feel embarrassed as they realize that others are praying quietly. One option is to speak a word of welcome to them in a stage whisper as you hand them the bulletin. It's often more than enough of a hint.

13. People can come in whenever they like. Some might want to wait for a suitable moment so be sensitive to what the newcomer needs.
14. Some people bring drinks with them into the Sanctuary. That is OK. People from growing church backgrounds will be used to feeling comfortable in church. People from a non-church background will expect to bring refreshments. Don't forget, that biblically, a church service is modeled on a family meal.

### **During the Service**

15. Try to model participation in the service by reading your bible, saying the liturgical responses and singing the hymns.
16. Count and record attendance on the chart on the Greeter's Table. You can take your seat after the Gospel reading.
17. Come forward to receive communion with any other service personnel that might be present. Bring a bulletin with you so that you are able to sing the communion songs.
18. Remind the minister if there are any people who require Communion to be brought to them in their pew.
19. Stand at the bottom of the chancel steps and invite the congregation to come forward. Be aware that the people on the front pew might feel uncertain about coming forward, so encourage them warmly. Help those who need it up the steps.

### **After the Service**

20. Be available to answer any questions that people might have about the facilities or ministries here & seek out newer people.

## **Useful Information for All Greeters**

### ***A Note on Posture and Body Language***

- Standing sitting, kneeling, bowing, falling face down and genuflecting are matters of great personal significance in worship, but none is essential. Feel free to do such things or not as you feel is most reverent. Again, a variety of practices gives permission to others who feel strongly one way or another.
- Try to model biblical reverence as defined in Hebrews: i.e. shows of genuine emotion and bold confidence in approaching the throne of grace. The ancient liturgy makes it clear that the penitent family of God is welcome to share in the abundant grace of the Lord's Supper.
- Please try to be discrete; keep moving around the room and other distracting practices to a minimum.

### ***A Note on Safety***

- Churches attract vulnerable people. Sadly, they also attract those who prey on vulnerable people.
- A healthy church has a variety of age groups in it and so medical emergencies are not all that unusual. There is a AED machine mounted across from the Men's Room.
- Be vigilant for fires, medical emergencies and unusual people who look agitated or unduly interested in places where they should not be like the office, bathrooms, kitchen or Children's Ministry spaces.
- Try to de-escalate situations by interacting with people who appear unusual.
- If you have mild concerns, speak to a few members of the Vestry or staff so that they are alert to a potential problem.
- If in any doubt call 911—we can apologize later for overreacting.

### ***Useful Information About the Church***

- We are members of the Anglican Church in North America (ACNA.) We trace our roots to the English reformation, which explains why we might look quite traditional to some and even somewhat catholic, but this also explains why we are protestant evangelical in doctrine and present the gospel in a culturally accessible way.
- We are members of the largest Protestant denomination in the world but we are relatively small in the US. There are about 40 other churches like ours in and around Pittsburgh.
- We work with many other Christian denominations for the sake of the Kingdom of God.
- We have people from lots of other church backgrounds and some with no church experience at all.
- There is a staffed nursery for babies & toddlers, and Children's Ministry for elementary & middle school children on Sundays. Babies & toddlers can stay in the Nursery for the whole service.
- Our bathrooms are accessible and have baby changing stations.
- All baptized believers are welcome to receive Holy Communion and there are brief instructions in the bulletin on how to receive it. This includes all baptized children, at the parent's discretion.



## Readers

Your primary job is to read the scripture lesson(s) appointed for the day (you will also hear them described as “readings” or “passages” but they are the same things). Sometimes we have just one lesson, but often we have two (plus a psalm and gospel reading which are usually read by the minister leading the service).

Please read them in advance and feel free to check with someone if you are uncertain about any unusual names. Don’t worry too much about getting it perfectly right though. Even experts are uncertain exactly how the old languages of scripture sounded or how pronunciations might have changed over time. There are modern academic conventions but even these differ from place to place. If you make a mistake, do not worry at all, a community church preaching the gospel is not supposed to be a slick production, it’s a family gathering under the Word of God.

Please arrive a little early to check the microphone and to make sure that you have the correct reading(s). The readings are early in the service. The pastor leading the service is trying to help the service flow at a certain pace, without long awkward pauses, so if they see you already coming up to read, they might not announce your reading for you. It’s best to get up just as the collect for the day is ending, that way you can get comfortable before you read.

Please keep an eye on the congregation. New people might not know when to stand and sit, even though there are directions in the bulletin. If new people near the front are left standing, unaware of everyone sitting down behind them, please invite “everyone” to sit for the lesson.

Please begin the reading simply with a phrase like “a reading from John chapter one beginning at verse one” or “our first lesson is from the book of John chapter one verse one”.

If the bible contains a heading, please do not read it out loud, even if your reading is interrupted by such a heading, skip over it. That

heading is just an editorial note to help us find our way around scripture when we study it, but it is not the word of the Lord.

At the end of the reading, please simply say “this is the word of the Lord” and that way the congregation will know to respond with “thanks be to God”.

Don't worry about what you wear, a variety of clothing helps a variety of people to feel comfortable in church. If you are in any doubt, then something that feels fairly conservative to you will probably make you feel the most comfortable. Also feel free to use your own bible or a printout in a font that you find easy to read. Please use the ESV translation if you can, but if you have a reason to use a different translation, please just ask.

If you enjoy this ministry, and you would also like to lead the prayers of the people, share a testimony, or even lead a whole service one day, please ask. Being a Reader is a great way to test out a potential calling to a more public leadership role in the church.



## Servers

Servers prepare the chancel for worship (especially the Lord's Table), serve the wine at Holy Communion, and tidy up after.

### **Arrival**

Please arrive at least 25 minutes before the service. The job of preparing the chancel for worship has been greatly simplified and will only take about ten minutes for a regular service and about fifteen minutes for a special service such as a baptism.

It is an important job and people may already be in church praying when you arrive, which means that the way you act before a service can set the tone of the day for someone here to worship or receive help. When there is enough time, it's also great to pray with the other members of the Service Team, pastors, and choir, before the service.

### **Setting Up**

Please ensure:

- the hangings are the correct liturgical color (using the liturgical calendar in the sacristy)
- the candles are long enough and lit
- there is sufficient bread and wine for the service on the credence table
- there is sufficient extra bread and wine, as well as some gluten-free bread and alcohol-free wine on the credence table
- the chalice and paten are set out on the table and properly covered

There is a full glossary of terms later in this guidebook and a more detailed pictorial guide in the Sacristy to help you.

## **Serving**

You can sit in your preferred pew and worship with the Congregation for the first half of the service (the liturgy of the Word—where the bible is read and expounded through preaching). Please come forward at The Peace and sit in one of the chairs in the chancel. Most weeks, one of the ministers will be sitting next to you so you can always ask them if you have any questions about anything.

When the minister has invited the congregation to draw near with faith (or said “...the gifts of God for the people of God...”, please stand up immediately and begin to serve the wine to the congregation at the rail. The choir will usually come up first.

After everyone has received Communion, you can return to your pew for the remainder of the singing, blessing, and dismissal. If serving is running late, and the congregation has finished singing, please remain at the very front and simply take one of the seats (giant wooden thrones) at the front. We can then all leave the room together at the dismissal.

## **After the Service**

Please wash and dry the chalice and paten. You can leave them upside down on the towel in the sacristy for the next server.

If yours is the last service of the weekend, please also wash any used cruets, flagons, or glasses and place them all in the cupboard.

Please do not lock the cupboard.

## **Cleaning**

If you have some extra time, from time to time it's great to ensure that the linens are clean. If a cloth is looking particularly well-used, please swap it out for a new one and leave the old one in the sacristy.

Sometimes it is also nice to give the silver or brass a gentle polish. There are polishing gloves in the top drawer in the Sacristy which work very effectively.

## **Supplies**

Please notify the Office if you see that anything is running out. We order bread, wine and candles regularly as well as gluten-free and alcohol-free alternatives.

## **Spare and Extra Items**

If we need fresh or additional things to be put out, we have many spares in the sacristy and everything has a clearly labeled space.

## **Clothing**

On special occasions such as a funeral, major holy day, or service of remembrance, we might wear traditional robes. Dark clothes and shoes look best under the robes. But for the most part robes have made it difficult to recruit new people to serve and are no longer desirable.

For most services, don't worry about what you wear, a variety of clothing helps a variety of people to feel comfortable in church but if you have any doubts, often something that feels fairly conservative to you will be most appropriate.

## **More Detail**

In the sacristy you will find a more detailed and up-to-date diagram of how to set things up. From time to time, our practices have to change a bit. This is especially the case during a time of disruption such as the pandemic, or when supply chains are disrupted and we have to use alternative suppliers.

## ► Servers Glossary of Terms

Most of the liturgical items used in church have a name and some of them have multiple names that imply different things about what they are and how they function. Don't worry too much about this, most people will understand what you mean if you just describe the thing in normal language. This glossary of terms might be helpful though.

### *Aisle Candelabra*

brass-topped candle holders on a wooden pole that slot into some of the pew ends. We use them for special services such as carols by candlelight or an Easter Vigil.

### *Baptistery*

the large tub that we use for baptisms by immersion (it is in fact just a cattle water trough that we modified)

### *The Book of Common Prayer (BCP)*

The BCP contains all of our liturgical services. There have been numerous versions, most notably in 1552, 1662, 1928, 1979, and 2019. We use them all but usually print everything in a bulletin. There is one BCP on the credence table and one where the rector sits and clergy frequently use them for additional prayers in a service

### *Burse*

The colorful, often embroidered, square folder that sits on top of the veil to keep it in place

### *Bread Box*

The silver box for extra wafers (it holds them in groups of 6)

### *Bread Bowl*

The small glass bowl with a lid that we use for extra wafers (it holds a lot—we often use this to keep gluten-free wafers away from the regular wafers)

### *Chalice*

The silver cup used in Holy Communion. It takes its name from the ordinary Latin word for cup

*Chancel*

The raised front of the church where the choir and clergy sits

*Choir Loft*

In larger churches it is often a distinct part of the chancel. In our small building, it just refers to the pews where the choir sits

*Ciborium*

The silver container that looks like a chalice with a lid used to store wafers. It takes its name from a Greek or Latin word for vessel, cup, or even food

*Corporal*

The medium-sized square cloth that sits on top of the table cloth and under the chalice—the word just means body

*Credence Table*

On many churches it is an actual table but ours is built into the wall. It is the open storage shelf next to the retable where extra bread wine, matches, cloths etc are kept—it takes its name from the Latin word for belief

*Cruet*

A glass jug with a stopper used for water or wine

*Desk*

The brass stand on the Lord's Table that holds the bulletin for the minister presiding at Holy Communion

*Flagon*

A silver jug with a hinged lid, used for extra wine

*Follower*

A brass ring that goes on top of a candle to stop it from dripping or burning down too quickly

*Font*

The bowl on a pedestal that we use for baptisms by affusion (pouring water)

*Greeter's Table*

The wooden table underneath the TV in the lobby. It contains spare bibles, welcome materials, and bulletins

*Lectern*

A podium used for reading and preaching. In our church we have a fixed lectern carved into the shape of an eagle (which represents John the Evangelist) and a smaller free-standing one that the minister will often use for preaching.

*Meeting House*

The white building as you drive around through the first parking lot. It is used for all sorts of church meetings and services and especially youth group.

*Narthex*

An older word for a church lobby or entrance area

*Nave*

The main body of the sanctuary where the congregation sits

*Pall*

The thin white square that sits on top of the patten and helps the veil to hang squarely

*Pascal Candle*

A large decorative candle lit for baptisms and all services in Easter season

*Paten*

The silver plate used in communion. It takes its name from the Greek word for plate, or the Latin word for a shallow dish

*Processional Cross*

A medium-sized cross on a long pole which is correctly used for leading processions of the congregation to a baptistery or to a grave. In some churches it is also used to lead a procession of the clergy and choir at the beginning and end of the service, but this is an irregular practice not to be found in the Book of Common Prayer

*Pulpit*

The semi-enclosed elevated wooden platform that a minister uses for preaching

### *Purificator*

A small white cloth used for wiping the chalice and other little spills

### *Retable*

The shelf or table behind the Lord's Table where the cross, and sometimes flowers are displayed. The minister will also place the burse, pall and veil here during Holy Communion

### *Sacristy*

The small room where the servers keep all the items regularly used in the service such as bread, wine, candles, cloths etc. As well as things that can help in a pinch such as sewing kits, band aids, batteries, lint rollers etc.

### *Table Cloth or Fair Linen Cloth*

The long white cloth that covers the whole table

### *Transept*

The part of the nave where wings form the shape of a cross. Often it is just before the chancel. In our little church it is the small space in front of the first pew where baptisms at the font often take place.

### *Veil*

The colorful, often embroidered cloth that covers the chalice and patten

## **Tradition, reverence, and the “proper” names for things**

### ***Tradition***

The Old Testament was deeply concerned with a heart-felt and genuine faith but that relationship was mediated through the law, sacrificial system, priestly caste, and work of the temple. It gave elaborate instructions on precisely how the temple was to be built, set up, and used, to enable and mediate a covenant relationship with God.

At the death of Christ, the temple curtain was torn in two, showing us that the purpose of the temple was fulfilled, the mode of worship it entailed had been abolished and that we were now living

under a new and everlasting covenant. Today, in Christ, we are the temple, we are filled with the Holy Spirit, identified in Christ, and we have direct access to the Father wherever we are, not just in one particular place.

The New Testament is therefore disinterested in the mechanics of setting up a room, and is almost exclusively concerned with the condition of our hearts. Better a simple space prepared by a joyous team of servers, than a gaudy palace, prepared by exhausted conscripts.

Even the Prayerbooks, that govern the mechanics of what we do through rubrics (literally instructional notes written in red ink) say remarkably little on how to do things properly and require little more than a decent table, a clean cloth, a cup, and some bread.

Arguably the leading Anglican textbook on how chancels are to be arranged and used is *The Parson's Handbook* by Percy Dearmer. Although his is a 19<sup>th</sup> Century, High Anglo-Catholic position, he broadly condemns many of the practices of even 'middle-of-the-road' Anglican churches today.

Many of the complexities in church were simply lifted from other denominations in the 19<sup>th</sup> Century, and into the 1960's as part of an effort to de-reform the church. Others have just added up because certain items were given to the church and incorporated so as not to neglect the wishes of the donor. As such, though familiar, they should not be referred to as traditions. They are merely dated innovations, unknown for much of Anglican history. Ideally, the true traditions of the church should be traced back to the bible, the early church, or the reformation and ought to be governed by the instructions of the Prayerbook. Without such pedigree, they are to be treated with suspicion.

Of course, many churches have their own foibles too, often for no better reason than the constraints of the room. One of our older members likes to tell the story of a new minister who upset the congregation early in his time by getting a "tradition" wrong. At Communion each week, His predecessor had always touched the radiator quite visibly before the distribution. Over the years

people had come to imbue this ceremony with great significance, and so when he finally retired, and a new minister arrived, they complained when he failed to do it too. He called his predecessor to ask about it as he'd never been taught this at seminary and his predecessor laughed and said that it was only because the carpet was nylon, his robes were long, and he wanted to discharge any static electricity first in case he shocked someone receiving communion. It was never meant to be an essential part of the liturgy.

Congregants won't be scrutinizing your every move, but we do have an important role in setting the tone together. The New Testament also describes preparing a table as a diaconal role. Holy Communion proclaims the gospel to those in need of grace, and in our church, often people are most receptive to the Holy Spirit when they come forward to receive the bread and wine. In combining the role of the old Altar Guild, Acolytes, and Lay Eucharistic Ministry, we are doing far more than simplifying the job and clarifying the language; we are hoping to involve you intimately in the single most significant spiritual moment in the worshiping life of the church as a minister.

### ***Posture and Bearing***

You might also have your own practices that are quite devout and well-intended. A great example would be something like posture. Some people like to raise their hands in praise, others like to kneel, bow, or cross themselves. No single posture is more holy or necessary than another and the Anglican church has often been a broad home for a variety of practices.

You won't see the ministers bow to the Lord's Table or any other object here. We are not certain why people do it, however, we recognize that it is well intended and if that is a part of how you were raised in the faith and treat your role reverently, please don't refrain for our sake.

But remember that the book of Hebrews encourages us to approach the throne of grace boldly and with confidence in light of what Christ has achieved. It also describes true reverence as a heartfelt emotional dependence on God, not a mere outward posture.

That said, the way we hold ourselves is still worth thinking about. We don't want to draw attention to ourselves at the front. Our job is to point to Jesus, so we encourage, simple, deliberate, and confident movements and we tend to eschew any form of vulgar pomp, unseemly flailing around and elaborate parading about.

### ***Holy Communion***

Holy Communion is also known as Communion, the Lord's Supper, and occasionally: Eucharist. Eucharist is a word derived from the Greek word for thank you, or I give thanks. Giving thanks is certainly a key part of what we are doing (and a major part of the Liturgy of the Sacrament is known as the Eucharistic prayer) but at Communion we are doing much more than thanking God for his sacrifice, we are also remembering his sacrifice once and for all, assuring ourselves of his grace, proclaiming it to others, participating in fellowship, and asking God to feed us spiritually, ultimately assuring us of our salvation, and empowering us for ministry. For that reason, Eucharist is a good word but is not a phrase we use very much as it says far too little about the entirety of the great mystery of what we do together.

### ***The Lord's Table***

The Lord's Table is also known as the Holy Table, table, Altar Table, and occasionally Altar. At CCFC we tend not to use the word altar as it may imply something to do with a sacrifice. Old Covenant Jews used an altar to make atoning sacrifices in the temple, but as we believe that Christ was sacrificed once and for all on the cross, inaugurating a new and everlasting covenant, altars, along with temples are no longer a part of our worship. Indeed, if there is an altar, then it is the whole room, or even the hearts of the people wherein we now render a sacrifice of thanksgiving and praise.

We also wish to remember that Christ instituted Holy Communion as a meal at a table. Thus Holy Communion is a commemoration of and a participation in something already achieved, not a time for re-pleading or reenacting a sacrifice and especially not for performing a new one.

In more charismatic informal settings (our church has a more formally structured type of charismatic worship than most) you might hear about an “altar call”. It means being called forward to engage with or share something specific from the Holy Spirit, such as a prophecy or healing. In that instance, “altar” probably refers to a stage, or prominent part of the building from which worship is led. Although we don’t have an altar (we have a table) and we call that part of our building a chancel, in a sense, every invitation forward to receive Holy Communion, or anointing with oil, is an altar call. Members of the Service Team should expect people to have really significant, powerful, gentle, and overwhelming spiritual experiences regularly at this point in the service and be ready to minister to people at this time.

Please don’t worry, if you are used to calling the table an altar, many Christians do, no one will mind and we will all know what you mean: the big table-shaped object at the front. Hence the word “table”.

### ***The Large Wafer***

We sometimes put out one large single wafer for the minister presiding at Holy Communion. Some people refer to this as “the priest host”, but ordained ministers here don’t tend to use the word priest to describe their office or role (priest is a confusing contraction of the more traditional word presbyter, and we often use the word minister to emphasize the equal importance of those who are not ordained). The word “host” is far more troublesome. It is derived from the Latin word for sacrificial victim and is not an appropriate word to describe who Christ is, nor what Communion is either – Christ was not a victim, he chose the cross, and we are not sacrificing Him we are worshiping Him because he gave his life for us.



**CHRIST  
CHURCH**  
FOX CHAPEL

410 Christ Church Lane | Pittsburgh, Pennsylvania 15238 | 412.963.8938  
[www.christchurchfoxchapel.org](http://www.christchurchfoxchapel.org)