

General Etiquette

Reverent quiet is observed in the Sacristy before and after services. It is not necessary to be silent, as some conversations are important to help prepare for the service, but casual conversation is properly enjoyed elsewhere. This also applies as the ministers and choir gather in the Narthex immediately prior to the procession. Prayers suitable for preparation for the Eucharist may be found in *Saint Augustine's Prayer Book* beginning on page 149.

Food and all beverages other than water are prohibited in the Sacristy.

When necessary, *tissues/handkerchiefs* and *throat lozenges* may be used during worship, but they should not be visible to the congregation (i.e. kept in a pocket).

A core guiding principle to liturgical involvement is *humility*. Servers should not call attention to themselves, but strive to perform their role with self-effacement. Everything we do should foster the devotion of the congregation toward God. It is possible to address virtually any surprising situation (exceptions being safety emergencies) without disrupting the service.

Movement in/out of the Sacristy using the stairs behind the Altar while the liturgy is in progress is strongly discouraged, unless it occurs as a function of a minister's role in the liturgy. Altar Guild and Eucharistic Visitors should not use this entry to the Sacristy during worship, and Ushers should not use this as a passageway between transepts.

Body language is extremely important. This regards how we stand, sit, and the countenance of our faces. Please see the section titled "Posture and Hands" for more information.

When you are vested minister, your own *personal practices of piety* should be set aside for the sake of uniformity of liturgical leadership.

Ablutions

Ablutions are the act of consuming or reverently disposing of consecrated bread or wine. It is imperative that the Blessed Sacrament be treated with utmost respect at all times, even after services or out of the sight of others.

At all services, consecrated elements that remain after the administration of communion are carried to the Niche. Chalices should be covered with a purificator. All consecrated bread should be combined into one paten and veiled with a purificator or other linen.

Reverent Consumption

Drinking all remaining consecrated wine is not “better” or “more faithfully observant” than pouring it down the Piscina. For those who prefer to perform ablutions in this way, please be mindful of the amount of wine remaining, and how such consumption will impair your ability to operate a car. Contrary to what we might like to think, one can get drunk on Jesus.

5:30 Service

All consecrated elements are placed in the Niche (or on the Credence Table). Following the service the EM carries chalices and any remaining bread to the Sacristy and performs ablutions, using the form found in an appendix to this manual. Wine is reverently poured down the Piscina, and all bread is scattered in the Memorial Garden.

9:00 Service

Immediately after the service, the Eucharistic Ministers return to the Niche and carry the chalices and any additional consecrated wine to the Sacristy. A small rite of reverent consumption and/or disposal of the wine by the Piscina is used, which is found in an appendix to this manual.

The Emcee sees that all remaining bread is consumed, unless specifically directed by the Rector or Altar Guild Director to reserve it.

11:15 Service

Immediately after the service, the Eucharistic Ministers return to the Niche and carry the chalices and any additional consecrated wine to the Sacristy.

The Emcee retrieves the Ciborium of Reserved Sacrament from the Tabernacle. The newly consecrated bread that remains from the 11:15 a.m. service will replace this “old” bread in the Ciborium. It is important to have around 45 wafers in the Ciborium in the Tabernacle for use in preparing the EV kits. If the remaining bread from the 11:15 a.m. service is not sufficient to maintain that quantity in the ciborium, leave enough so that the total is approximately 45.

The wine from the Reserved Sacrament cruet should be reverently poured down the Piscina, and replaced with the newly consecrated wine from the 11:15 service. There should be approximately 2-3 inches of wine in the cruet.

Everything else should be consumed.

Acolytes

9:00 a.m. Eucharist

Crucifer

Carries the cross in the opening and closing processions; rings the Sanctus Bell during the Eucharistic Prayer; administers the flagon to refill chalices during Communion

Torchbearers

Carry the torches in the opening and closing processions

First Server

Carries the Banner in the opening and closing processions; carries a torch during the Gospel procession; receives the oblations (cruets of wine and water) and assists the Deacon in setting the Altar at the Offertory

Second Server

Follows the Banner in the opening and closing processions; carries a torch during the Gospel procession; closes the Altar Rail Gate at the Offertory and opens after Communion

11:15 a.m. Eucharist

Crucifer

Carries the cross in the opening and closing processions; removes Ambo during Peace; receives the offering plates from the ushers; rings the Sanctus Bell during the Eucharistic Prayer

First Acolyte – “Gates”

Carries a torch in the opening, closing, and Gospel processions; closes the Altar Rail Gate at the Offertory and opens again after Communion

Second Acolyte – “Gifts”

Carries a torch in the opening, closing, and Gospel processions; receives the oblations (cruets of wine and water) and assists the Deacon in setting the Altar at the Offertory; administers the flagon to refill chalices during Communion

Baptism

The Sacrament of Baptism is the ancient rite of initiation into the Christian Church. It is the moment when we share in the death and resurrection of Christ, are welcomed into the Church (the “household of God”), are cleansed and forgiven of our sins, and are anointed by the Holy Spirit.

Baptism occurs in the midst of a regularly-scheduled Eucharist, and typically during a Solemn Eucharist on one of the principle feasts of the Church (Easter, Pentecost, All Saints, Baptism of Christ) or on our namesake feast (Transfiguration). Exceptions may be granted in extremely rare circumstances.

Accoutrement

The font for baptism is moved to the front of the church, in front of the gates to the chancel. It should be filled with a few gallons of water (roughly 4 inches deep).

Note: At the Great Vigil of Easter, all water used must be distilled, as it will be poured into the Holy Water Font during the Peace, and the font can only contain distilled water.

The Paschal Candle is lit and placed on the top steps adjacent to the Ambo (see section titled “Candles” for specific direction about the placement and lighting of all candles). During Eastertide, when the Paschal Candle is still quite tall, it may be necessary to use a short lighting taper to collect a flame that can light the small baptismal candles. An acolyte performs this task, and the taper should be given to the acolyte with instruction in advance.

A small credence table is placed against the altar rail on the south side of the gate, with a silver tray containing:

- the lid of the Oil of Chrism (SC) containing a small amount of the oil
- small towels in a number corresponding to the number of baptized
- baptismal candles in a number corresponding to the baptized

Note: No “shell” or other pouring device is typically used.

A full pitcher of very hot water should be placed under the credence table 5 minutes before the service begins.

On the rail on the north side of the gate baptismal stoles should be draped in the number corresponding to the baptized. These are only given to baptized infants and children, while adults baptized are typically “vested” in a different manner.

The Altar Missal should have the Baptismal Acclamation inserted on the first page of the Eucharist. It can be found in the Appendices, and in the top drawer of the vestments cabinet in the Clergy Sacristy.

Liturgical Basics

Candidates for baptism and their sponsors should rehearse twice, including a brief refresher of action on the day of the baptism. The front pews on either side should be reserved for candidates and their families.

Children are invited to gather and be seated near the font after the presentation of candidates and before the blessing of the water.

At the time of the Baptismal Rite, the Three Sacred Ministers stand at the altar rail gate. The Emcee holds the Celebrant's binder, which contains the text of the rite (a copy is in the Appendices), and turns the pages. The Deacon pours the water into the font during the blessing of the water at the thanksgiving for the water of baptism (second paragraph). This should be from a height, with a long, slow pour.

At the baptism, the Deacon presents the baptizing minister with the glass lid containing Chrism, which is used to anoint the newly baptized. The Deacon then hands the baptizing minister the baptismal candle, which is presented to the person (or a sponsor) with the words, "*N., receive the light of Christ and by its light may you keep the grace of your baptism.*" The Emcee hands the baptizing minister the small stole draped over the rail, which is then presented to the person (or sponsor) with the words "*N., you have been baptized into Christ and vested as a minister of the Gospel.*"

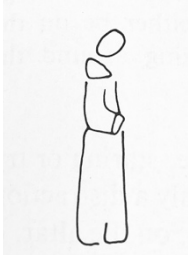
After the gifts have been presented, the newly baptized and sponsors step through the gate and stand on the top step of the chancel. The Three Sacred Ministers remain at the gate as the rite continues. The Celebrant says, "Let us pray," and then the three ministers turn to face the newly baptized for the prayer. The Celebrant turns to face the People to invite them to "welcome the newly baptized," and then turns again to face the families for the statement and invitation to the Peace.

During the Offertory, the small credence table should be moved so the gate may be closed. The silver tray is carried to the Sacristy by one acolyte, and the table itself moved to the space behind the sedilia (pressed against the column and as far out of the way of the administration of communion as possible). At the 9:00, the silver tray is moved by the Second Server, and the table by the Crucifer. At the 11:15, the tray and table are moved by the "Gifts" and "Gates" acolytes.

At Communion, the newly baptized receives the Sacrament for the first time. In the case of newly baptized infants and small children, this reception is symbolic, and performed by the minister dipping his/her finger in the chalice and dabbing it to the lips of the child. Parents should always be consulted before this is performed.

Bowing

There are two primary types of bowing at Transfiguration: simple and deep (also called “solemn”).



A simple bow is a bending of the head only. This bow is used

- to reverence the cross
- at the mention of the name Jesus (e.g. in the collects, Eucharist Prayer)
- at the mention of the Blessed Trinity (such as the *Gloria Patri*)
- at the introduction/conclusion of the Gospel (“Glory to you, Lord Christ”, “Praise to you, Lord Christ”)
- when servers exchange vessels when preparing the Altar for communion



A deep bow is a slight bending at the waist so that you can see your feet. It is used:

- to reverence the Altar and Tabernacle at the beginning and concluding procession, and at other appropriate moments in the service when servers approach the Altar
- during the Nicene Creed when acknowledging the Incarnation (beginning at “by the power of the Holy Spirit...”)
- at the Sanctus (throughout “Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory. Hosanna in the highest.”)
- by the ministers (especially Celebrant, Deacon, Emcee) at the Great Amen.

A third, even deeper bow, called a “Profound Bow” is used by the Celebrant when behind the altar during the Confession of Sin. It is a full bend at the waist.

Bowing is *not* prescribed when prayers conclude with “through Christ our Lord.” This is especially applicable at the Collect for Purity.

Lectors bow before entering the Chancel from the side, rather than bowing at the Altar when they reach the middle of the Sanctuary.

Kneeling subsumes bowing, so we do not bow when we kneel.

Servers holding the Sacrament, the Gospel Book, the cross, or candles (i.e. sacred objects) do not bow. Servers holding tapers (candle lighters) may bow.

Burial

Burial Office: The portion of “The Burial of the Dead: Rite One” (BCP, 469) or “The Burial of the Dead: Rite Two” (BCP, 491) concluding with the Prayers.

Commendation: The prayers said at the body (or remains) at the conclusion of the Burial Office.

Committal: The portion of the service that occurs at the place of interment, when the body or remains are laid to rest, whether in the ground, columbarium, or some other designated location.

Requiem Eucharist: Either burial rite that includes the Holy Eucharist, or when Eucharist is celebrated in memory of the deceased and the remains are not present.

A funeral service at Transfiguration is typically a Requiem Eucharist. Christian hope beyond the grave resides in the mercy of Christ, so it is profoundly important that we offer up thanks for his saving work, and the death and resurrection that creates the pathway to eternal life. Furthermore, the Eucharistic meal transcends our particular place and time, and allows us to mystically share in an act of praise and thanksgiving with those who are already in his nearer presence. Non-Eucharist services are the exception, and permitted when the family has especially compelling pastoral reasons.

Upon notice of the death of a parishioner, a member of the clergy will be assigned to guide the pastoral response and set up a meeting with the family of the deceased. That meeting will occur as soon as possible, to allow time for decision-making and preparations. During the initial meeting with the family, the Funeral Planning Form guides the process to ensure all details are considered. Typically, the Executive Assistant (EA) also attends this meeting, and ensures distribution of the information to all involved parties included on the form.

Working from the Planning Form, EA and officiating clergy request all liturgical participants, including ushers, Eucharistic Ministers, acolytes, lectors, and sound technicians.

Eulogies are permitted, though not encouraged. The presiding priest or homilist should work with the eulogist to ensure appropriateness and confidence. Eulogists should be strongly encouraged to write their remarks.

Funerals may be held on any day of the week, with consideration given to the church calendar, the Altar Guild’s availability, and the Director of Music’s availability. Funerals are not held after 2:00 p.m. on Saturday, unless specifically permitted by the Rector and Altar Guild.

It is proper that the body should be met at the main entrance by the presiding clergy and members of the Altar Guild, so that prayers may be said and the casket/urn may be veiled with the pall. Arrangements should be made with the family and/or Funeral Home so that we anticipate the time of the body’s arrival. When the ministers formally “welcome the body” in the Gathering Space using the form in the prayer book, the ministers should stand like this:

(Assisting Clergy)

EM EM

Emcee Celebrant Deacon

Family **BODY** Family

Family Acolyte with Candle Family

[Narthex]

[Nave]

A full customary for funerals is located in the appendices.

Candles

General Information

The altar candles are lit at all celebrations of the Eucharist and for Evensong. The stand candles (“Big Six”) are lit for celebrations of the Eucharist that include music, including a Solemn Eucharist (Sundays and feasts), weddings, and funerals.

The Paschal Candle burns from the Great Vigil of Easter to the Day of Pentecost, at all funerals, and at every weekend service connected to a day of baptism.

Note: This is only when baptism will actually be performed, and not merely on an eligible feast but on which no baptisms will be performed.

The appropriate place for the Paschal Candle:

- Eastertide – top step of Chancel, near to the Ambo (on its left, when facing the Altar)
- Funeral – on the main floor in the middle of aisle, directly in front of the first step into the Chancel
- Baptism – same as during Eastertide

On the Lighting of Candles

Typically, the Altar Guild lights the candles before the 9:00, and they remain lit for the morning. When lighted by the AG, or by liturgical ministers, candles are typically lighted by two servers together 20 minutes before the start of a service. The servers move out from the Sacristy on opposite sides, mirroring one another. They meet in front of the Altar, at its center, then bow. The Paschal Candle, if present, is always lighted first. The two altar candles are lighted next, simultaneously. Then the Big Six are lighted, starting closest to the Altar and moving outward. This should happen in tandem and mirroring one another in pace.

The candles should be extinguished in reverse order from their lighting.

The Paschal Candle may require an extra-long taper to light, and the assistance of a small stepladder. After being extinguished, it is wise to wait at least 15 minutes before attempting to move the candle, as the wax may spill.

The “standards” in the aisle are only used on major feasts and when specially requested for weddings. The two standards nearest the Narthex should not be lit, to prevent smoke damage to the ceiling above. Special practice is necessary by acolytes to light the standards, especially in preparation for the Great Vigil of Easter, when they are lighted in a darkened church.

Carrying Objects

As a general rule, ministers carry one object at a time, and hold the one object in both hands.

The exceptions to this are:

- Ushers may carry multiple offering plates together
- Ushers carry the ciborium and flagon together, and two cruets together, and present the two cruets to an acolyte
- Emcee may use two hands to clear the Altar after Communion, but should be conscious of not “stacking” objects to expedite the process

When carrying the Blessed Sacrament, all ministers should do so with appropriate care and reverence. Patens and chalices should be carried slightly elevated with both hands. A rule of thumb is to hold the Sacrament as reverently and carefully at all services as we do on Maundy Thursday as we process to the Altar of Repose.

Chalices

It is appropriate that there be only once chalice on the Corporal during the celebration of the Eucharist (BCP, p 407). A cruet and/or flagon shall be used to fill additional chalices after the breaking of the Bread.

Deacons, Emcees, and acolytes should be careful not to overfill the chalices, to prevent spilling the wine. Administering communion can be more challenging in an over-filled chalice.

It is appropriate to carry a chalice with both hands. Practically, it helps ensure none of the contents are spilled, and theologically, it demonstrates the care with which we take in carrying the Sacrament.

Occasions for Use

At Solemn Eucharists, it is appropriate to use four silver chalices. The stack should be set with the matched chalice and paten. The other three gold-lined silver chalices fill out the complement.

At the 5:30 Eucharist, two silver chalices are used.

At typical weekday celebrations, a glass chalice is used to complement the glass paten.

On principle feast days (Easter Day, Pentecost, Trinity, Transfiguration, All Saints, Christmas Day), the Jubilee chalice and ciborium are used. The exception is at the Saturday 5:30 service, which continues to use the typical set.

Clothing and Appearance

Although ministers typically wear vestments, clothing is still important. All ministers should wear footwear that is plain, simple, and safe. Flip-flops and high heels are not appropriate, as they can easily cause tripping on the steps.

For temperature reasons, it is permissible to wear shorts and short sleeves under the vestments, so long as the bottom hem of the vestment comes is near the ankle.

Women are discouraged from wearing lipstick, as it is difficult to remove from linens.

In all things, we should look ready and prepared to bring glory to God through our service at the Altar.

Communion Bread

On Sundays and regular weekday celebrations, wafers are used. Homemade bread is used for the 5:30 service and on Maundy Thursday. The recipe is included in the appendices.

Gluten free wafers are made available at every service. At weekend celebrations, the wafers should be unwrapped and placed loose in a pyx. The pyx is placed on the Credence Table for the 5:30, and inside the ciborium for the 9:00 and 11:15 services.

The typical count to be blessed for each service (GF is gluten free):

	<i>September-May</i>	<i>June-August</i>
5:30 p.m.	2 loaves, 2 GF	2 loaves, 2 GF
9:00 a.m.	250, 6 GF	225, 6 GF
11:15 a.m.	225, 4 GF	210, 4 GF
Weekday	20, 2 GF	20, 2 GF

A breadbox containing an extra 50 unconsecrated loose wafers should be placed in the Niche for every Solemn Eucharist (Sundays, feast days, weddings, funerals).

For instruction on what to do with remaining consecrated bread after a service, see section titled “Ablutions.”

Emcee (Minister of Ceremonies)

A full “Minister of Ceremonies Customary” is located in the appendices.

The Emcee is one of the three Sacred Ministers in a Solemn Eucharist (along with Celebrant and Deacon), with extremely important roles to play before, during, and after all liturgies.

The Emcee should be a calm and confident presence in the liturgy. He/she must move reverently and efficiently, but never hurriedly. An anxious Emcee is a distraction to the Celebrant and the congregation. The Emcee should have mastery of the various actions being performed by all ministers, so as to anticipate problems or mistakes.

The Emcee helps ensure that all participating liturgical ministers for a service have arrived and are prepared for their role. A check-in sheet for all participating ministers is kept in the Acolyte Sacristy to help the Emcee in this task. Typically, the Notices also contain the names of those scheduled to serve in every role.

The Emcee should know the service extremely well, and possess comfort and familiarity with each part of the liturgy.

Before a Solemn Eucharist, the Emcee should go through an extensive checklist included in the Emcee’s customary.

The Emcee always stands and sits at the left hand of the Celebrant. This is a safe rule of thumb, no matter where the three Sacred Ministers may be located in the church during the liturgy.

The Emcee holds the book/binder for the Celebrant whenever they are not standing at the Altar. This is true at the sedilia when praying the concluding collect of the prayers of the people, at the font for the rite of baptism, at the casket in the rite of burial, and all other moments when the Celebrant prays apart from the Altar.

While notes or written instructions are permitted, it is preferable to have all roles mentally mastered, so there is not the need to consult sheets during the service. Questions should only be directed to the Celebrant in the case of last resort, and under no circumstance should an Emcee “chit chat” during the service.

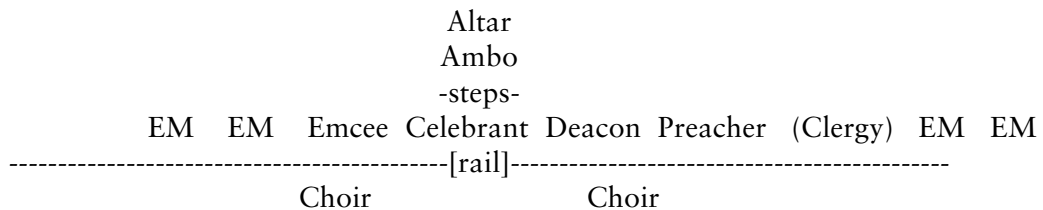
Thought should be given *in advance* to how potential problems may be solved so as to generate the least possible distraction to the congregation and other ministers.

Eucharistic Minister (EM)

Eucharistic Ministers administer the chalice to the congregation, and therefore, their demeanor and actions are of solemn importance. The directives of the General Etiquette section are especially important.

At a Solemn Eucharist

Typically, four EMs participate in a Solemn Eucharist. They process behind the acolytes, and if the choir processes, behind the choir. They process in pairs, and may carry a Hymnal if there is a processional hymn. At the rail, they turn and take their places as such:



EMs follow the direction of the Celebrant, sitting when the Celebrant sits, and standing when the Celebrant stands. When standing, hands are held together mid-body with fingers crossed. EMs should turn to face the principle action of the liturgy, whether at the Altar or in the Nave for the Gospel.

Words of Administration

When administering the chalice, EM may use either prescribed sentence from *The Book of Common Prayer*:

“The Blood of Christ, the cup of salvation.”

“The Blood of our Lord Jesus Christ, keep you in everlasting life.”

When dipping a wafer in the chalice and placing it on the tongue (intinction), do not add “The body” to your sentence. It has already been spoken by the priest or deacon.

In the case of a person with arms crossed, it is very important to understand whether they received the bread or not. If they received the bread, that means their crossed arms signify only that they may not physically receive the cup, but you should still say the words of administration. If they did not receive the bread (that is, they received a blessing instead), you should not say the words of administration, but instead gently bow your head to them and move to the next person. If you do not know whether they received the bread or not, you should quietly ask them, as you won’t know what to do without ascertaining this information. “Did you receive the bread?” is a perfectly acceptable thing to quietly ask in such a situation.

Administration Outside the Chancel

On occasion, communion is carried to the Choir Gallery or elsewhere in the church by a designated pairing of clergy and EM. The clergy person will cue the EM to follow behind him or her. They make their way along the side aisle to the communicant, whether they be in the

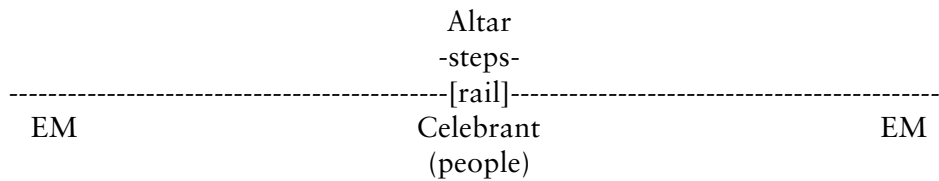
Gallery or somewhere else in the church. This is a type of quiet procession, and the Sacrament should be carried carefully and reverently.

5:30 Service

At this service, the Lector also functions as an EM and is supported by an additional EM (“EM 2”) for the Communion. EMs enter the Chancel from the rear stairs (against the back wall) at the Offertory. EM 2 assists the Celebrant in setting the Altar from the Credence Table. First, present the Stack with two loaves on top of the paten. Then present the flagon of wine, followed by the cruet of water. EMs do not need to motion to the congregation to stand, as this occurs naturally or by the cue of the Celebrant.

The EMs stand at either side of the Altar facing the Celebrant during the Eucharistic Prayer, with their toes up against the edge of the rug. EM 2 presents second chalice to the Celebrant after receiving communion in both kinds.

Both chalices will be left on the corporal, with purificators, for the EMs to pick up. The Celebrant will move down the steps and through the gate to administer the bread. The EMs take the chalices, move down the steps, around the side exit of the chancel (not through the middle opening of the railing gate), to their places at either end of the front rail.



At the 5:30, intinction is not permitted. When a person presents their piece of bread for intinction, or makes a move to dip it in the chalice, please kindly and quietly remind them that intinction is not permitted at this service.

After all have received, EMs carry the chalices to the Niche via the rear stairs (against the back wall), then return to places at either side of the Altar, where they stood during the celebration. After the Celebrant has said the Dismissal, reverenced, and left the Nave, the EMs depart via the stairs to the Sacristy, carrying the chalices to perform the Ablutions (see section titled Ablutions).

Eucharistic Visitor

A full “Customary for Eucharistic Visitors” is located in the appendices.

Eucharistic Visitors bear the Sacrament to those who are unable to attend worship services at the church. This is a holy and compassionate ministry, and it builds a genuine connection between the visitor and the person who is visited. As the commissioning rite says, “We who are many are one body, for we all share one bread, one cup.”

EVs function under the leadership of the Deacon for Pastoral Care. The Deacon arranges for visitations in the middle of the week, and then leaves instructions for EVs in the Sacristy.

The week’s EV Team Leader should report to the Sacristy by 8:30 to check the Master Binder. The Team Leader coordinates the visits, and instructions on this are located in the Appendices under Eucharist Visitor Customary.

EV kits are prepared by the Altar Guild on Saturday, from the Reserved Sacrament. They are placed in the Niche for the 9:00 Solemn Eucharist, and set on the Altar by the Emcee during the administration of communion.

After receiving communion as members of the congregation, EVs should move to the Sacristy and wait for the post-communion prayer. As the prayer is being said, they move up the steps to the south-side of the chancel, and stand in a straight line, facing the Altar. The Celebrant leads the commissioning rite, as the Deacon presents a kit to each EV.

The EVs join in the closing procession, taking their place behind the EMs and in front of the assisting clergy and preacher. After processing out, they may depart immediately, or remain briefly behind at the church to prepare to depart.

Upon returning from the visits, EVs should not enter through the Nave while a service is in progress, but rather through the outside door to the Sacristy. The kit should be unpacked, ablutions performed, the kit cleaned, and then left to the right of the sink for return by the Altar Guild to the safe.

EV make an oral report to the clergy phone line, or email the Deacon for Pastoral Care.

Fraction

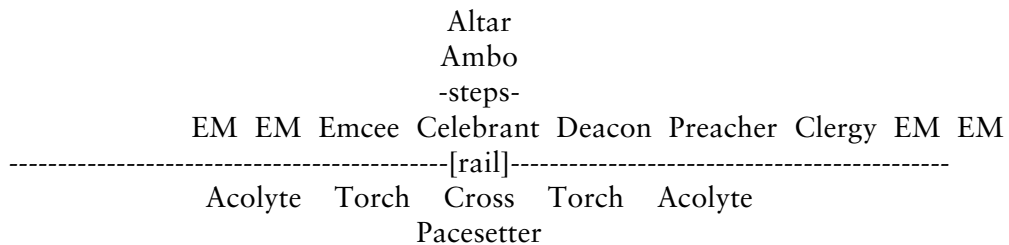
This is the only mandated period of silence in the Eucharist, so it is of great importance and solemnity. After the consecrating bread (“Celebrant’s Host”) is broken and laid upon the paten, a time of quiet should last at least five seconds. During this time of silence, all liturgical ministers should be quiet in their whole selves, and not begin to move in anticipation of future actions.

Only when the Fraction Anthem begins should the Emcee move to retrieve additional vessels, the Deacon move to prepare to pour the flagon, and the Celebrant finishes breaking the host.

The Great Litany

The Great Litany is a solemn and extended form of prayer that uses short petitions and responses. It is typically used on the First Sunday in Lent to begin the Eucharist. At a Solemn Eucharist (9:00 and 11:15) it is sung in procession (sometimes referred to as the “Holy Pretzel”).

When sung in procession, the ministers gather in the Sacristy and enter from behind the Altar in the following order: EMs, Assisting Clergy, Preacher, Deacon, Celebrant, Emcee, EMs. They walk around the chancel, down the railed steps, past the Holy Family Shrine, and enter the Chancel in front of the altar rail, to line up in typical processional position. Acolytes take all objects (cross, torches, banner) and stand in south transept until the ministers enter; then they enter and take place at front of Altar Rail. A “Pacesetter” (either clergy or some other appointed minister) is at the head, behind the cross. This person will keep the “pace” of the procession. The position at the beginning of the Litany in Procession should look like



A Cantor begins the Litany. All remain in this position until Cantor sings, “Holy, blessed and most glorious Trinity, one God,” then the People sing, “Have mercy upon us.” Then entire processional party makes a deep bow, and turns to begin procession. The procession moves directly down the center aisle, and the choir joins at the rear of the church. Then the procession continues around the church, with the choir leaving the procession at the last pass at the rear of the church. The procession then moves back down the center aisle to the front and concludes in the originating position.

After the procession returns to the beginning position, all remain standing in their position until the concluding Kyrie. Whole Altar Party profound bows during “Christe Eleison” and remains in position. Celebrant leads the Collect of the Day from this position, rather than from behind the Altar. After the “Amen,” all deep bow and move to their seats.

Holy Water Font

The Holy Water Font contains water from the baptisms performed at the Great Vigil of Easter, and several additional gallons of distilled water. It should be periodically topped off, to ensure proper function and operation.

During the 7:00 p.m. Maundy Thursday liturgy, the font is drained completely. On Holy Saturday it is carefully cleaned by the Director of Operations according to specific instructions.

It is appropriate for all ministers to dip their fingers into the water before entering or leaving the church, and then making the sign of the cross either on their forehead (in remembrance of the mark of the cross at baptism), or over their whole body.

Incense

Incense is used at a Solemn Eucharist on principle feast days and at Evensong (unless otherwise designated). Thurifers are specially recruited and trained by the clergy. Without training and knowledge, the use of incense can be hazardous to the Thurifer and the wider congregation. Fires have begun in churches due to the improper extinguishing of coals.

The Thurifer mixes the incense before the service and lights the coals. The “blend” is determined by the Thurifer from the incense ingredients available in the Sacristy, with an expectation to remain within a normative range of scents. Typically, three coals are used to start a service and for the Liturgy of the Word, and three coals are used for the second half of the service (Great Thanksgiving).

Whenever presenting the thurible, the Thurifer should completely approach the minister, so that they need not move from their position. This is true at the Altar and in the aisle for the Gospel.

When supplies (coals, incense) are low, Thurifers should notify the Altar Guild.

The Act of Censing

The space inside the church is welcoming to a generous use of incense. Therefore, typically 3+ spoonfuls of incense are appropriate, and can be spread across the three coals to generate ample smoke.

Presiding clergy may cense in the manner they prefer. It is typical to cense the Altar three times (or three sets of three), then move slowly around the Altar in a counter-clockwise direction, then pause directly in front of the Altar to cense the Altar and Tryptic, then continue around and return to the original place.

When present, the Paschal Candle, Advent Wreath, and/or Book of the Dead (All Saints and All Souls) may also be censed.

Use at Solemn Eucharist

Incense is added before the ringing of the Sacring Bell. The Celebrant may choose to bless the incense at each laying on by simply making the sign of the cross over the thurible. No words need to be spoken.

The Thurifer leads the processions in and out.

The Altar is censed at the Gloria/Song of Praise, or if there is not a Gloria, during the opening hymn.

At the Gospel, Thurifer approaches the Celebrant to refill the thurible as the Alleluia begins. Emcee should wait for this action, as the Thurifer will lead the Emcee and Torch Bearer on the south side around the chancel. Then Thurifer waits for Emcee, Torch Bearers, and Deacon to go ahead, following behind to be in position to present the thurible to the Deacon after the Gospel is announced. After receiving it back, Thurifer stands a few paces away, in the center of the aisle, and gently swings the incense as the Gospel is proclaimed. Thurifer then leads the

procession back up the aisle after the conclusion, and moves back around south side of the chancel railing to the Sacristy.

The gifts are censed at the Offertory, with the Celebrant stepping behind the Altar, and the Thurifer presenting him/her with the thurible. The Emcee and Deacon should remain at their chairs for the censing of the Altar. After the Celebrant returns the thurible to the Thurifer and bows, the Emcee and Deacon gather next to the Celebrant for the Thurifer to cense the people.

To cense the people, the Thurifer

- takes the thurible from the Celebrant, moves to the center and reverences,
- then goes down the steps and to the rail to cense the north transept (bow, swing three times, bow)
- then moves around to the north side of the Nave (bow, swing three times, bow)
- then to the center, turns to face the Altar, and censes ministers (bow, swing three times, bow)
- then turns around to cense south side of Nave (bow, swing three times, bow)
- then to south transept (bow, swing three times, bow)
- the move back to center to the cushion on the top step of the Chancel

Thurifer kneels and swings incense throughout the celebration of the Eucharist, making more pronounced swings of the thurible at the closing Doxology as the Bread and Wine are elevated (“By him and with him and in him, in the unity of the Holy Spirit, all honor and glory are yours, Almighty Father, now and for ever. AMEN.”)

Thurifer leaves the Nave at the presentation, and returns without incense to receive communion. Thurifer collects the thurible, moves to the south transept during the postcommunion prayer, and personally lays on fresh incense during the blessing. Thurifer leads the procession out.

Use at Evensong

Incense is added before the ringing of the Sacring Bell. The Officiant may choose to bless the incense at each laying on by simply making the sign of the cross over the thurible. No words need to be spoken.

The Thurifer leads the processions in and out.

If an Introit is sung, Thurifer remains in the Sanctuary, near the Officiant, gently swinging the thurible. The Thurifer leaves for the opening preces.

Thurifer enters for the Phos Hilaron, standing next to the sedilia until the Officiant moves behind the altar. Thurifer then presents incense to the Officiant behind the altar, and the altar is censed. After finishing, the Officiant returns the thurible, and the Thurifer leaves.

During the Magnificat, Thurifer enters and presents the boat to the Officiant, who refills the thurible. Thurifer then censes the people, according to the pattern prescribed above for Eucharist.

The Thurifer should re-enter at the final hymn to lead the closing procession out of the church.

Intinction

Intinction is when the host is dipped in the wine and placed on the tongue of a communicant. It is always performed for the communicant, and never by the communicant. Intinction is not performed at the 5:30 service, owing to the use of bread, which can easily crumble into the wine.

The EM takes the wafer from the communicant, dips it in the wine, and places it on the tongue of the communicant. The host should not be totally submerged, but only partly dipped.

The words of administration remain the same as for any other person:

“The Blood of Christ, the cup of salvation.”

“The Blood of our Lord Jesus Christ, keep you in everlasting life.”

Lector

A full “Lector Customary” is located in the appendices.

God is made known to us in the sacred words of Scripture, and the opportunity to proclaim the readings is a privilege and joy. Those who are called to the role of Lector are entrusted with this holy work, and by their faithful proclamation they help us all experience God speaking to us afresh each time we are gathered together.

Given the importance of Holy Scripture, at Transfiguration all of lectors:

- Desire to animate the spirit and meaning of the lessons to the congregation;
- Possess a clear and pleasant speaking voice;
- Have the ability to read aloud slowly, with natural inflection;
- Commit to ascertaining the essential meaning of the lessons being read;
- Be willing to practice reading the assigned lessons aloud before the service;
- Be open to constructive feedback; and
- Be willing to attend one or more of several lector training sessions to be held throughout the year.

Missal

The Altar Missal is the Celebrant's guide to the prayers at every Eucharist, and it facilitates the rest of the service at every Solemn Eucharist. It is not laid out identically to *The Book of Common Prayer*, so it is important for Emcees and regularly scheduled presiding clergy to become familiar with its layout.

Page numbers in red and in brackets correspond to the page number in *The Book of Common Prayer*.

The Missal possesses numerous ribbons that are intended to mark appointed places in the service for ease of page turning. The colors have no symbolic significance, but when used consistently can facilitate ease for the Emcee and Celebrant. In the context of a typical Eucharist, the ribbons mark

- Opening Acclamation and Collect for Purity (black)
- Collect of the Day (White)
- Confession and Absolution (Yellow)
- Proper Preface (sung or said) (Green)
- Eucharistic Prayer (Red)
- Post-communion Prayer (Purple)

On occasion, a special Offertory Sentence and/or Closing Blessing are used, either in connection with the day's readings, or with a feast or season. They are not printed in the Missal, but attached by paperclip to the proper page.

Sticky notes with instructions for page-turning or other reminders for the Celebrant or Emcee are discouraged, though permitted when absolutely necessary.

The Missal and stand are kept in the Niche between services.

Posture and Hands

Ministers involved in the service are asked to maintain excellent posture when sitting, standing, or kneeling. The crossing of legs is discouraged.

When standing, hands should be clasped together in front in the middle of your torso. This is the most appropriate posture for praying when standing, and it is also the proper posture when processing without carrying a book or binder.

A minister's face and eyes should follow the action of the service, and his/her body may be inclined toward the Altar during the celebration.

Typically, liturgical ministers are seated when the Celebrant sits, and stand when the Celebrant stands. Rare exceptions involve moments in special liturgies when the Celebrant may introduce an aspect of the service while the congregation remains seated (e.g. footwashing on Maundy Thursday).

It is important to be considerate of what our face expressions portray to the congregation. Please be cognizant of displaying strong emotions. Laughter and tears are entirely acceptable when appropriate, but anger, disgust, bewilderment and other "negative" emotions are less appropriate.

Bowing and other manual actions are prescribed elsewhere in this manual, but a good rule of thumb is to follow the lead of the Celebrant.

Procession

The procession is a ceremonial act that derives its meaning and significance from the object at its head: the Cross (at most celebrations) or Paschal Candle (funerals). The Procession is typically formed in the hallway outside the entrance to the Church Offices. Following a prayer by a member of the clergy, it moves to the Gathering Space, and then into the Narthex.

At a typical Solemn Eucharist, the procession enters from the Narthex in this order:

(Thurifer)
Cross
Torches
Choir
Banner (First Server) (9:00 only)
Second Server (9:00 only)
EM EM
EM EM
Assisting Clergy
Preacher
Emcee
Deacon
Celebrant

At a typical Solemn Eucharist, when the procession reaches the Altar and prepares to reverence, the procession should be in this position:

Altar
Ambo
-steps-
EM EM Emcee Celebrant Dcn Preacher (Asst) EM EM
-----[rail]-----
Choir Choir

The closing procession follows the same order as the opening procession, though it typically does not include the Choir.

At a typical Requiem Eucharist or Service of Burial, the procession enters in this order (**if participating and processing*)

Paschal Candle
Body (casket or urn)
*Pallbearers
*Family
EM EM
*Emcee
*Deacon
Celebrant

Quiet

Quiet is a solemn and beautiful aspect of worship. We should resist the temptation to be noisy, before, during, and after all services.

Before the service, all ministers should vest and prepare quietly in the Sacristy. Noise from the Sacristy can easily be heard in the Nave, and is a source of distraction to those who arrive early to pray.

Quiet is observed after all readings of Scripture, the length of which may vary slightly, depending on the occasion. This quiet is intended to allow time to reflect on the Word of God.

Similarly, a brief time of quiet is typically observed after the Sermon.

The most important times of quiet in the service are after the introduction of the Confession (before we make our general confession), and at the Fraction (after the bread is broken).

Ministers should observe these moments of quiet with solemnity in body and spirit.

Rogation

The principle Rogation Procession at Transfiguration typically occurs on the Sunday prior to Ascension Day, or in conjunction with Earth Day observances. It provides a time to pray at length for the whole of creation, with special attention to those who labor in agriculture to provide the food we enjoy.

It begins in the Gathering Space following the 11:15 Eucharist, and it involves the whole complement of ministers who participated in that preceding service. It is based upon the Great Litany, with a few additional petitions included from *The Book of Occasional Services*.

Typically, the procession moves from the Gathering Space, out the front doors, left to the west side of the campus, down the drive to the Snyder Building, up the pedestrian walkway past the gymnasium entrance, along the walkway near Building E, left at the playground, left up the stairs at the Niles Building, into the doors near the Gathering Space, and back to where it began.

It is preferable that the Litany be sung, when possible, with the Choir participating.

Sacring Bell

The Sacring Bell is chimed at the beginning of every Solemn Eucharist, as well as before Evensong, funerals, and weddings. It is pulled firmly three times.

Typically, the Emcee chimes the bell on cue from the Celebrant or Officiant.

Sacristy

The Sacristy is the collection of rooms containing vestments, sacred objects, vessels, and all supplies for the administration of worship at Transfiguration. The Sacristy contains three separate rooms: Altar Guild Sacristy, Clergy Vestry, and Server Vestry.

No food or liquids other than water are permitted in the Sacristy.

The Altar Guild Sacristy is administered by the Altar Guild, and under the direction of the Rector and Altar Guild Director.

The Clergy Vestry is administered by the Rector and clergy. It contains nearly the entire collection of sacred vestments, as well as all basic vestments used by the clergy and Emcees.

The Server Vestry contains vestments for youth and adult acolytes, and all Eucharistic Ministers. Vestments may be privately owned, and therefore attention should be paid to the act of selecting vestments that fit. See section titled “Vestments” for more information.

Beginning 10 minutes before the start of any service, the door from the Church into the Sacristy is only to be used by ministers directly involved in the service. All other seeking access should use either the exterior door into the Altar Guild Sacristy, or the door from the south transept narthex (when unlocked).

Key card access is available through request to the Director of Operations, with the express consent of the Altar Guild Director (for Altar Guild members), or Deacon for Pastoral Care (for Eucharistic Visitors).

Sanctus Bell

The Sanctus Bell is located on the south side of the chancel. It is struck only during the Eucharistic Prayer at specially designated times

- Three times after the sung Preface, and before the Sanctus is sung
- Once before and once after the Institution narrative
- Once during the closing Doxology,
- Once before the Doxology, once during the Doxology, and once after the Great Amen.
- Three times after the words of Presentation (as the Celebrant and Deacon present the bread and wine).

The Sanctus Bell is not used on Maundy Thursday or Good Friday.

Cue cards for use by acolytes at each Eucharistic Prayer are located in the Appendices and found in the top drawer of the vesting cabinet of the Clergy Sacristy.

Sign of the Cross

The sign of the cross is an ancient sacred manual action, possibly dating to the first three centuries. It connects our bodies with the central symbol of our faith, and keeps us active and engaged when we might become passive or inattentive.

The sign of the cross is made top (head) to bottom (belly or belt buckle), then left shoulder to right shoulder.

It is typically performed at two “types” of moments: related to an act of blessing, and in hope of the resurrection (for the deceased).

A “✠” symbol often serves in the bulletin to cue people in making the sign. The following are times when the ministers of the service make the sign of the cross in the Eucharist:

- Opening Acclamation (“Blessed be God: ✠ Father, Son, and Holy Spirit”)
- Sermon Introduction (“In the name of God: ✠ Father, Son, and Holy Spirit”)
- Creed (“...✠ and the life of the world to come.”)
- Prayers of the People (at intercession for the departed)
- Absolution of Sin (“Almighty God have mercy on you, ✠ forgive you all your sins through our Lord Jesus Christ...”)
- Eucharistic Prayer
 - Prayer A: “✠ Sanctify us also...”
 - Prayer B: “...being ✠ sanctified by the Holy Spirit.”
 - Prayer C: “Let the ✠ grace of this Holy Communion make us one body, one spirit in Christ...”
 - Prayer D: “...your Holy Spirit may ✠ descend upon us...”

It is also customary to sign oneself immediately before and after receiving communion.

Vested ministers should refrain from making the sign of the cross at other occasions in the service. Whenever seated in the congregation, personal customs of piety may direct you to make the sign more or less often, but when participating in the liturgy as a minister, you are asked to follow this direction.

Solemn Eucharist

A Solemn Eucharist is one that is led by the Three Sacred Ministers: Celebrant, Deacon, and Emcee. It may or may not involve the use of incense, but it typically involves music and a sung Eucharist.

Sound Technician

The Sound Tech is a supremely important minister in the service. This person ensures every word of the service is heard by everyone in the church, using amplification equipment. This role requires some technical training, organization, an excellent ear, and a good understanding of the liturgy.

The Sound Tech must arrive 30 minutes prior to the start of the service. They unlock the cabinet, turn on the system, and ensure that all wireless mics have adequate battery power. They also check the batteries in the hearing-assistance devices, and ensure they are available for congregational use.

The Sound Tech should check the Notices to determine who serves in speaking roles during the liturgy (Presider, Preacher, Deacon, etc). Each mic is assigned a name, and should typically be worn by that person. The corresponding mic should then be carried to the Sacristy no later than 15 minutes before the service, so the minister can vest with it.

Sound Tech should check that mic is properly and effectively positioned on the wearer.

Wireless pack “7” is always used for the Ambo.

The Sound Tech should use the bulletin to mark cues and make other helpful notes to direct volume and other controls.

It is important to check that there is volume in the Gathering Space and the childcare hallway, so that those standing outside the Nave can also hear the service.

Stripping of the Altar

At the conclusion of the liturgy on Maundy Thursday, all sacred items are removed from the Altar and Chancel, leaving the Altar bare.

Emcee

- carries the Sanctuary Lamp in the Procession of the Blessed Sacrament

Clergy

- carries the Blessed Sacrament in the Procession (Celebrant carries the Bread, Deacon carries the Wine)
- removes all objects from the Altar: corporal, Missal, candelabras
- open and remove all remaining Sacrament from the Tabernacle
- remove rod and veil from Tabernacle, and leave doors open

Crucifer

- removes Processional Cross
- removes Episcopal Church flag

Acolytes

- extinguish all candles
- removes Transfiguration Banner
- removes American flag

Eucharist Ministers

- two EMs carry Altar flowers in the Procession of the Blessed Sacrament
- remove candles from Big Six, carry to far end of Sacristy hallway
- remove Big Six bases, carry to far end of Sacristy hallway

Unction

Unction is the sacramental laying on of hands and anointing of a person with holy oil.

Oil of Sacred Chrism (SC or *Sanctum Chrisma*): used to anoint the newly baptized and new confirmed; typically a darker color than the other two oils, as it is infused with balm or balsam to make it fragrant.

Oil of Catechumenate (OC or *Oleum Cathecumenorum*): used at the outset of the catechumenate process to signify that a person is preparing for baptism or confirmation; also traditionally used in the blessing of altars and the consecration of churches.

Oil of the Sick (OI or *Oleum Infirmorum*): used to anoint the sick in the Rite of Laying on of Hands and Anointing (BCP, 455).

The Rite of Laying on of Hands and Anointing is performed at the two weekday celebrations and the Saturday celebration of the Eucharist. This rite may be performed either after the Prayers or Confession of Sin, or after the entire service is concluded.

A copy of the short rite is included in the appendices.

Vestments

Glossary

Chasuble – worn by the Celebrant at every celebration of the Eucharist. The Celebrant may choose to vest in the chasuble during the Offertory, if he/she is the single cleric at the service and presides and preaches.

Dalmatic – worn by the Deacon during Solemn Eucharist. When a priest functions as deacon in the service, the priest does not wear a Dalmatic, but vests only in a stole.

Tunicle – worn by the Emcee during Solemn Eucharist.

Cope – worn by the Preacher during Solemn Eucharist (when a matched cope is available), and by the Officiant (and preacher, if desired) of Solemn Evensong.

Stole – worn by all participating and vesting clergy at all celebrations of the Eucharist, according to the liturgical color

Alb—worn by the clergy and Emcee for all Eucharistic services.

Cincture—worn by the clergy and Emcee during all Eucharistic services. The Emcee’s cincture matches the liturgical color of the season (green, blue, white, red, beige), and may be found in the vesting drawer in the Clergy Sacristy.

Cassock—black vestment worn by EMs, and by clergy during non-Eucharistic services such as Evensong. It is also worn by the three Sacred Ministers on Good Friday.

Surplice—white vestment worn over a cassock by the EMs at Eucharist, and by clergy over a cassock at non-Eucharistic services like Evensong

Care

The Altar Guild cleans and cares for all sacred, seasonal vestments. The Altar Guild also cares for the vestments of the clergy, both cleaning and repairing damages.

Liturgical ministers may choose to purchase their own personal vestments. Personal vestments must be in common with those used by all other ministers. Thus, a single style of cassock, surplice, and alb is common to our church (details of the standards are available by asking a member of the clergy or the Altar Guild Director). Personal vestments may be kept in the Sacristy closets, with clear labeling of the owner’s name. Personally-owned vestments should not be used by other ministers without express permission of the owner.

All other ministers should be conscientious in caring for the vestments they use. Regularly washing and pressing helps us present our very best in service of God and God’s people.

Damaged vestments may be reported to the Altar Guild for suggestions on repair or replacement. Examples of this include loose buttons or snaps, torn fabric, stained or frayed collars, and snagged hemlines.

Weekday Eucharists

Liturgical actions in weekday celebrations of the Eucharist are slightly different from weekend celebrations, most notably in the much greater opportunity for congregational participation and proximity to the celebration. Here are general norms:

The Transfiguration Liturgical Calendar designates the Propers for each celebration, including week days, especially in regard to the observance/transfer of feasts. It is located on the vestment cabinet in the Clergy Sacristy.

The typical Wednesday Eucharist follows Rite II, and Thursday follows Rite I. The Celebrant may choose which prayer from within each rite to use on an appointed day.

The Celebrant sits in the south Eucharistic Minister prayer desk for the Liturgy of the Word.

The Ambo is typically not used.

A single Bible is typically used by all lectors and the Celebrant.

The Celebrant may find a lector before the service to read the appointed lesson(s).

The congregation is invited to gather around the Altar for the Eucharistic Prayer. A designated person from the congregation typically assists in setting the altar and administering communion. If no “regular” participants are present, the Celebrant may either ask the Altar Guild member, or personally administer both kinds.

Unction is offered following the service.

Appendices

- Ablutions Rite
- Unction Card
- Commissioning Eucharistic Visitors
- Customary for Sunday Eucharist
- Opening Acclamation for Baptism and Baptismal Rite
- Usher Report Form
- EV Customary
- Funeral Customary
- Prayer for those leaving the church