



St. John's Episcopal Church

Customary

with guidelines and instructions for lay servers

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Contents

Contents.....	1
Chapter 1: General Information.....	3
The Church Year: Types of Services	3
The Calendar of Prayers and Choices	4
General Directions	5
Ceremonial Instructions	8
Chapter 2: The Solemn Mass	11
Preliminary	11
The Liturgy of the Word, Part One (the Entrance to the Gospel).....	12
The Liturgy of the Word, Part Two (The Sermon through the Peace)	15
The Holy Eucharist	16
Chapter 3: The Sung Mass or Low Mass	21
Preliminary	21
The Liturgy of the Word, Part One (the Entrance to the Gospel).....	22
The Liturgy of the Word, Part Two (The Sermon through the Peace)	24
The Holy Eucharist	25
Chapter 4: The Chancel Mass.....	29
Preliminary	29
The Liturgy of the Word	29
Unction (at the Midweek Service Only)	30
Holy Communion.....	31
Chapter 5: Proper Liturgies for Special Days.....	33
Ash Wednesday	33
Palm Sunday	33
Maundy Thursday	33
Good Friday	33
The Great Vigil of Easter	33
Chapter 6: Weddings and Funerals.....	35
Nuptial Mass	35
All Souls' Requiem.....	35
Mass of the Resurrection	35
Chapter 7: Solemn Offices	37
Simple Evensong (no incense).....	37
Chapter 8: Cheat Sheets	41
Vergers Cheat Sheet	41
Readers Cheat Sheet.....	45
Eucharistic Minister Cheat Sheet.....	46
Acolyte Cheat Sheet.....	47
Glossary of Liturgical Terms.....	49

Chapter 1: General Information

The Church Year: Types of Services

Introduction

The services used throughout the church year are in accordance with the level of importance given to the feasts by the 1979 Book of Common Prayer. Thus, a level of clarity may be reached by consulting the following alongside “The Calendar of the Church Year” on pg. 15 of the BCP.

Solemn High Mass

A solemn high mass is the most festive of liturgies and is used to mark the Principal Feasts in the Church Year. The liturgy is accordingly more complex on these occasions and thus includes several things to highlight the moment in our shared life. In particular, for a Solemn High Mass the entire liturgy is sung and incense is used. In general, a Solemn High Mass is celebrated at the principle service

- Easter Day (our principle is the Great Vigil of Easter)
- Ascension Day
- The Day of Pentecost
- Trinity Sunday
- All Saints’ Day, *November 1*
- Christmas Day, *December 25* (our principle is the late service on Christmas Eve)
- The Epiphany, *January 6*

Sung Mass

A sung mass is used particularly during festal seasons of the church year and may be used on other feasts and occasions to give a greater level of dignity to the celebration. On these occasions the service will be sung in its entirety but incense will not be used. In general, a Sung Mass is celebrated at the principle service

- During the Season of Easter
- During the Season of Advent
- During the Season of Christmas
- Other Feasts of Our Lord (The Holy Name, The Presentation, the Transfiguration)

Low Mass

A low mass is used during ordinary time and during times of penitence. The simplicity of a said low mass, however, does not contravene the fact that those who serve still do so with the dignity and joy which always accompanies the celebration of Holy Eucharist. In general, a Low Mass is celebrated at the principle service

- During the Season after Pentecost
- During the Season after Epiphany
- During the Season of Lent (including Maundy Thursday)

Chancel Mass

A chancel mass is used for early services on Sunday or other celebrations of Holy Eucharist when only a small group is expected. Similar to a regular low mass, the simplicity of the chancel mass should in no way contravene the fact that those who serve still do so with the dignity and joy which always accompanies the celebration of Holy Eucharist. In general, a chancel mass is celebrated

- During the early service on Sundays
- During the Midweek Holy Eucharist and Healing
- During Monday, Tuesday, and Wednesday of Holy Week

The Calendar of Prayers and Choices

The Propers

The propers (readings and collects) for Sunday are always taken from those given in the Revised Common Lectionary (RCL). For days not included in the RCL, the propers are taken from the Book of Common Prayer (BCP). For days not included in the BCP, the propers may be taken from Holy Women, Holy Men (HWHM), Lesser Feasts and Fasts (LFF 2006), or from some other source the Celebrant may choose. The readings are always from the New Revised Standard (NRSV) version of the Bible and often may be found online at: <http://www.io.com/~kellywp/>

Eucharistic Prayer and Prayers of the People

The different options for the Eucharistic Prayers and the Prayers of the People follow:

<i>Season/Feast/Fast</i>	<i>Eucharistic Prayer</i>	<i>Prayers of the People</i>
The Season of Advent	Prayer B	Form II
Christmas Eve and Day	Prayer B	Form III
The Season of Christmas	Prayer B	Form III
The Epiphany	Prayer D	Form III
The Season after the Epiphany	Prayer A	Form I
The Season of Lent	Prayer C	Form V
Holy Week	Prayer C	Form IV
The Feast of Easter	Prayer D	Form VI
The Season of Easter	Prayer D	Form VI
The Feast of the Ascension	Prayer D	Form VI
The Day of Pentecost	Prayer A	Form IV
The Season after Pentecost	Prayer A	Form IV
Trinity Sunday	Prayer D	Form IV
All Saints' Day (and Sunday)	Prayer B	Form IV
Baptisms	Prayer D	*See note below

* At Baptisms the prayers for the candidates in the BCP replace the Prayers of the People. The parish intercessions shall thus be included in the petitions at the end of Prayer D.

General Directions

Leadership in the Liturgy

The liturgies of the church are when the people of God gather together to experience, reflect on, and respond to the saving deeds of God within our cultures and traditions. As Fr. Patrick Malloy says, “The liturgy is serious business. It is not about dressing up and parading around, saying peculiar words and doing odd things.”¹ We all participate in the liturgy, no one is a mere spectator. Those who serve as ministers in the liturgy, whether lay or ordained, are there to assist the gathered congregation in its worship and to work to ensure that this worship is done with care, dignity, and profound joy.

The goal of any minister in the liturgy is thus to assist the congregation’s worship. This means that anything which might draw attention to oneself should be avoided. Those who don’t pay attention, stumble through duties, or even exist in their own personal worship experience, often wind up being distractions to everyone else’s worship. Thus, the goal of this customary is to offer guidelines so that those who lead the worship may do so without distracting the rest of the congregation from their worship.

Applicability of Directions

Although these directions are written primarily for reference by ministers serving at the Sunday morning services of Holy Eucharist, they generally apply to all ordained and lay persons participating in these liturgies as well as in weekday and special liturgies. Those serving within the altar area *must* follow these instructions. Those serving in the chancel (particularly the choir) are invited to follow these instructions, realizing that they too lead the people of God in worship.

For clarity, male pronouns are used throughout this customary. This choice in no way reflects an expectation that men are primarily serving, but rather reflects the lack of a non-gendered pronoun for people in the English language. Throughout this customary, some technical liturgical language will be used for clarity and specificity. A glossary may be found at the end of the customary with definitions of most uncommon terms.

In the Episcopal Church, the Rector is given sole authority and responsibility over the liturgy of the parish. The role of the Verger is to ensure the quality of the liturgy and to assist the Rector in his work with the worship of the parish. The Vergers of St. John’s work closely with the Rector and go through extensive training in order to fulfill their task. The directions of the Vergers should be followed at all times. If any lay minister has any problems or difficulties with any one of the Vergers, that person should bring that concern directly to the Rector who will respond as he sees fit.

Clothing and Vestments

Dark shoes which do not draw attention to the lay minister should be worn. In particular, athletic shoes, crocs, and sandals are often distracting and should be avoided. Personal jewelry should be kept to a minimum. All lay ministers serving at the altar wear cassocks or cassock/albs of

¹ Patrick Malloy, *Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and other Liturgical Ministers* (New York: Church Publishing, 2007), viii.

appropriate length (that is, which come to the top of your foot). Cassocks are put on before liturgies and taken off once liturgical duties are concluded. Lay minister cassocks and vestments of any kind are never to be worn to parish events, even when clergy are present in cassock. Readers will not vest but will fulfill their ministry in their normal attire.

Lay ministers wishing to purchase a personal cassock should see the Parish Secretary to make arrangements. Personal cassocks must conform in style to those worn by all other lay ministers (e.g., no piping, cinctures or ornamentation, etc.) Personal cassocks are labeled and stored in the lay minister sacristy in the area designated for this purpose. All other cassocks may be worn by any lay minister and are not to be personalized.

Surplices also are kept in the vesting sacristy; they are put on immediately before the Preparation Rite or in other cases before the liturgy and are taken off in the sacristy after the post-Eucharist prayer by the Celebrant. Personal surplices are to conform in style to those worn by all other lay ministers.

Before a Liturgy

The Verger, who should arrive at least 30 minutes before the liturgy and ensure the sacristies are unlocked, coordinates with the Celebrant or Officiant. All other lay ministers should arrive at least 20 minutes before the time for the liturgy and report to the Verger. Eucharistic Ministers should put on a cassock and surplice in the vesting Sacristy. After ensuring the sound system is on, they should then await the pre-service rites there. Those reading should check the Lectionary, test the microphone, and then find a seat in the Nave. Acolytes should vest in the chapel downstairs, retrieve their torches or processional cross, ensure the candles are lit, and then go to the vesting sacristy no less than 5 minutes before the liturgy for the preparatory prayers.

At times emergencies may preclude a lay minister from serving, but generally a lay minister who is scheduled to serve and cannot do so has the responsibility to find a substitute and to notify the Verger for that liturgy well in advance. When an emergency may arise, the Verger should be contacted as soon as possible to arrange a replacement. The e-mail address and phone number of the Verger for each liturgy appears in the regular schedule of lay ministers. As necessary, the Verger may replace scheduled lay ministers who have not checked in as of 10 minutes prior to the liturgy (15 for acolytes) by shifting the positions of those present and/or using volunteers who check in. (Those not scheduled to serve may check with the Verger to see if they are needed.)

The Celebrant, Deacon, Eucharistic Ministers, Verger, and acolytes, properly vested should be in the sacristy completely prepared for the liturgy with any questions answered at least 5 minutes before the service for the preparatory prayers.

Sacristies

Since the two sacristies (the altar sacristy and the vesting sacristy) are a busy, crowded place before and after liturgies, those persons who are not involved in the liturgy are asked to stay out of the sacristies at those times.

Talking

Talking in the sacristies, in the hallway outside, and in the sanctuary, before, during and after a liturgy, should be done in low tones. The sacristy doors should be kept closed. The sacristies should not be unduly somber, but there should be no idle or social conversation. Those who need to talk should move outside the sacristy for conversation. After the Preparation before Holy Eucharist, or any other pre-service prayer, silence is to be strictly maintained.

If a question occurs to a lay minister after the preparatory prayers or during the course of the liturgy, the lay minister should consider whether the answer will not become apparent in the course of the liturgy itself. If an inquiry must be made, it should be made at the most unobtrusive moment possible, and succinctly.

Eyes and Hands

Lay ministers' eyes are to focus on the liturgical action in progress or are to be lowered—never gazing around the church. Lay ministers must be in readiness for signals and directions from Vergers and clergy, but should never stare at them. If it is necessary to look at a group of people, including fellow lay ministers and clergy, one's eyes should be directed at the whole group and not at individuals, except as necessary in order to communicate regarding one's duties.

One's hands are held together, crossed. If chosen, the traditional posture of hands is acceptable: palm-to-palm, at a 45-degree angle, right thumb crossed over left, mid-chest. Whenever one is using one hand, the free hand is held flat against the mid-chest.

Walking and Sitting

All walk unhurriedly and reverently. While walking, hands are held as described above. Do not increase the speed of a procession or change spacing when moving or stopping. One sits with the body straight, hands on the knees or upper legs, legs together (not crossed), feet flat on the floor.

Liturgy Leaflet and Hymnals

Lay ministers do not read the leaflet during a liturgy, other than in exceptional circumstances. Many of the shorter responses may be quickly memorized with the BCP being used for longer liturgical responses like the Confession, the Nicene Creed, and the Postcommunion Prayers. Hymnals may be used in procession by both lay ministers and clergy.

Signals (Gestures)

The following signals are used, normally by the Verger, to alert personnel:

- Palms up: stand.
- Palms down: kneel or solemn bow.
- Hands crossed: to alert the Crucifer or signal someone to alert him.
- Right hand moving in the manner of a thurible swinging to signal the Thurifer or alert someone to signal him.
- Simple bow to signal a lay minister or other person to proceed.

After the Liturgy

All lay ministers are requested to carefully and properly hang surplices and cassocks in designated areas in the vesting rooms. Soiled surplices or cassocks needing buttons or repairs should be given to the Parish Secretary.

Ceremonial Instructions

Bowing

Bowing is a long established way of showing respect or reverence to a person or object. There are three primary methods of showing reverence through bowing:

- The *solemn/profound bow* is made from the waist, inclining the head and shoulders so that if the hands were out in front they would almost touch the knees. A profound bow is made only when standing, never while kneeling. Make a profound or solemn bow when ceremonially arriving before the altar, when entering or departing from the altar area, in the Creed during the phrase “And was incarnate... and was made Man”, in reverencing the exposed Crucifix or Cross during the Good Friday liturgy, or when passing before the tabernacle while moving within the Nave. This type of bow also is used by the priest(s) or the sacred ministers when kissing the altar.
- The *moderate bow* is made with the head, inclining the shoulders slightly. Make a moderate bow at the Sanctus and during the Words of Institution in the Great Thanksgiving. Members of the choir may make a moderate bow in lieu of a solemn bow when reverencing the altar during the entrance and exit.
- The *simple bow* is made by bending the head only. Make a simple bow to the cross and altar at the mention of the name of Jesus or the Holy Trinity, at various other times during the Gloria in excelsis or Creed when a bow is called for, and in signaling or responding to a signal, e. g., when the Verger signals someone or the Thurifer censes a person(s).

A bow is made only when standing, never while kneeling. Exception: a moderate bow is made while kneeling during the Words of Institution in the Great Thanksgiving.

An acolyte or other person carrying a liturgical object (such as a cross or candlestick) should take care in bowing that the person and not the object is bowing. This is accomplished by moving the head and not the body.

Kneeling

Kneel with one's weight on both knees, back straight, head up, hands held together, at the times indicated during the liturgy.

Personal Devotions

In addition to customary places for bowing or crossing oneself, personal devotions are permitted within the chancel so long as they are unobtrusive, not improper, and in good taste. However, when within the altar rails, the customary actions (such as crossing oneself and bowing) shall be uniform. When in doubt, follow the Celebrant.

Sign of the Cross

The sign of the cross is made during various parts of a liturgy, as well as during private devotions where appropriate. However, acolytes holding liturgical objects do not cross themselves; this applies to crucifers carrying crosses,thurifers carrying thuribles, boatbearers carrying boats, and torchbearers holding torches.

Make the sign of the cross with the right hand, fingers flat, touching the forehead first, then the chest, then the left shoulder, and finally the right shoulder; then return the hands to a folded position.

Taking Holy Water

It is a pious custom for people to “take holy water” on entering and leaving a church as a reminder of baptism. In the case of lay ministers, this should be done at those times rather than when entering and departing from a liturgy. Recall that lay ministers holding liturgical objects do not cross themselves; similarly, since many lay ministers entering or departing from a liturgy are carrying something, it is both distracting and inequitable for some to be able to “take holy water” at those times and others not to be able.

Incense

Incense generally is used to signify blessing or holiness or to represent the prayers of the faithful. In divine worship it plays three general roles: to mark persons or objects set apart for a sacred function, to sanctify the path of a solemn procession, and to mark certain particularly solemn ritual texts.

For a Solemn Mass, incense is used at the entrance, for censuring the altar; during solemn processions, in the course of the procession and for censuring any station(s) observed; at the Gospel, for the procession to and from the nave and for the Gospel book (the thurifer may swing the thurible gently during the singing or saying of the Gospel), for the bread and wine, altar, ministers, acolytes, musicians and people; at the Great Thanksgiving, for elevation of the bread and wine during the Words of Institution; and on special occasions, and during the exit procession.

Methods of Censing

Until incense is put on and blessed, the thurifer carries the thurible long chain with the left hand. When it is not in liturgical use, the thurible is to be carried short chain with both hands and is not swung.

- The thurible is swung toward or over the person or object to be censed. This motion may be done short chain or long chain, as appropriate. The person censing and the person(s) censed bow to each other before and after censing. One should try not to clank the chains, especially during music.
- Censing during a procession is done long chain, with the thurifer swinging the thurible back and forth at his side as he walks. Overhead turns are permissible only in the center aisle and crossings.
- All censing within the sanctuary is done short chain. The upper chains are held in the one hand, close to the chest; the lower chains are gripped with the other hand, which is extended toward or over the person(s) or object(s) being censed. The thurible is swung

with the motion of the right wrist. Between double swings, the right hand should be withdrawn slightly, then brought forward again.

Rank and Number

- During Solemn Mass the altar is censured in the traditional manner, i.e., beginning with a bow, then the center (three double swings), bow, then three single swings moving to the Celebrant's right, along the side, turn and three single swings moving to the center facing liturgical east. At the center, bow again, and then three more single swings to the side, along the side, and three single swings moving one back to the position facing the table.
- During the Offertory of a Solemn Mass, the celebrant censes the bread and wine with three signs of the cross, two circles counterclockwise and one circle clockwise. The censuring then continues with a bow and the process shown above, followed by censuring of the sanctuary party and people as prescribed.
- During the Great Thanksgiving, the thurifer censes the bread and wine with three double swings at each of the two elevations during the Words of Institution and then again at the Great Amen.
- The Gospel book receives three double swings (toward the center, the left and then the right).

Censing of persons

- Three double swings: a bishop, celebrant or Officiant. The celebrant is censured prior to a bishop, should the bishop not be the celebrant.
- Two double swings: the deacon of the mass and/or other priests and deacons in the sanctuary, including the rector.
- One double swing: the Eucharistic Ministers and the Verger.
- One single swing: a lay person in the sanctuary.
- Three single swings: a group of three or more lay persons in the sanctuary, choir, or congregation; these swings are made toward the center of the group, the left and the right.
- Clergy outside the sanctuary or chancel are censured as lay persons, unless otherwise directed.

Chapter 2: The Solemn Mass

Preliminary

Personnel

- The Celebrant (C) and Deacon (D) (sometimes referred to as the Sacred Ministers-SM) are both vested in cassock, amice, alb and girdle or cassock-alb and girdle. In addition, the outermost vestment for the C is stole and chasuble (or cope if a procession is to precede the Mass), for the D it is stole and dalmatic (if available). Throughout this liturgy, when the term D is used it may be understood to indicate the C will accomplish the action when no D is serving.
- The Verger (V) is vested in cassock and surplice.
- Thurifer (TH) and Boat Bearer (BB), vested in cassock and surplice.
- Eucharistic Ministers (EM), vested in cassock and surplice.
- Crucifer (CR) and Torchbearers (TB) (collectively referred to as the acolytes), vested in cassock-alb and girdle.

The usual stations and additional duties for the above personnel are:

- SM: The C is always in the center, with D usually to his right.
- V: in the seat directly behind the C, when not otherwise engaged; oversees the entire action of all personnel.
- TH: in the seat next to the V, during Eucharist near the sacristy door when not otherwise engaged
- BB: in the seat next to the CR, usually with the TH; assists TH as directed.
- CR: at the bench on the Organ side of the altar, near the altar or standing near sacristy door; at the organ side horn of the altar during the preparation for and saying of the Great Thanksgiving; returning to his seat during the distribution.
- TB: also at the bench on the Organ side of the altar; standing near their torches for the preparation for the Great Thanksgiving and then, after the ushers have presented the offerings, standing with their torches outside the rail, facing one other at the gates; during the administration of Communion they stand at bottom of chancel steps to help people up as needed.

Set-up

- Vesting Sacristy: vestments for the C and D may be laid out by the Altar Guild; the Gospel book is placed with the D's vestments or on the altar, if there is a procession.
- Hymnboard: must be posted using the larger numbers, unless the bulletin includes text and score for all hymns, as sometimes happens on Principal Feasts.
- On the lectern: the book for use in reading the Old Testament Lesson and Epistle is opened to the former, each lesson being marked with a Post-It arrow and each page with a ribbon.
- Candles: the two altar candles are always lighted prior to the Mass as are any other candles in the altar area; during Advent, the proper number of candles are lighted in the wreath; during Easter and at Funerals and Baptisms, the Paschal Candle is lighted in the

sanctuary and all other candles are lighted from it; for solemn processions, candles are lighted at appropriate stations

- On the altar: a white linen cloth (“fair linen”); the missal stand on the Organ side of the altar with the Altar Book on it and marked. If there is no D, the Gospel book is also placed on the choir side of the altar.
- On the credence: a white linen cloth; the wine and water flagons are set on the white linen with their handles forward; an extra wine cruet may be set immediately behind the two flagons, with its handle to the rear; an extra chalice with a purificator is placed near the flagons; a lavabo bowl and purificator are placed in front.
- A clear plastic glass of water placed at the pulpit, and a small box of tissues.
- Ten to 15 minutes before the Mass, the candles are lighted (the altar candles being lit first) and the V reviews any pertinent instructions with the lay ministers and acolytes, all gathered at the rear of the Nave or in the vesting sacristy.
- Five minutes before the Mass, the V rings the outside bell and all gather in the vesting sacristy; when the V returns from ringing the bell, he signals the C to begin the Preparation Rite, in which all join. Silence is then maintained.

The Liturgy of the Word, Part One (the Entrance to the Gospel)

Entrance Procession

Five minutes before the Mass, the choir form their procession in the Narthex. At one minute before the Mass those who were in the sacristy for pre-service prayers will join the procession. The altar party waits in the rear of the Nave. The V leads the C to the TH to bless incense,

- The TH raises the lid and holds the thurible by the short chain offering it to the C. The BB offers the incense boat. The C puts three scoops of incense on the burning coals.
- The V says, “Bless, Reverend, *Father/Mother*.” The C blesses the incense, saying, “May you be blessed by him in whose honor you are to be burned,” to which the V, TH, and BB respond, “Amen.”
- The TH then closes the lid and swings the thurible slightly to get the incense smoking.

The C then leads the choir, TH, and BB in the pre-service prayers. The C, D, and EMs then take their place at the rear of the choir, the acolytes, TH and BB at the front. The V ensures the procession is in order and goes to his place therein at the appropriate time. When organ begins the processional hymn (or if there is no organ, the V rings the entrance bell), the Entrance Procession commences in the following order as follows while the choir sings the Processional.

TH+BB
CR
TB+TB
Choir
EM+EM
(Extra Clergy)
V
D (with Gospel book)
C

- The TH and BB arrive at the gate, step up, bow, and then they go to and wait at the organ side of the altar.
- The CR places the cross in its holder in the Chancel, and remains there.
- The TBs bow their heads as they arrive at the rail and take their positions at the rail facing toward the center.
- The V enters the sanctuary, makes a solemn bow, and then waits at the organ side of the altar with the TH+BB.
- [The D enters and places the Gospel book on the altar and stands choir side of the altar.]
- The C enters the sanctuary and waits in front of the altar in the center.
- Once the C+D are in place, at the V's signal C+D+V make a solemn bow.
- The C takes a few steps forward and kisses the altar.

The Initial Censing

- The D steps back slightly and the C steps towards the organ side of the altar to receive the thurible.
- The TH and BB stand facing the C with the V standing facing liturgical east.
- The TH raises the lid and holds the thurible by the short chain offering it to the C. The BB offers the incense boat. The C puts three scoops of incense on the burning coals.
- The V says, "Bless, Reverend, *Father/Mother*." The C blesses the incense, saying, "May you be blessed by him in whose honor you are to be burned," to which the V, TH, and BB respond, "Amen."
- The C, assisted by the D, censes the altar (typically during the opening hymn, but during the Kyries if there has been a Litany in Procession, solemn procession or Vidi Aquam).
- Afterwards the D gives the thurible to the TH.
- The V retrieves the altar book and leads the D and C to the entrance to the altar area, with the TH and BB following.
- All bow, and the TH and BB depart to the sacristy.
- The C faces the nave and the D and V face toward the center.
- The V holds the Altar Book out for the C in time for the Opening Acclamation.

Opening Acclamation, Collect for Purity, Song of Praise/Kyrie, Collect of the Day

- The liturgy continues with the singing of the Opening Acclamation and Collect for Purity, unless there has been a solemn or penitential procession, in which case they are omitted. The *Kyrie* and *Gloria in excelsis* (the latter omitted during Advent and Lent) follow, and Collect of the Day is sung, as noted.
- During the *Gloria in excelsis*, all perform simple bows at the phrases, "we worship you," and "receive our prayer." All bow heads at the name of Jesus. All make the sign of the cross at the words "in the glory of God the Father."
- This completed, the group turns toward the altar, bows at the signal of the V, and the V conducts the Sacred Ministers to their seats.

The First Lesson, Psalm, and Epistle

- The Reader reads the First Lesson (usually from the Old Testament) from the lectern.
- The Psalm is sung by the choir or said.
- The appointed cantor chants (or the other Reader reads) the Epistle. The Epistle is chanted using either simple tone, monotone, or Solemn Tone.

The Gospel

- All stand for the Sequence Hymn and the Gospel Procession
- At the signal of the V, the D/C moves to the center of the chancel and processes to the altar area, followed by the acolytes and then the V.
- The D/C goes to altar, retrieves the Gospel book, and then turns, waiting.
- The Acolytes follow the C and the V follows the Acolytes.
- When the Acolytes arrive at the altar steps they wait for the Verger to come alongside.
- The Verger comes alongside and signals the reverence. The CR remains, but the TBs go to retrieve torches, then return to position on either side of the CR.
- The Verger signals the reverence again. All reverence and turn. The CR, empty handed, leads the Gospel procession, followed by TB, V, then C. At the chancel steps the TH steps in front and leads the procession to the middle of the Nave.
- The TH stops at pew before the short pew and waits. The CR stops at the short pew in the middle and turns around. The TB stop before the CR and face each other. The V stops before the TH and waits. The C stops in his place.

CR
TB TB
C
TH
V

- The CR crosses himself before receiving the Gospel book.
- During the announcement of the Gospel, all make a small Sign of the Cross with the right thumb on forehead, mouth and heart, that the Words may be in our minds, on our lips and in our hearts.
 - The TH passes the thurible to the the D or C, who then censes the Gospel book.
 - The thurible is then returned to the TH.
 - One bows the head at the words “Glory to you Lord Christ” and “Praise to you Lord Christ.”
- After the Gospel, the TH leads the procession back.

TH
CR with Gospel Book
TB + TB
V
D/C

- At the chancel steps, the TH reverences, turns, and goes to the side Narthex.
- The CR (holding the book) leads the procession the rest of the way.
 - [If the D sang the Gospel, the procession pauses at the sedilia so that the CR may present the Gospel book directly to the C who then kisses and closes it. The CR then returns to the Procession which begins again.] If the C sang the Gospel, the procession simply continues. The Preacher at this point moves into the pulpit.
- At the altar steps:
 - The CR steps up, bows between the rails, places the Gospel Book on the altar, steps back, bows, and then turns to join the line.
 - When the TB reach the altar steps, they wait. The V comes alongside and signals a reverence. They bow, return their torches and return to the line.

- When all are in line, with book and torches put away, the V signals the reverence. All bow, turn, and the V conducts the acolytes to their seats. After the TH and BB have put the incense away, they may also come into the chancel to find a seat for the sermon.

The Liturgy of the Word, Part Two (The Sermon through the Peace)

The Sermon

- All are seated, at their usual positions or behind the choir.
- At the end of the sermon, all stand. The preacher returns to the appropriate position.

The Creed

- The C intones or says the first line of the Nicene Creed (omitted if Baptism or Confirmation occurs at this point and a hymn may be sung in its place)
- During the Nicene Creed, all perform the following ceremonial acts:
 - Bow the head at “Jesus Christ”
 - Profound bow during “and was incarnate ... and was made man (no additional bow is made)”
 - Bow the head at “together is worshipped and glorified”
 - Make the sign of the cross at “and the life of the world to come. Amen.”

The Prayers of the People

- The Prayers of the People (omitted or replaced with short biddings read at the time of the Mass intentions if the Litany in Procession or Baptism/Confirmation occurs earlier) are led by the D or Intercessor from the lectern.
- When called for, the C provides a concluding Collect.
- After the Prayers, the Intercessor steps to the side. If there is a Confession, the Intercessor bows to say the Confession. If there is not a Confession, the Intercessor waits for the Peace.

The Confession of Sin and the Absolution

- The Confession of Sin and the Absolution (omitted if Baptism/Confirmation occurs earlier or on special occasions).
- The D issues the Invitation while kneeling at the sedilia.
- All kneel.
- The D initiates the Confession.
- Near the end of the Confession, the C rises and comes to the top of the chancel steps, facing the People to say the Absolution.
- All make the sign of the cross at the Absolution.

The Peace

- All stand.
- The C intones the Peace.
- The peace is exchanged. Those in the Chancel area may go out to the Nave to share the Peace but the Peace will not be extended so that the ministers may go all the way to the back of the church.

- Following the Peace the C will make any announcements that are necessary and invite announcements from those assembled, pausing ever so briefly to offer that opportunity.
- Then the C initiates the Offertory by saying an Offertory Sentence.

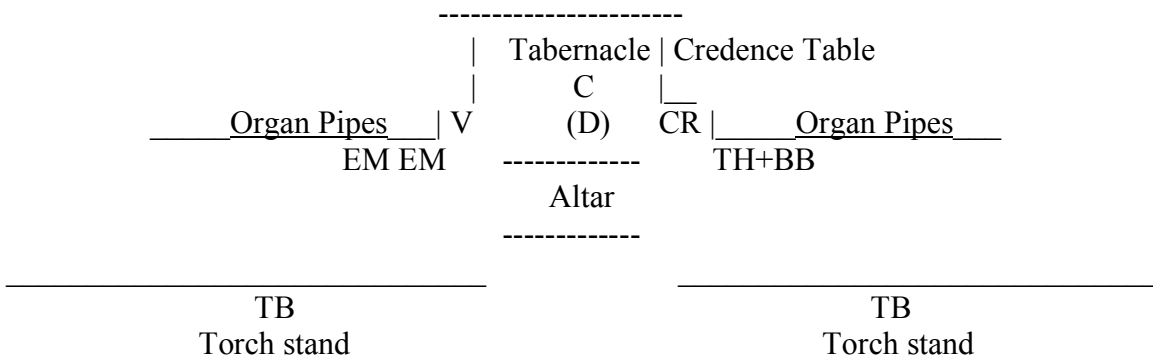
The Holy Eucharist

The Offertory

- After saying the Offertory Sentence the C turns and stands near the sedilia, leaving ample room for the Acolytes to move past.
- The V goes and stands at his normal place to guide the Offertory procession.
- The ministers then form the Offertory procession in the following order. As each person moves into the center of the Chancel, no bow is made.

TH
 TB + CR + TB V
 EM + EM
 (D)
 C

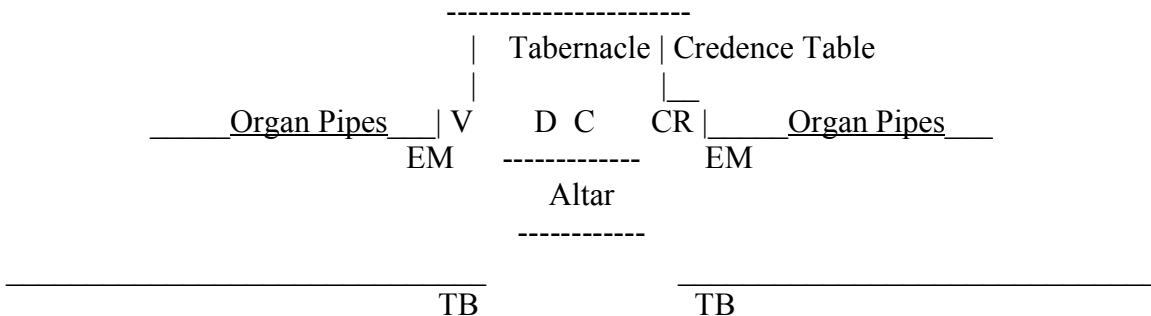
- As all arrive at the altar steps, they go to their place. Anyone with a hymnal or BCP should set them on a credence table, not on the altar, under the altar, or between the pipes.
 - The TH+BB and the V both go to the position for the making of incense.
 - The CR steps up, bows, and goes to his place on the organ end of the altar.
 - The TBs bow at the edge of the steps and then go stand by their torches, waiting there.
 - The EMs step up, bow, and go to their places at the choir side of the altar area.
 - The C steps up, bows, osculates, and goes to the rear of the altar to receive the elements.



- The ushers and oblation bearers come forward. The bread and wine are given directly to the C and the alms basins are taken by the ushers. They go to take the offering.
- The CR assists the C with the setting the altar for Holy Communion.
- The altar is prepared as follows.
 - During the initial part of the Offertory, the D stands close to the center of the altar with the C behind him.
 - The D removes the veil and burse, folds them and sets the pall on top. That stack is then handed to the CR who sets them on the table.

- The D fills the chalice with some wine from the flagon.
- The CR offers the ewer of water to the D who pours a little in the chalice and in the flagon of wine to be consecrated. The D hands the water back to the CR.
- The CR then takes up the small bowl with his left hand and drapes the lavabo towel over that same arm. The C places his hands over the bowl and says the lavabo prayer while the CR pours a little water over the C's hands. The C dries his hands with the towel and then bows slightly to the CR who bows slightly in return.
- The CR then steps to his place, making room for the censuring.
- Once the altar is set (the ushers are still taking the offering and the choir usually still singing) the C censes the elements as follows:
 - The D steps back slightly and the C steps towards the organ side of the altar to receive the thurible.
 - The TH and BB come up to where the CR had been. The V stands in front of the altar, facing the C.
 - The TH raises the lid and holds the thurible by the short chain offering it to the C. The BB offers the incense boat. The C puts three scoops of incense on the burning coals.
 - The V says, "Bless, Reverend, *Father/Mother*." The C blesses the incense, saying, "May you be blessed by him in whose honor you are to be burned," to which the V, TH, and BB respond, "Amen."
 - The C receives the thurible from the TH.
 - The TH, BB and V move a few steps away from the altar, so the C may walk all the way around it.
 - The C censes the bread and wine, the Cross and the altar (and the Paschal Candle during Eastertide) the D steadies the chalice while it is being censed.
 - After the altar has been censed, [the D then receives the thurible from the C. The D censes the C with three double swings.] If there is no D, the TH censes the C.
 - After the C has been censed, the D hands the thurible to the TH who comes the center of the opening of the altar rail and bows to the altar. [He censes the D with two double swings.] He then censes the EMs, V, and CR individually and in that order, each receiving one double swing.
 - The TH then bows to the altar again and turns in place. He then turns to face toward the organ side, bows to the TB there and censes him with one single swing. He then turns to the TB on the other side and censes him with one single swing.
 - Then the TH faces the musicians and choir on the organ side, bows to them and censes them with three single swings, bows to them again, and then turns and repeats the greetings and corporate censuring of those on the choir side of the chancel with three single swings.
 - The TH then reverences the altar and moves through the center of the chancel to the top of the chancel steps, bows, and censes the people in the nave with three single swings (long chain, center, left, right) and bows again.
 - After the TH has censed the people he returns to the sanctuary. The TH reaches the altar steps, reverences, and then moves to position in the choir side of the Altar area with the BB.

- After the offering, all sing the Presentation hymn while the ushers bring the offering forward. They place it on the altar, reverence, turn, and leave. **After the ushers leave**, the TBs take their torches and stand at the altar gate, face each other. Now everyone should be in position:



The Great Thanksgiving

The Sanctus and Benedictus, qui venit

- The C says Mass intentions, the Sursum Corda, and Proper Preface.
- All remain standing.
- At the conclusion of “evermore praising you, and saying” (for Eucharistic Prayer D, at the conclusion of “and glorify your Name, as we sing”), the Organist plays the introduction and all sing the *Sanctus and Benedictus, qui venit*.
 - Remain standing; bow from the waist at “Holy, Holy, Holy Lord, God of Power and might,” and make the sign of the cross at “Blessed is he ...”; the Latin equivalent texts are “Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth” and “Benedictus, qui venit...”

The Words of Institution and the remainder of the Eucharistic Prayer to the Great AMEN.

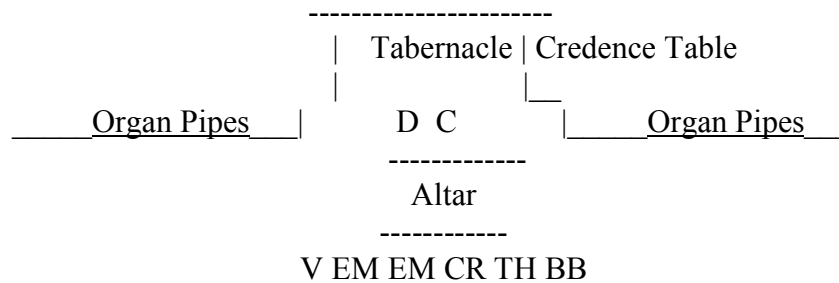
- The C continues with the prayer. The gaze of all should be upon the elements on the table.
- After the introduction to the Words of Institution, the Organist rings the Sanctus bell once. Then, each time the C says “Do this in remembrance of me,” the C does an elevation, first of the Bread and then of the wine. At each elevation:
 - The Organist rings the Sanctus bell three times slowly as the C and D make a profound bow.
 - All lay ministers cross themselves and also bow, with the exception of the TBs who only bow their heads.
 - The TH censes the raised elements with three double swings
- The C continues with the prayer.
- All servers who do not have implements in their hands cross themselves at the words “Sanctify us by your Holy Spirit” or similar words.
- At the Great Amen, the C and the D elevate the elements once more. The same actions are done as were done at the previous two elevations:
 - The Organist rings the Sanctus bell three times slowly as the C and D make a profound bow.

- All lay ministers cross themselves and also bow, with the exception of the TBs who only bow their heads.
- The TH censes the raised elements with three double swings
- All say the Lord’s prayer.

The Breaking of the Bread through the Invitation to Communion

The Fraction

- The C breaks the Bread and, after a significant silence, says or sings the Fraction Anthem. The choir and People respond and may also sing another fraction anthem.
- The C then says the invitation. Immediately after the invitation is said, all move in place to receive Holy Communion.
 - The TBs go place their torches in the stands and kneel at the far organ end of the rail to take communion.
 - The EMs stand in the center of the altar, facing the C. The V stands on one side and the Cr on the other.



Choir Choirmaster TB TB

- After receiving communion, all go to their place for the distribution.
 - After the V, CR, TH, and BB are communed, they all reverence at the signal of the V, they exit. The TH+BB exit to the side narthex. The CR and V lock the gate (kneel to lock the gate, do not bend over the rail). They may then go to their seats for the duration of communion.
 - The D then makes ready the second chalice and any other such elements that may be needed.
- Once all is ready, the C signals and all make a profound bow, then take the elements and begin the distribution.
 - Those at the rail are communed.
 - Once the TBs receive, they go to stand at the chancel steps with arms folded and serving as “helping hands.”
 - Once the choir has received, there should be a steady stream of the first of those in the Nave coming forward.
- Once the ushers come up to receive, this means the distribution is nearing its end. All then go to their places. Once the last person who will kneel at the gate is communed, the V and CR open the gate so that the C and an EM may commune the organist along with any other persons who the ushers have indicated are unable to come to the rail. If there

are any communions in the Nave, the V, having been informed thus by the ushers, will conduct the ministers.

- The V stands allows the CR to go forward to open the gate and then to assist the C with ablutions.
- The TBs to come up the steps and go stand near their torches.
- The V follows the TB and assists the CR with unlocking the gate.
- Once Organist/Nave communions are done, the C, EM, and V go back to the altar area. The TBs and CR go to the stands near their torches/cross and wait. The TH and BB ensure that the thurible and incense are ready.

Ablutions, Post-Communion Prayer and Blessing

- When a minister is done distributing communion, he goes and stands at the altar, places the elements on the corporal and waits for the others.
- The C will return to the altar with the EM. Once the C and both EMs are at the altar, all reverence and then the C performs the ablutions. The EMs may assist. The C will hand things to the CR during the ablutions as the altar is cleared. After the ablutions, the CR waits at the altar for the post-communion prayer and blessing.
- The V goes to his standard place in front of the altar steps for the post-communion prayer, blessing, and then to prepare the retiring procession

The Retiring Procession

- After the blessing, the organ starts playing. Then, all form the procession.
 - The TH comes to the chancel steps and waits to join at the appropriate time.
 - The CR goes to the gate, reverences, then turns and goes to retrieve the cross.
 - Once the CR has the cross, he goes to the customary place in front of the altar steps, facing the altar. The TBs take their torches and join him on either side.
 - The V signals the reverence and the acolytes turn to begin the procession.
 - When the acolytes turn, the choir bows *en masse* and then follows the acolytes in the procession. The EMs reverence the altar and turn, following the choir. The V steps to the middle, reverences the altar, and then turns. (With the D,) the C osculates, then steps back, reverences the altar, then turns and follows the V.

C
(D)
V
EM + EM
Choir
TB+CR+TB
TH+BB

- Once the rear of the Church is reached, the choir remains in the Nave to help guide the singing, all other lay ministers move into the Narthex.
- At the conclusion of the Hymn, the D sings the dismissal. The C then turns to face the gathered lay ministers, bidding them to a post-service prayer. The lay ministers may then exit while the clergy remain to greet.
- After the service, the CR will extinguish all candles (including the torches)

Chapter 3: The Sung Mass or Low Mass²

Preliminary

Personnel

- The Celebrant (C) and Deacon (D) (sometimes referred to as the Sacred Ministers-SM) are both vested in cassock, amice, alb and girdle or cassock-alb and girdle. In addition, the outermost vestment for the C is stole and chasuble (or cope if a procession is to precede the Mass), for the D it is stole and dalmatic (if available). Throughout this liturgy, when the term D is used it may be understood to indicate the C will accomplish the action when no D is serving.
- The Verger (V) is vested in cassock and surplice.
- Eucharistic Ministers (EM), vested in cassock and surplice.
- Crucifer (CR) and Torchbearers (TB) (collectively referred to as the acolytes), vested in cassock-alb and girdle.

The usual stations and additional duties for the above personnel are:

- SM: The C is always in the center, with D usually to his right.
- V: in the seat directly behind the C, when not otherwise engaged; oversees the entire action of all personnel.
- CR: at the bench on the Organ side of the altar, near the altar or standing near sacristy door; at the organ side horn of the altar during the preparation for and saying of the Great Thanksgiving; returning to his seat during the distribution.
- TB: also at the bench on the Organ side of the altar; standing near their torches for the preparation for the Great Thanksgiving and then, after the ushers have presented the offerings, standing with their torches outside the rail, facing one other at the gates; during the administration of Communion they stand at bottom of chancel steps to help people up as needed.

Set-up

- Vesting Sacristy: vestments for the C and D may be laid out by the Altar Guild; the Gospel book is placed with the D's vestments or on the altar, if there is a procession.
- Hymnboard: must be posted using the larger numbers, unless the bulletin includes text and score for all hymns, as sometimes happens on Principal Feasts.
- On the lectern: the book for use in reading the Old Testament Lesson and Epistle is opened to the former, each lesson being marked with a Post-It arrow and each page with a ribbon.
- Candles: the two altar candles are always lighted prior to the Mass as are any other candles in the altar area; during Advent, the proper number of candles are lighted in the wreath; during Easter and at Funerals and Baptisms, the Paschal Candle is lighted in the sanctuary and all other candles are lighted from it; for solemn processions, candles are lighted at appropriate stations

² In the case of a Low Mass, the ceremonial is the same, but certain items are obviously said instead of sung.

- On the altar: a white linen cloth (“fair linen”); the missal stand on the Organ side of the altar with the Altar Book on it and marked. If there is no D, the Gospel book is also placed on the choir side of the altar.
- On the credence: a white linen cloth; the wine and water flagons are set on the white linen with their handles forward; an extra wine cruet may be set immediately behind the two flagons, with its handle to the rear; an extra chalice with a purificator is placed near the flagons; a lavabo bowl and purificator are placed in front.
- A clear plastic glass of water placed at the pulpit, and a small box of tissues.
- Ten to 15 minutes before the Mass, the candles are lighted (the altar candles being lit first) and the V reviews any pertinent instructions with the lay ministers and acolytes, all gathered at the rear of the Nave or in the vesting sacristy.
- Five minutes before the Mass, the V rings the outside bell and all gather in the vesting sacristy; when the V returns from ringing the bell, he signals the C to begin the Preparation Rite, in which all join. Silence is then maintained.

The Liturgy of the Word, Part One (the Entrance to the Gospel)

Entrance Procession

Five minutes before the Mass, the choir form their procession in the Narthex. At one minute before the Mass those who were in the sacristy for pre-service prayers will join the procession. The altar party goes to the front, the V ensuring room is made for the Celebrant to come to the front first. The C then leads the choir in the pre-service prayers. The C, D, and EMs then take their place at the rear of the choir, the acolytes at the front. The V ensures the procession is in order and goes to his place therein at the appropriate time.

When organ begins the processional hymn (or if there is no organ, the V rings the entrance bell), the Entrance Procession commences in the following order as follows while the choir sings the Processional.

CR
 TB+TB
 Choir
 EM+EM
 (Extra Clergy)
 V
 D (with Gospel book)
 C

- The Acolytes will walk to the altar rail, with toes touching the bottom of the step, crucifer in the middle, cross and torches resting on top of altar step. They wait here for the V.
- After the choir goes in, the V comes up alongside of them on the organ side and signals the reverence. All reverence, acolytes go and put torches/cross away and then return to altar steps.
- The V signals the reverence again, all reverence then turn. The V steps in front of acolytes and conducts them to their seats. All remain standing for duration of hymn.

Opening Acclamation, Collect for Purity, Song of Praise/Kyrie, Collect of the Day

- The liturgy continues with the singing of the Opening Acclamation and Collect for Purity, unless there has been a solemn or penitential procession, in which case they are omitted. The *Kyrie* and/or *Gloria in excelsis* (the latter omitted during Advent and Lent) follow, and Collect of the Day is sung, as noted.
- During the *Gloria in excelsis*, all perform simple bows at the phrases, “we worship you,” and “receive our prayer.” All bow heads at the name of Jesus. All make the sign of the cross at the words “in the glory of God the Father.”

The First Lesson, Psalm, and Epistle

- The Reader reads the First Lesson (usually from the Old Testament) from the lectern.
- The Psalm is sung by the choir or said.
- The appointed cantor chants (or the other Reader reads) the Epistle. The Epistle is chanted using either simple tone, monotone, or Solemn Tone.

The Gospel

- All stand for All stand for the Sequence Hymn and the Gospel Procession
- At the signal of the V, the D/C moves to the center of the chancel and processes to the altar area, followed by the acolytes and then the V.
- The D/C goes to altar, retrieves the Gospel book, and then turns, waiting.
- The Acolytes follow the C and the V follows the Acolytes.
- When the Acolytes arrive at the altar steps they wait for the Verger to come alongside.
- The Verger comes alongside and signals the reverence. The CR remains, but the TBs go to retrieve torches, then return to position on either side of the CR.
- The Verger signals the reverence again. All reverence and turn. The CR, empty handed, leads the Gospel procession, followed by TB, V, then C.
- The CR stops at the short pew in the middle and turns around. The TB stop before the CR and face each other. The V stops before the short pew. The C stops in his place.

CR
TB TB
C
V

- The CR crosses himself before receiving the Gospel book.
 - During the announcement of the Gospel, all make a small Sign of the Cross with the right thumb on forehead, mouth and heart, that the Words may be in our minds, on our lips and in our hearts.
 - One bows the head at the words “Glory to you Lord Christ” and “Praise to you Lord Christ.”
- After the Gospel, the CR leads the procession back.

CR with Gospel Book
TB + TB
V
D/C

- [If the D sang the Gospel, the procession pauses at the sedilia so that the CR may present the Gospel book directly to the C who then kisses and closes it. The CR

then returns to the Procession which begins again.] If the C sang the Gospel, the procession simply continues. The Preacher at this point moves into the pulpit.

- At the altar steps:
 - The CR steps up, bows between the rails, places the Gospel Book on the altar, steps back, bows, and then turns to join the line.
 - When the TB reach the altar steps, they wait. The V comes alongside and signals a reverence. They bow, return their torches and return to the line.
- When all are in line, with book and torches put away, the V signals the reverence. All bow, turn, and the V conducts the acolytes to their seats.

The Liturgy of the Word, Part Two (The Sermon through the Peace)

The Sermon

- All are seated, at their usual positions or behind the choir.
- At the end of the sermon, all stand. The preacher returns to the appropriate position.

The Creed

- The C intones or says the first line of the Nicene Creed (omitted if Baptism or Confirmation occurs at this point) and all face the altar.
- During the Nicene Creed, all perform the following ceremonial acts:
 - Bow the head at “Jesus Christ”
 - Profound bow during “and was incarnate ... and was made man (no additional bow is made)”
 - Bow the head at “together is worshipped and glorified”
 - Make the sign of the cross at “and the life of the world to come. Amen.”

The Prayers of the People

- The Prayers of the People (omitted or replaced with short biddings read at the time of the Mass intentions if the Litany in Procession or Baptism/Confirmation occurs earlier) are led by the Intercessor from the lectern.
- When called for, the C provides a concluding Collect.
- After the Prayers, the Intercessor steps to the side. If there is a Confession, the Intercessor bows to say the Confession. If there is not a Confession, the Intercessor waits for the Peace.

The Confession of Sin and the Absolution

- The Confession of Sin and the Absolution (omitted if Baptism/Confirmation occurs earlier or on special occasions).
- The D issues the Invitation while kneeling at the sedilia.
- All kneel.
- The D initiates the Confession.
- Near the end of the Confession, the C rises and comes to the top of the chancel steps, facing the People to say the Absolution.
- All make the sign of the cross at the Absolution.

The Peace

- All stand.
- The C intones the Peace.
- The peace is exchanged. Those in the Chancel area may go out to the Nave to share the Peace but the Peace will not be extended so that the ministers may go all the way to the back of the church.
- Following the Peace the C will make any announcements that are necessary and invite announcements from those assembled, pausing ever so briefly to offer that opportunity.
- Then the C initiates the Offertory by saying an Offertory Sentence.

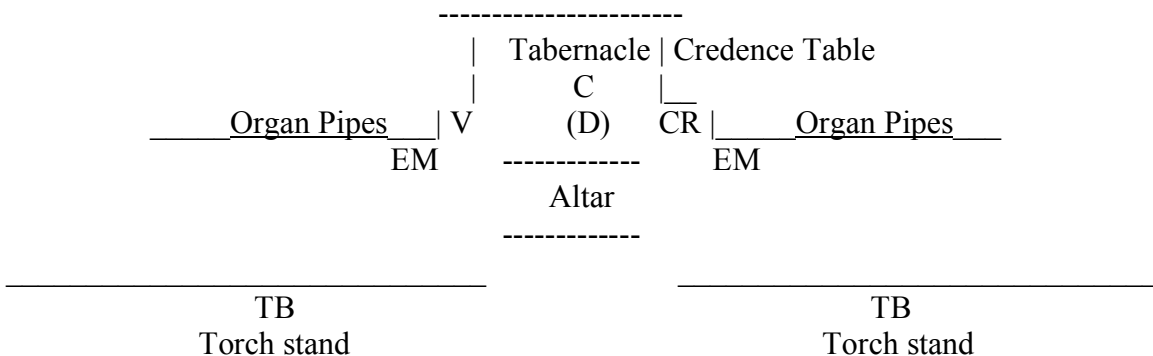
The Holy Eucharist

The Offertory

- After saying the Offertory Sentence the C turns and stands near the sedilia, leaving ample room for the V and acolytes to move past.
- The V goes and stands at his normal place to guide the Offertory procession.
- The ministers then form the Offertory procession in the following order. As each person moves into the center of the Chancel, no bow is made. In the end, the Procession should be in this order,

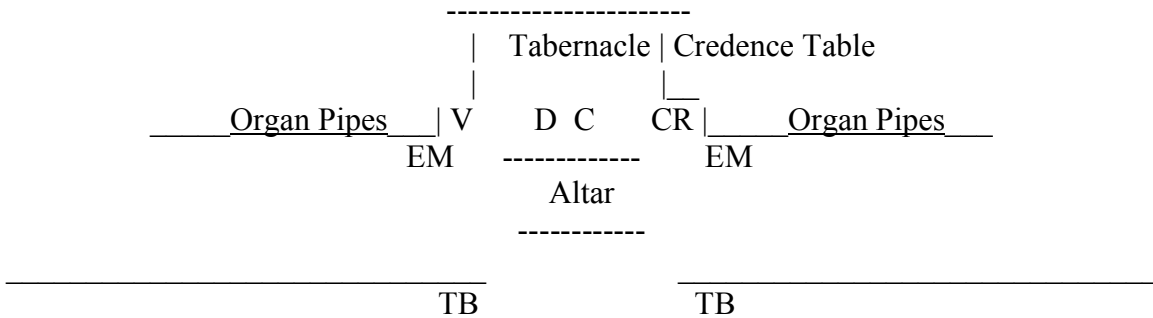
TB + CR + TB V
 EM + EM
 (D)
 C

- As all arrive at the altar steps, they go to their place. Anyone with a hymnal or BCP should set them on a credence table, not on the altar, under the altar, or between the pipes.
 - The CR steps up, bows, and goes to his place on the organ end of the altar.
 - The TBs bow at the edge of the steps and then go stand by their torches, waiting there.
 - The EMs step up, bow, and go to their places at the choir side of the altar area.
 - The C steps up, bows, osculates, and goes to the rear of the altar to receive the elements.



- The ushers and oblation bearers come forward. The bread and wine are given directly to the C and the alms basins are taken by the ushers. They go to take the offering.
- The CR assists the C with the setting the altar for Holy Communion.

- The altar is prepared as follows.
 - During the initial part of the Offertory, the D stands close to the center of the altar with the C behind him.
 - The D removes the veil and burse, folds them and sets the pall on top. That stack is then handed to the CR who sets them on the table.
 - The D fills the chalice with some wine from the flagon.
 - The CR offers the ewer of water to the D who pours a little in the chalice and in the flagon of wine to be consecrated. The D hands the water back to the CR.
 - The CR then takes up the small bowl with his left hand and drapes the lavabo towel over that same arm. The C places his hands over the bowl and says the lavabo prayer while the CR pours a little water over the C's hands. The C dries his hands with the towel and then bows slightly to the CR who bows slightly in return.
- After the offering, all sing the Presentation hymn while the ushers bring the offering forward. They place it on the altar, reverence, turn, and leave. **After the ushers leave**, the TBs take their torches and stand at the altar gate, face each other. Now everyone should be in position:



The Great Thanksgiving

The Sanctus and Benedictus, qui venit

- The C says Mass intentions, the Sursum Corda, and Proper Preface.
- All remain standing.
- At the conclusion of “evermore praising you, and saying” (for Eucharistic Prayer D, at the conclusion of “and glorify your Name, as we sing”), the Organist plays the introduction and all sing the *Sanctus and Benedictus, qui venit*.
 - Remain standing; bow from the waist at “Holy, Holy, Holy Lord, God of Power and might,” and make the sign of the cross at “Blessed is he ...”; the Latin equivalent texts are “Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth” and “Benedictus, qui venit...”

The Words of Institution and the remainder of the Eucharistic Prayer to the Great AMEN.

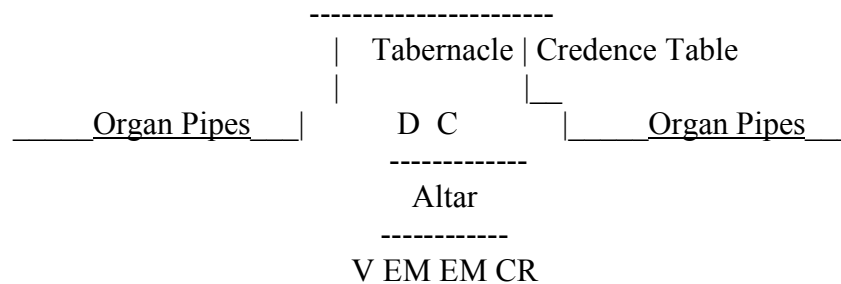
- The C continues with the prayer. The gaze of all should be upon the elements on the table.
- After the introduction to the Words of Institution, the Organist rings the Sanctus bell once. Then, each time the C says “Do this in remembrance of me,” the C does an elevation, first of the Bread and then of the wine. At each elevation:

- The Organist rings the Sanctus bell three times slowly as the SM bow.
- All lay ministers cross themselves and also bow (TBs who only bow their heads).
- The C continues with the prayer.
- All servers who do not have implements in their hands cross themselves at the words “Sanctify us by your Holy Spirit” or similar words.
- At the Great Amen, the C and the D elevate the elements once more. The same actions are done as were done at the previous two elevations:
 - The Organist rings the Sanctus bell three times slowly as the SM bow.
 - All lay ministers cross themselves and also bow (TBs who only bow their heads).
- All say the Lord’s prayer.

The Breaking of the Bread through the Invitation to Communion

The Fraction

- The C breaks the Bread and, after a significant silence, says or sings the Fraction Anthem. The choir and People respond and may also sing another fraction anthem.
- The C then says the invitation. Immediately after the invitation is said, all move in place to receive Holy Communion.
 - The TBs go place their torches in the stands and kneel at the far organ end of the rail to take communion.
 - The EMs stand in the center of the altar, facing the C. The V stands on one side and the CR on the other.



Choir Choirmaster TB TB

- After receiving communion, all go to their place for the distribution.
 - After the V and CR are communed, they reverence at the signal of the V, they exit. The CR and V lock the gate (kneel to lock the gate, do not bend over the rail). They may then go to their seats for the duration of communion.
 - The D then makes ready the second chalice and any other such elements that may be needed.
- Once all is ready, the C signals and all make a profound bow, then take the elements and begin the distribution. Once the TBs receive, they go to stand at the chancel steps with arms folded and serving as “helping hands.” Once the choir has received, there should be a steady stream of the first of those in the Nave coming forward.
- Once the ushers come up to receive, this means the distribution is nearing its end. All then go to their places. Once the last person who will kneel at the gate is communed, the V and CR open the gate so that the C and an EM may commune the organist along with

any other persons who the ushers have indicated are unable to come to the rail. If there are any communions in the Nave, the V, having been informed thus by the ushers, will conduct the ministers.

- The V stands allows the CR to go forward to open the gate and then to assist the C with ablutions.
- The TBs to come up the steps and go stand near their torches.
- The V follows the TB and assists the CR with unlocking the gate.
- Once Organist/Nave communions are done, the C, EM, and V go back to the altar area. The TBs and CR go to the stands near their torches/cross and wait.

Ablutions, Post-Communion Prayer and Blessing

- When a minister is done distributing communion, he goes and stands at the altar, places the elements on the corporal and waits for the others.
- The C will return to the altar with the EM. Once the C and both EMs are at the altar, all reverence and then the C performs the ablutions. The EMs may assist. The C will hand things to the CR during the ablutions as the altar is cleared. After the ablutions, the CR waits at the altar for the post-communion prayer and blessing.
- The V goes to his standard place in front of the altar steps for the post-communion prayer, blessing, and then to prepare the retiring procession

The Retiring Procession

- After the blessing, the organ starts playing. Then, all form the procession.
- The CR goes to the gate, reverences, then turns and goes to retrieve the cross.
- Once the CR has the cross, he goes to the customary place in front of the altar steps, facing the altar. The TBs take their torches and join him on either side.
- The V signals the reverence and the acolytes turn to begin the procession.
- When the acolytes turn, the choir bows *en masse* and then follows the acolytes in the procession. The EMs reverence the altar and turn, following the choir. The V steps to the middle, reverences the altar, and then turns. (With the D,) the C osculates, then steps back, reverences the altar, then turns and follows the V.

C
 (D)
 V
 EM + EM
 Choir
 TB+CR+TB

- Once the rear of the Church is reached, the choir remains in the Nave to help guide the singing, all other lay ministers wait at the door at the rear of the Nave.
- At the conclusion of the Hymn, the D sings the dismissal. The C then turns to face the gathered lay ministers, bidding them to a post-service prayer. The lay ministers may then exit while the clergy remain to greet.
- After the service, the CR will extinguish all candles (including the torches)

Chapter 4: The Chancel Mass

Preliminary

Personnel

- The Celebrant (C) is vested in cassock, amice, alb and girdle or cassock-alb and girdle. In addition, the outermost vestment for the C is stole and chasuble.
- The Eucharistic Minister (EM) is vested in cassock and surplice. For the early service on Sundays there are generally two. For the midweek service there is generally one.

Set-up

- Vesting Sacristy: vestments for the C may be laid out by the Altar Guild.
- Candles: the two altar candles are always lighted prior to the Mass as are any other candles in the altar area; during Advent, the proper number of candles are lighted in the wreath; during Eastertide the Paschal Candle is lighted in the sanctuary and all other candles are lighted from it.
- On the altar: a white linen cloth (“fair linen”); the missal stand on the Organ side of the altar with the Altar Book on it and marked. The Gospel book is placed on the choir side of the altar.
- On the credence: a white linen cloth; the water flagons with their handles forward; a lavabo bowl and purificator are placed in front.
- A clear plastic glass of water placed at the pulpit, and a small box of tissues.
- In addition, for the midweek service
 - A stock of oil of the infirm is placed on the credence table.
 - On the EM’s chair: the service leaflet and a handout with the readings for the day marked.
 - On the rail in front of the C: the service leaflet and a handout with the readings for the day marked. If a commemoration will be read, a marked copy of *Holy Women, Holy Men* should also be on the rail.
 - The small table is brought in from the front narthex and the service leaflets are placed on it, along with the bread and wine to be consecrated.
- Ten minutes before the Mass, the candles are lighted. Five minutes before the Mass, the EM rings the outside bell and then returns to the vesting sacristy. Once the EM returns, the C begin the Preparation Rite. Silence is then maintained.

The Liturgy of the Word

Entrance Procession

When the clock indicates it is time to begin, the C opens the door. The EM(s) walks in front of the C and rings the Entrance bell. Then, a small procession is made directly to the chancel steps.

- The EM(s) goes up the steps first, reverences the altar on the top step, and then moves to the appropriate seat, but remains standing.
- The C follows up the steps, reverences at the top, and then goes to the sedilia where he begins the liturgy.

The Lessons

For the early service on Sundays, the lessons are read in the normal manner at the lectern.

For the midweek service, the lessons are read by the EM, standing at his chair. They are not read into the microphone, so the EM must project adequately.

The Gospel and Sermon

For the early service on Sundays:

- At the conclusion of the Second Lesson, the C moves to the altar and takes the Gospel Book. Holding it aloft, he walks down the chancel steps to the first pew of the Nave, opens the Gospel, signs it, and then reads it in the usual manner.
- After the response to the Gospel, the C turns, ascends the chancel steps, bows, and then goes to the pulpit for the Sermon.

For the midweek service:

- At the conclusion of the Second Lesson, the C moves to the altar and takes the Gospel Book. Holding it aloft, he walks to the center of the chancel, opens the Gospel, signs it, and then reads it in the usual manner.
- After the response to the Gospel, the C moves to stand next to the sedilia. If it is a Major Feast, he gives a brief extemporaneous meditation on the Saint. If it is a Lesser Feast or other Commemoration, he reads the biography from *Holy Women, Holy Men* or *Lesser Feasts and Fasts*.

The Nicene Creed and the Prayers of the People

On Sundays and Major Feasts, all stand for the Nicene Creed. At midweek services which are not celebrations of Major Feasts, after the Sermon, the C bows slightly to the EM, who stands and invites the people to stand or kneel.

The Prayers of the People are then read according to the Prayers of the People sheet given for the early service on Sundays or are read according to the form in the midweek service leaflet.

During the early service on Sundays, the Prayers of the People are read from the lectern.

During the midweek service, the Intercessions are read from the EM's chair, while standing, and not into the microphone.

After the Prayers of the People, the C says the Concluding Collect and bids the people to the Confession followed by the absolution. At the early service on Sundays, the C then bids the people to share the Peace of Christ. At the midweek service, the C then leads the rite for the reception of Unction.

Unction (at the Midweek Service Only)

After the Absolution, the C bows slightly to the EM who then comes to the center of the Chancel and leads the small procession to the altar area. Upon reaching the top step, the EM bows and

then moves to his right. The C then comes to the top step, bows, steps forward to kiss the altar, and then turns to issue the invitation to Unction.

After the invitation to Unction, the EM closes the rail and adjusts the pillow. He then retrieves the oil stock from the credence table and offers it to the C. The C retrieves the oil stock from the credence table. After the EM closes the rail, the C approaches the EM, dips his finger in and lays hands on, prays for, and anoints the EM. The C then moves to the first person on the organ side, laying hands upon them with prayers and anointing according to the form found in the service leaflet. The EM follows the C with the oil stock in hand so that the C may get more oil when needed.

After all have been anointed the C says the prayer and exhortation which close the rite of Unction and then invites the People to stand. He offers them the Peace and the Peace is then exchanged. The EM opens one side of the altar rail so that he and the C may enter the Chancel to share the Peace. During the Peace the C asks two members to bring forward the elements at the Offertory.

Holy Communion

The C offers any necessary announcements from the chancel. During this time the EM counts how many are in attendance. The C then says the Offertory Sentence. The EM(s) leads the C into the altar area, with each reverencing at the appropriate time. The C osculates again and then comes around front to receive the elements.

Those bringing the elements come to the altar. When they cross the altar rail they stop and reverence the altar and then step forward and hand the elements to the C. After the C receives the elements, he makes a slight bow to which those who brought the gifts respond. They then step back, reverence the altar, and then return to the congregation. On Sundays, they take the offering plates from the top of the altar with them and pass them among the congregation.

The altar is prepared as follows. At the early service on Sundays, one EM assists the C in the preparation for Holy Communion.

- The C removes the veil and burse, folds them and sets the pall on top. That stack is then handed to the EM who sets them on the table.
- The C fills the chalice with some wine from the flagon.
- The EM offers the ewer of water to the C who pours a little in the chalice and in the flagon of wine to be consecrated. The C hands the water back to the EM.
- The EM then takes up the small bowl with his left hand and drapes the lavabo towel over that same arm. The C places his hands over the bowl and says the lavabo prayer while the EM pours a little water over the C's hands. The C dries his hands with the towel and then bows slightly to the EM who bows slightly in return.
- The EM then steps to his place at the organ side of the altar, facing in towards the altar.

The rest of the service is normal, with the EM(s) following the C for all bows. After the words of Invitation, the administration of the Sacrament begins.

- Altar party are communed.
 - The EM(s) comes around to the front of the altar, facing the C.

- The C communes himself and then the EM(s).
- At the signal of the C, all make a profound bow, and then take their elements and go to administer them.
- Those at the rail are communed.

Ablutions

- The ablutions begin when the C communes the final person with the Body of Christ. When the EMs return with their chalices, they place them on the altar and, at the C's signal, all make a profound bow. The C then proceeds with the ablutions.
- Usually, any remaining Hosts are placed in the tabernacle by the C and any remaining Precious Blood is consumed by the C(+EMs).
- Then the EM hands the water flagon to the C who pours some in the empty chalices and any empty flagons of wine. The C drinks that water, wipes the inside of the chalices with a purificator and then slowly hands all the vessels to the EM who places them on the credence table.
- The EMs stand at the horns of the altar, facing in, for the Post-Communion Thanksgiving and Blessing.

The Post-Communion Thanksgiving

- All remain standing for the Post-Communion Thanksgiving.

The Blessing

- Either the standard text or a seasonal blessing or prayer over the people is given.
- The C blesses the people; all cross selves as the C blesses.
- At the Midweek Service, the C says the Dismissal from the altar. At the early service on Sundays, the C says the Dismissal from the rear of the church, after the last candle is extinguished.

The Retiring Procession

- As soon as the blessing is concluded, the C will move towards his right.
- The EM(s) come to the center, facing the altar, bow, and then turn to exit. When there are two EMs, one exits to the altar sacristy to retrieve the candle snuffer and snuff the candles, the other leading the procession to the rear of the Nave. When there is one EM, that EM leads the procession to the rear of the Nave, and returns after the procession to snuff the candles.
- The C follows behind them, osculates, takes one step backwards, reverences the altar, turns in place, and then join the procession.
- Once the rear of the Church is reached, and the People are dismissed, the C faces the EM(s), bidding them to a post-service prayer.
- The Em(s) opens the rear door of the Nave and puts down the door stop.
- The EM(s) may then exit while the clergy remain to greet.

Chapter 5: Proper Liturgies for Special Days

Ash Wednesday

Information

Notes here.

Palm Sunday

Information

Notes here.

Maundy Thursday

Information

Notes here.

Good Friday

Information

Notes here.

The Great Vigil of Easter

Information

Notes here.

Chapter 6: Weddings and Funerals

Nuptial Mass

Information

Notes here.

All Souls' Requiem

Information

Notes here.

Mass of the Resurrection

Information

Notes here.

Chapter 7: Solemn Offices

Simple Evensong (no incense)

Personnel

- The Officiant (O), vested in cassock, surplice, tippet, and hood.
- The Verger, vested in cassock and surplice.
- Any guest preachers (GP) may vest according to their own tradition.
- *Note: If they are Readers, they do not vest, but sit in the Nave and come up for their readings. If there are not readers, the Verger does the duties of the Readers. There are generally no acolytes for this service. Thus, the Verger does the duties of the acolyte at the candle lighting.*

The usual stations and additional duties for the above personnel are:

- O: At the sedilia.
- V: in the seat *opposite* the O, when not otherwise engaged; oversees the entire action of all personnel.
- GP: in the seat directly behind the O (where the Verger normally sits).

Set-up

- The Daily Lectionary for the service is emailed to the Verger and a copied left in the vesting sacristy.
- On the altar: a white line cloth (“fair linen”). The two alter candles are the only objects on the altar.
- Bulletins for the service printed and placed on a small table in the aisle at the back/entrance of the nave.
- Offering plate on a small table next to the bulletins at the back/entrance of the nave.
- When the Verger arrives (30 minutes before service), he should:
 - Check the above setup is correct
 - Remove the cover from the Baptismal Font at the back/entrance of the nave.
 - Turn on the sound system, which is located in the vesting sacristy.
 - Except for the light above the lectern and at the organ, all lights should be turned off in the sanctuary 15 minutes before the service begins. (Also, the lights should be off in the Altar Guild’s sacristy, Washington Street entrance to the church, and when leaving the vesting sacristy.)
 - A copy of the readings for the service (or the Daily Office Lectionary) should be left at the lectern.
- Five minutes before worship the Celebrant, Verger, and Guest Minister should be in the vesting sacristy.

The Entrance Procession

- Any guest singers will be seated in the choir seats prior to the start of the service.
- The V turns off the lights in the vesting sacristy, opens the door, and leads the procession followed by the GP and O from the vesting sacristy to the chancel. The bells are *not* rung.

- The procession should be in this order:

V
(Choir)
(Choir)
GP
O

- V goes up the steps first, reverences the altar on the top step and then moves to the seat opposite the sedilia and kneels for prayer.
- The GP follows up the steps, may reverence at the top step if it is his tradition, then moves to the seat directly behind the sedilia and kneels for prayer.
- The O follows, reverences at the top step, and then moves to the sedilia, kneeling for prayer.

The Service of Light

- When the O then stands and faces the People, the organist intones the notes for the opening.
- All sing the response, kneeling, and then remain kneeling for the Short Lesson and the Prayer for Light.
- After the Prayer for Light, the O returns to a kneeling position. The V then rises and reverently walks to the center of the chancel, reverencing the altar before entering the altar area, then goes to the altar guild sacristy to retrieve the taper for lighting candles. (NOTE: The lights will be off. Once the door is closed the light may be turned on to assist you. Just please ensure the lights are off before the door is opened again.
 - The V then lights the two candles on the altar, then the six candles behind the altar.
 - He then reverences the altar before exiting, walking down the chancel and out to the Advent Wreath where the appropriate candle(s) are lit.
 - He then reverences the altar from the door near the Advent Wreath and exits the Nave to the Narthex (the hallway for Washington Street entrance to the church).
 - Once the Narthex door is closed, the V may turn on the hallway lights and snuff out the taper.
 - The V then slowly turns on the individual lights for the Chancel and Nave. He begins with the switch which is the 2nd from the right and moves left (thus turning on the lights for the Altar area, then Chancel, then Nave), waiting about 3–5 seconds between each switch.
- Once all the lights are on, the Organist will play the introduction to the Phos Hilaron (or some other hymn).
 - Once the hymn begins, the V leaves the taper in the Narthex and returns to his place in the chancel, reverencing at the top of the chancel steps as is normal.

The Psalm, Lessons, Canticles, and Meditation

- From the sedilia, the O leads the reading of the appointed Psalm(s) for the service, concluding with the “Glory be” which is said by all.
- From the lectern, the Verger reads the First Lesson from the Daily Office Lectionary (*not* the Eucharistic Lectionary normally on the lectern). The reading is concluded with the

normal formula, “The Word of the Lord,” to which the People respond, “Thanks be to God.”

- All then stand and sing the setting of the Magnificat chosen for the liturgy.
- The V returns to the lectern and reads the Epistle from the Daily Office Lectionary. The reading is concluded with the normal formula, “The Word of the Lord,” to which the People respond, “Thanks be to God.”
- All then stand and sing the setting of the Nunc Dimittis chosen for the liturgy.
- The V returns once more to the lectern and reads the Gospel Reading from the Daily Office Lectionary. The reading is concluded with the normal formula, “The Word of the Lord,” to which the People respond, “Thanks be to God.”
- Immediately following the Gospel, the GP goes to the pulpit to give the Advent meditation.

The Prayers

- After the meditation, the O allows a few moments of silence and then stands and faces the altar. The organist gives the pitch and then all sing the Apostles Creed on a monotone.
- After the Apostles’ Creed, the O turns and faces the People, singing the salutation on a monotone, then all kneel and sing the Lord’s Prayer on a monotone.
- After the Lord’s Prayer, the O leads the people in the sung suffrages, as printed in the bulletin.
- The O then sings the 3 Office Collects, to each of them the People respond by singing “Amen.”

The Anthem

- After the final collect, the O will stand to give any necessary announcements. After the announcements, the O will sit, signaling it is time for the Anthem.
- The musician/soloist/choir will then sing the Anthem.

The General Thanksgiving Dismissal and the Grace

- The O then invites the People’s prayers of thanksgiving or intercession, either silently or aloud.
- After a few moments, the O then leads the people in the General Thanksgiving, which is said.
- The O then sings the dismissal, to which the People respond. The O then says the Grace.

The Retiring Procession

- After the Grace, all stand for the exit hymn.
- The Verger leads the retiring procession. Each enter the Chancel and reverence, at the appropriate time in the line so that the procession looks as follows.

O
GP
(Choir)
(Choir)
V

- During the Postlude, the O and GP greet people at the exit. The V puts out the candles in reverse of the order they were lit, returning the taper to its place when finished.

Chapter 8: Cheat Sheets

Verger Cheat Sheet

Verger Check List for Set Up Prior to Service

Arrive 30 minutes prior to start of service.

- Check and prep in vesting sacristy
 - Vest and make sure the verge in is in the vesting sacristy.
 - Make sure sound system is on.
 - Check the hymn for procession at Gospel reading, determine when to begin the Gospel procession
- Check General Setup in back
 - Baptismal Font should be open (use sides—not cross—to lift)
 - Make sure correct programs for the service are out. Grab a program.
 - Torches in the rear of the nave. Make sure cross is in stand at rear of nave.
- Check Altar Guild Setup in back
 - Elements at the rear of the nave
- Check Setup in Chancel
 - Clear glass of water for the pulpit
 - Correct programs at Sedalia area/clear programs from early service
 - Check that correct readings are marked at lectern
- Check Altar Guild Setup in Sanctuary
 - 2 Candles on the altar
 - Gospel book on the choir side of altar
 - Choir side credence table: alms basin
 - Organ side credence table: cruet of water, lavabo bowl, lavabo towel
 - Check that there are tapers in the candle lighters

At 15 minutes prior to start of the service.

- Check in with worship ministers
 - Ensure everyone is checked in. If not, make alternate arrangements.
 - Readers (welcome but not required to join for pre-service prayers)
 - Acolytes (should be lighting the candles & torches at rear of Nave)
 - Ushers (who will ring bell, other questions/concerns)
 - Choirmaster (you'll bow to invite choir forward for procession)
 - Organist

At 10 minutes prior to the service

- Final check
 - All candles (including torches) lit. If not, light them.
 - Anything else that needs to be done so that the entire service is set and everyone is ready for prayers to begin at 5 minutes to?

At 5 minutes prior to the service

- Set for Prayers
 - All acolytes/EMs should be in vesting sacristy (readers optional)
 - Ensure everyone has card for prayers.
 - At 4 minutes prior, bow to Celebrant to begin prayers. After: *silence*.

Cheat Sheet for Liturgy of the Word

- Prelude — Prepare for Procession
 - After prayers, all go to rear of Nave. The Celebrant will say the pre-service prayer with the choir and then go to the rear of the procession.
 - Acolytes will wait at rear of Nave, ready with cross and torches.
 - EMs will either go with Celebrant to rear of procession or wait with acolytes.
- Chimes— Form the Procession.
 - Bow to the choirmaster so the choir comes forward.
 - Put acolytes in position at front.
- Opening Hymn — Procession Begins.
 - Bow to acolytes to begin the procession (don't wait for singing to start)
 - The procession will look like this:

CR
TB + TB
Choir
EM + EM
V
C

- The Acolytes will walk to the altar rail, with toes touching the bottom of the step, crucifer in the middle, cross and torches resting on top of altar step. They wait here for the Verger.
 - After the choir goes in, the Verger comes up alongside of them on the organ side and signals the reverence. All reverence, acolytes go and put torches/cross away and then return to altar steps.
 - The Verger signals the reverence again, all reverence then turn. The Verger steps in front of acolytes and conducts them to their seats. All remain standing for duration of hymn.
- Sequence Hymn
 - All stand and sing. When it is time for Gospel Procession, the Verger stands and bows to the Celebrant to signal it is time to form the procession.
 - The Celebrant goes to altar, retrieves the Gospel book, and then turns, waiting.
 - The Acolytes follow the Celebrant and the Verger follows the Acolytes.
 - When the Acolytes arrive at the altar steps they wait for the Verger to come alongside.
 - The Verger comes alongside and signals the reverence. The CR remains, but the TBs go to retrieve torches, then return to position on either side of the CR.
 - The Verger signals the reverence again. All reverence and turn. The CR, empty handed, leads the Gospel procession, followed by TB, V, then C.
 - The CR stops at the short pew in the middle and turns around. The TB stop before the CR and face each other. The V stops at the pew before the short pew and waits. The C stops in front of the V, but before the TB:

CR
TB TB
C
V

- At the announcement of the Gospel, all make a small Sign of the Cross with the right thumb on forehead, mouth and heart. Bow head at the words “Glory to you Lord Christ” and “Praise to you Lord Christ.”
- After the Gospel, the CR leads the procession back to the chancel:
 - CR with Gospel Book
 - TB + TB
 - V
 - C
- The procession continues to the alter rail,
 - The CR steps up, bows between the rails, places the Gospel Book on the altar, steps back, bows, and then turns to join the line.
 - When the TB reach the altar they wait at the steps.
 - The V comes up alongside to the normal position and waits for the CR to put the Gospel on the altar and return to the line.
- When all are in line. The V signals the reverence. The CR waits while the TBs put their torches back. They then return to the line, the V signals the reverence, all reverence and turn. The V steps in front of them and conducts the Acolytes to their seats.

Liturgy of the Table

- After announcements, the Celebrant says the "offertory sentence." (Usually it is “Walk in love as Christ loved us and gave himself for us an offering and sacrifice to God.”) The Verger will once again stand for a procession to the altar; gesturing for the acolytes to go first to the altar area and for the Eucharistic Ministers to follow. The Verger will then walk behind the EMs with the Celebrant behind the Verger.
- As all arrive at the altar steps, they go to their place. Anyone with a hymnal or BCP should set them on a credence table, not on the altar, under the altar, or between the pipes.
 - The CR steps up, bows, and goes to his place on the organ end of the altar.
 - The TBs bow at the edge of the steps and then go stand by their torches, waiting there.
 - The EMs step up, bow, and go to their places in the altar area.
 - The V steps up, bows, and goes to his place at the choir end of the altar, though leaving room for the C to get by first. The V can assist by putting
 - The C steps up, bows, osculates, and goes behind the altar.
- The ushers and oblation bearers come forward. The bread and wine are given directly to the C and the alms basins are taken by the ushers. They go to take the offering.
- The CR assists the C with the setting the altar for Holy Communion.
- After the offering, all sing the Presentation hymn while the ushers bring the offering forward. They place it on the altar, reverence, turn, and leave. **After the ushers leave**, the TBs take their torches and stand at the altar gate, face each other.
- During the Celebration, all follow the manual actions of the C with regards to crossing oneself and bowing. All cross themselves at the elevation of the host and the elevation of the chalice.

- After the Fraction Anthem, the C will say the invitation. All cross themselves while the C says the invitation, “The gifts of God for the people of God, take them in remembrance that Christ died for you and feed on him in your heart by faith, with thanksgiving.”
- After the C finishes the invitation, all immediately go to their position to receive.
 - The TBs go place their torches in the stands and kneel at the far organ end of the rail to take communion.
 - The EMs stand in the center of the altar, facing the C. The V stands on one side and the Cr on the other.
- After receiving communion, all go to their place for the distribution.
 - The TBs stand at the chancel steps to help people up.
 - After the CR and V receive, the V signals to the CR to reverence, then they turn and lock the gate (kneel to lock the gate, do not bend over the rail). They may then go to their seats for the duration of communion.
- Once the ushers come up to receive, this means the distribution is nearing its end. All then go to their places:
 - The V stands allows the CR to go forward to open the gate and then to assist the C with ablutions.
 - The TBs to come up the steps and go stand near their torches.
 - The V follows the TB and assists the CR with unlocking the gate.
- Once the gate is unlocked, the C communes the organist and any others in the Nave or Chancel the V may direct. The EM not assisting the C waits at the altar.
- After the Chancel and Nave communions,
 - The C will return to the altar with the EM. Once the C and both EMs are at the altar, all reverence and then the C performs the ablutions. The EMs may assist. The C will hand things to the CR during the ablutions as the altar is cleared. After the ablutions, the CR waits at the altar for the postcommunion prayer and blessing.
 - The V goes to his standard place in front of the altar steps for the postcommunion prayer, blessing, and then to prepare the retiring procession.
- After the blessing, the organ starts playing. Then, all form the procession.
 - The CR goes to the gate, reverences, then turns and goes to retrieve the cross.
 - Once the CR has the cross, he goes to the customary place in front of the altar steps, facing the altar. The TBs take their torches and join him on either side.
 - The V signals the reverence and the acolytes turn to begin the procession.
 - When the acolytes turn, the choir bows *en masse* and then follows the acolytes in the procession. The EMs reverence the altar and turn, following the choir. The V steps to the middle, reverences the altar, and then turns. The C osculates, then steps back, reverences the altar, then turns and follows the V.
- At the rear of the Nave, the acolytes put the cross and torches away. Then, all worship ministers wait near the door for the dismissal. The C will say the dismissal, then turn to the ministers and lead them in the post-service prayer.
- After the service:
 - The CR will extinguish all candles (including the torches)
 - The V should make any necessary notes on the sign-in sheet and slide the sheet under Fr. Jared’s door.

Readers Cheat Sheet

Preparing for Reading

- The readings are always printed a week in advance in the bulletin. You can also get them online by looking for the Episcopal Version of the Revised Common Lectionary: <http://www.io.com/~kellywp/>
- Read the readings through early in the week, maybe once a day as you lead up to Sunday. Then you will feel comfortable (and have internalized) the reading.

Before the Service Begins

- On Sunday, when you arrive (at least 15 min early), please check with the sign-in sheet in the Sacristy. If you have questions, you might also check in with the Verger. They will be either in the Sacristy or in the Nave.
- You do not vest unless you are also serving at the same service in a ministry that does vest (e.g., EM, Choir, etc.).
- After checking in, you should check that the lectern is set how you want it for the liturgy.
 - The readings will be indicated in the bulletin. When checking the Lectionary book, it helps to have a bulletin with you so you know which Hebrew Bible reading we're doing and also what part of any bracketed Scripture we are doing.
 - Mark the Lectionary book with a post-it note.
 - Many Readers prefer also to leave a BCP on the shelf below the Lectionary Book, opened to the page number for the Psalm.
 - Many Readers also prefer to leave a copy of the prayers at the lectern, often on the shelf below the Lectionary Book. Some prefer to carry their copy with them.
- Once all is set, you may join the other worship ministers for pre-service prayers in the vesting sacristy or you may go to your seat. If you do wish to join us for prayers, they will begin at 5 minutes before the service. When they are done, you should exit and proceed directly to your seat.

During the Service

- When it is time for your reading, come up from the Nave, ascend the steps, bow to reverence the altar at the top of the chancel steps, turn, and proceed to the lectern. When you're done, reverence at the same place and turn to return to your seat.
- Adjust the microphone if necessary. Speak into it, but beware of those popping p's.
- If you're reading the First Lesson and the Psalm,
 - Proceed directly from the People's response "Thanks be to God" into the Psalm.
 - You may read the Psalm in any fashion you choose (responsively by whole verse, by half verse, etc.). Just be clear in your instructions. If the psalm is complex (only doing certain verses or ending in an odd verse), it's always easiest to either read it in unison or to read it responsively by half-verse.
 - Be sure to announce page numbers for the Psalm.
- If you're reading the Second Lesson and Prayers
 - Ensure that you leave silence when the Prayers ask for it, often best accomplished by choosing a short prayer you can memorize.
 - After the prayers, step aside while the Celebrant prays the concluding collect. You may then kneel (if there's room in a chancel pew) or just bow for the Confession. Return to your seat after the Celebrant shares the Peace.

Eucharistic Minister Cheat Sheet

- When you arrive (at least 15 min early), please check in with the Verger. They will be either in the Sacristy or in the Nave. (Note: There is no Verger at the early service, so please just check in by checking off your name on the list next to the door in the sacristy.
- Please vest and do anything else you might need before the liturgy, ensuring that you are ready to serve at 5 minutes to. The Verger will ring the bell and then return to the sacristy where we will say the pre-service prayers.
- After the prayers, we will go to the rear of the Nave. I will go to the choir to say the pre-service prayer with them. You can then go with me to the rear of the choir's procession (the choir will be lined up in the hallway).
- The Verger will signal to the choirmaster when they should join the procession forming at the rear of the Nave. You fall in behind the choir.
- The Verger will fall into place in the procession behind the EMs and before the clergy.
- When you get to the top of the chancel steps, please bow together, then turn to your left and go to your seats.
- [If you are also reading, you will then have further responsibilities for reading, as you are accustomed!]
- After the Liturgy of the Word, I'll say the announcements and then say the "offertory sentence." (Usually it is "Walk in love as Christ loved us and gave himself for us an offering and sacrifice to God.")
- After I say that sentence, the Verger will stand and help form the offertory procession. He or she will gesture for the acolytes to go first and for the Eucharistic Ministers to follow. The Verger will then walk behind the EMs and me behind the Verger.
- When you get to the rail, step up and bow when you are in the gate (between the rails) before stepping forward and to your place. If you brought a Hymnal or BCP, please set them on one of the credence tables, not on the altar or between the pipes.
- The rest of Communion is as normal, with you following me when it comes to bowing and crossing yourself.
- When I finish saying the invitation, "The Gifts of God for the People of God..." immediately come to the altar to receive. Please don't wait for me to receive. I'll commune you, the Verger and the Crucifer. The Verger and Crucifer will then bow and exit, locking the gate behind them. [At the early service, please lock the gates after I say the Invitation but before you receive Communion.]
- After you have received, please wait at the altar while I ready everything else. Once all is set, I will signal and we all will bow, take our elements, and go to distribute.
- At the end, one of you will come with me to commune the organist. The other will put his or her chalice on the altar and wait there for us to return.
- Once all have received and all of us have returned to the altar, the three of us will bow, and then do the ablutions. You are welcome to assist me by drinking the wine left.
- Then you may go to your normal place, waiting for the exit procession.
- We'll say the prayer, I'll say the blessing, and then the organ will begin playing the recessional hymn. The Verger will signal and you should then go to the altar, bow, and turn, waiting for the choir to finish exiting so you can fall into line behind them. The Verger will fall into line behind you and then me. Wait at the rear for final prayers.

Acolyte Cheat Sheet

- When you arrive (20 min early), please check in with the Verger. They will be either in the Sacristy or in the Nave. If you are not here by 15 min before, the Verger will reassign.
 - Then go vest. After vesting, return to the Nave.
 - Candles should be lit at the latest 10 minutes before the liturgy.
 - At least 5 minutes before the liturgy (or more), be in the sacristy for the prayers.
- The Verger will tell you when to form the procession. Line up at right behind the back pew. As soon as the organ music starts, the Verger will indicate that you should begin to walk. Don't wait for the singing.
- You'll reach the front, like normal, and stand waiting for the Verger. The choir will be behind you so stand with your toes touching the step and the and put your cross and torches in the stands up there. Then reform and wait. The Verger will indicate when you should then bow. The Verger will then walk in front of you and guide you to your seat.
- During the hymn before the Gospel, I will stand, and then the Verger will also stand and gesture that you should make your way to the rail to form the Gospel procession. Come to the front and form a line. The Verger will indicate when to bow. Torchbearers get their torches and return. The Verger will then indicate another bow (only the crucifer bows, since torchbearers have torches in their hands), then you turn and the Verger will walk in front, guiding the procession.
- At the end of the procession, the Verger will walk in front guiding you back. You'll do the same thing as at the beginning. Arrive at the rail, put your torches away (and the Gospel book on the altar), then the Verger will signal a bow and you all turn and the Verger will lead you to your seats.
- After announcements, I say the "offertory sentence." The Verger will once again stand and gesture for you to go to the front. The Crucifer will step up to the place between the rails, bow, and go to his spot. The Torchbearers will bow on the floor and then go stand near their torches.
- After the offering has been taken and comes forward, the ushers will put it on the altar and then leave. When the ushers leave the Verger will bow to the Torchbearers signaling you should take your torches and stand on the floor in front of the gate facing one another (like at the Gospel).
- After I say "the gifts of God for the People of God," you should go to your places to receive communion. The Crucifer receives at the altar. The Torchbearers receive at the rail. After the Crucifer and Verger receive, the Verger will signal a bow for both of you and you will exit the altar area and lock the gate behind you.
- During Communion the Verger and Crucifer will sit in their normal seats. The Torchbearers will stand at the steps leading up to the chancel, slightly behind the rail, so as to help people who need assistance.
- At the end of Communion, the Verger will lead the Crucifer back to the gate. This is also the signal for the Torchbearers to come back to the rail and go stand near their torches. The Verger and Crucifer unlock the gate when it is open, I will bring Communion to the organist. The Crucifer then stands near the processional cross.
- We'll say the prayer and I'll say the blessing. The organist will start the recessional hymn. When the Verger signals, you should take your torches/cross and form your line, facing the altar. Then, the Verger signals and you turn and begin the procession out.
- After the liturgy you can leave your torch and cross at the rear of the Nave in the stands.

Glossary of Liturgical Terms

- Ablutions** Liturgical and ceremonial cleaning of the paten and chalice with water, or with water and wine, following the communion of the people at Holy Eucharist.
- Acolyte** From a Greek word which means “to follow,” the acolytes are those who carries torches, candles, or crosses in processions and generally assist with the service.
- Alb** A long white garment with narrow sleeves, which is the basic garment worn by ordained and lay ministers at the eucharist and at other church services. The alb (from Latin *alba*, meaning white) is derived from the undertunic of the Greeks and Romans of the fourth century. It may be girded at the waist.
- Altar of Repose** An altar other than the main altar of the parish upon which the consecrated bread and wine from the Maundy Thursday eucharist are reserved for communion on Good Friday. The altar of repose may be in a chapel or a room away from the church. It is usually decorated with flowers and candles. Members of the congregation may participate in a watch or vigil at the altar of repose from the conclusion of the Maundy Thursday service until the beginning of the Good Friday service.
- Alms** Offerings of money and other gifts at the eucharist and at other times intended to express Christian charity for the needs of the church and the world.
- Alms Basin** A plate, basket, or other container used to collect and present the alms given by the congregation.
- Amice** A rectangular piece of white cloth that may serve as a hood or be rolled down to serve as the collar of an alb. The amice is tied beneath the alb by attached strings. Many modern albs have replaced the amice with a collar or an attached hood.
- Asperges** The liturgical practice of sprinkling with holy water as a reminder of baptism. The term comes from the Latin version of Psalm 51, “You will sprinkle me with hyssop.” The asperges may be done after the Renewal of Baptismal Vows at the Easter Vigil. It may also be done as a preparatory ceremony before the eucharist, with the altar, clergy, and people all sprinkled with holy water. Historically, it was performed as a kind of exorcism and cleansing of a building or other place for liturgical services. An aspergillum is used for sprinkling the holy water.
- Boat** A small container, with a lid and spoon, in which incense is kept before it is placed in the thurible.
- Boat-Bearer** Someone who assists the thurifer by carrying the incense boat.

- Burse** A case of two squares of stiff material, hinged or bound together at one end, which often contains the corporal and purificators for use at the celebration of the eucharist. The burse is covered in the liturgical color of the day, and placed on top of the veil which covers the chalice.
- Cassock** A long, close-fitting garment with narrow sleeves worn by clergy and other ministers. Cassocks are typically black but also may be blue, gray, or red. Bishops may wear purple cassocks. It may be worn under a surplice. Historically, the cassock was the street garb of a person in clerical orders. It was part of the outdoor dress of Anglican clergy until the beginning of the nineteenth century.
- Cere-Cloth** A felt pad placed above the superfrontal or directly on the Mensa (when a superfrontal is not used).
- Chancel** Area of the church set apart for the altar, lectern, pulpit, credence table, and seats for officiating and assisting ministers. It may also include the choir. The chancel is typically raised somewhat above the level of the nave, where the congregation gathers. The chancel may be separated from the nave by a low screen, rail, or open space. In some churches, the congregation may gather on three sides or in a semicircle around the chancel.
- Chasuble** The sleeveless outer vestment worn by the celebrant at the eucharist. The chasuble and cope are both derived from the outdoor cloak worn by all classes and both sexes in the Greco-Roman world. The chasuble may be oval or oblong, with an opening for the head. It typically reflects the liturgical color of the day. Chasubles vary widely in fabric and style. They may be plain cloth or decorated with orphreys or symbols. The chasuble is also known as a *planeta*. See *Cope*.
- Choir Dress** Clothing worn by clergy or lay ministers in officiating at an Office. Usually cassock, surplice, hood, and (if the officiant is ordained) tippet.
- Chrism** Consecrated oil used for anointing the newly baptized person with the sign of the cross at baptism. Chrism must be consecrated by a bishop. It is olive oil mixed with a fragrant ointment, usually balsam.
- Ciborium** Also known as the “Bread Box” this is the container in which bread for Eucharist is kept.
- Cincture** A cord or sash that serves as a belt for an alb or cassock. Also called a girdle.
- Cope** A ceremonial cloak, semicircular, richly ornamented, with a clasp in front and a hood or hood-like appendage in back, worn over the alb (or rochet) and stole. It is based on the cappa, an outdoor overcoat worn in the Roman empire. The presider wears a cope usually at non-eucharistic liturgies in place of the chasuble. Several Anglican practices dating from the sixteenth century have extended usage of the cope. Presiders sometimes wear a cope at the eucharist during the entrance

procession and even during the liturgy of the word. Bishops sometimes wear it when performing episcopal functions such as ordinations and confirmations. Deacons, cantors, and others may also wear a cope since its use is not restricted to bishops and priests.

- Crozier** Also spelled *Crosier*, this is the pastoral staff of a bishop. It was originally a walking stick and later acquired the symbolism of a shepherd's crook. It is a sign of pastoral authority and may also be carried by abbots and abbesses. In liturgy, the diocesan bishop carries the crozier in the left hand, with the crook facing outward.
- Credence** A small table or shelf, sometimes called a credence table. It is typically located near the altar. It may hold the elements and vessels that are used in eucharist, including the bread, the cruets with wine and water, the chalice and paten, and the offering plates. It is customary in many parishes for the credence to be covered with a white cloth. The term is derived from the Latin for "belief" or "trust." It reflects the historic use of such a table to hold food for sampling to detect poison.
- Cruet** A vessel of glass, precious metal, or pottery, in which the wine or water for the eucharist is brought to the altar. The term is from the medieval French *cruette* "little jug."
- Daily Office** The use of daily prayers to mark the times of the day and to express the traditions of the praying community is a significant part of the traditions several religions, including Judaism and Christianity. By the time of the middle ages, they had developed into a system of six Offices or more and were seen as the responsibility of monks and clergy rather than all members. After the Anglican Reformation, Archbishop Thomas Cranmer (1489-1556) reduced the eight monastic offices to the two services of Morning and Evening Prayer. These were printed in the vernacular English and intended to be used by all members of the Church. Participation in the Daily Office is at the heart of Anglican spirituality. The officiant in the Daily Office may be a member of the clergy or a lay person.
- Dalmatic** The distinctive vestment of deacons in the western church. It may be worn at any liturgy in any season. The dalmatic was an ample white tunic with wide sleeves, bands about the cuffs, and *clavi*, or colored bands, descending from the shoulders to the hem. Historically, it was worn over an alb by both bishops and deacons by the fourth century, but it did not become a vestment until around the ninth century. The dalmatic was accepted as the vestment worn by the deacon at the eucharist by the ninth century. Eventually deacons adopted the eastern *orarion* or stole, worn on top and hanging straight down from the left shoulder. Over the centuries the dalmatic, like other vestments, lost its full shape. The stole disappeared beneath the outer garment. By the late middle ages, deacons (or, more commonly, priests acting as liturgical deacons) were wearing a short dalmatic in the color of the day, ornate in fabric, adorned with orphreys (two vertical and two horizontal), with narrow sleeves, and open at the sides. The

dalmatic has varied widely in appearance, and this variety continues in the Episcopal Church today. In many places the medieval dalmatic has given way to a full-length white or off-white tunic which is simple and functional. It is worn sometimes over an alb, sometimes by itself (as a combination cassock-alb-dalmatic). Deacons often wear the stole on top, placed over the left shoulder and tied under the right arm or hanging straight down.

- Elements** The Bread and Wine offered by the people and used in the celebration of Holy Communion.
- Eucharist** According to the catechism, it is “is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again” (BCP 859). It is from the Greek word meaning “to give thanks.” The catechism also gives the other names by which the service is known: “the Lord’s Supper, Holy Communion, the Divine Liturgy, the Mass, and the Great Offering” (BCP 859).
- Epistle Side** See “*Gospel Side.*”
- Eucharistic Minister** Previously called a “Lay Eucharistic Minister (LEM)” or a “Chalice Bearer,” the current canons indicate “A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith” (III.4.6). EM’s are licensed by the local bishop at the request of the rector. That license is not permanent and is given for a limited period of time. It can be renewed at the bishop’s discretion.
- Ewer** A pitcher for pouring water. It is typically made of silver or another precious metal, or pottery. A ewer may be used to pour water into the font before the prayer of thanksgiving over the water at baptism, or to fill basins for the washing of feet on Maundy Thursday.
- Fair Linen** A long white cloth that covers the top of the altar. It typically hangs down some distance over the ends of the altar and may be embroidered with five crosses, or one on each corner and one in the center. References to the fair linen date from the 1552 *Book of Common Prayer*.
- Frontal** Covering for the front of an altar, often made of silk or brocade cloth and matching the liturgical color of the season of the church year. Frontals may be panels of precious metal or decorated wood. They may be hung, suspended, or attached to the altar. An additional covering, known as a frontlet or superfrontal, may hang down from the top front edge of the altar. It is usually long horizontally and narrow vertically and may be used with or without a frontal.

- Gospel Side** An archaic term referring to the left side of the altar, and that side of the church building, as viewed by the congregation from the nave. The gospel was read from the right side of the altar in the low mass of the Roman Rite. The epistle was read from the opposite side of the altar, which was known as the “Epistle Side.” This usage made its way into widespread Anglican practice after the revival of ceremonial in the second half of the nineteenth century. The *Book of Common Prayer* discourages this practice, stating “it is desirable that the lessons be read from a lectern or pulpit, and that the Gospel be read from the same lectern, or from the pulpit, or from the midst of the congregation” (BCP 406).
- Gown** The gown has been used in the liturgy. It was worn with bands. Anglican preachers have worn the gown with hood and scarf for the sermon. This use could be seen as a display of academic credentials by the preacher. Some members of the clergy (especially with a low-church piety) wore the gown throughout the service, following the Genevan practice. Liturgical use of the gown continued into the late nineteenth century. E. Clowes Chorley credited the influence of the catholic movement in the Episcopal Church with the gradual substitution of the surplice for the black preaching gown during the nineteenth century.
- Gradine** A raised shelf or ledge behind the altar. The altar cross, altar lights, and vases of flowers may be placed on it. The tabernacle may also be placed on it. It is also sometimes called a “retable.”
- Incense** When burned or heated, usually over charcoal, certain woods and solidified resins give off a fragrant smoke. Both the materials and the smoke are called incense. Incense was widely used in Judaism and other cultures of the ancient world as a means of sacrifice, purification, and veneration. Frankincense, or pure incense, the resin of certain trees, was among the gifts brought by the Magi to the young child Christ (Matt. 2:11). For Christians today, incense is associated mainly with prayer, as Rev. 8:3–4 suggests. Many Anglicans feel free to use it as a sacred symbol and aid to worship.
- Lavabo** Ceremonial cleansing of the celebrant’s hands at the offertory of the eucharist. The term is from the Latin, “I will wash,” taken from the opening of Psalm 26:6, “I will wash my hands in innocence, O Lord, that I may go in procession round your altar.” This verse was traditionally recited by the celebrant during the lavabo ceremony.
- Lavabo Bowl** A bowl, usually of metal, used by the Celebrant for the Lavabo ceremony. *See “Lavabo.”*
- Mensa** A flat stone inlay or other solid material that forms the top of an altar. The term is from the Latin for “table.”
- Mitre** Also spelled “miter,” this is the liturgical headgear and insignia of bishops and other prelates. It is typically worn by bishops in procession and when

pronouncing episcopal blessings. It is removed during prayer, including the eucharistic canon. It is shield-shaped and pointed at the top and may be made of silk or linen and ornamented with gold embroidery. Two lappets (pendant bands or flaps) hang down the back of the mitre. It is often said to represent the tongues of fire that rested on the apostles at Pentecost (Acts 2).

Nave The place in the church building for the congregation. It is between the sanctuary/chancel and the narthex/entry of the church building. The term may be derived from the Latin *navis*, “ ship,” which was an early symbol of the church.

Offertory The first act of the second part of the Holy Eucharist—the liturgy of the table, called The Holy Communion by the BCP (BCP 333, BCP 361). It consists of bread and wine, along with money and other gifts, which are presented to the deacon or celebrant who then sets the table for the feast.

Office The term “Office” is generally used to describe a liturgy of the church which does not involve the celebration of Holy Eucharist. An Office is usually a prayer service and often is a part of the Daily Office. *See “Daily Office.”*

Oil Stock Small container for oil that has been blessed for use as chrism or for anointing the sick. The oil stock is typically made of metal, and it may be decorated with a cross. It is often inscribed with an abbreviation clarifying the type of oil within. “OI” stands for *oleum infirmum*, oil of the sick. “SC” stands for *sanctum chrisma*, oil for chrismation. “OC” stands for *oleum catechumenorum*, oil of the catechumens, a type of oil no longer used regularly in most churches.

Osculate Meaning literally “to kiss,” it is the term used for the kissing of certain ritual objects as a gesture of reverence and devotion. It is customary for the priest to kiss the altar at the entrance, offertory, and exit and also to kiss the Gospel Book after the reading. Some priests also kiss the paten, chalice, or other items of liturgical significance.

Pall 1) A square, stiffened white linen cloth that is used to cover the chalice at the eucharist. There may be a design on the side of the pall that does not touch the chalice. 2) A cloth used to cover the coffin at the Burial of the Dead. The BCP states that the coffin is to be closed before the burial service and that it may be covered with a pall or other suitable covering (BCP 468). The colors of white or gold, associated with Easter and the resurrection, are especially appropriate for the pall.

Paschal Candle A large candle that symbolizes the risen Christ. It is often decorated with a cross, symbols of the resurrection, the Greek letters Alpha and Omega, and the year. The term, “Paschal” concerns Easter or Passover. At the Easter Vigil, the Paschal candle is lit from the new fire. It is customary for the Paschal candle to burn at all services from Easter through Pentecost (BCP 285–287). After the Easter season, the Paschal candle is typically placed near the font. It should burn at baptisms,

representing the new life in Christ that we share in baptism. The newly baptized person may be given a small candle that is lit from the Paschal candle. It may also be carried in procession at burials and placed near the coffin as a symbol of resurrection life.

- Paten** A shallow dish or small plate for the bread at the eucharist. The bread is placed on the paten for consecration and distribution. It typically matches the chalice. Ideally, the paten should be large enough to hold all the wafers or pieces of bread that will be distributed at communion.
- Preaching Gown** A long, flowing black garment that may be worn by the preacher with cassock and preaching tabs. It may have full, bell-shaped sleeves, and velvet bands.
- Sacristy** The room adjoining a church where vestments, altar hangings and linens, sacred vessels, and liturgical books are kept until needed for use in worship. Clergy typically vest in the sacristy.
- Sanctuary** A Holy Place, usually the worship space of a church. Sanctuary may mean the area around the altar, especially in liturgical churches. It may be separated from the rest of the church by an altar rail.
- Sanctuary Lamp** A lamp of candle which burns near the reserved sacrament when the reservation is near the altar.
- Sedilia** This the term used to describe seats, usually stone and found on the south side of an altar, often in the chancel, for the use of the officiating priests. The seat is often set back into the main wall of the church itself. In modern usage, it refers to the seat used by the Celebrant of the liturgy.
- Sexton** A custodian who cleans and takes care of the church and any other parish buildings. Sextons are typically responsible for maintenance of the buildings and grounds of the parish. Traditionally, the sexton's duties included ringing the church bell, cleaning church fabric, and digging graves.
- Superfrontal** *See "frontal."*
- Stole** A long narrow strip of material that is the distinctive vestment and insignia of the clergy. Its use may be derived from the ancient practice of wearing a ceremonial garland at a festival and from use as an insignia of rank by Roman officials such as senators and consuls. It is typically worn with other vestments (over an alb or surplice but under a chasuble or dalmatic) and its color usually reflects the liturgical color of the day.
- Surplice** A full white vestment with wide sleeves. It has an opening for the head at the top and typically reaches to the knees or beyond. The term is from the Latin *superpelliceum*, meaning "over a fur garment." It was an oversized alb that was

worn as a choir vestment over a fur coat in the drafty and cold churches of northern Europe. It is usually worn over a cassock by clergy at non-eucharistic services such as the Daily Office. It may also be worn by lay people with particular liturgical ministries at worship such as lectors or choir members. Acolytes often wear a shorter version of the surplice, a cotta, which reaches to the hips and has narrower sleeves than the surplice. The academic dress of clergy may include cassock, surplice, and tippet, with or without an academic hood. The surplice may be worn with a stole by a member of the clergy assisting at the eucharist or by a member of the clergy who preaches. Surplice and stole may also be worn by a member of the clergy who presides at a eucharist or baptism. However, eucharistic vestments are typically worn by the celebrant at the eucharist instead of surplice and stole. Use of the surplice was a cause of dispute during the nineteenth-century controversies over ritual in the United States and in England. It came to be widely accepted as the standard vestment for Daily Office.

- Thurible** A small metal pot on chains in which incense is burned during the eucharist and other liturgies. The thurible is also known as a censer. The term is derived from the Latin for “incense.” Fragrant smoke is produced when incense is spooned onto hot charcoals inside the thurible. The smoke escapes through holes in the thurible, especially when it is swung. The thurible is carried in procession by the thurifer. The apocalyptic vision recorded in Revelation mentions the use of a censer by an angel (Rev. 8:3, 5).
- Thurifer** The server or acolyte who carries and swings the thurible in which incense is burned during the eucharist and other liturgies. The thurifer, the celebrant, the deacon, or other ministers may use the thurible in the ceremonial censuring of people or objects such as the gospel book or the altar. The thurifer may be assisted by another minister, a “boat bearer,” who carries the incense boat or container which holds the incense that will be used during the service.
- Tippet** A large black scarf worn by clergy over surplice and cassock at the Daily Offices. It resembles a stole and is worn around the neck with the ends hanging down the front. It may be ornamented by emblems such as the Episcopal Church seal or the insignia of the wearer's seminary.
- Torches** Candles mounted on poles for use in the liturgy. Lighted torches may be carried by acolytes or servers in procession, including the Gospel Procession. Torches may be placed near the altar and the ambo or lectern. Torches are used to enhance the solemnity and festivity of worship.
- Veil** 1) A square cloth that covers the paten and chalice until preparation of the altar for communion. The veil usually matches the vestments and altar hangings in the liturgical color of the season. It is draped over the pall with the burse placed over it. 2) Material used to cover crosses in church after the stripping of the altar on Maundy Thursday. In some parishes, the processional cross, pictures, and statues are also veiled. Customs have varied for the veiling of crosses. Crosses have been

veiled during Lent or during Passiontide (which was the last two weeks of Lent). This veiling has also been associated with Holy Week. Veils have been black, violet, or white.

Vestments Vestments worn by the celebrant at the eucharist typically include a stole and chasuble. These vestments usually reflect the liturgical color of the day or season of the celebration. The celebrant also usually wears an alb and may wear a girdle and amice. The officiant at the Daily Office or other non-eucharistic services may wear a cassock and surplice. A tippet may also be worn. A stole indicates that the wearer is an ordained person. Bishops and priests wear the stole over both shoulders, and deacons typically wear the stole over the left shoulder. Bishops may wear distinctive episcopal vestments, including the rochet and chimere, and the miter. Lay servers, acolytes, lectors, and choir members may also wear vestments at worship. According to local custom, they may wear an alb, or a cassock with surplice or cotta.

Verger The person present in the liturgy to direct the movements of the various ministers and people involved and to coordinate a sustained ceremonial style throughout. A verger, when designated, also takes responsibility for any rehearsals of the liturgy. The history of the verger dates back to the middle ages when the verger was the “Protector of the Procession.” He would lead the way, making room for the procession to enter the church from the town square, and with his virge (mace) would literally clear the way if necessary.