

All Inclusive Sunday Customary — All Services (Fall 2015)

ALL INCLUSIVE CUSTOMARY FOR SERVING

AT THE ST. PAUL'S ALTAR

ON SUNDAY MORNINGS

Updated, Fall 2015

Vestments and Clothing

Albs for servers are pure white; all are cassock albs or are albs that can be pulled over the head. Albs may have hoods or no hoods, but no embroidery or other decorative features. Cinctures are always worn with Anglican double-breasted albs. Albs should fall to the top of the ankle.

Personal jewelry or crosses should be unobtrusive and not draw attention to the server.

Shoes should be dark—please no white or brightly colored running shoes.

Avoid any brightly colored T-shirts with patterns or words that might show through the alb.

General Instructions

Adapted from A Manual for Acolytes, Dennis G. Michno

See “Liturgical Presence,” by Robert A. Gallagher for further discussion (this is the green booklet available in the church office).

- One who serves at the altar, whether as acolyte, master of ceremonies, crucifer, thurifer, or eucharistic minister must always keep in mind that the attention of the congregation is not to be on those ministering but on the liturgy. Therefore,

always move discreetly and quietly — and above all with reverence. Walk in a dignified, unhurried manner. If instructions are to be given, move toward the person to whom you need to speak and speak quietly and discreetly, not with large gesturing motions.

- Posture

When standing — stand up straight, and if you are carrying a candle or the processional cross make sure that it is straight. Try to look straight ahead rather than around what you are carrying. Stand with your hands folded at waist level or holding service book.

When kneeling — put all of your weight on your knees and kneel upright. Do not squat or slouch.

When bowing — there are two types of bows: the solemn and the simple. The solemn bow is used when reverencing the altar and at other times as directed. The solemn bow is from the waist, inclining the head and shoulders so that if your hands were out in front of you, they would almost touch your knees. The simple bow, at the name of Jesus and on other occasions of reverence, is made with the head, inclining the shoulders slightly.

While singing a hymn, servers still need to pay attention to what is going on liturgically and watch MC for instructions.

One never bows when carrying a candle or the processional cross.

When genuflecting — genuflection (the bending of the knee) is a sign of reverence to the Blessed Sacrament when reserved in an aumbry, tabernacle, or on the altar. It is done simply and with dignity. Don't make it look as if you are falling forward or crouching down. [Currently, we do not genuflect during liturgies at St. Paul's.]

Standing up straight, bend your right knee until it touches the floor — the left knee will naturally bend a bit — and keep your back straight. This will take practice, but again your actions are not to be a distraction to the congregation.

One never genuflects when carrying a candle or the processional cross.

When sitting — sit up straight, knees together, feet on the floor in front of you. Don't cross your legs or slouch.

- What do I do with my hands?

Unless you are carrying something, your hands should always be folded and held above the waist. Make a fist of one hand and place it inside the other. Your hands should never hang down at your sides or hang folded below the waist.

When sitting, either fold your hands in your lap or place them straight out on your knees with palms down. They are not meant to support your head!

- Walking

Always walk slowly and with dignity when serving at the altar or walking in procession. Your movements should never appear rushed or hurried. But at the same time, stiffness must be avoided. Military steps, square corners, and quick turns are all out of place.

- What do I do with my eyes?

When one is serving, eyes should always be focused on the action at the altar, on the reader, or on the preacher. It is very distracting to have a server staring into the congregation or at the ceiling. If you don't know where to look, the best thing is to keep your eyes lowered and look at the floor. Remember, the MC may need to catch your eye at certain times during the liturgy, so keep an eye on him/her from time to time.

Specific Instructions Concerning Our Customs at St. Paul's for Sunday Morning Services

7:30 am Holy Eucharist

Prior to the Liturgy

EM (if no sacristan is available)

Set up for 7:30 a.m. Liturgy

- Unlock the doors shortly before 7:00 a.m. and turn on the lights (if not done already).
- Put candlesticks on the altar.
- Set out the small offering plate in front of the first pew on the pulpit side.
- Put the elements (bread, wafers and wine) on the small table and put it halfway down in the center aisle.
- Set up the lectionary book.
- Set up the credence table—chalice and paten, corporal and purificator, marked altar book.
- Mark the Gospel Book and put on altar.
- Turn on the microphone.
- Make sure intercession book is on the bench and has the prayers for the day in it.
- Just before 7:30 a.m. check the office door to be sure it is locked.

Server

- Arrive and be vested by 7:15 a.m.
- Light the candles on the altar. During the Easter season, light Paschal Candle first, then altar candles.

During the Liturgy

The Entering Procession

- The Procession is from the side in the following order: Server, EM, Deacon (if serving on feast days or preaching) or Homilist (if other than the Celebrant),

Celebrant. (The Homilist may be coming from the congregation.)

- Face the altar; taking cues from the Celebrant, reverence the altar with a profound bow, then turn and reverence the people. All servers remain out in front of the altar for the Opening Acclamation through the Collect of the Day.
- Everyone goes to their places on the side. (The Homilist will be on the pulpit side, if not coming from the congregation.)

No Gospel Procession at the 7:30 am Service

Prayers of the People, Confession, and Peace

- Prayers of the People: The EM leads out in front of the altar; the Celebrant (and Deacon) follow, the Server comes to the side of the altar near the credence table. Prayers are done standing facing the people. The Celebrant (or Deacon) bids confession when used; all kneel; the Celebrant stands and pronounces absolution.
- Peace: The Peace is exchanged, during which either the EM or Server removes the Gospel Book from the altar and places it on the left side of the credence table.

The Offertory

- After the Offertory Sentence, the Celebrant (or Deacon if serving) takes the chalice and paten to the table.
- Offerings of money and bread and wine come up and are given to Celebrant or Deacon.
- The Server takes the wine and water to the Celebrant or Deacon.
- After the table is set, the EM goes to the altar carrying the altar book.

- The Server comes to the Celebrant for the washing of the hands.

After the Administration of Communion to the People

- The Celebrant and/or Deacon and EM communicate each other at the credence table. The Celebrant oversees the ablutions and may invite the Server to participate.
- The Celebrant (and Deacon if serving) then goes back behind altar accompanied by the EM for the Post-Communion prayer and blessing; the Server remains at the back bench.

Retiring Procession

- The EM leads the Celebrant and Server (and Deacon or Homilist) out to the front of the altar.
- The Celebrant gives the cue for reverencing the altar and people.
- The Server then leads the recession out followed by Celebrant and EM walking together. If there is a Homilist, the Homilist walks with the Server. If Deacon or Assisting Priest is serving/preaching, he/she processes with Celebrant.

After the Liturgy (either the Server or EM)

- Extinguish the altar candles. (Leave Paschal Candle lit for the 9:00 mass, if Easter season.)
- Bring the offering to the Sacristy.
- Put the Chasuble on the altar rail for the 9:00 service.
- Bring the items on the Credence Table back to the Sacristy. (Processional torches are usually brought back from the altar to the Sacristy by the Sacristans.)
- Reset the lectionary book at the pulpit.

9:00 and 11:15 am Holy Eucharist

Preparations for the Service

Master of Ceremonies (MC) arrives about 45 minutes before the start of the service. MC sets out bulletins for servers who will be carrying items in procession, and one for lectors in their chairs for Psalm, and one at ambo for lectors to reference for Lessons. MC reserves about four bulletins in the vesting sacristy for the remaining servers, and takes the rest to the narthex. MC reviews the bulletin, making note of anything out of the ordinary that will occur during the service; reviews who is serving and whether special coaching is needed by any server; and checks to see whether the sacristans have laid out everything required for the service, and does anything they have not done. MC meets with the Celebrant and Deacon (or Assisting Priest) about 30 minutes before the start of the service to go over the liturgy, and to confirm that the Altar Book and Gospel Book are correctly marked; the MC takes the Altar Book to the Credence Table, and if there is no Deacon, also places the Gospel Book on the Altar. By about 15 minutes before the start of the service, MC checks to see that all other servers have arrived, and, if necessary, finds replacements. [See additional instructions for MCs in the Master of Ceremonies section of this customary.]

All other servers (Eucharistic Ministers, Thurifer, Acolytes, Crucifer) should arrive and be vested at least a half an hour before the beginning of the service, and make sure the MC knows you are present.

The Thurifer lights the charcoal about 15 minutes before the start of the service to give the coals time to heat up properly. Leave the thurible outside of the Sacristy during prayers.

About 10 minutes before the start of the service, everyone involved in the service gathers in the Sacristy; the MC and/or Celebrant and Deacon (or Assisting Priest) will give any special instructions about the service. All then join in preparatory prayers; pray in a circle.

Immediately before moving to the procession, MC makes sure that the outside door to the office and the stairwell door to the parish hall are locked.

All walk to the Narthex (unless the Liturgy begins with a “figure 8” procession – see following section, Solemn Processions at 11:15 am). Acolytes light the torches and stand by the doors into the church in preparation for the procession. MC or EM1 picks

up the intercessions book and carries it in procession (MC is responsible to make sure this gets carried in).

Thurifer presents the boat and thurible to the Celebrant, who lays on incense. MC signals the organist that the altar party is ready to process by pressing the button to the left of the main doors into the church.

The Entrance Rite

As the singing of the entrance hymn begins, begin processing. Thurifer, leads; Acolytes and Crucifer follow; then Deacon carrying the Gospel Book; then MC and EM2 abreast (MC on the right, EM2 on the left); lastly, Celebrant and EM1 (with the EM1 to the left of the Celebrant), and Assisting Priest if any to right of Celebrant. When there is no Deacon in the procession, the Gospel Book is placed on the altar prior to the beginning of the liturgy.

Acolytes walk on either side of the Crucifer, with torches held at the same height. Give Thurifer ample room to swing the thurible; but not so much room that the Thurifer looks isolated from the rest of the procession (five paces or so should leave sufficient room). Process unhurriedly toward the altar, remaining abreast throughout.

If there is a wheelchair (or wheelchairs) in the center aisle, Acolytes should pause and let Crucifer pass by the wheelchair first. When Crucifer has passed the wheelchair, he/she should pause until the Acolytes have caught up to them so all three can once again proceed three abreast.

Thurifer goes to the far right and hangs the thurible on its hook and takes his/her place at the bottom step of the altar closest to the wall on the right.

Without pausing once they have stepped up into the chancel, Acolytes place their torches on the altar, going up the steps of the altar at the point of the bend or elbow to the sides of the altar. They then descend the

steps directly down the sides and take their places at the bottom step (see diagram).

Crucifer pauses very briefly upon stepping up into the chancel (count “one one-thousand”) to allow the Acolyte to his/her left to move ahead and out of the way. Then Crucifer walks to the left of the altar, puts the processional cross in its holder by the door (or, during Lent, beyond the door in the hallway up to the chapel/office or in the sacristy), and comes back to his/her place closest to the wall on the left.

Deacon places Gospel Book on altar and returns down to the bottom step to his/her position to the right of the central position that will be occupied by the Celebrant.

MC walks toward the right hand side of the altar upon stepping up into the chancel and takes his/her place to the left of the Acolyte on that right hand side of the altar.

EM2 walks toward the left hand side of the altar upon stepping up into the chancel and takes his/her place to the right of the Acolyte on that left hand side of the altar.

Celebrant and EM1 process directly to the bottom step in front of the altar upon entering the chancel. Celebrant is in the middle, between Deacon on Celebrant’s right (when facing the altar) and EM1 on the Celebrant’s left. If there is a Homilist not otherwise serving liturgically, s/he stands and sits on the pulpit side to the right of the EM2 (closer to the assembly).

Positions at the altar after the entering procession:

Celebrant

Deacon

EM1

EM2

MC

Thurifer

Acolyte

Crucifer

When all are in place, and following Celebrant's lead, all reverence the altar with a profound bow, then turn and, following the Celebrant's lead, reverence the assembly with a profound bow. This takes place during the musical interlude between the next to the last and the last verses of the hymn.

The Collect of the Day and Liturgy of the Word

All finish singing the opening hymn and remain standing for the collect. In some seasons, there may be other elements as part of the Entrance Rite (Kyrie, Penitential Rite, Gloria, etc.).

All then move to their places (but remain standing): Celebrant, Deacon (or Assisting Priest), and EM1 on the front bench on the right (EM1 closest to the assembly, Deacon closest to the credence table); Acolyte, Thurifer, and MC on the back bench to the right (Acolyte closest to the assembly, MC closest to the credence table); EM2, Acolyte, and Crucifer to the bench on the left side (EM2 closest to the pulpit, Crucifer closest to the wall).

All are seated when the Celebrant sits, for the two lessons and Psalm.

The Gospel Procession

After the readings and psalm, all wait to stand until the Celebrant's lead, following the silence/stillness and the choir's Sequence Motet, if any. At 9:00 or following a choir Motet, action proceeds immediately upon standing. When a Sequence Hymn is sung by the congregation at 11:15, all stand in place until MC's signal at the beginning of the next to last verse. Then MC signals Thurifer to bring the thurible and boat to Celebrant so that incense can be laid on. After incense is laid on, Celebrant hands the incense boat to MC as Thurifer takes his/her position in the middle of the gap in the communion rail, facing the altar.

When Thurifer reaches the thurible, that serves as a signal for the Acolytes to remove the torches from the altar for the Gospel procession. (If Acolytes fail to move out, MC should prompt them to do so.) Acolytes move straight up the sides of the altar (they do not go out in front of the altar). They are retracing their steps from the entering procession. Acolytes pick up torches from the altar, turn toward the assembly, and walk down the steps of the altar – again, at the bend or elbow in the steps, just as during the entering procession, and move toward the communion rail, taking their places on either side of Thurifer, facing the altar.

During the final verse of the Sequence Hymn, or after the Thurifer and Acolytes are in place during the silence, Deacon (or Assisting Priest) moves directly from his/her seat up the steps of the altar platform, pausing at the center of the altar where the Gospel book is resting. Simultaneously, EM1 takes his/her position in front of Thurifer and Acolytes – between them and Deacon at the altar.

As the Alleluia verse or Tract begins (sung by cantor from the choir loft), Deacon (or Assisting Priest) raises the Gospel book at the altar. When s/he turns, Acolytes, Thurifer, and EM1 turn in unison. Please remember to create this unified action. Deacon should turn to the right. Acolytes turn inward toward the center. Thurifer and EM1 should turn to the right – unless Deacon (or Assisting Priest) has turned left, then they turn left following Deacon's (or Assisting Priest's) lead.

Thurifer leads the procession. Acolytes then step down and process next, followed by EM1; Deacon (or Assisting Priest) follows carrying gospel book aloft. Thurifer moves to the left of the center aisle and stops at the third row of pews (do not count rail in front of first pew as a pew). Acolytes and EM1 move past Thurifer who is standing with his or her back to the third pew and out of the way. Acolytes then turn in to face each other. EM1 stands slightly further down the aisle from Acolytes, turns, and prepares to hold the open Gospel book for the Deacon (or Assisting Priest) to read. Gospel book should be between the two torches. The torches thereby illumine the Gospel.

After Deacon (or Assisting Priest) announces the Gospel, Thurifer hands him/her the thurible. Deacon (or Assisting Priest) censes the book and hands the thurible back to Thurifer. Thurifer stays in place holding the thurible so that the smoke is not blowing in Deacon's (or Assisting Priest's) face.

(See legend on earlier diagram.)

After the Gospel has been proclaimed, the procession back follows the same order as the procession to the center of the assembly: Thurifer leads, followed by Acolytes, then EM1, then Deacon (or Assisting Priest) carrying the Gospel book. Thurifer enters the chancel, walks to the left and out the door. Typically Thurifer will hang the thurible on one of the hooks in the hall outside the chancel, then return to hear the sermon before leaving to light new coals. (Thurifer may elect to light new coals during the sermon, then return to the chancel and cross back to his/her seat when the homilist has finished.) As at the beginning of the service, Acolytes do not pause at the communion rail, but process immediately to the altar to replace their torches on the altar (again ascending the altar steps at the bend or elbow). After placing their torches on the altar, Acolytes descend the steps directly down the sides and return to their seats. EM1 pauses very briefly upon stepping up into the chancel (count “one one-thousand”) to allow Acolyte to his/her right to move ahead and out of the way. EM1 returns to his/her seat. Deacon (or Assisting Priest) enters chancel and walks straight to the front of the altar with the Gospel book and places it again on the altar. After Acolytes have moved away from altar and are returning to their seats, Deacon (or Assisting Priest) descends the steps of the altar platform and returns to his/her seat – unless Deacon (or Assisting Priest) is preaching, in which case he/she moves to the pulpit. If Celebrant is preaching, he/she moves to pulpit after Deacon (or Assisting Priest) has replaced the Gospel book on the altar and begun returning to his/her seat (similarly, if there is a homilist seated on the benches behind the pulpit). Upon signal from whoever is preaching, all servers and the assembly are seated for the homily. Thurifer returns to his/her place either while the homilist is returning to his/her seat or at the Peace (both so as not to disrupt the silence/stillness).

Creed and Gathering of the Children from Godly Play

Following Celebrant’s lead, all stand for the Nicene Creed and Prayers of the People, after the silence and stillness, following the sermon. All bow at the words, “By the power of the Holy Spirit ... and was made (hu)man.”

As all rise for the Creed, Crucifer leaves the chancel through the door on the left and goes downstairs with the small cross to gather the children from Godly Play or other activities. Crucifer should approach the door to each Godly Play room (quietly and without disrupting the activities) and make eye contact with an adult in each room through the window in the door. Then Crucifer stands and waits for the children from each room to assemble in a line behind him/her. They process up the aisle during The

Peace, if possible. Timing is difficult, depending on how long the Prayers are, and whether the kids are ready to come upstairs.

Prayers of the People

After the conclusion of the Creed, EM1 moves out to his/her position in front of the altar, followed by Celebrant and Deacon (or Assisting Priest). This serves as a signal for all other servers to move out to their positions around the altar platform (the same positions as were taken following the entrance procession).

EM1 leads the sung biddings of the Prayers of the People, and Deacon, at the appropriate time in the prayers, reads the written biddings from the intercessions book (which MC should have processed in and discreetly passed off to Deacon after being seated following the opening collect). If EM1 elects not to lead the sung biddings, Deacon leads them, and EM1 reads from the intercessions book. (If there is no deacon, the task falls to MC.) These roles should be discussed and agreed upon prior to the service.

Confession of Sin

If there is a Confession of Sin, all servers turn to face the altar and kneel, or bow if unable to kneel. After the absolution, all stand (only Celebrant stands for the absolution). The Peace is then exchanged, during which MC removes the Gospel Book from the altar and places it on the credence table. After the Peace, Acolyte who has been on the left or pulpit side of the chancel for the Liturgy of the Word crosses over to the right or credence table side for the Liturgy of the Altar. Thurifer should have returned from the working sacristy and hung the thurible on the hook on the right side of the chancel by this time. All are seated as Celebrant welcomes visitors and makes very brief announcements.

The Liturgy of the Altar

Note on bowing: The entire altar party bows with Celebrant and crosses themselves at the elevation of the Elements during the Eucharistic Prayer. One should reverence with a profound bow when crossing in front of the altar.

The Offertory

After the offertory sentence (e.g., “Ascribe to the Lord the honor due his Name; bring offerings and come into his courts”), MC helps Celebrant remove the cope and Acolytes help put the chasuble that hangs on the altar rail over Celebrant’s head. Acolytes then return to the back bench out of the way. EM1 and Celebrant remain in their places at the front bench. Thurifer remains at the back bench, while MC moves to stand at the credence table.

Setting the Table

At the beginning of the offertory hymn, Deacon (or Assisting Priest) takes dressed chalice from credence table, moves up behind the altar, spreads the corporal, sets the chalice on the corporal, and awaits the presentation of the gifts. When Deacon takes the chalice up behind the altar, the Acolyte who will present the small cruets of wine and water moves to credence table with MC; second Acolyte remains in place at the back bench so as to avoid congestion around the credence table.

Presentation and Preparation of the Gifts

Deacon (or Assisting Priest) receives offering plates from usher and blesses the monetary gifts. Deacon (or Assisting Priest) receives the gifts of bread and wine from

usher and prepares to make the gifts ready.

MC should pay close attention to see if too much bread has been brought forward – Deacon (or Assisting Priest) may choose not to use a half loaf or a whole loaf that has been brought forward. MC needs to be ready to remove excess bread to the credence table.

The Acolyte who will bring the small cruets of wine and water to the altar should be in place at the credence table with cruets in hand – do not get too absorbed in singing the offertory hymn! Acolytes need to have agreed among themselves before the service or during the peace as to who will present the cruets of water and wine and who will assist Celebrant in the lavabo (washing of hands).

As oblation bearers turn and leave the chancel, Acolyte brings cruets of wine and water from credence table to altar. The cruets are held with the handles extended toward Deacon, water in left hand and wine in the right. Deacon will take the wine cruet (unless there is already sufficient wine in the large flagon presented by the usher) and pour a quantity of wine into the chalice. Meanwhile, Acolyte moves the water cruet from the left to the right hand. The wine is handed back to Acolyte's left hand and the water is offered to Deacon in the right hand. Then, the wine cruet is moved to the right hand. After Deacon passes the water back to the acolyte's left hand, bow slightly and return to the credence table.

After the table and gifts have been made ready, Deacon (or Assisting Priest) signals to Celebrant who now moves from the front bench up behind the altar, along with EM1. EM1 needs to take the altar book from credence table – MC may hand book to EM1 as he/she passes by.

After the hymn when Celebrant and EM1 are in place standing behind the altar, with a signal from MC, Thurifer brings the thurible and incense to Celebrant. (At this point, second Acolyte moves discreetly from back bench to stand in front of the credence table.) After incense is laid on, Celebrant takes the thurible and Thurifer returns to the credence table and waits while the altar is censed. Celebrant, Deacon (or Assisting Priest), and EM1 reverence the altar and gifts with a profound bow. Celebrant first censes the gifts, then Celebrant, Deacon (or Assisting Priest), and EM1 walk completely around the altar (moving counterclockwise) as Celebrant censes the altar. Celebrant, Deacon (or Assisting Priest), and EM1 pause in front of the altar, reverence with a profound bow, and the crucifix is censed.

When Celebrant, Deacon (or Assisting Priest), and EM1 get back behind the altar, Thurifer ascends altar platform and receives thurible from Celebrant. Thurifer walks down the altar steps and around to the front of the altar, censes the altar party, and then the assembly, reverencing both groups before and after censing with a profound bow. Thurifer takes her/his place at the right bend or elbow of the steps as soon as the assembly has been censed. Note: Objects like the crèche and the Paschal Candle are censed ONLY the first time they are placed in the worship space during the appropriate season. (See “Seasonal Variations” section for particular instructions.)

As Thurifer finishes censing the altar party, this is the cue for the Acolyte who will wash the Celebrant’s hands (lavabo) to pick up the bowl, towel, and cruet of water. Place the bowl in left hand and towel on left forearm, hold water cruet in right hand. As Thurifer turns to cense the assembly, go up to Celebrant and pour the water over his/her hands. After s/he has wiped her/his hands, Celebrant and Acolyte acknowledge one another with a simple bow and Acolyte returns items to the credence table.

The Great Thanksgiving

MC will generally ring the bells during the Eucharist. S/he gets in place and prepares and rings the bell with force wherever the “Sanctus Bell” Prayer Book indicates.

All Move Toward the Altar

Crucifer has been standing back by the bench on the pulpit side along with EM2 and sometimes a second priest or homilist. As Thurifer is moving into position after the censing of the assembly and Acolyte returns to the credence table after the lavabo, all servers take their places at the steps for the Great Thanksgiving. Please be in place at the steps of the altar BEFORE the opening dialogue: “The Lord be with you.” (Acolytes, however, should move to their respective places together after the second Acolyte finishes replacing the items used during the lavabo. If this takes place after the opening dialogue, please move discreetly into place so as not to detract attention from Celebrant.) It is desirable, as much as possible, for the servers on both sides of the chancel to move forward simultaneously. Thurifer and both Acolytes stand at the steps on the credence table side, leaving space near the wall for MC to ascend and descend the altar steps as necessary. MC stands at the back bench by the Sanctus bell. Crucifer and EM2 stand at the steps of the altar on the pulpit side. And, of course, EM1, Deacon (or Assisting Priest), and Celebrant stand behind the altar.

The Sanctus

At "...who forever sing this hymn to proclaim the glory of your Name," all except Thurifer bow profoundly for the Sanctus. The bell is rung at each of the three "Holies." Thurifer will cense during each "Holy." MC should be careful not to ring the bell for the first "Holy" during the silence or the musical introduction that precedes the sanctus in some of the musical settings we use – wait for Celebrant (or cantor) to say "Holy." Note: If the choir happens to be singing a Latin version of the mass (on high holy days), check with the choirmaster before the service to see if s/he wants the big bell to be rung during the singing of the sanctus, or whether you should use the small bells from the sacristy. All servers relax up from their profound bow during the words "Hosanna in the highest."

At "Blessed is he (the one) who comes in the name of the Lord," all (except the Thurifer, if Thurifer's right hand is occupied by the thurible) make the sign of the cross. Hands should be folded and held above the waist when not bowing or genuflecting.

Consecration

After "Do this for the remembrance of me," all servers except the Thurifer reverence with a profound bow; MC rings the bell a first time. All stand upright again as Celebrant elevates first the bread; MC rings a second time. All reverence except the Thurifer with another profound bow as MC rings a third time. The same procedure is followed for the chalice of wine. Servers make the sign of the cross as the elements are elevated. After the third bell is rung, all stand upright.

Meanwhile, Thurifer will cense, with three series of two swings, toward the altar during the consecration (as three bells are rung). The simplest way is by holding the chain in the left hand and grasping it near the thurible with the right hand.

A final profound bow after the people's "Amen" is made only by Celebrant, Deacon (or Assisting Priest), and EM1.

The Lord's Prayer

Hands are held in a modified “orans” position palms outward, arms bent and relaxed until the Amen at the end of the Lord’s Prayer.

The Breaking of the Bread and Fraction Anthem

Usually, after Celebrant has broken the bread and a moment of silence and stillness has been observed and the Fraction Anthem has been begun by a cantor from the choir loft, Thurifer moves to place thurible on hook and MC moves to bring the second chalice for the wine and second paten for bread to Deacon. Avoid movement while the Celebrant is breaking the bread.

Invitation to Communion

Celebrant intones (or says), “The Gifts of God for the People of God.” Three bells are rung by MC, inviting the assembly forward.

Ministration of Communion

After these final three bells, EM2 ascends the steps to the altar to take the second chalice. All servers who are not involved in ministering communion remain facing the altar but move back a little from its steps to receive communion. After receiving communion, servers who are not performing other tasks return to their seats on the benches while the assembly receives communion. Do not stare at the people coming to receive.

MC folds Corporal on altar, and carries that, Pall, Altar Book, and offering plates to credence table. MC may need to adjust positions of items on the credence table slightly, so that there will be room for the placement of the remaining sacrament after the Eucharist (on the right hand side). MC should have a prayer book marked and ready with the prayer for consecrating additional bread or wine (*BCP*, 408), in case that is required.

Thurifer, after receiving communion, will take up the flagon of consecrated wine from the altar (along with a purificator) and stand in front of the altar, available as required to refill the chalice if approached by EM. Thurifer should maintain an awareness of

how much wine remains in the flagon, and if it seems there may not be enough to serve the entire assembly, s/he should signal discreetly to MC.

One Acolyte, after receiving communion, will take up the small paten of gluten-free hosts and stand in front of the altar (next to Thurifer), available to provide a host to Celebrant or Deacon (or Assisting Priest), should a communicant request a gluten-free host.

When they have finished serving the bread and wine, Celebrant, Deacon (or Assisting Priest), and EMs will bring bread plates and chalices to the credence table and will communicate one another. Thurifer and Acolyte will bring flagon and small paten to the credence table and return to their seats on the back bench.

After Celebrant has been communicated, s/he will move in front of bench to have the chasuble removed. Acolytes need to be ready for this action. Acolytes remove chasuble and place it back on the communion rail. Thurifer assists Celebrant in putting the cope back on. Acolyte who crossed over to the credence table side during the peace now crosses back over to the pulpit side, reverencing as s/he crosses in front of the altar, and takes his/her seat between EM2 and Crucifer. MC ensures that remaining consecrated bread and wine are covered, then returns to his/her seat. (Ablutions generally occur after the conclusion of the service.)

Post-communion Prayer, Blessing, and Closing Hymn

A communion hymn is sung at 11:15, but not at 9:00. Silence/stillness follows, then all stand at Celebrant's lead as Deacon (or Assisting Priest), Celebrant, and EM1 move behind the altar, where the post-communion prayer is led and the blessing is given, followed by the closing hymn.

Near the beginning of the third to the last verse of the closing hymn, MC will signal Thurifer to have incense laid on by Celebrant. This is the cue for the Acolytes to remove processional torches from the altar and for Crucifer to get the processional cross. All this happens as soon as Thurifer moves up the steps of the altar toward the Celebrant. Acolytes move from their seats and approach the altar from the sides to get the torches as they did at the Gospel procession, then descend the steps at the elbows. All servers form up for the recessional. The goal is for the entire altar party to be in place facing the altar before the end of the next to the last verse of the closing hymn:

Thurifer outside the communion rail on the floor at the crossing; Crucifer flanked by Acolytes at the gap in the communion rail; Celebrant in the center; flanked by EM1 and EM2 to Celebrant's left; Deacon (or Assisting Priest) and MC to Celebrant's right.

The Recessional

All servers face the altar. During the musical interlude between the next to the last and the last verses of the hymn, all except Thurifer, Acolytes, and Crucifer will reverence the altar with a profound bow; turn and reverence the assembly with a profound bow; then all recess unhurriedly out of the church. Do not begin the recessional until the singing of the final verse of the hymn begins!

Upon reaching the narthex all servers line up gracefully and turn to face the assembly. Crucifer and Acolytes should line up between the front doors and the baptismal font.

Deacon sings or says the Dismissal and the postlude begins. Torches are blown out. MC, EM1, and EM2 may be asked to carry vestments or service books back to the sacristy.

After the Service

All servers assist in ablutions (elements should be consumed reverently), removing communion vessels, offering plates, etc., from the credence table and with straightening out hymnals on the benches, removing service programs and other items from the chancel. Thurifer puts away incense, coals, and thurible. Leftover coals in water may be poured onto clear ground outside. MC coordinates a short debrief of the service in the office area with all servers.

Solemn Processions at 11:15 am

At solemn processions, Thurifer, MC, EM1, EM2, Deacon (or Assisting Priest), and Celebrant enter from the side door behind the pulpit upon the ringing of bells with the cord. MC rings the bell. The order in going out is Thurifer, MC, EM2, EM1, Deacon (Assisting Priest), Celebrant. All come in and find their positions in front of the altar. Deacon places the gospel book on the altar and all reverence the altar with a profound bow, turn, reverence the people in a profound bow. Incense is laid on by Celebrant, then Thurifer takes the boat to the credence and returns to his or her position in front of the altar.

When the bell is rung, Acolytes (with torches) and Crucifer (with processional cross) who have been waiting in the narthex with the choir proceed up the main aisle toward the altar and stop at the front pew.

The Deacon (if no Deacon— Celebrant or Assisting Priest) bids the procession. When the singing of the first verse of the processional hymn begins, Thurifer leads out and proceeds to his/her right and down the side aisle. Thurifer is followed by Acolytes and Crucifer (torch-cross-torch in single file down the side aisles and three abreast in the center aisle). If Deacon processes with gospel book, he/she follows cross and torches, ahead of choir. Choir follows (not reverencing the altar). After the choir come EM2 and MC (in single file in the side aisles and two abreast in the center aisle), and finally EM1, Assisting Priest if any (or Deacon if not carrying gospel book), and Celebrant (in single file in the side aisles and three abreast in the center aisle).

Solemn processions trace a figure eight (pulpit side aisle, center aisle, Mary side aisle and center aisle again).

When the procession makes its way toward the altar via the center aisle the final time, Crucifer and Acolytes will do what they would normally do and take their usual positions on the side steps of the altar. The choir divides and goes down the two side aisles and up to the loft. EM2 and MC proceed into the chancel and take their normal positions at the side steps of the altar followed by EM1, Deacon (or Assisting Priest), and Celebrant. All servers reverence the altar with a profound bow and turn to face the assembly, without reverencing the people again. The service then continues as normal.

Note: At 11:10, MC goes to the narthex and picks up the intercessions book, returns to the stairwell and gives it to EM1 who carries it in procession. Alternatively, MC may arrange for a greeter to pass the intercessions book off to him/her during the procession, at one of the times when MC passes the doors at the end of the center aisle.

Note: During the final procession up the center aisle toward the altar, servers should be on the proper side of the center aisle so that they end up in their correct positions at the end of the procession.

Stations and Station Collects within a Solemn Procession

When there is a station at an icon in the nave or in the narthex, Thurifer stops at the icon; Crucifer, Acolytes, and choir continue on and stop at an appropriate place so that the choir is past the station. EM1, Deacon, and Celebrant join Thurifer at the station. MC and EM2 remain close to station. Celebrant intones the versicle and the people

respond. Celebrant censes the icon and intones the collect. After the collect is concluded, Thurifer proceeds to the front of the procession and continues.

Note: If the station is at the crèche or the Mary icon, the cross and torches will stop at the back of the center aisle (near exit sign under choir loft). If the station is at the Paul icon, Michael icon, or the baptismal font, the cross and torches proceed at least $\frac{3}{4}$ of the way down the main aisle and stop.

“Torches Pre-Set” Variation

Due to personnel availability limitations (particularly during the summer months) it is sometimes necessary to pre-set the torches on the altar rather than having Acolytes. This variation is used at 9:00 with some regularity but should be used sparingly at 11:15. When this occurs there are several modifications that the MC and others will need to keep in mind.

If the torches are in the sacristy, MC needs to ensure these get placed back out onto the altar. Ten minutes before the beginning of the service, MC (or another server designated by MC) lights the torches using one of the Candle Lighters hanging in the hallway outside the door to the chancel.

During the opening procession, Crucifer walks behind Thurifer as usual, alone rather than flanked by Acolytes.

The Gospel procession happens as usual, only without the Acolytes: Thurifer leads out with EM1 following, then Deacon. EM1 stops in the same position in the aisle where s/he would if Acolytes were present. The Gospel is proclaimed, then the party returns to the chancel in the same order.

When lining up for the recessional, Crucifer lines up as usual, in the center of the gap in the communion rail, alone rather than flanked by Acolytes.

After the service, MC (or another server designated by MC) should extinguish the torches on the altar.

There are a number of tasks normally performed by Acolytes that MC will need to make sure are covered by other servers. MC should arrange coverage of these tasks with other servers at his/her discretion in advance of the service. In many cases the simplest solution may be to have the Crucifer cross to the Mary side of the chancel

during the Peace and assist with those tasks, which include:

- Assisting Celebrant in putting on the chasuble which hangs over the altar rail after the offertory sentence
- Carrying the small cruets of wine and water from the credence table to the altar after the oblation bearers leave the chancel
- Assisting with the lavabo after Thurifer censes the altar party
- Holding the small paten of gluten-free wafers in front of the altar during the ministration of holy communion
- Assisting Celebrant in removing the chasuble after holy communion, and replacing it on the altar rail

Reminders about Presence throughout the Liturgy

- Remember hands are one hand over a fist.
- Eyes not wandering--focused on liturgical action or straight ahead--not looking out at the congregation.
- Avoid scratching, fussing with books or paper, chatting or joking. During the silences and stillness, don't look ahead at the prayer book or hymnal.
- Pace is natural (not too fast or too slow), stance is relaxed formality.
- Be present and attentive.
- If you need to communicate with someone, go to that person and talk to them quietly (no gesturing across the space).