

Holy Week Customary (2018)

Liturgical Customary

[Holy Week 2018]

St. Paul's Episcopal Church

15 Roy Street

Seattle, Washington 98109

Last Revised: 03/08/18

SPECIAL SERVICES

Palm Sunday

The 9:00 and 11:15am Palm Sunday liturgies are rehearsed by all servers at 10:00am the day before, on Saturday, and then talked through/walked again on Sunday at 8:15 and 10:30am, respectively. The most experienced sacristans should be assigned to 11:15 on Palm Sunday. At least one greeter is needed in the Narthex throughout the Palm Sunday Procession to assist those unable to participate in the Procession. Two sacristans are needed either outside in the Garden or down in the Undercroft to break things down after the Procession has begun. Two greeters – who have been well-briefed ahead of time – are needed in the labyrinth at 11:15, in addition to the greeter(s) in the Narthex. (The same is true at 5:00pm). An aspergelium and bowl of holy water is needed at the 7:30 and 11:15 Masses, and should be in place before the Liturgy of the Palms begins. At the all morning masses, we continue using the wooden candlesticks as in Lent, as well as the Coptic processional cross (with palms attached). Make sure the gospel lesson for the Liturgy of the Palms comes from the new revised lectionary, not the altar book (which uses the older RSV translation of the Bible).

7:30 Mass

The palms are prepared as described in the Sacristans Manual. Enough palm branches for both 7:30 and 9:00 services are laid on the Altar in a large, flat woven basket. All servers enter from the door behind the pulpit: Acolyte, EM, Deacon/Assisting Priest, Celebrant. [Note in 2018: according to current practice, only one lay server is scheduled for 7:30am services] After all reverence the Altar and Assembly with a profound bow, the Acolyte goes to her/his normal “Prayers of the People” place at the side of the altar platform; the Deacon/Assisting Priest leads the Celebrant and the EM up behind the Altar. The Liturgy of the Palms is led from behind the Altar. In the absence of a Deacon, the EM reads the gospel. The palms are blessed and sprinkled with holy water before being distributed to the people (the bowl of holy water and aspergelium should be fetched by the EM as s/he comes up behind the Altar). The EM and Acolyte [2018: EM and Celebrant or Assisting Priest in absence of Acolyte] carry the blessed palms out to the people. The Passion is read by the whole assembly with the Deacon taking the part of the Narrator (or the EM in the absence of a Deacon), the Celebrant taking the part of Jesus, and others in the Assembly taking the individual speaking parts. All speak from their places except the Narrator (Deacon/EM) who uses the pulpit. Make sure the Narrator announces the Passion properly according to BCP Proper Liturgies for Special Days – “The Passion of our Lord Jesus Christ according to _____” rather than as a Sunday eucharistic gospel reading with responses before and after. In 2015: at 7:30, 9:00, and 11:15am, the Narrator (Deacon) led the Passion from one of our “nice” loose-leaf binders, which was placed on the Altar before the service; taking the binder to the pulpit with him/her at the appropriate time.

9:00 Mass

This mass begins with the Liturgy of the Palms in the narthex, with all of the Assembly, servers, and choir gathering there. Pre-blessed palms from 7:30 are used at 9:00, distributed by greeters to the people along with their worship aids – be abundant, give each person 3 palms or so (the portion of the Liturgy of the Palms that involves the blessing of the palms is NOT used at this mass). After the Liturgy of the Palms, there is a procession into the nave during the hymn; order: incense, cross and torches, assembly – with EM2 and MC directing traffic at the doors to the nave – EM2 and MC, then EM1, Deacon/Assisting Priest, and Priest Presider. The Passion is read as at 11:15.

11:15 Mass

At 11:15, the Liturgy of the Palms takes place either outside in the Centennial Garden (weather permitting) or in the Undercroft. Our priority is to go around the block in nearly any kind of weather – whether the procession begins in the Garden or the Undercroft. The decision about whether or not to go around the block should be made early enough – around 10:30 – to avoid last minute trauma! In either case, a table is set

up with Processional Torches, two large, flat woven baskets full of palms, and a bowl of holy water. The Liturgy of the Palms is sung (except for the reading of the Gospel); the palms are blessed, sprinkled with holy water and censed before being distributed to the assembly. (A small amount of incense should be laid on at the beginning of the Liturgy of the Palms, much more just before the Procession begins – use 4 charcoals for this procession!) MC and EM2 distribute the palms while the choir sings an anthem. In the absence of a Deacon, the Gospel within the Liturgy of the Palms is read by the EM1 – but announced and concluded as a Daily Office reading. The Assisting Priest or Deacon bids the procession.

Some blessed palms from the 7:30 and 9:00am Masses need to be available in the Narthex at 11:15 for those who are unable to join the procession and a greeter should be in the narthex for the entirety of the Procession.

If the weather allows and the Palm Sunday procession begins in the Garden, then the procession moves out on to the sidewalk on Roy Street and turns left, then proceeds all the way around the block (Roy Street, Queen Anne Avenue, Mercer Street, 1st Avenue N, Roy Street again) and ends up at the doors of the church at 15 Roy. The MC cues the beginning of the Procession from the Garden. Order of Procession: Thurifer, Cross and Torches three abreast wherever possible; EM1, Deacon/Assisting Priest, Celebrant three abreast wherever possible; and the assembly. The EM2 should position her/himself farther back in the Procession to help direct traffic and keep the procession from getting too strung out. Likewise, the choir should mix itself in groups amongst the Assembly to support the singing of the Processional Hymn. The MC remains at the doors of the Church throughout the entire procession around the block. A collect [BCP, 272] is chanted outside the doors of the Church following the Procession around the block.

As the Procession enters the Church, Thurifer, Crucifer, and Acolytes lead straight in (no figure-8 inside the Church). They should start moving during the organ introduction to the hymn (in recent years, “Ride on, ride on, in majesty”) – the MC will signal to the Thurifer when s/he should begin to enter the Nave. The organist waits until a considerable percentage of the assembly has found their seats before starting the hymn itself. Thurifer, Crucifer, and Acolytes proceed up the main aisle of the Nave as usual, enter the Chancel, put away the Thurible and Processional Cross (the Coptic cross in its usual location) and place the Processional Torches upon the Altar; these four servers assume their usual places at the sides of the bottom step of the Altar. Meanwhile, the MC and EM2 should place themselves near the doors between Narthex and Nave and encourage the people to proceed in, following Thurifer, Crucifer, and Acolytes. The choir proceeds straight to the choir loft and does not join the Procession

into the Nave. The EM1, Deacon/Assisting Priest, and Celebrant remain in the Narthex until all of the assembly is in the Nave. MC and EM2 followed by EM1, Deacon/Assisting Priest, and Celebrant proceed up the main aisle last, concluding the Procession. It is visually striking if servers and members of the assembly allow some palms to drop to the floor in the main aisle and remain there throughout the remainder of the Mass. Remaining altar servers (MC, EM2, EM1, Deacon/Assisting Priest, Celebrant) go to their usual places around the bottom step of the altar; all servers reverence the Altar and the Assembly with a profound bow, remain in place around the altar platform facing the assembly to conclude the Processional Hymn through the end of the Collect of the Day. All then go to benches and sit for the Liturgy of the Word. The Thurifer should take the incense out of the Chancel immediately after the procession; there should be plenty of time to get back to her/his normal place on the credence table side before the EM1, Deacon/Assisting Priest, and Celebrant arrive in the Chancel.

If the Procession begins in the undercroft, ALL servers and choir and assembly move up to the sidewalk by way of the ramp on the west side. Order: Thurifer; Cross and Torches; EM1, Deacon/Assisting Priest, and Celebrant; EM2 and MC, choir and assembly (mixed as described above). Depending on weather, the procession either turns left and goes around the block, or right and into the Church. The Collect may be chanted at the inside doors to the nave, if it is raining hard. The procession enters the nave as described above. No figure 8 inside the Church! Our priority is to go around the block in nearly any kind of weather – whether the procession begins in the Garden or the Undercroft.

Incense is not needed again in this service until the offertory (because there is no Gospel Procession). The Thurifer should leave the Chancel to light new charcoal as the Preacher returns to her/his seat – BEFORE the silence and stillness that follows the sermon.

The Passion is read in dramatic fashion as at 7:30 and 9:00, but with trained people taking specific parts according to prior arrangements. The Narrator (Deacon or EM1) stands alone after the silence and stillness following the second reading, goes to the pulpit and begins the reading of the passion. Other people (in the chancel or nave) reading specific parts of the passion stand at their first spoken line(s) and remain standing; the remainder of the assembly stands when indicated in the passion booklet.

Maundy Thursday

3 additional servers are assigned in the ROTA for this liturgy to assist in the hallway between the Church and the Sacristy/Office area with the transportation of articles at the footwashing and at the stripping of the Altar (towels, clean and dirty water; vestments, the Sanctus Bell, etc.). [2018: The preceding has not happened for several years – these additional servers need to be recruited.] One of these servers should be dedicated to the footwashing station in the narthex, with its own bucket and bowl and supply of clean warm water. The Crucifer also helps off-stage with the stripping of the altar, since many of the articles from the chancel are carried to the small meeting room in the office area. [2018: Which room do we use this year and going forward for articles removed on Maundy Thursday?] ALL servers gather to rehearse this liturgy at 5:00 pm on Maundy Thursday. Servers have access to the Church from 5-6:00pm; then the choir needs the space beginning at 6:00 for their rehearsal.

Of all the Holy Week services, Maundy Thursday provides the best opportunity to incorporate all our worshipping “sub” communities – after all, it’s the one service in the year where we use all three of our worship spaces (parish hall/5pm worship space, church, and chapel). Hence, the 5pm Sunday altar and ambo are set up in their normal places in the parish hall. The reading from John 17 is done from the ambo; the gifts of bread and wine for the Maundy Thursday mass (twice as much bread and wine for Good Friday communion as well) are set out on the 5pm altar BEFORE the Agape Meal. The altar is in the middle of the room, with tables for the Agape Meal set up around – with the altar as hub, the tables as spokes on a wheel. A formal procession up from the parish hall to the church – by way of the ramp on the west side – takes place at the conclusion of the Agape Meal.

At least one 5pm server is assigned to participate in each of the Triduum services, including Maundy Thursday. [2018: One is scheduled for Maundy Thursday and one for Easter Vigil/First Mass, but not for Good Friday.] Children of the parish (attending both 5pm and morning services) may bless the space for the Agape meal and then assist with the procession upstairs for the mass. Children will also be given a role at each of the footwashing stations (helping with towels). The procession exits the parish hall as a 5pm Taizé song is being sung (2018: “Stay with me...”). [2017: 5pm Lenten artist-in-residence materials remain in the parish hall.] The Gary James Eucharistic prayer from 5pm Sunday mass is used for the Maundy Thursday service (make sure worship aid reflects this! and that the EM1 is aware and has looked at this Eucharistic Prayer ahead of time with Presider to plan whether or not to point.

The Agape Meal takes place in the Undercroft at 6:30 pm. Children may bless the space for the meal a few minutes before 6:30. By 7:00, all those serving at the Altar this evening leave the Undercroft briefly and go upstairs to vest and prepare for the

beginning of the liturgy. They need to return for the procession from the parish hall. This should happen BEFORE the reading of John 17. 2018: Triduum booklets need to be distributed to worshippers DOWNSTAIRS toward the end of the meal to avoid congestion upstairs at the conclusion of the procession.

Enough bread and wine must be consecrated at this service for Communion to be served from the Reserved Sacrament on Good Friday.

Before the liturgy begins, the MC removes the vessels holding the Reserved Sacrament in the church's Aumbry, to the credence table or the Sacristy. (The lantern by the Aumbry in the church will be extinguished and removed after the sacrament reserved for Friday's communion has been moved to the altar of repose in the chapel.) The Reserved Sacrament from the Aumbry in the Chapel should be removed to the Sacristy, along with the lantern candle (still lit) before the service begins. The two plastic candle pads should also be removed from the Altar to the sacristy before the service begins. The base for the Processional Cross should be placed in the small meeting room (rector's former office), and the MC should ensure that that room is open at the beginning of the service. [2018: Which room will be used for this purpose?] The wooden chairs purchased for the 5pm Sunday liturgy and stored downstairs are used at the four footwashing stations (two chairs at each station).

Also before the liturgy begins: tapers need to be available for the servers who will light the way up the office hallway to the Chapel after the stripping, washing, and anointing of the Altar; only enough BCPs and Hymnals should be on the benches in the Chancel to meet actual needs – any extras should be removed (again, this will make the stripping of the Altar portion of the liturgy less cluttered).

For this liturgy, no votive candles will be provided at the Mary shrine with its bowl of sand – the brightness of those candles distracts from the stripping of the Altar – it is better not to provide candles at all, instead of extinguishing candles lit by worshippers.

The liturgy begins with a procession up from the parish hall to the Church – using the ramp on the west side of the parish hall. All are singing the Taizé song “Stay with me...” during the procession, until folk enter the Roy Street doors to the church, then the singing stops. Order: Thurifer, Cross and Torches; then EM2 to help direct traffic; choir and people, followed by MC also directing traffic; lastly, Preacher/Rector not in any other liturgical role, EM1, Assisting Priest, and Presider. Thurifer, Acolytes, and Crucifer proceed immediately into the Nave and then Chancel without waiting. EM2 remains at the left hand door into Nave and encourages people to enter following cross and torches. Choir members go directly to choir loft. When the MC arrives in the

Narthex, s/he takes her/his place at the right hand door to Nave. Preacher/Rector, EM1, Assisting Priest, and Presider wait in front of the font upon entering the Narthex. After all the people have entered the Nave, the MC signals the organist (who has been playing an organ voluntary) with the button/light that remaining members of the altar party are in place. At the beginning of the singing of the first verse of the Opening Hymn, MC and EM2, followed by Preacher/Rector, EM1, Assisting Priest, and Presider proceed into Nave and then Chancel.

Incense is used throughout this liturgy. The Crucifer takes the Processional Cross all the way to the meeting room (the base should already have been placed there before the service begins). [2018: Which room?] The Celebrant needs to be aware that it will take the Crucifer some time to return to the Chancel from putting the cross away – and should be sure the Crucifer has returned before signaling the profound bow. Altar servers go to their usual places around the bottom step of the Altar; they reverence the Altar with a profound bow at the musical interlude, turn and bow to the people, and remain in place facing the people to finish the hymn, as well as for the Opening Acclamation, Trisagion, and Collect for Maundy Thursday. After the collect, all go to their seats for the Liturgy of the Word.

The Footwashing

Include in worship aid the expanded rubric: “all are invited to wash one another’s feet and have their feet washed, in response to Jesus’ command...” Make sure there is intentionality at each station to allow time for everyone to wash and be washed before breaking down the stations. We’re not done until the anchor person at each station says we’re done.

Following the sermon and silence and stillness, the Celebrant stands, all other Servers and the Assembly follow suit. Stepping forward from the bench a pace or two, the Celebrant introduces the ceremony of foot-washing with the words from BOS, 93. After the invitation, the Celebrant returns to the bench and the EM1, Celebrant, and Deacon/Assisting Priest divest themselves down to albs, and remove their shoes and socks. All other servers who are going to have their feet washed do the same. 4 footwashing stations are set up and the footwashing begins (two chairs and one kneeling cushion per station – three stations at the front of the nave, one the narthex between the doors and the font. Each station has a vested “anchor” person and a vested assistant (except the station in the narthex) as follows: 1) front of nave middle: Celebrant (anchor) and Acolyte (assistant); 2) front of nave east (pulpit side): EM2 and Crucifer; 3) front of nave west (Mary shrine): EM1 and Acolyte; 4) narthex: Deacon/Assisting Priest and 2 non-vested servers. The MC and Thurifer “rove”

between stations removing bowls of dirty water, bringing them back clean, empty pitchers of water and bringing them back full). Preacher/Rector not in any other liturgical role may assist. Ushers (and/or non-vested servers) need to be instructed to help distribute the people evenly among the 4 footwashing stations. Servers go immediately to the various footwashing stations to wash/have their feet washed first, modeling the actions for the assembly. Order of footwashing: anchor washes vested server's feet first, then any other vested server is washed and washes; then the people are washed and wash; vested server washes anchor's feet last. Liquid hand sanitizer should be on the Credence Table for use by the Celebrant and others after the footwashing.

The EM1, Deacon/Assisting Priest, and Celebrant return to the Chancel after the footwashing, put their shoes and socks back on, and re-vest – assisted by the MC and Thurifer. All wash hands with hand sanitizer. Then, the EM1, Assisting Priest, and Celebrant go out in front of the Altar. The Prayers of the People (Form I!) and the Prayer of Confession are done from in front of the Altar. Servers come out from the benches to their normal places for the Prayers of the People and Confession of Sin. The Peace follows.

The Eucharist

Additional bread and wine are consecrated at this liturgy for use on Good Friday (two decanters, two plates of bread and hosts, and a small, dedicated bowl for gluten free hosts). Ablutions are done in the sacristy after the mass, which means removing as unremarkably as possible broken bread and poured wine **NOT TO BE RESERVED FOR FRIDAY** to the sacristy before the Postcommunion Prayer. As soon as the Assembly has been communicated, bread plates, chalices, and one flagon can be removed to the sacristy; being sure to leave the elements for Friday communion on the altar and a cruet of wine and water on the credence table for the washing of the altar later. Several servers, led by the MC, will reverently consume those elements in the sacristy, with the door closed, after the service.

The Blessed Sacrament is Carried to the Altar of Repose

As the remaining elements from Thursday's communion are being removed to the sacristy, the Deacon/Assisting Priest or MC move the elements to be reserved at the Altar of Repose (and used for Good Friday communion) from the back of the Altar to the front, for easier removal later.

After the Postcommunion Prayer (led from behind the Altar):

- Pange Lingua starts.
- Incense is laid on – Thurifer moves to her/his “regular” place at the beginning of a figure-8 procession (at the front Altar steps toward the Credence Table side). At the same time, the Acolytes take Processional Torches from the Altar and move down in front of Altar just outside the line of the sides of the Altar. Preacher (not in any other liturgical role), EM2, and Crucifer are at Altar steps on pulpit side out of the way near the wall. MC is in her/his normal position around the bend at the Altar steps on the Credence Table side.
- EM1 and Deacon/Assisting Priest, remaining on the top level of the Altar, come around from behind the Altar to the front – Deacon/Assisting Priest moving to his/her right; EM1 to her/his left. The Deacon/Assisting Priest picks up the plate with bread and the EM1 the flagon/decanter of wine. Deacon/Assisting Priest and EM1 then descend the steps and end up in front of the Altar, facing the Altar, side-by-side in the space between the Acolytes. All pause for a moment, but DO NOT reverence the Altar (since they are carrying the sacrament), and then proceed with the sacrament to the Altar of Repose in the Chapel. Order of Procession: Thurifer, two Acolytes, Preacher (if not in any other liturgical role), Deacon/Assisting Priest, EM1. The Acolyte on the Credence Table side should move as soon as the Thurifer passes behind her/him, but allows the Acolyte on the Pulpit side to get in between the Thurifer and the Acolyte from the Credence Table side. All exit the Chancel through the door behind the Pulpit and proceed to the Chapel. The Celebrant remains standing behind the Altar during all these and the following actions.
- In the Chapel, the Thurifer halts at the Communion Rail, the Acolytes put the Processional Torches down on the corners of the Altar, the Deacon/Assisting Priest and EM1 place the consecrated bread and wine on the Altar and cover them with a cloth. The Acolytes and Deacon/Assisting Priest return as quickly as possible to the Chancel for the Stripping of the Altar. The Thurifer remains in the Chapel, as does the Preacher; the EM1 lights all the remaining candles on the Altar of Repose.
- From this point on in the Triduum, until Easter Sunday, no further profound bow reverencing is done, since there is no longer the sacramental presence of Christ in the chancel. Instead, when crossing in front the altar in Nave or Chancel, servers and lectors and others should pause, obviously, for a moment and look toward the altar, but without bowing.

The Stripping of the Altar

After the gifts of bread and wine to be reserved for Good Friday have been removed to the Chapel, the Thurifer and EM1 remain in the Chapel. The Deacon/Assisting Priest and Acolytes return to the Church.

In all that follows, the servers who carry articles away from the Altar, Credence Table, etc., will all take a counterclockwise circular path following one another so as not to get in each others' way. They will approach farther away from the Altar wall, receive articles from the MC and then move toward the door behind the Pulpit closer to the Altar wall. Additional non-vested servers/sacristans assigned for this service will be waiting in the hallway between Church and Chapel to receive items from Crucifer, EM2, Acolytes 1 and 2 – the vested servers should not leave the Church and the non-vested servers need not enter the Church – all transfers happen at the door. The one exception to this is the Crucifer, who, after taking a first article/set of articles out of the Chancel, remains in the hallway and assists the three non-vested servers in receiving articles at the door behind the pulpit.

At the beginning of this service, the Crucifer should take the Processional Cross all the way to the Sacristy (and its base should already be there at the beginning of the service). This will save work and confusion later.

When they are present in the Chancel, all servers remain standing for the entire Pange Lingua and Psalm 22 (the Assembly may be kneeling at this time!). The cue for the cantor to begin the chanting of Psalm 22 is the removal of the chasuble from the Celebrant.

After the Deacon/Assisting Priest and Acolytes have returned to the Chancel from the Chapel and after the chanting of Psalm 22 begins, the Stripping of the Altar begins.

A. Behind or at the Altar

1. Vestments

MC assists the Celebrant in removing the chasuble and stole; hands the vestments to Crucifer, Acolytes, and EM2, who are standing at the bottom step of the altar on the pulpit side; Crucifer carries the Celebrant's vestments to the door behind the pulpit where additional servers/sacristans are waiting to receive them. When the Crucifer brings her/his first set of articles to the door behind the pulpit, she/he now becomes an off-stage server, helping to receive articles at the door and taking them to their appropriate places: sacristy or meeting room. MC assists the Deacon/Assisting Priest in removing the stole; hands the vestments to an Acolyte, who carries them to the door and the waiting servers/sacristans. The Altar Book, pillow, and any other materials on the stools behind the Altar are handed to the other Acolyte. (At this point, the MC is on the Pulpit side of the Altar.)

2. Altar Furnishings

MC assists Deacon/Assisting Priest and Celebrant in removing all furnishings from altar; Deacon/Assisting Priest hands articles and furnishings to MC who descends the Altar steps and hands them on to EM2 and Acolytes who are standing at the bottom step of the Altar on the Pulpit side. Furnishings are carried to the door and waiting additional servers/sacristans. Order of removal of furnishings: fair linen; cere cloth. The Deacon/Assisting Priest and Celebrant never leave the top level of the Altar platform; Acolytes and EM2 never climb the Altar steps; it's the MC who ascends and descends the steps.

B. Credence Table

Deacon/Assisting Priest and Celebrant remain behind the now stripped altar. MC removes articles from the Credence table and hands them to the other servers who are lined up: Acolytes and EM2 (Acolytes facing the credence table closest to the wall, EM2 farthest to the right away from the wall). Acolytes and EM2 carry articles to the door on the pulpit side and hand them to waiting additional servers/sacristans.

Order of removal of articles: 1. Any left-over items from Thursday communion and reserved sacrament: chalices, bread plates/bowls, purificators, corporal, empty ciborium [NOTE: a pitcher of wine and of water need to remain on the credence table for the washing of the altar later; also sponge and towels must be on the credence for the washing/anointing, and a little vessel of chrism for the anointing of the Altar]; 2. lavabo bowl with towel; 3. candle from Sanctuary Lantern, which has been extinguished after the sacrament for Friday has been removed from the church; 4. offering plates and gospel book; [candle snuffers – should have been removed before the liturgy begins]; 5 any incense related items (like the tile underlayment).

C. Benches on credence side

MC hands articles to Acolytes and EM2, who carry them to the door on the pulpit side and waiting servers/sacristans. Order: Sanctus Bell; striker; hymnals and BCPs from benches, with service bulletins.

D. Communion Rail

MC hands cushions to Acolytes and EM2, who remove them to the door and waiting servers/sacristans – moving from right to left first on credence side, then on pulpit side. Acolytes and EM2 continue to follow a counterclockwise circular path in all these movements!

E. Pulpit

MC hands Acolytes and EM2 all articles from pulpit: sermon, BCP, bulletin, lectionary book.

F. Benches on pulpit side

MC hands articles to Acolytes and EM2 who carry them to the door on the pulpit side and waiting servers/sacristans: hymnals and BCPs from benches, with service bulletins. After the articles from the benches on the Pulpit side are removed, the Acolytes remain in the hallway and office area and line it with lighted tapers to help light the way for the Assembly as they proceed to the Chapel.

G. Hallway from Church to Chapel

Additional servers/sacristans should remove candle snuffers and small Processional Cross from the hallway before the Assembly proceeds to the Chapel.

H. Washing and Anointing of Altar

Assisted by the MC (bringing wine and sponge, water and towels, and chrism from the Credence Table all on a tray) and EM2 (receiving vessels, towels, etc. after they're used on the Pulpit side of the Altar, also with a tray), the Deacon/Assisting Priest [2018: Rector] washes the Altar and the Celebrant anoints it. The MC and EM2 will join the Deacon up behind the Altar on either side with their trays. The Celebrant stands back and to the side of the Altar as the Deacon/Assisting Priest [Rector] washes the Altar and avoids looking like s/he is "hovering." The Altar should be anointed in the middle of back (and the four corners), but not at the front middle, since that is where the corporal will be spread for the Good Friday Communion. Upon completion of this action, the EM2 remains in the hallway and takes up her/his lighted taper. MC moves out to the gap in the Communion Rail, the Deacon/Assisting Priest and Celebrant come down from behind the Altar, pause for a moment in front of the Altar,

but DO NOT REVERENCE, and then move out the door behind the Pulpit and proceed to the Chapel. [2018: With Rector washing and anointing the Altar, is there any reason why the Assisting Priest shouldn't just stay in the Chapel – the Presider and Rector will remain out in the Chancel at the Altar?]

The MC remains in Church, moves out in front of the Communion Rail, and opens the door for the Assembly to process to the Chapel of Repose. The Acolytes, EM2, and Crucifer need to get lit tapers to light the way for the assembly from the hallway up to the office and into the Chapel. Celebrant and Deacon/Assisting Priest go to Chapel; Thurifer hands Celebrant the Thurible and she/he censes the Reserved Sacrament.

NOTE for sacristans: the door to the aumbry in the church (and chapel) are to be left open with the aumbry empty from Maundy Thursday through the communion at the First Mass of Easter. Only then is new reserved sacrament added, the door closed, and a lit sanctuary lantern brought back in to those worship spaces.

Good Friday

All servers rehearse this liturgy at 5:30 pm on Good Friday. NOTE: the choir and women's/men's chorus rehearses in the Church first on Good Friday; servers do not have access to the space until 6:00pm – servers gather first in the office area to talk through the service. A full complement of servers is assigned for this liturgy, even though no incense is used and no torches or cross are carried in the opening Procession. All ministers enter from the door behind the pulpit in the following order: Thurifer, Acolyte 1, MC; Crucifer, Acolyte 2, EM2; EM1, Deacon/Assisting Priest, Celebrant. In threes, all take their usual “confession of sin” places in front of the Altar and at the steps at the side of the Altar. After pausing for a moment to ensure that all are in their positions, BUT WITHOUT REVERENCING the Altar or the Assembly, all servers kneel for the silent prayer rubricated in the *BCP* (p. 276). The Celebrant stands, gives the Opening Acclamation and the Collect of the Day. All other ministers and servers then stand and go to their seats at the benches for the Liturgy of the Word.

The Crucifer, or another server seated on the pulpit side, needs to go to the sacristy and turn off the pulpit microphone after the second reading and before the singing of the Passion; upon conclusion of the Passion, as the choristers are leaving the chancel, this same person must immediately go back to the sacristy and turn the microphone on before the sermon begins. “Narrator” for the Passion should be instructed NOT to touch the microphone or move it out of the way – it will be turned off!

After the silence and stillness following the sermon, all ministers and servers move to their positions in front of and by the side of the Altar (usual places for Prayers of the People) for the Solemn Collects. The Solemn Collects begin with all ministers and servers standing and facing the Assembly. After the “introduction” to the prayers (“Dear people of God...according to their needs”), the Deacon/Assisting Priest/Celebrant bids all to kneel, then the rest of the prayers are done kneeling (worship aid should reflect this). Kneeling, the Deacon/Assisting Priest, EM1, and Celebrant alternate chanting portions of the prayers: the Deacon/Assisting Priest begins and concludes each section; the EM1 chants the indented portions; the Celebrant chants the collect. Deacon/Assisting Priest and EM1 use the tone printed on pp. 332-337 of the Altar Book; Celebrant monotones the collects (instead of Tone I).

After the Solemn Collects, the Deacon/Assisting Priest leads the Celebrant and EM1 back to the front bench on the Credence Table side. The Deacon, MC, EM2 or Thurifer or Crucifer go to the narthex to bring in the large wooden cross for veneration; two carry the cross, the Deacon (or other server) chants the versicle “Behold the wood of the cross,...” three times, stopping three times to do so. The base has been placed on the floor of the Nave, not up the step in the Chancel, before the beginning of the service, along with the cloth that will drape it, and a kneeling cushion. The Crucifer assists the MC and EM2 or Thurifer in placing the large wooden cross into its base; shims are added, the base is covered with the drapery, and a kneeling cushion is put in place.

The Assembly is given the opportunity to venerate the cross – beginning with those serving at the Altar, then the people. 2018: Order: Presider and Preacher; EM2 and Thurifer; MC and Crucifer; choir and people; Torches, EM1, Assisting Priest. The MC and Crucifer remain near the cross to help people stand up after their veneration (be close but not obtrusive!). The two acolytes no longer go to the side aisles to direct traffic. The people return to their seats by the aisle in front of the Communion Rail and side aisles – they do not enter the Chancel. An usher will encourage people to come forward into the aisle to venerate, instead of waiting and coming up one by one. The same usher will temporarily halt the Assembly’s veneration, after the Reproaches are concluded, and direct choir members to come forward to the cross of veneration – the choir sang the Reproaches from the back of the Nave. When the choir has finished venerating, they return to the rear of the Nave to lead the Veneration Hymn (“Crux Fidelis”). The remainder of the Assembly now venerate. Last of all, Torches, EM1, and Assisting Priest venerate.

As soon as the Torches, Deacon/Assisting Priest, and EM1 have completed their veneration, they should proceed to the Chapel (leaving through the door behind the

pulpit in the Chancel). All servers remaining in the Chancel move to their seats at the benches either after venerating or after assisting the people in their veneration, except the Crucifer, who leaves the Nave through the door by the St. Paul statue, and stands in the hallway where s/he can see the Celebrant through the door behind the Pulpit. After all have venerated the cross, and during the singing of the veneration hymn, the Celebrant, who has been seated at the front bench on the Credence Table side, goes to the Credence Table, picks up a corporal, goes to the Altar (from the front!), and lays the corporal there. The Celebrant then steps over to the right hand front corner of the Altar and stands there waiting for the Reserved Sacrament to be brought back in. Meanwhile, in the Sacristy, the EM1 and Deacon/Assisting Priest have picked up the plate of consecrated bread/hosts (with small, dedicated bowl of gluten free hosts) and flagon of consecrated wine, the Acolytes have lit the Processional Torches. When cued by the Crucifer in the hallway, the four proceed back into the Chancel with the Sacrament. Order: Acolytes (with torches), Deacon/Assisting Priest (with bread/hosts), EM1 (with wine). The Crucifer should cue those in the hallway as soon as the Celebrant has reached the Altar with the corporal.

Acolytes take places in front of Altar, facing Altar, lined up with sides of Altar; EM1 and Deacon/Assisting Priest between them. Acolytes place torches on the Altar and move to their normal positions at the side of the altar (moving straight up the front of the Altar and straight down the sides). The Deacon/Assisting Priest and EM1 climb the Altar steps and place bread and wine on the corporal at the front middle of the Altar, and with the Celebrant turn, descend the steps, and stand in front of the Altar in their normal positions. All other ministers, MC, Thurifer, EM2, Crucifer, who have been either at the benches or in front of the Credence Table, now take their normal places for a Confession of Sin (EM1, Celebrant, and Deacon/Assisting Priest in front of Altar; Crucifer, Acolyte, EM2 on the pulpit side steps; Thurifer, Acolyte, and MC on the Credence Table side). The Deacon [or Celebrant] bids the Confession of Sin and all kneel (as able). After absolution is pronounced, all stand, but remain facing the Altar. All say together the Lord's Prayer, introduced and led by the Celebrant.

The EM1, Celebrant, and Deacon/Assisting Priest walk up the front steps of the Altar to prepare to serve Communion; the EM2 joins them. Chalices and extra plate for bread are brought up from the Credence Table by MC and Thurifer. Communion is served to all.

Ablutions must be done during this service – all remaining sacrament is to be reverently consumed.

After ablutions have been completed, the two Acolytes need to remove the candle snuffers from their hooks above the Credence Table and bring them with them when they move to the Altar for the Postcommunion Prayer (they will need them immediately after the prayer to put out the candles on the Altar). All 9 ministers resume their places in threes in front of the Altar (EM1, Celebrant, Deacon/Assisting Priest) and beside (Crucifer, Acolyte, and EM2 on the Pulpit side; Thurifer, Acolyte, and MC on the Credence Table side). The Postcommunion Prayer is said facing the Altar. When finished, the Processional Torches are extinguished by the Acolytes (moving straight up the sides and back down the same way to the same places). All depart in silence through the door behind the Pulpit, WITHOUT REVERENCING. Order: EM1, Celebrant, Deacon/Assisting Priest; then, EM2, Acolyte, and Crucifer; finally, MC, Acolyte, and Thurifer – but, MC, Acolyte, and Thurifer should turn and begin moving toward the door as soon as the EM1, Deacon/Assisting Priest, and Celebrant move.

Holy Saturday

The Holy Saturday Liturgy of the Word is celebrated in the Church at 9 am. The presider and server enter from the door behind the pulpit, pause in front of the Altar but WITHOUT REVERENCING, then kneel for silent prayer – the worship aid needs to indicate this for the people as well. The presider then stands and says the collect for Holy Saturday. The server, who is also the lector for the service, stands and goes to the pulpit. The presider goes to the bench on the credence table side. Since 2012, we decided to use the reading from John 19 as the gospel lesson. Server/lector reads the lesson from the gospel. The Presider offers a brief reflection from the pulpit. All servers at the Great Vigil of Easter are encouraged to attend, then help with re-setting of the Church at 9:30am. The rehearsal for the Great Vigil begins at 10:00am.

Great Vigil of Easter and First Mass of Easter** [Draft!!!! Additional and different detail needs to be added about the Vigil.]

The Easter Vigil set-up:

- Rehearsal 10:00am, Saturday
- Start on time
- Fill time meaningfully/usefully
- 9:30 re-set after Holy Saturday service

- 10:00 rehearsal start
- Lectors only 10-10:30
- Coordinate with Prue
- Lectors neglected to light ambo candles
- Fewer candles in chancel

Paschal Candle prepared for new fire Lighting

- Grains of incense are inserted in holes in paschal candle on Holy Saturday, but nails left out to be inserted at the blessing of the new fire. This needs to be communicated to whoever is creating the paschal candle!

Albs cleaned and pressed

Gospel Book on Altar

Tapers on chairs for servers

Small table and fire bowl prepared on Foyer for New Light

Greeter trained and prepared for fire emergency

Candles pre-lit to make sure ready for service

Mini flashlights for ushers

MC check to make sure all are present

Servers:

Vested by 4:25am

Assemble for instructions and prayer in office at 4:40pm

Assemble in Foyer at 4:50am

Thurible is pre-lit in sacristy

From 2012: All assemble in Undercroft at 4:50am. At 4:58am, servers and ministers go up into entry way should be in their assigned position (Note diagram). Acolytes 1 & 2, Crucifer, Exsultet cantor, Lay Reader 1&2, EM2 and MC have altar candles for procession.

All servers REVERENCE the Altar both at the beginning and end of this service. This is the first reverencing since the beginning of the Maundy Thursday service.

Deacon has Paschal Candle in hand. EM1 has Altar book and will hold for Celebrant. MC gives sign to begin.

In the darkness, fire is kindled; after which the celebrant addresses the people with opening words. (Said)

Dear friends in Christ.....

Let us pray. (Sung)

O God, Through your Son.....

Incense is laid on. The new fire is censed. The Paschal Candle is then blessed:

(Tracing the cross) Christ yesterday and today, the Beginning and the End.....

When lighting and prayers complete, follower should be put on the Paschal Candle. MC and EM1 then light server candles with tapers remembering to light their own candles.

Deacon moves to the front of the procession and waits for sign to begin. Thurifer, Acolytes 1 & 2, Crucifer, Exsultet cantor, Lay Reader 1&2, EM2 and MC form up procession with EM1 and Celebrant following.

[In the absence of a Deacon, the Celebrant will carry the Paschal Candle into the Church at the beginning of the vigil, while the Assisting Priest will carry it to the font for the baptisms!!]

Deacon bearing the Candle, leads the procession to chancel, pausing three times in pre-assigned positions singing:

The light of Christ.....

Members of the congregation are lit by the servers during procession at pre-assigned locations.

Paschal candle is placed in its stand. Readers light pulpit candles. Deacon and readers return to form up with altar party. All reverence altar and go to their assigned places and remain standing.

Exsultet cantor goes to pulpit to chant Exsultet. At completion of chanting, Exsultet cantor leaves by side door.

Celebrant introduces the Scripture readings in these words

(Said) *Let us hear the record of God's saving deeds.....*

All are seated.

Readers go to pulpit for assigned readings. All sit for the readings. Stand for the Collects. [Note from 2011: in our new lectionary book, the eighth reading at the Vigil, the dry bones from Ezekiel, is NOT printed with the other readings – it's some 50 pages earlier on another Sunday. Before the Vigil, the readers, and/or the MC, need to make sure it is clearly marked with ribbons and/or post-its, where the dry bones reading is located AND how to get back to the final (9th) Vigil reading from the dry bones. Difficult in the dark to do all this on the spot! Binders with all lessons are in the "Triduum drawer" in the working sacristy!

Readings

At the conclusion of the readings, all form up and reverence the altar. Incense is laid on and Baptism proceeds as usual. Note from 2013: a family member of one of the baptismal candidates in 2013 tripped and fell over the "lower" bowl of the new font – in 2013 Easter Sunday was about as early in March as it could be and it was still quite dark in the entry way at the baptisms. For 2014, one of the vested servers (probably the EM2), should stand next to that lower bowl of the font to make sure no one trips again.

2018: The Great Alleluia cantor needs to come forward and stand by the paschal candle to sing.

Notes for Baptism Customary

From August 23, 2016

In the week prior to a scheduled baptism, the MC for that service notifies the following servers that there is a baptism and invites them to join the presider for a pre-service walk-through:

MC

Thurifer

EM1

EM2

Deacon

At 9 am baptisms, the walk-through will begin at 8:20 or as soon thereafter as practical. At 11:15 baptisms, the walk-through will begin at 10:30.

At the walkthrough, the presider welcomes the family and godparents and introduces servers.

After the sermon and a moment of silence and stillness, the altar party moves into the Prayers of the People position, and the family/ies come forward. The families will have been instructed to stand in a “choir” position, facing each other rather than with their backs to the congregation.

At the words “let us now pray for this person who is to receive the sacrament of new birth,” the presider steps aside and the Thurifer leads the baptismal party to the font. The deacon, MC and EM2 follow the baptismal party, inviting other family members in the front pews to join the procession. [Unless the deacon is carrying the paschal candle (?), in which case s/he follows the thurifer before the candidates and families. This could happen occasionally, right, when the paschal candle is up front – not just the Great Vigil? In other words, we would always process the candle to the font if it is not already there?] The presider hands his/her book to the EM1, who uses it to chant the Prayers for the Candidate in procession.

All gather around the font, with the family facing the altar and the presider on the west side of the font. The EM1 continues to hold the presider's book. The Deacon (or MC) hands the ewer of water to the presider at the words "We thank you father, for the water of Baptism...." The EM2 assists in drying the newly baptized, using towels placed back by the font before the service.

Following the water bath, the MC lights the baptismal candle from the paschal candle and hands it to the presider, who in turn gives it to the family. **(OR should the MC give the presider an unlit candle to light from the paschal candle?)** [I think it should be the presider. The only challenge will be getting her/him to the paschal candle from her/his spot to the west of the font. But that's do-able with a little fore thought.]

Aperges follows, and the altar party and baptismal party moves to the front. Family members may return to their pews; the newly baptized, parents, and godparents resume their position in the front of the church.

[At the Vigil, the chrismation and welcome of the newly baptized take place in the narthex BEFORE the Asperges and return to seats.] In full sight of the congregation, the presider anoints the newly baptized, "marked as Christ's own forever," and then says the prayer "Heavenly Father, we thank you...joy and wonder in all your works." [Does this mean the chrism is placed on the credence table, rather than near the font, before the service? I don't think we want to be carrying the chrism up front after the baptism. If it is to be on the credence table, we need to make sure the sacristan's manual reflects that.]

The presider then says: "Let us welcome the newly baptized" and all pray: **"We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood."**

[*NOTE: the above prayer MUST be printed in the bulletin. It comes just before the Peace*.]

The exchange of peace follows, and the service continues as any other Sunday except that the newly baptized is censed during the offertory.

Second Mass of Easter

This service begins at 10:00 am, after the Great Vigil and the Break-Fast. Servers talk through/walk through at 9:15am. This service is usually well attended; many who

attend are visitors and may be unfamiliar with the liturgical customs of the Episcopal Church (to say nothing of St. Paul's). EMs should expect the challenges of large numbers of folk unfamiliar with communion at St. Paul's. The Celebrant, at the brief announcements following the Peace, should be especially mindful to say a word of invitation and explanation about communion at St. Paul's.

The service begins with a figure-8 from the front – see instructions elsewhere in this customary.

If there is a baptism at this liturgy, procedures outlined elsewhere in this customary are followed. In this case, the bowl of holy water and aspergelium should be in the narthex.

If there is no baptism, there will instead be a renewal of baptismal vows and asperges. After the silence and stillness following the sermon, the EM1 will lead the Celebrant and Deacon out from their bench to places in front of the Altar. As the EM1 passes the Credence Table, the MC should take the EM1's prayerbook and hand her/him the bowl of holy water and aspergelium (bowl and aspergelium need to be on the Credence Table before the beginning of the service). The renewal of baptismal vows is led in front between the bottom step of the Altar and the Communion Rail. The Celebrant assisted by the EM1 sprinkle the Assembly. When they return from the asperges, the EM1 and Celebrant rejoin the Deacon in front of the Altar. The MC takes the bowl and aspergelium from the EM1 and hands her/his prayerbook back to the EM1. The Prayers of the People are led from in front of the Altar (this is why the EM1 needs to have her/his prayerbook!). No Confession of Sin at this liturgy. The Peace follows the Prayers of the People.