

Liturgical Customary



Saint Dubricius Episcopal Church

Street
City, State
Telephone

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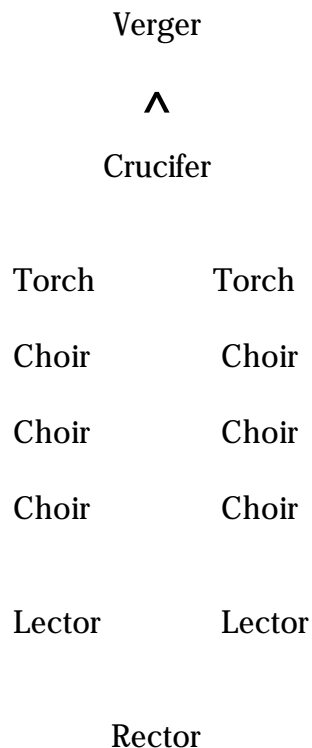
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The Holy Eucharist The Lord=s Day

The Holy Eucharist has come to be the expected principal service on the Lord=s Day. It consists of the Word of God (which may be replaced on occasion with Morning Prayer C q.v.) and the Holy Communion.

Procession

The regular order of procession for Sunday morning worship at St Dubricius is as follows:



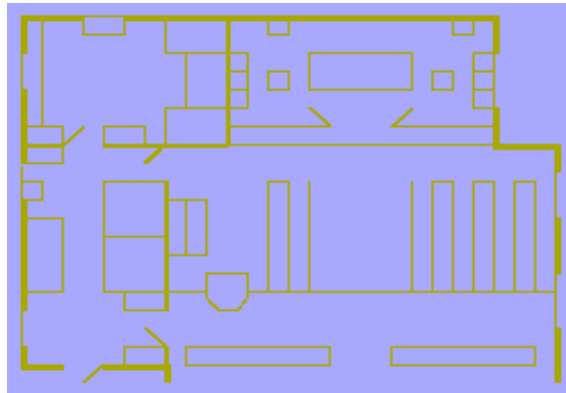
When a fourth acolyte is present (especially for special services), he or she is the

server/subdeacon and carries the Gospel book behind the torchbearers and in the center.

The thurifer may follow the vergers on certain high holy days or as directed by the Rector.

Seating: Members of the procession sit (the vergers stand) as indicated on the accompanying chart.

Torchbearer
Server
Crucifer
Vergers
Acolytes



Lector
Rector
Lector

Choir

For the Liturgy of the Word, the acolytes are at their chancel station. After the Peace, they proceed to their sanctuary stations. This is treated in more detail in the Acolyte Manual.

The vergers place the virge on a hook inside the door to the vestry. The crucifer sets the cross in a holder at the end of the Gospel-side choir pew. The torchbearers set their torches on top of the organ, on the forward corners.

For the particular duties of the Altar party, see the Acolyte Manual, the Lector and Chalice Bearer Manual, and the Thurifer Manual.

The order of service is outlined on one of the leaflet inserts following (depending upon the rite and the eucharistic prayer).

Presentation of the Alms and Elements

Prior to the service, the elements are placed on the table in the narthex. A piece of paper is included in the breadbox by the Altar Guild with the number of wafers. The ushers write the number of Communicants present on the other side of the piece of paper before the Presentation.

During a choral anthem or an organ interlude, as the priest is preparing the Altar, the ushers collect the offering and stand at the doorway to the nave. Those providing the refreshments for coffee hour stand in front of them with the elements. After an organ introduction to the presentation hymn and as the first verse is being sung, the party processes to the gate. At that point, the server collects the Bread, Wine, and offerings as specified in the Acolyte Manual. Once the alms are collected, the party bows slightly and returns to their pews.

The Penitential Order

While the Penitential Order had been used frequently in every Lenten Eucharist at St Dubricius, its use has in recent years been declining. A sample of the order of service is included here.

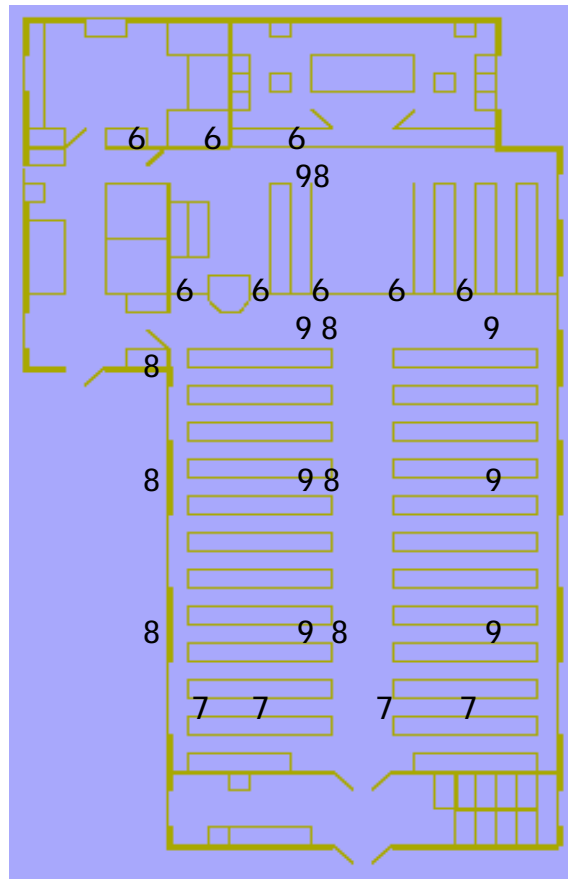
On penitential days as appointed by the Rector, the Organ Voluntary, Procession, and Penitential Order precede the Word of God. The rest of the service is as usual, with the exception that the Confession of Sin and Absolution are omitted, as they are included in the Penitential Order itself.

The Solemn Procession

On certain holy days (especially Palm Sunday), at the discretion of the Rector there may be a solemn procession. The entire processional party begins in the vestry. The vergers lead the procession out of the upper vestry door, turning right down the center aisle between the choir pews and down the center aisle of the nave, right at the end of the aisle, right up the Gospel side, right in front of the rail, right down the Epistle side aisle, right at the end of the aisle, and

finally right up the aisle. Depending upon the day being celebrated, the procession may stop for a collect.

The route for the solemn procession is mapped out in the following diagram.



Morning Prayer

Morning Prayer consists of Daily Morning Prayer with the Holy Eucharist optionally added to it (when a priest or a deacon with consecrated elements is present). For the principal Lord's Day service, it used to be more common than Holy Eucharist and can still be used, although it is usually done now when a priest is not present. The characteristic that sets it apart from the Word of God in the Holy Eucharist is the singing of the canticles.

Procession

The procession commences after the organ voluntary and may be conducted in silence or with a processional hymn, as the occasion warrants. The vergers ring the entroit bell (three times for a priest or deacon, once for a lay reader) and leads the procession from the lower vestry door to the gate in the following order:

Vergers
^
Crucifer

(Server)

Lector Lector

Officiant

If the choir does not take part in the procession, the members enter the chancel through the upper vestry door in silence and take their seats before the procession. When the entroit bell is rung, the choir stands.

Usually, the service of Morning Prayer is more subdued than the Holy Eucharist, and there is no server, unless the Holy Eucharist is to be incorporated into Morning Prayer.

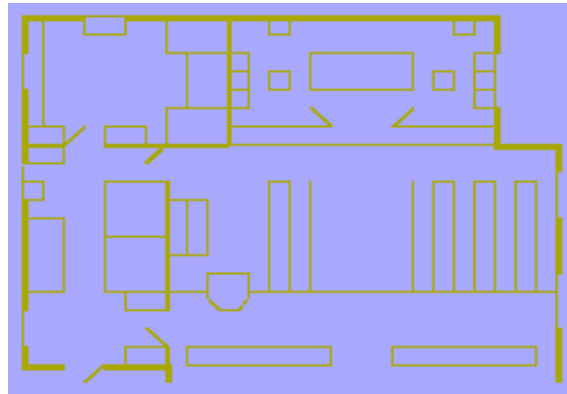
Since the Gospel is read from the pulpit as the third reading, the server does not carry the Gospel book and there are no torchbearers.

Seating

The seating for Morning Prayer is as for Holy Eucharist. This is illustrated below:

(Torchbearer)
(Server)
Crucifer
Verger

Acolytes



Lector
Rector
Lector

Choir

The order of service is outlined on the following leaflet insert.

Evening Prayer

Evening Prayer consists either of Daily Evening Prayer or of An Order of Worship for the Evening or of a combination with the Order of Worship for Evening followed by Evening Prayer beginning at the Psalm. Any of these services may be followed by Holy Eucharist at the point specified in the Book of Common Prayer.

Lighting

The nave lights are on low, and the sanctuary lights are turned off. At the opening phrase of the *Phos hilaron*, an usher turns the nave lights on high from the narthex or vestry, and the vergers turn the sanctuary lights on.

Procession

For Evening Prayer proper (not Evensong), the procession is conducted in silence. The vergers ring the entroit bell (three times for a priest or deacon, once for a lay reader) and leads the procession from the lower vestry door to the gate in the following order:

Vergers
^
Crucifer

(Server)

Lector Lector

Officiant

For Evening Prayer proper, the choir is not a part of the service. Choir members may be seated without vestments in the first two pews, as the Rector may direct. When the choir is officially a part of the service, it is commonly known as

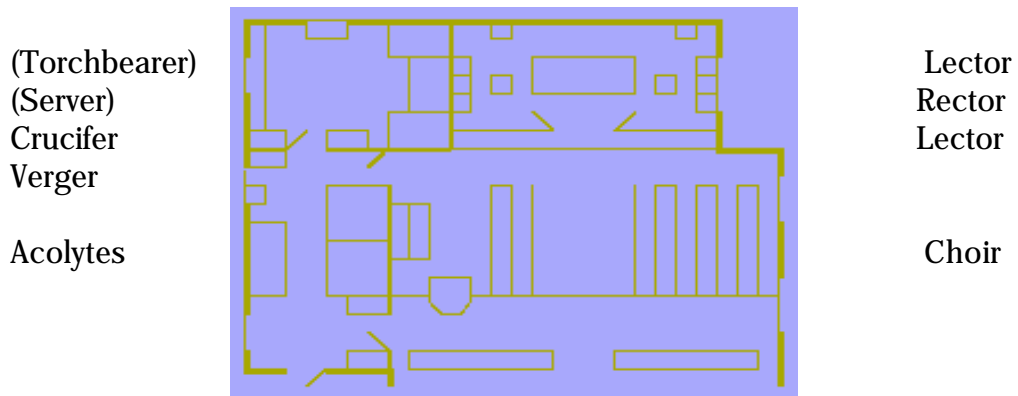
Evensong (q.v.).

Usually, the service of Evening Prayer is more subdued than the Holy Eucharist, and there is no server, unless the Holy Eucharist is to be incorporated into Evening Prayer.

Since the Gospel is read from the pulpit as the third reading, the server (if present at all) does not carry the Gospel book and there are no torchbearers.

Seating

Seating is as at the Holy Eucharist, as illustrated below:



The order of service is outlined on the following leaflet insert.

Evensong

Evensong consists of Daily Evening Prayer or of An Order of Worship for the Evening or of the Order of Worship for the Evening followed by Daily Evening Prayer beginning at the Psalm. Any service may be followed by Holy Eucharist at the point specified by the Book of Common Prayer.

Evensong is the common and traditional term (not in the current Book of Common Prayer). The service is distinguished from the Evening Prayer services in that the choir is present as a choir and all parts that can be sung are sung. The customary for Evening Prayer should be consulted wherever questions arise in this service.

Lighting

The nave lights are on low, and the sanctuary lights are turned off. At the opening phrase of the *Phos hilaron*, an usher turns the nave lights on high from the narthex or vestry, and the vergers turn the sanctuary lights on.

Procession

The procession can be either high or low, depending upon the degree of celebration (and upon whether the Holy Eucharist is to be incorporated or not) and the preference of the celebrant (usually the Rector).

High Procession

The high procession is the same as the procession for a Holy Eucharist on the Lord's Day. The exception is that the server does not carry the Gospel book. If there is to be no Holy Eucharist, the server need not be present. The procession is as follows:

Verger

^

Crucifer

Torch

Torch

(Server)

Choir

Choir

Choir

Choir

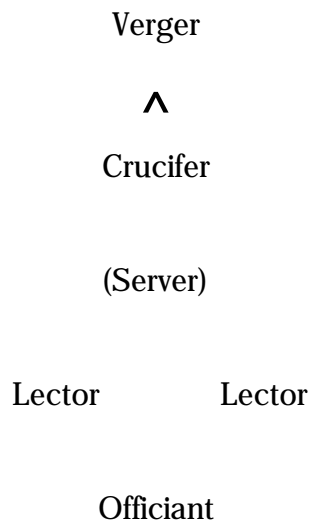
Lector

Lector

Rector

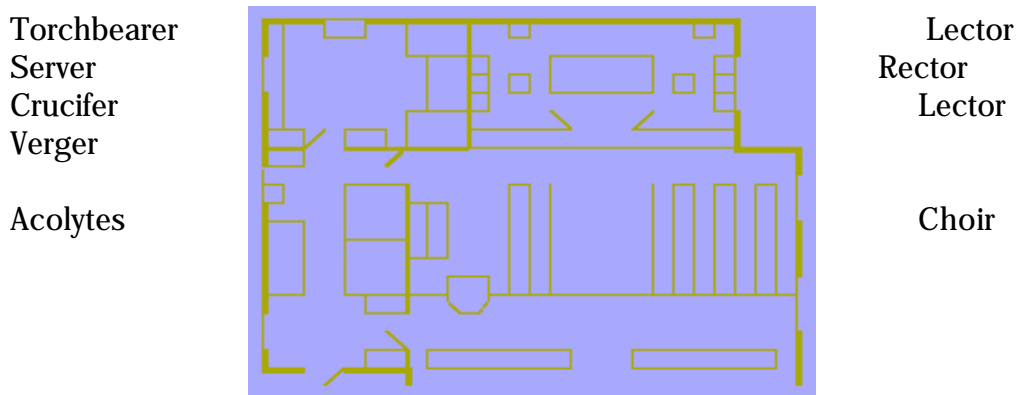
Low Procession

The low procession is rare for Evensong and more appropriate to Evening Prayer (q.v.). The procession is conducted in silence. The vergers ring the entroit bell (three times for a priest or deacon, once for a lay reader) and leads the procession from the lower vestry door to the gate in the following order:



Seating

The Altar party will sit as at the Holy Eucharist, as follows:



The order of service is outlined on the following leaflet insert.

The Feast of Light

Sometimes at Evensong, the Feast of Light is also celebrated. This ceremony consists of lighting candles and reciting the Psalm by candlelight.

Special Articles

The ushers will provide the congregation with small candles as they enter the church.

Lighting the Candles

At the beginning of the *Phos hilaron*, the torchbearers will proceed first to the Choir, lighting the candles closest to the sanctuary, and then to the congregation, lighting the candles closest to the aisle. The members of the Choir and congregation will pass the light on down the pew. When the torchbearers are at about the third pew of the congregation, the vergers will turn off the sanctuary light, and an usher will turn off the nave lights.

Concluding the Feast of Light

At the end of the Psalm, the vergers will turn the nave lights back on and then turn the sanctuary light back on.

Baptism and/or Confirmation (Reception)

Baptism and Confirmation (or Reception) are both incorporated into the Holy Eucharist, as indicated in the accompanying order of service.

Baptism

Participants

Participants include the priest, the vergers, and the candidates for Baptism including parents and Godparents as appropriate. If present, the bishop presides in place of the priest.

Seating

The candidates for Baptism, members of their family, and Godparents sit in the first pews, which have been reserved for them. If the bishop is present, the seating is as for Confirmation (below).

Setting

Before the service, the font is placed in the aisle between the last pews in the back of the nave. The instruments of Baptism are placed on the round stand, which is covered by a white cloth and placed in front of the font.

Examination of the Candidate(s)

For the examination of the candidate(s), the baptismal party proceeds to the front of the chancel and stands in front of the step. The priest approaches them and conducts the examination. The vergers or other lay minister appointed leads the Prayers for the Candidates from his or her station or from the pulpit, at the priest's discretion.

Baptismal Procession

For the procession, the organist plays a special hymn. When the music begins or the congregation starts singing (depending upon the length of the hymn, the size of the party, ect.), the vergier leads the priest and crucifer from the chancel. During the Easter Season, the vergier removes the Pascal Candle and holds it throughout the ceremony, replacing it upon his return to the chancel. At other times, the vergier holds the virge.

Gathering at the Font

At the font, the vergier steps to the right behind the font and stands facing the font. The priest stands between him and the font, and the crucifer steps to the left behind the font and stands facing the font. The baptismal party gathers around the font with their backs to the chancel.

Procession from the Font

After the Baptism and the introduction of the newly baptized to the congregation, the vergier leads the procession back to the chancel, followed by the priest (and other lay ministers) and then by the rest of the party.

Confirmation

Confirmation is usually held during a Bishop's Visitation (q.v.) and is incorporated into the Holy Eucharist following Baptism or the sermon (if there is no Baptism).

Participants

Participants include the candidates for Confirmation or Reception, the bishop, the priest and other clergy, the bishop's chaplain, and the vergier.

Seating

The bishop sits in the bishop's chair with the Rector to the bishop's right and the chaplain to the bishop's left. The candidates for Confirmation and Reception sit in the first few pews, which are reserved for them.

Setting

During the singing of a special hymn after the sermon or Baptism, the vergers direct the acolytes to place the kneeling pad in the gate and to carry a chair and place it between the gate and the Altar. The chair can be a stool, folding chair, or the bishop's chair, as the bishop may prefer.

If Prayer Books or other appropriate articles are to be presented to the confirmands, these are placed on a table at the vergers' station.

The Confirmation

The bishop proceeds to the chair. The priest, deacon, chaplain, and other lay ministers (at the preference of the bishop) gather to the bishop's left. The vergers remain at his station to present the confirmands with their Prayer Books or other articles.

The confirmands approach the rail and stand in order of Confirmation. Each confirmand at the appropriate time kneels in front of the bishop for Confirmation or Reception.

When they stand, they step to their left as leaving Communion, and the vergers or other minister hands them the Prayer Book or other article. At the discretion of the Rector, another parishioner (such as the senior warden) may perform this duty.

After the Confirmation

When the bishop rises at the end of the Confirmations, the vergers direct the acolytes to remove the chair and kneeling pad. If the bishop used the bishop's chair, the acolytes return it to its proper place as the bishop is retiring.

Marriage

A marriage ceremony (or wedding) between members of the church is usually accompanied by a celebration of the Holy Eucharist, known as a Nuptial Eucharist. The marriage ceremony itself is found in the Book of Common Prayer, beginning on page 424, with instruction on page 423.

Special Items

The couple being married might consider renting special wedding kneelers, which can be obtained at A-1 Rental (route 159) or any similar agency.

Procession

The procession may follow one of several customs agreed upon by the couple and the Rector. In all, the vergers lead the procession, followed by the crucifer and (optionally) other acolytes.

Perhaps the most modern procession (recognizing the equality of the man and woman) has the attendants following the crucifer (or acolytes) with the bride's attendants (ending with the maid of honor) in the left column and the groom's attendants (ending with the best man) in the right column. As the procession approaches the chancel, the vergers proceed to the far left (depending upon the number of attendants) and then enter the chancel through the vestry after the priest has passed. The attendants proceed to the edge of the chancel and turn to the outside, so that they are lined up in front of the chancel with the maid of honor and the best man in the middle, leaving room for the bride and groom. The priest follows the attendants and proceeds into the chancel, turning to face the congregation. After the priest is through the narthex door, the ushers or altar guild members close the door. When the first processional music ends, the doors are opened, and the bride and groom enter to the second processional music, go up to the chancel, and stand before the priest.

In a more traditional procession (especially when the bride is given away), the groom's attendants followed by the groom process directly behind the vergers and crucifer (and acolytes), turning as above at the edge of the chancel. The priest processes behind the groom, enters the chancel, and stands facing the

congregation. The bride's maids then process in the order above, perhaps to different processional music. When the maid of honor leaves the narthex, the doors are closed. When that processional music ends, the doors are opened, and the bride processes to the second or third processional music.

There can be many more variations, including processions from the vestry. The precise type of procession must be determined by the time of the rehearsal, and the vergers should find out immediately what to expect.

Seating

Traditionally, the family and friends of the bride enter the narthex door and sit to their left (Gospel side), and the family and friends of the groom enter and sit to their right (epistle side). Accordingly, the vergers should rope off the first pews on the Gospel side for the family of the bride and on the epistle side for the family of the groom.

The chancel pews on the Gospel side are intended for the bride's attendants during the Ministry of the Word, and the chancel pews on the epistle side for the groom's attendants. If there are few attendants, the family may sit in the chancel pews.

The bride and groom should sit in the chancel pews on the epistle side, as these offer more space and face the pulpit.

The Declaration of Consent

For the initial part of the ceremony through the Declaration of Consent, the bride and groom stand in front of the priest, with their attendants arrayed as above.

The Ministry of the Word

For the readings, the bride, groom, and their attendants remain standing as above. For the homily, they sit in the designated choir pews. The organist should supply some music before the homily to allow time for everyone to take their places.

The Marriage

After the celebrant returns to the sanctuary after the homily, the vergers place the kneelers in front of the gate and proceed into the sanctuary to assist if necessary (especially to hold the Prayer Book); and the bride, groom, and attendants return to the rail as before. The bride and groom approach the gate and stand before the kneelers,

with the maid of honor and the best man on either side.

The Nuptial Eucharist

The Nuptial Eucharist is celebrated basically in the same way as any Holy Eucharist. At the Peace, the couple and attendants greet their families, and the vergers remove the kneelers. After the Peace, the party is seated in the chancel pews. After taking Communion, the party returns to the chancel pews, and the congregation receives the Communion. As the priest finishes clearing the Altar, the vergers (or acolytes) will open the gate C this is the signal for the party once more to approach the rail in preparation for the procession out of the church.

Procession out of the Church

The bride and groom lead the procession out of the church, followed at a distance by the best man and maid of honor, followed in turn at extended intervals by the attendants. The chancel party does not take part in this procession, but retires to the vestry individually.

Bishop=s Visitation

When the bishop visits the parish, he usually follows the customary of St Dubricius Church. The vergers should consult with the Rector and the Bishop before the service to determine if any special provision is to be made.

The Chaplain

The Bishop needs a chaplain to carry the crozier. If there is a deacon, the deacon performs this duty. Otherwise, a lector will be appointed chaplain. The chaplain follows behind the Bishop and slightly to the right (or left, if the Bishop prefers). In procession, when the Bishop carries the crozier, the deacon or lay minister processes in the usual position.

The Procession

The procession is the same as that for the Holy Eucharist (q.v.), except that the Bishop will follow the priest.

Seating

The Bishop will sit in the Bishop=s chair. The Rector will sit at the Bishop=s right hand and the chaplain at the left.

The Sermon

The Bishop delivers the sermon. The vergers should find out before the service whether the Bishop prefers an escort to the pulpit. If so, the vergers carry the virg, lead the Bishop to the pulpit, stand behind the Bishop throughout the sermon, and lead the Bishop back.

Joint Services

Twice during the year S once on Thanksgiving Eve and once in late January or early February S St Dubricius Church has had joint services with Our Lord's Lutheran Church (Maryville). When these services are held at St Dubricius, the vergers usually prepares a booklet with the portions of the Book of Common Prayer to be used. This is done as a courtesy to our guests, who may not be familiar with the Prayer Book and who may find the practice of switching between it and the Hymnal rather confusing. An example of the booklet for Thanksgiving Eve is included in the customary.

The service proceeds as usual for the Holy Eucharist (q.v.), with the following exceptions:

Procession

The visiting choir may join our choir in the procession if they wish. The visiting minister accompanies the Rector.

Seating

The visiting minister sits at the rector's right.

Readings

A reader from the visiting church is invited to participate. If the reader comes from the congregation to read, the lector sits at the Rector's left. If the reader is part of the chancel party, both reader and lector sit at the chancel acolyte station.

Holy Communion

The Rector and the visiting minister will usually distribute the bread. The lector and an appropriate lay minister from the visiting church will administer the chalice (if allowed by the ordinary).

Advent

Candle-Lighting

The service for the First Sunday of Advent is the usual Holy Eucharist, but a special candle-lighting precedes the procession into the church, as on the accompanying order of service.

Setting

The advent wreath is placed at the side of the aisle in front of the first epistle-side choir pew and near the end of the chancel. The processional party is assembled at the back of the church, but the server (or other acolyte) is in the vestry with a candle snuffer.

Rector

The Rector will proceed to the front of the procession in the back of the church and will pronounce the bidding prayer (Book of Occasional Services, pp. 31-33). He or she will then take the place at the end of the procession.

Music

A hymn appropriate to the candle-lighting will be sung by the choir at the back of the church right after the bidding prayer.

Acolyte

As the special music is sung by the choir, the server or other appointed acolyte will proceed from the vestry by the upper vestry door, light the first advent candle and then the altar candles in the usual order (see the Acolyte Manual). He or she will return to the vestry. If the server is to carry the Gospel book, he or she will take it down the side aisle and join the procession.

Christmas

There are usually two Christmas services, one at around 5:00pm and one at around 10:30pm on Christmas Eve. The vergers usually prepares a booklet with the portions of the service from the Book of Common Prayer and with the numbers of the hymns. This is done as a courtesy for the guests, who may not be familiar with the Prayer Book or with the custom of switching back and forth between it and the hymnal. The booklet is also used because this is one of the most popular services, and there will likely be a shortage of Prayer Books. Examples of both booklets are included.

Procession into the Church

The procession at either service may either be the usual procession from the narthex to the gate, or a solemn procession. The solemn procession is described in the customary for Holy Eucharist on the Lord's Day.

Station at a Christmas Creche

At the discretion of the Rector, the Station at a Christmas Creche (Book of Occasional Services, pp. 36-37) may be added before the procession or during it, if the priest chooses to have a solemn procession. If it is conducted during the solemn procession, as the procession is passing by the creche, the thurifer and crucifer step, out of the way of the procession, and wait. When the priest is even with the gate, the procession stops at the direction of the vergers. The service is conducted, the thurifer and crucifer return to their processional positions, and the procession continues.

If the station was conducted in full at the early service, a simpler station may be conducted at the later service. An example of this variant is found in the late service leaflet included.

The Early Service

The early service is conducted as usual for the Holy Eucharist (q.v). This service is generally attended by those who cannot come to the later service. The early service may be said or sung, depending upon the availability of the choir. If it is said, it follows the customary for the 8:00am Holy Eucharist on the Lord's Day; if it is sung, it follows the customary for the 10:00am Holy Eucharist.

The Nativity of Our Lord (Midnight Mass)

Unofficially, the late service is most often called the Midnight Mass. More officially, it is the Festival Eucharist (or Solemn High Mass) of the Nativity of Our Lord. This is perhaps the largest service of the year, and the booklet is most important for it.

Thurifer

The Midnight Mass is considered a high holy day, and a thurifer is always used (see the Thurifer-s Manual).

Otherwise, the service is conducted as usual for the Holy Eucharist with the exceptions that more hymns are generally included and that the service incorporates a candle-light service.

Candle-Light Service

At the beginning of the service, the church is lighted as dimly as safely possible.

Each member of the congregation (with attention to age) is given a small candle upon entering the nave.

Each member of the procession also carries a candle.

The service proceeds by candle-light until the singing of the *Gloria in excelsis*. At this time, an usher turns on the lights to the nave from the narthex or vestry, and the vergier turns on the lights to the sanctuary. At this point, the congregation may extinguish their candles.

Christmas Festival of Lessons and Carols

The service of Lessons and Carols has traditionally been celebrated on the First Sunday after Christmas Day. It is conducted as the ante Communion with the accompanying service.

Bidding Prayer

After the procession into the church, the Rector pronounces the Bidding Prayer from the Book of Occasional Services (pp. 38-40), which is reproduced in the leaflet.

The Lessons

Prior to the service (and preferably several weeks before the Sunday), the vergers appoint members of the congregation to read the lessons chosen by the Rector from the list in the Book of Occasional Services (pp. 40-41). The readers should be trained in reading these lessons, with emphasis on slow, loud, and clear enunciation. Also prior to the service, the vergers should make two copies of each lesson: one for the reader to practice, and one for the service.

The lessons are read in place of the usual Word of God. Before each lesson, a carol is sung by the congregation and/or the choir, culminating in the Sequence Hymn and the Holy Gospel, read by the priest or deacon. At the end of the lessons and carols, the Rector gives a brief sermon, followed by the Peace.

Holy Communion

At this point, the service continues with the Holy Communion and concludes as the customary Holy Eucharist on the Lord's Day (q.v.).

Ash Wednesday

The Ash Wednesday service is a Holy Eucharist with several differences as noted on the sample order of service..

Procession

The procession is conducted in silence after the organ voluntary. The celebrant and lay ministers enter from the lower vestry door as in a low procession in the Holy Eucharist (q.v.). The procession out of the church is done in the same manner.

Participants

The minimum number of participants is the priest, the vergier, and at least one lector/chalice bearer. If no lector/chalice bearer is available, he or she may be replaced by an acolyte. If a deacon is present, the deacon takes the role of the vergier for the imposition of ashes. It is important to have the vergier, acolyte, or other lay minister outside the rail to fetch extra purificators, water, etc.

Special Articles

The ash in its appropriate receptacle is placed on the credence table. Next to it is placed an extra lavabo bowl (if available) with water and lemon and an extra purificator. If there is not enough room on the credence table.

Imposition of Ashes

After the sermon, the priest will announce the imposition of ashes, and the gate is closed. The lay minister brings the ashes to the priest and has them imposed (if so desired). After the last parishioner receives the ashes, the lay minister returns the ashes as the priest washes her hands in the extra lavabo bowl on the credence table. The gate is then opened.

The Great Litany

Customarily, the Great Litany is celebrated on the First Sunday in Lent. The order of service follows that for the Penitential Order of the Holy Eucharist on the Lord's Day (q.v.), as shown on the accompanying leaflet insert.

The Silent Procession

The procession starts in the narthex as in the usual Holy Eucharist on the Lord's Day, but there is no singing and no music. The lectors, acolytes, and choir take their places as usual, but the priest stands before a *prie dieu* in front of the gate.

Great Litany

At the beginning of the Great Litany itself, the priest kneels before the Altar and leads the congregation in the prayers (Prayer Book, p. 148). Upon completion of the Great Litany, the priest rises and proceeds to her place as at the end of any procession into the church.

The Exhortation

During Lent, the priest reads An Exhortation for Lent (Prayer Book, p. 316) in place of the usual Prayer of the People and the Confession of Sin and Absolution (which are included in the Great Litany itself).

The Sunday of the Passion: Palm Sunday

The Sunday of the Passion (usually referred to as Palm Sunday) differs from the usual Holy Eucharist on the Lord's Day by two significant additions: the Liturgy of the Palms and the reading of the Passion.

The Liturgy of the Palms

The Liturgy of the Palms precedes the Holy Eucharist. With the other ministers and choir remaining in the narthex (or in the vestry, if there is to be a solemn procession), the vergers lead the crucifer and the Rector into the midst of the congregation (or in front of the chancel, if a solemn procession). Here the Rector celebrates the Liturgy from the Prayer Book (pp. 270-272).

Rector

The Rector bids the congregation to prayer. After the lesson, the Rector leads the people in the blessing and distribution of the palms and the prayer of blessing. The Rector, crucifer, and vergers then take their places for the procession. If there is a solemn procession, the vergers return to the upper narthex door and lead the procession out, with the crucifer taking his or her place behind the vergers (or thurifers) and the Rector following the procession.

Reader

The lesson for the appropriate year is read by a deacon if present. Otherwise, a reader is appointed C e.g., the vergers, a lector, or even the Rector.

The Passion

The Passion of our Lord Jesus Christ is read between the sequence hymn and the sermon, as indicated on the sample order of service.

The Verger

Well before Palm Sunday, the verger assigns parts to be read by members of the congregation. The verger reads the part of the narrator (evangelist) from the pulpit.

The Rector

The Rector reads the part of Jesus. The crucifer leads the Rector to the usual place for the Gospel reading.

The Reading

The Passion of our Lord Jesus Christ is read by the appointed members of the congregation from wherever they happen to be seated. The congregation as a whole reads the part of the crowd. Passion leaflets provide instructions for the congregation. The verger should make sure that leaflets appropriate to the year have been ordered well in advance.

The Way (Stations) of the Cross

The Way (or Stations) of the Cross is appropriate especially for Fridays during Lent. It should not be used in place of a proper Good Friday Liturgy, however. It follows the service in the Book of Occasional Services, pp. 57-73. If a large number of people are expected (and especially if it is conducted as a joint service), the vergers may prepare a special booklet, such as the one following.

Participants

There may be two or three ministers in the procession: The officiant may be either clerical or lay and reads the prayers and versicles. The crucifer carries the cross shrouded in a black cloth. The reader reads the initial selections for each station. If there is no reader, various members of the congregation can be assigned readings, which they read from their positions in the pews.

Vestments

The ministers all wear black cassocks without surplices and without adornment.

Procession into the Church

The ministers enter in silence from the lower vestry door, with the crucifer in front and the officiant in the rear.

Opening Devotions

The crucifer proceeds to the place where the cross is usually placed, but remains holding the cross, turns, and faces the officiant (and reader). The Opening Devotions are delivered in front of the Altar.

The Way of the Cross

The crucifer passes between the celebrant and the reader and proceeds to the first station, stopping slightly beyond the station and turning to face the officiant. This procedure is repeated for each station. Between stations, the officiant leads the congregation in chanting the *Trisagion*.

Concluding Prayers

After the last station, the crucifer proceeds to the initial position between the Altar and the pulpit, and the officiant (and reader) proceed to the front of the Altar.

Procession out of the Church

The crucifer passes between the officiant and the reader and leads the procession through the lower vestry door in silence.

Tenebrae

Participants

Rector, two lectors, one acolyte, vergers.

Procession

From the vestry door (to the nave) in silence, as follows:

Vergers

Acolyte

Lector Lector

Rector

Seating

At the discretion of the celebrant, the chancel party sits in the choir pews or as for Holy Eucharist (q.v.). The acolyte who extinguishes the candles sits in the sanctuary at the server's station. If the chancel party sits in the chancel, the choir (if present) sits in the first pews in the nave.

Setting

The sanctuary is dark. On the credence table is a triangular candle stand with fifteen candles. These candles and the altar candles are lit by the acolyte before the service. The lights in the nave are fully on at the beginning of the service.

Vestments

The Rector, lectors, and acolyte wear black cassocks with surplices. The Rector may wear a tippet. The vergers wear a black cassock with the vergers' gown.

Music

There are no hymns or voluntaries.

Rector

The Rector will read the antiphons before and after the Psalms and will read the Psalms responsively with the people. All will sit for the Psalms.

Lectors

The lectors will take turns reading the lessons, making sure to include the Hebrew letters. At the end of each lesson, the lector will and lead the responsory.

Acolyte

The acolyte will extinguish one candle after each Psalm (starting at the bottom), leaving the top candle lit. During the canticle *Benedictus*, the acolyte will extinguish the candles on the Altar. After the Benedictus, the acolyte will remove the top candle on the triangle and kneel down behind the Altar so as to hide the candle. When the vergers slam the door, the acolyte rises and returns the candle to its place at the top of the stand.

Vergers

The vergers will announce each group of lessons at the beginning (First Nocturn, Second Nocturn, Third Nocturn, Lauds). During the canticle *Benedictus*, the vergers will direct an usher to reduce the nave lights to their lowest level by the end of the canticle.

Procession out of the Church

Once the candle is returned to its place, the vergers will proceed to the light switches in the vestry, extinguish the lights in the nave, go out the lower door to the nave, and lead the procession back to the vestry by the light of the one remaining candle.

The accompanying booklet will be used by the chancel party and the congregation.

Maundy Thursday

The service of Maundy Thursday is basically the Holy Eucharist as on the Lord's Day (q.v.), with differences as noted on the accompanying order of service and outlined below.

The Altar of Repose

Before the service, the Altar of Repose is prepared in the vestry. A table is made ready to receive the sacraments, and several chairs are arranged in front of the Altar of Repose for watchers who will remain (possibly in shifts) until midnight. The Altar faces the door, from liturgical east.

The service proceeds as usual through the administration of the Holy Communion and the Blessing.

The Service of Darkness and Stripping of the Altar

The Service of Darkness and Stripping of the Altar is conducted as on the accompanying order of service. At the end, the Altar Cross is veiled in black and the sacraments and vessels are removed to the Altar of Repose.

Not only are the sacraments and vessels removed to the vestry, but all of the articles associated with the Holy Communion, including flowers and palms. At the end, the Altar is completely stripped, and the tabernacle is left empty and open.

Special Preparations

The priest and vergers should set up the area of the Altar of Repose before the service, to include all the items except those brought in after the Stripping of the Altar. Also, a black cloth and means of placing it over the Altar Cross must also be prepared, so that this part of the ceremony does not hinder or delay the rest of it.

The Liturgy of Good Friday

The Liturgy of Good Friday resembles Morning Prayer with a very subdued Holy Communion, as outlined in the sample order of service.

Procession

The procession into the church is conducted in silence from the narthex, and the procession out of the church is also done in silence through the lower vestry door, in the order as for a low procession in Holy Eucharist (q.v.). Rather than departing in procession, the ministers may at the discretion of the priest remain in silent prayer and leave in silence individually.

At the Altar

The celebrant kneels in front of the Altar, optionally with the vergers and lectors kneeling on either side. This arrangement is repeated at the Veneration of the Cross and Anthems.

The Altar

At the beginning of the service, the Altar is bare. After the solemn collects, the acolytes bring in two candles and a crucifix (proper). The crucifix is placed in the center of the Altar, with the candles on either side (about half-way to the end C above the columns carved on the Altar front).

Communion

The Holy Communion is served from the elements consecrated on Maundy Thursday. As the tabernacle is left empty, the elements are brought out from the Altar of Repose in the vestry by the vergers or other lay minister. The minister should bring them out through the lower vestry door and through the gate.

The Great Vigil of Easter

The Great Vigil of Easter is the principal Easter service and begins at 7:00pm on Easter Eve.

The vergers usually prepares a booklet with the portions of the service from the Book of Common Prayer and with the numbers of the hymns. This is done as a courtesy for the guests, who may not be familiar with the Prayer Book or with the custom of switching back and forth between it and the hymnal. The booklet is also used because this is one of the most popular services, and there will likely be a shortage of Prayer Books. An example of the booklet is included.

Setting

The church is as dark as safely possible. Before the door to the church, there is a stand with a pot and a single fire-starter. The people are seated in the pews and are holding unlit candles that have been distributed to them by the ushers.

The Kindling of the New Fire

The vergers lights the fire in the pot. The celebrant knocks on the door, and the people rise. The celebrant blesses the new fire.

The Blessing of the Paschal Candle

While inscribing a Cross, alpha, and omega on the Paschal Candle, the celebrant blesses the candle. The vergers hands the celebrant a small candle, and the celebrant lights the candle with a blessing.

The Procession and Distribution of Light

The deacon (or celebrant) leads the vergers and lectors in the procession into the church, pausing three times to proclaim the Light of Christ (as in the booklet). As the celebrant proceeds down the aisle, the person closest to the aisle lights his or her candle from candles carried by the ushers, and the flame is passed down the pew, from

candle to candle. The thurifer, crucifer, torchbearers (without torches **C** these are placed unlighted on either side of the tabernacle), and server remain in the narthex; the Choir stands or sits at the rear of the church, along the wall.

The Exsultet

The deacon (or other person appointed) sings or says the Exsultet. At the end of the Exsultet, the congregation extinguishes their candles, the usher turns the lights on dim, and the service continues with the Liturgy of the Word.

Baptism

Usually, there is a service of Baptism during the Great Vigil. This comes after the final collect in the Liturgy of the Word and in accordance with the customary on Baptism and/or Confirmation (q.v.).

The First Eucharist of Easter

The service of Holy Eucharist follows the Liturgy of the Word and begins with the salutation. The vergier proceeds to the narthex and, as the processional hymn begins, leads the procession into the church. Two acolytes light the Altar candles, the torches on either side of the tabernacle, and the sanctuary candle. The rest of the service is as usual but without the Confession of Sin and Absolution.

Blessing of the Animals

The blessing of the animals takes place on the appointed day in early fall. Parishioners are invited to bring their animals, appropriately held or restrained.

Setting

The ceremony takes place on the lawn between the church and Canterbury House.

Rector

The priest stands facing the street, as this is liturgical east and it gives late-comers and opportunity to join the celebration without disruption.

Verger

The verger or other lay minister stands to her left to hold the book. Another parishioner may be called upon to distribute food to the animals as they are blessed.

Ceremony

The ceremony proceeds as in the accompanying leaflet. After each animal is blessed, it is given an item of food.

All Hallows= Eve

Basically, the service of All Hallows= Eve follows the order for Evening Prayer, although hymns are sung and the choir may participate as a choir. It is primarily designed for the children. Details of the service along with optional readings are found in the Book of Occasional Prayer, pp. 108-110. After the service, the congregation may join the Edwardsville Hallowe=en parade.

Special Items

In the chancel on either side of the sanctuary, two tall torches are placed with pumpkins on top of them. The pumpkins have a Cross cut out from each, and they are lighted internally with candles.

Prayer for Light

During the Prayer for Light, an acolyte lights the candles at the Altar, as are other candles and lamps as may be convenient.

Lighting

The nave lights are on low, and the sanctuary lights are turned off. At the opening phrase of the *Phos hilaron*, an usher turns the nave lights on high from the narthex or vestry, and the verger turns the sanctuary lights on.

Procession

The procession is conducted in silence. The verger rings the entroit bell (three times for a priest or deacon, once for a lay reader) and leads the procession from the lower vestry door to the gate in the following order as for Evening Prayer.

Seating

The officiant, flanked by the two lectors, sits at the chancel pew behind the *prie dieu*.

The order of service is outlined on the following leaflet.