



MANUAL FOR LITURGICAL MINISTRIES

Thank you for your willingness to serve God and the people God gathers at Calvary Episcopal Church for worship. It is important to all who pray and worship here, including those of you who are serving, that our liturgies are well done and meaningful, that space is made for the Holy Spirit of God to be perceived, known, and welcomed in our midst.

Our goal is to do our work faithfully, therefore, mistakes are not fatal, they are human. The better trained we are, the more comfortable we will be serving, and the less we will stress and err. Serving in this way should be joyful. It should stretch us and draw us closer to God and to each other.

“In all services, the entire Christian assembly participates in such a way that the members of each order within the Church, lay persons, bishops, priests, and deacons, fulfill the functions proper to their respective orders, as set forth in the rubrical directions for each service” (BCP, p. 13).

GENERAL NOTES:

- All persons serving at a liturgy should arrive at least 15-20 minutes ahead.
- Just prior to the liturgy, all altar servers should gather with the clergy for prayer.
- All persons serving should be familiar with the Book of Common Prayer, pages 13-18, 31-33, the Catechism, 845++, and this manual.

PRAYER FOR ACOLYTES:

O God, whom saints and angels delight to worship in heaven, may we, your servers, know your presence in this service and each day in the coming week; may we reflect your presence in all that we do here at your altar and in our daily work and play. Amen.

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ACOLYTE

No license is required for this ministry and there is no age limit. This ministry is open to adults, youth, and children. The ministries of the acolyte utilized at Calvary may include: crucifer, torchbearer, and Gospeller. The **crucifer** leads all processions in and out of the church and at the Gospel procession - except at Easter and funerals when the Paschal Candle leads the procession. The **torchbearer**, two at each service, carries the torches (large candles) behind the crucifer in procession in and out of the church and at the Gospel procession. The **Gospeller** carries the Gospel book into the congregation during the gradual hymn and holds it for the celebrant or deacon during the reading of the Gospel. The Gospeller processes right before the Celebrant and Deacon. **All acolytes: please watch the Celebrant (or Deacon) for signals on when to begin each procession.**

QUALIFICATIONS

1. Baptized and member in good standing of the congregation.
2. Physically able to hold and process with the torches, book, etc.
3. Completed training and examination conversation.

TRAINING

- The order of the service (BCP, 355++)
- Processions
- Reverent behavior in chancel and at altar: where/how to sit, when/how to move to duty stations, how to assist the Crucifer. **NO TWIRLLING OF CINCTURES ☺**
- The names and functions of the paraments and vessels (this will happen over time).

NOTES

- The Crucifer is the lead altar server during the liturgy.
- When processing, pause – do not bow – at the chancel steps.
- In general, the procession will begin at the second verse of the entrance hymn; the Gospel procession will occur at the start of the gradual hymn; and the recessional will commence at the second verse.

ACOLYTE MASTER – JR. ACOLYTE MASTER

No license is required for this ministry and there is no age limit. This ministry is open to youth and adults. The Acolyte/Jr. Acolyte Master is responsible for making sure the candles are lit prior to the liturgy and snuffed out afterwards. The Acolyte/Jr. Acolyte Master also assists the priest or deacon returning the vessels to the credence table after communion. In the absence of a Gospeller, the Acolyte/Jr. Acolyte Master will also carry the Gospel book into the congregation at the gradual procession and hold it during the reading of the Gospel.

QUALIFICATIONS

1. Baptized and member in good standing of the congregation.
2. Demonstrated ability to understand and reverently manage the responsibilities of this ministry.
3. Completed training and examination conversation.

TRAINING

1. The order of the service (BCP, 355++)
2. The time and order of persons in processions. Reverent behavior in chancel and at altar: where to sit, how/when to move to duty stations, how to assist the celebrant.
3. The names and functions of the paraments and vessels (see Glossary).
4. Ritual washing of the celebrant's hands - lavabo bowl and purificator.
5. Ablutions (BCP, 408-409) – ensure all necessary items for the abluitions are present: water, basin, towels, soap, hand sanitizer.
6. Candle-lighting and snuffing.

NOTES

- Arrive at least 20 minutes prior to the start of the liturgy to vest and light the candles. This is to ensure the space is prepared for those who come to pray prior to the service.
- Pause at the chancel steps. May bow, as personal piety leads, upon entering and exiting the chancel, providing their hands are free.
- The altar candles are lit first and snuffed out last. Ideally, the snuffing of candles occurs immediately following the dismissal, therefore, after the recessional. There is no prescribed order for snuffing out (left to right or right to left).

INTERCESSOR

No license is required for this ministry and there is no age limit. This ministry is open to adults, youth, and children. The Intercessor leads the Prayers of the People in the absence of a Deacon. The Intercessor does not need to vest and reads from the lectern in the church or their seat in the chapel nave.

QUALIFICATIONS

1. Baptized and member in good standing in the congregation.
2. Ability to read clearly, audibly, and with a sense of the meaning of the prayers.
3. Completed training and examination conversation.

TRAINING

- Order of service
- The Prayers of the People (POP) in the BCP (354 and 383), the worship booklet, or special written prayers offered.
- Use of Litanies during special seasons, e.g. Lent, Advent, etc. (BCP, 406)
- Intercessors should be familiar with how to insert the cycles of prayer into the POP so that the congregation knows when to make its response.
- Intercessors should be prepared to lead the congregation in the confession if POP Form VI is used.

NOTES

- Arrive at least 15 minutes prior to the start of the liturgy to find and review the prayer list.
- Announce the POP and the page in the service booklet.

EUCCHARISTIC MINISTER (Chalice Bearer)

The Chalice Bearer is licensed by the Bishop to administer the chalice at services where there are not a sufficient number of priests and deacons present to do so (BCP, 408). When there are enough vested clergy in the service, the clergy administer the chalice unless instructed otherwise by the Celebrant or Bishop.

QUALIFICATIONS

1. Baptized and confirmed member in good standing of the congregation.
2. Completed training and examination conversation.
3. Licensed by the Bishop.

TRAINING

- Order of the service.
- Episcopal Church Canon: Title III, Canon 3
- How/when to administer the chalice (BCP, 407-408)

INTINCTION

The Presiding Bishop of The Episcopal Church, along with the bishop of the Diocese of Missouri, have directed that there will be NO INTINCTION of Eucharistic elements due to the coronavirus pandemic for the foreseeable future.

NOTES

- Eucharistic Ministers may vest and be part of the altar party or may come from the congregation to receive their communion in the chancel at the appropriate time which is after (not during) the invitation to communion: “The gifts of God for the people of God...”
- Once chalices are used again during communion, the EM should thoroughly wipe the chalice (inside and outside the lip of the chalice) and turn it ¼ turn before serving the next person.
- Some people (especially recovering addicts) may choose to refuse or kiss the cup. If they cross their arms in front of their chest, acknowledge them with a nod and move on. If they choose to kiss the cup, hold the knot and let them guide you.
- During the ablutions, the EM may cover the chalice with the purificator and leave it on the credence table to be reverently disposed of following the liturgy.

EUCCHARISTIC VISITOR

An Eucharistic Visitor is a lay-person licensed by the Bishop to carry the Sacrament to the sick and shut-in. Persons called to this ministry are considered to be extraordinary ministers of the Sacrament. Ideally, the Eucharistic Visitor is sent from the Sunday liturgy to take the consecrated Sacrament to members of the congregation who, by reason of illness or infirmity, are unable to be present at the Sunday Eucharist. This ministry complements and does not replace clergy visitations.

QUALIFICATIONS

1. Baptized and confirmed member in good standing of the congregation.
2. Demonstrates pastoral sensitivity and ability.
3. Completed training and examination conversation.
4. Licensed by the Bishop.

TRAINING

1. The BCP (Communion from Reserved Sacrament, 396 and Ministration to the Sick, 453) concerning this ministry.
2. How to administer the Sacrament to the sick.
3. How to record in the Register of Services (in the sacristy).

NOTES

- Responsible for the preparation of the Communion Kit. The Altar Guild will do this, but the EV is responsible for checking that it has been done, and is complete.
- At the end of communion, prior to the post-communion prayer, the EV(s) approach the altar for the sending prayer.
- Record the communion in the register of services as Communion from Reserved Sacrament (CRS), not as Holy Eucharist, upon return. Include the number of persons receiving the communion and the location description (hospital, member home, etc.)
- Consume remaining Sacrament, clean vessels and return them to their proper storage locations (see Altar Guild on how this is done).

LECTOR

No license is required for this ministry and there is no age limit. This ministry is open to adults, youth, and children. The Lector reads the Scripture in the liturgy (Old Testament, Psalm or Canticle, New Testament) as appointed to do so by the celebrant or officiant. This is a lay function and, therefore, only in exceptional cases should a deacon or priest read the lessons. (BCP, 354)

QUALIFICATIONS

1. Baptized and member in good standing in the congregation.
2. Ability to read clearly, audibly, and with the sense of the meaning of the passage.
3. Completed training and examination conversation.

NOTES:

- Lectors may but do not need to vest.
- At the appropriate time, which is following the Collect of the Day, (see BCP, 357) the Lector approaches the lectern to read. (see BCP, 406) A bow of reverence at the chancel step is not necessary, but it is permissible...as a matter of personal piety.
- Since the Lector is proclaiming the word of God found in Scripture, they should read slowly, deliberately (not dramatically), using good diction, and keeping their eyes focused on the page. Eye contact with the congregation is discouraged as it is distracting from the theological purpose: the hearing of the proclamation of the Scripture message.
- The Lector introduces and closes the Scripture readings using the words found in the Lectionary book. This is to ensure accuracy and uniformity, as well as to reduce stress and anxiety for the Lector. Please do not improvise.
- The Lector pauses at the end of each reading prior to the closing sentence and also between each reading (BCP, 357) to allow a moment for the message to penetrate the hearts of the hearers. The Lector should lead the silence by their posture, i.e. eyes closed, head bowed down, etc.
- Please PRACTICE ALOUD at home prior to the liturgy. The lectionary is provided online and can be downloaded from The Lectionary Page:
<http://www.io.com/~kellywp/>
- Only a deacon or priest may read the Gospel in the Eucharistic liturgy.
- Be prepared to read the Prayers of the People in the absence of the Deacon or Intercessor.

WORSHIP LEADER

A Worship Leader (WL), used to be called Licensed Lay Reader (LLR) and is licensed by the Bishop to lead public worship or preach under the direction of the rector. The WL may lead the Daily Offices, the ante-communion, the Burial Office, the Ash Wednesday liturgy, the Palm liturgy, and the Good Friday liturgy, with modifications as outlined in the Book of Common Prayer referenced below. The WL may preach at regular or special services.

QUALIFICATIONS

1. Baptized and confirmed member in good standing of the congregation.
2. Completed training and examination conversation.
3. Licensed by the Bishop.

TRAINING

- Order of the service.
- Episcopal Church Canon: Title III, Canon 3
- How/when to lead public worship: Daily Offices, BCP, 75-137; ante-communion, BCP 407; Ash Wednesday liturgy, BCP, 269; the Palm liturgy, BCP, 272; Good Friday liturgy, BCP, 282.
- The status of the WL as extraordinary, not normative (BCP, 407).
- How to record services led in the Register of Services found in the sacristy.
- Other preparation as deemed productive by the rector/interim rector.

NOTES

- The WL should be vested in cassock and surplice when leading worship or preaching. Lay persons do not wear stoles, which signify ordained ministry.
- Any services led or homilies preached should be properly recorded in the Register of Services found in the sacristy.

MASTER OF CEREMONIES

No license is required for this ministry. The Master of Ceremonies is a special assistant to the deacon or celebrant. Persons serving in this ministry should be intimately acquainted with the details of the service and able to manage complications or problems that arise (servers not showing up, no communion bread or wine, etc.) inconspicuously.

QUALIFICATIONS

1. Baptized and member in good standing of the congregation.
2. Adult - age 16 or over unless otherwise approved by the rector.
3. Able to understand and calmly solve problems that may arise in advance of the start of the liturgy.
4. Completed training and examination conversation.

TRAINING

- The order of the service (BCP, 355++)
- Familiar with the responsibilities of all liturgical ministries.
- Familiar with the persons on the serving teams for their designated service.
- The names, functions, and locations of the paraments and vessels.
- RESOURCE: The *Ceremonies of the Eucharist, A Guide to Celebration*, by Howard E. Galley (Cowley Publications, Cambridge, MA, 1989). Available in Rector's office.

NOTES

- Supervises all liturgical ministries during the designated service. Ensures that all persons listed as serving show up, are vested and ready on time.
- Obtains substitutes for servers who don't show up.
- Notifies the celebrant of any problems that may affect worship prior to the start of the service.
- Fields questions related to the liturgy from the servers and members of the congregation, allowing the celebrant to prayerfully prepare to officiate.
- Ensures that all of the servers are present five (5) minutes prior to the start of the service for prayer.
- Meets with the rector/interim as requested for planning.

USHER-GREETER

No license is required for this ministry and there is no age limit. This ministry is open to adults, youth, and children. The Usher-Greeter is a lay ministry which welcomes everyone into the worship space prior to the liturgy. The person serving in this ministry should feel called to make personal contact with friends and guests alike, being sensitive to the guests' need for a warm welcome that is not intrusive. The Usher-Greeter shows hospitality to guests and visitors. The Usher-Greeter may also collect the offering, count the number present and record that for the celebrant, bring the oblations forward or select members present to do so, and assist the congregation to the communion rail. Following the service, the Usher-Greeter invites guests, visitors, and newcomers into conversation or to Coffee Hour, breakfast, etc.

QUALIFICATIONS

1. Baptized and member in good standing in the congregation.
2. Comfortable talking with people - friends and guests alike.
3. Completed training and examination conversation.

TRAINING

- Familiarity with our service bulletin and inserts.
- The order of service.
- How to (and not to) engage guests and visitors re: Welcome Cards, the Peace, Communion, coffee hour, etc.

NOTES

- Ushers-Greeters should arrive 20 minutes prior to the start of the liturgy to ensure being available to greet those who arrive early for prayer.
- Ushers-Greeters ensure that the lights are on, the doors are unlocked, and the nave is ready to receive worshippers.
- Positioned to ensure cheerfully greeting all who enter, and handing them a bulletin and relevant inserts - once printed materials are used in worship again.
- Offer to escort guests to a pew (in the area they prefer).
- During the Peace, offer guests a sign of peace, when possible, notifying vestry present of the guests so that they may greet them as well.
- Count the number of people present and put the number in the collection plate to be taken to the altar so the clergy know the count for communion.
- At communion, the Usher-Greeter should open and close the communion gate, then guide each row out worshippers out of their pews to the communion rail.
- Following the service, go to any guests -prior to conversations with friends - and invite them into conversation or to coffee hour.

GLOSSARY:

Alb: A long white linen basic garment (shoulder to ankles) worn by ministers who celebrate the Holy Communion in Eucharistic Vestments. The alb may have an attached hood or cowl, and is white symbolizing purity. The vestment can be worn by an acolyte or crucifer.

Altar: The table with the Altar Book (or Missal), and two Eucharistic Candles, where the Celebrant leads the service and the Communion is prepared.

Advent Wreath: A festive wreath of greens arranged to hold four candles of the same height and a center tall candle symbolic of the light of the world. The first candle is lighted on the first Sunday of Advent. The first and second candles are lighted on the second Advent Sunday, etc. The center candle is lighted on Christmas day.

Alms: Originally money or gifts for the poor, its meaning has been extended to include offerings by congregations, or gifts for any religious or charitable purpose.

Alms Basin: A large plate of metal or wood in which offerings and alms from the worshipers are placed for presentation before the altar.

Altar Rail: The railing enclosing the sanctuary or surrounding the altar at which communicants kneel or stand to receive communion; also called sanctuary rail.

Aumbry: A wall safe, not on or in the altar, in which are stored reserved elements of the Sacrament just like the **Tabernacle**. When the Aumbry contains blessed sacrament, the Sanctuary Lamp should be lit.

Baptismal Font: A stand equipped with a bowl or basin that holds water. The water is blessed as it is being poured into the bowl, and is used to make the sign of the cross on a person's forehead as they are being baptized.

Bishop's Chair: In churches and missions a chair usually placed in the Chancel for use of the Bishop on his visitation. This may also be called the "sedilia."

Bread Box: A covered container for the unconsecrated bread or wafers.

Burse: The square pocket or purse which is made to contain the corporal linen chalice veil, and often extra purificators. It is placed over the veiled chalice and paten on the credence table. It is usually of the same material and color as the chalice veil.

Candle Lighter – Extinguisher (Snuffer): A long pole with a two-pronged end. One side is a tube into which is inserted a taper; a knob is used to raise or lower the taper for lighting of candles. The other side is a bell shaped snuffer used to extinguish the candles.

Cassock: A long garment reaching from the shoulder to the ankles, worn by clergy, choir, and all those who assist in the services. Cassocks are usually black, purple for bishops, and often red for acolytes. White, blue, maroon, etc. are often used for choirs.

Chalice: The cup, usually of silver (or gold), in which the wine is consecrated in the service of the Eucharist. If the chalice is of silver, it is often gold plated within.

Chalice Veil: A silk square veil which matches the burse (color of season), used to cover the empty chalice.

Chancel: The part of the church (a.k.a. “Liturgical East”) which contains the sanctuary and the choir, often raised by chancel steps up from the Nave.

Chasuble: A large, oval-shaped vestment (eucharistic), either plain or colored, without sleeves, worn over the alb, with an opening in the center to go over the head of the celebrant. It is sometimes decorated on the back with orphreys forming a cross, and if colored, conforms to the season of the church year. It represents the robe which the Roman soldiers placed on Christ after they had scourged him.

Ciborium: A covered chalice or box, usually of silver, for holding the consecrated bread of the Eucharist.

Cincture: A rope, usually made of white cotton, tied around the waist over the alb. As part of the Eucharistic vestments, it represents the cords with which Jesus was bound in His Passion.

Corporal: A fine linen napkin that is spread over the fair linen cloth on the altar, and upon which the sacred vessels of the Holy Communion are placed.

Cotta: The outer white cloth vestment worn over a cassock, full, with wide, open sleeves, and usually shorter than the surplice worn by persons officiating the Daily Office, lay preachers, or by clergy participating in ordinations.

Credence Table or Shelf: The shelf or table made of wood or stone where the elements and vessels of the Eucharist are placed before use in the service.

Crozier: The bishop’s staff representing a shepherd’s crook.

Cruets: Two small vessels of glass or metal provided for unconsecrated water and wine and placed upon the credence table.

Elements: The water, wine, and bread of the Eucharist.

Eucharistic Candles: The two candles used for the service of the Eucharist. They represent Christ as the light of the world, Christ as human and God, and the two parts of the sacrament: outward sign and inward grace.

Fair Linen: The altar cloth; a long linen cloth covering the altar and hanging over the ends, often embroidered with five crosses.

Flagon: A large metal, glass, or ceramic pitcher used for wine or water at the Eucharist or for the water at Baptism.

Floor Candles: Two large candles on stands, one near the Lectern, one near the Pulpit.

Lavabo: (means “I will wash”) The name for the small towel and the bowl used in the ceremonial washing of the celebrant’s hands before the consecration, usually at the offertory.

Lectern: The stand or desk from which Scripture lessons may be read or prayers led. The Old Testament Reading, Psalm or Canticle, and New Testament Reading are read from the Lectern.

Lectionary Book: The large, ribboned book containing the lection readings which the Gospeller carries in procession.

Missal: The book containing the Communion Service from which the celebrant reads at the altar. It is sometimes called the Altar Book.

Narthex: The rear of the Church, usually where people enter the nave.

Nave: The large space running between the Narthex and the Chancel; the area where the congregation is seated.

Paschal Candle: A large, pure white candle, preferably of bleached wax, placed in a large candlestick in the sanctuary, typically on the Lectern side, symbolizing the rising of Christ. It is lighted ceremonially at the Great Vigil of Easter and remains lit until Ascension Day. At other times it may be stored or kept near the baptismal font and lighted for Holy Baptism.

Purificator: A small linen napkin used to wipe or cleanse the chalice during distribution at communion and at the ablutions.

Paten: A round flat plate, usually of silver, upon which the bread is consecrated and from which it is administered at communion.

Pew: A bench or seat with a fixed back; usually used for seating the congregation during church services.

Pulpit: A platform that can have a railing and a reading desk from which the Gospel or Sermon is delivered, usually located at the front of the Chancel.

Piscina: A sink that drains directly into the ground and is used for washing the vessels used at the Eucharist and for reverently disposing of unconsumed consecrated wine.

Priest's Host: The large piece of bread or wafer consecrated by the priest that s/he breaks or "fractures" during the Eucharist.

Rector's Chair: A place reserved for the celebrant to sit during a service.

Retable: A tall closet behind the altar and/or credence table which contains the altar paraments and Reserved Sacrament. This is found in some, not all churches.

Sacristy: The room where the sacred vessels and altar hangings are kept. The Altar Guild maintains its supplies here. In some churches, the acolyte vestments are also kept here.

Sanctuary: "Holy Place" The area around the altar, or portion of the chancel within the altar rail.

Sanctuary Candle or Light: A light which is lit whenever there is consecrated sacrament held in reserve in the Sanctuary, Aumbry or Tabernacle.

Sanctus Bell: A bell or bells rung three times at the beginning of the Sanctus prayer (Holy, holy, holy, Lord, God of power and might...).

Three or Seven Branch Candles: The set of candles on top of the retable. Most churches have two – one on each side of the cross.

Solemn Procession: *(Note: in churches with side aisles only)* On special occasions, the worship service begins with a solemn procession. The crucifer leads the procession from the narthex to the chancel, turns left at the chancel steps and goes back through the nave to the center aisle at the back of the church. The procession then goes up to the chancel again, and this time turns right at the chancel steps, goes back around to the center aisle at the back of the church, and finally back up to the chancel - which marks the end of the procession. The altar party then goes to their usual places for the start of the service.

Stole: A long narrow band of cloth, sometimes fringed at the ends, and often embroidered, which a priest wears about her/his neck. The stole is the only required vestment for the

priest at the Eucharist. A deacon wears the stole across her/his left shoulder and tied on the right side. Its color matches the church season, and symbolizes the yoke of Christ.

Surplice: The outer vestment worn over a cassock by persons officiating the Daily Office, by lay preachers, or by clergy (with a tippet) at Daily Office or a red stole when participating in ordinations. It is of white cloth, full, with wide, open sleeves, and usually longer than the cotta worn by the choristers.

Tabernacle: A box-like receptacle for the Eucharistic elements. A portable tent in which the Hebrews worshiped during the exile (Ex. 25-27, 36-38)

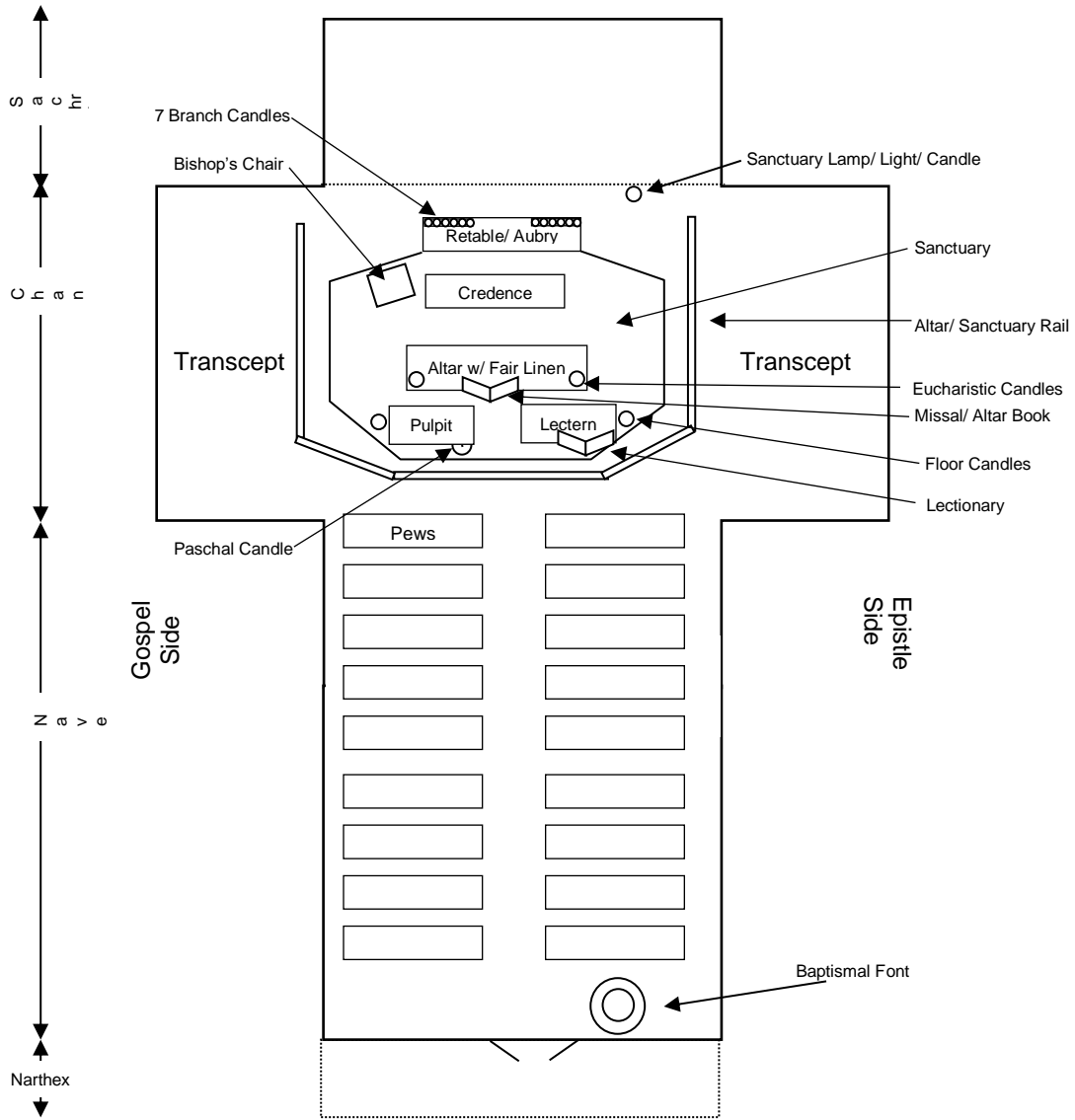
Taper: A waxed wick placed in a candle lighter from which candles are lighted.

Thurible: The vessel used for burning incense. Carried by an acolyte called a Thurifer.

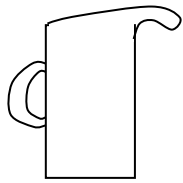
Tippet: A long black scarf worn by clergy over cassock and surplice at the Daily Offices. It resembles a stole and is worn around the neck with ends hanging down the front. Also called a preaching scarf.

Wafer or Host: A small flat disk, or piece of unleavened bread, for the Communion, also called the people's host. The large 'Wafer' is called the priest host.

Parts of a Church

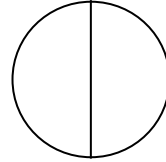


Service Items

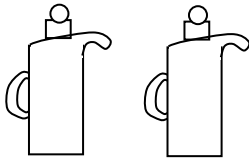


Water for Baptism
(consecrated)

Flagon



Priest
Host

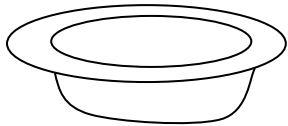
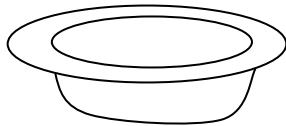


Water
Wine
(unconsecrated)

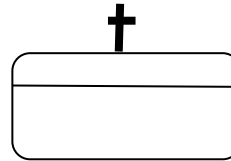
Cruet



Host or
Wafer

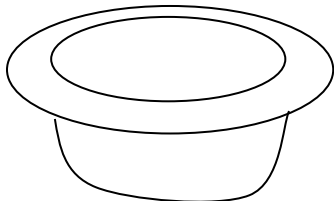


Alms
Basins

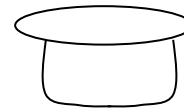


Unconsecrated Host

Bread
Box

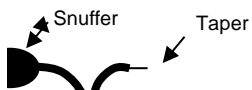


Master
Alms
Basin

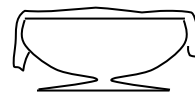


Ciborium

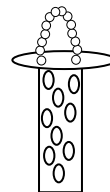
Consecrated Host



Candle
Lighter/
Extinguisher



Lavabo
Bowl

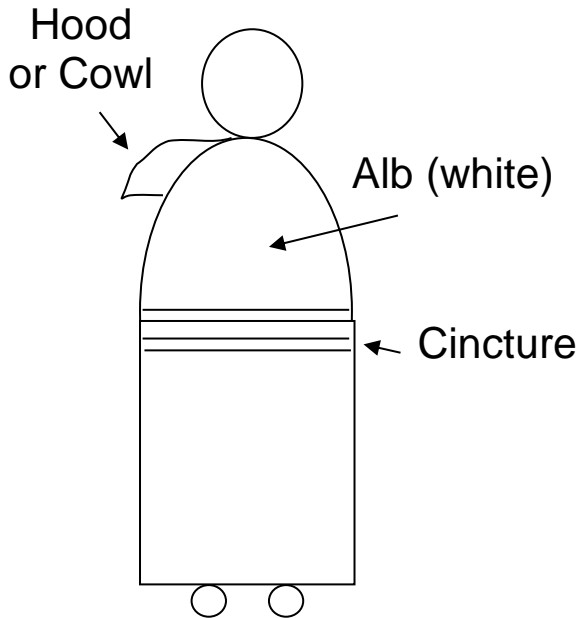


Incense

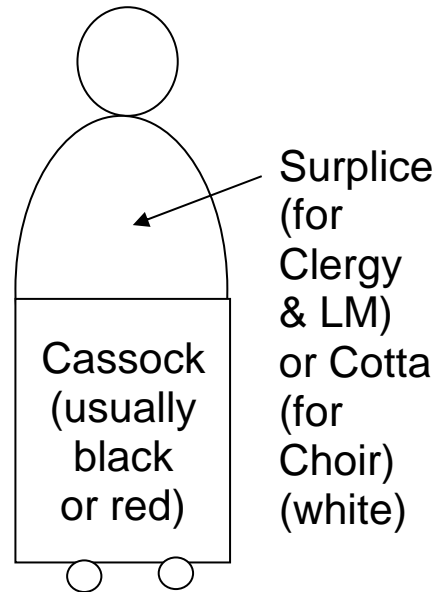
Thurible

Vestments

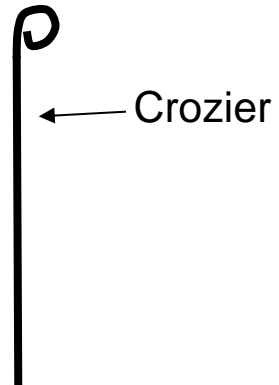
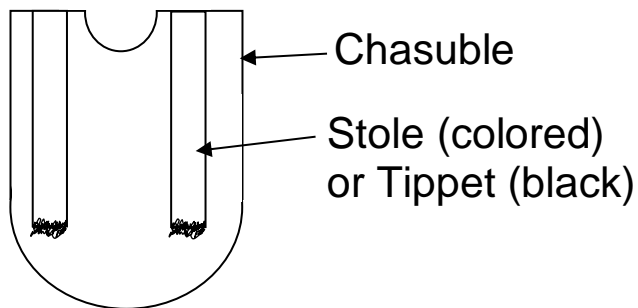
Acolyte



Clergy/ Choir/ Lay Ministers

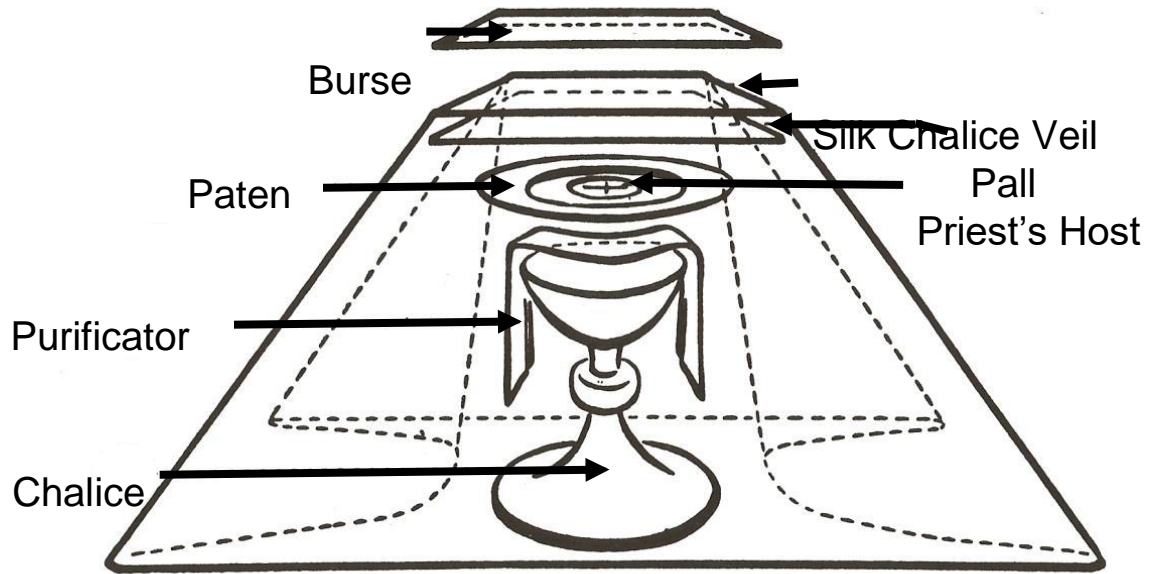


Clergy



Bishop's Staff

The Vested Chalice



Solemn Procession

