

# *Ways of Grace: A Liturgical Customary*

for  
Grace Episcopal Church



15102 Amberly Dr., Tampa, FL 33647  
Phone: 813-971-8484

## ***Proclaim the News! Live the Life! Share the Spirit!***

*“For God so loved the world that he gave His only begotten son so that all who believe in Him will have everlasting life.” ~John 3:16*

*“The Lord is in His holy temple; let all the earth keep silence before him.”  
~Habakkuk 2:20*

*“I was glad when they said unto me, ‘Let us go to the house of the Lord.’”  
~Psalm 122:1*

*The Rev. Canon Benjamin Twinamaani, Rector*

*Compiled by Nancy Nason Guss 2020*



## WAYS OF GRACE: A LITURGICAL CUSTOMARY

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*Grace Episcopal Church*

*Tampa, FL*

Address: 15102 Amberly Dr., Tampa, FL 33647

Phone: 813-971-8484

Email: [graceepiscopaloffice@gmail.com](mailto:graceepiscopaloffice@gmail.com)

Website: <https://gracechurchtampalms.org>

Facebook: Grace Episcopal Church



Spring 2020

# TABLE OF CONTENTS

<i>PART I – WELCOME TO GRACE EPISCOPAL CHURCH</i> .....	5
<i>PART II – ORDER OF SERVICES WITH NOTES, CHURCH CALENDAR, TRADITIONS, AND PROCEDURES</i> .....	23
<i>PART III: MINISTRY MANUALS AND INSTRUCTION</i> .....	64
<i>PART IV – FORMS AND CHECKLISTS</i> .....	95
<i>PART V – EXHIBITS, IMPORTANT LETTERS, AND SET-UPS</i> .....	105
<i>PART VI – FACILITY: SCHEDULING, HOURS, EMERGENCY PROCEDURES</i> .....	122

## **Part I – Welcome to Grace Episcopal Church**

- A. Introduction
- B. Purpose
- C. Amazing Grace Journey and History
- D. Seasons of the Church Year
- E. Grace Buildings and Site
- F. Grace Windows
- G. Music
- H. Color of Vestments
- I. Definitions

## **Part II –Order of Services with notes and Around the Calendar**

- A. 8:00 - Standard Service with instructions
- B. 10:00 - Standard Service with instructions
- C. Around the Calendar
- D. Procedures for Services
- E. Special Services

## **Part III – Ministry Manuals**

- A. Acolyte Manual
- B. Instructions for Thurifer
- C. Instructions for Oblations Bearers
- D. Lay Reader Packet
- E. Media Guild Information
- F. Choir/Music Ministry Information
- G. Carillon/Bell Ministry
- H. Lay Eucharistic Minister Packet
- I. Lay Eucharistic Visitor Packet
- J. Usher Packet

## **Part IV – Forms and Checklists**

- A. Sample Liturgical Checklist
- B. Sample: Liturgical Checklist – overflow service
- C. Service attendance sheet
- D. Wedding Information Forms
- E. Memorial and Funeral Information Forms
- F. Request for Facility Forms
  - Wedding
  - Funeral
  - Other Special Events
- G. Request for Server Forms for Special Services
  - Christmas (last 3 weeks of Advent)
  - Easter (last 3 weeks of Lent)
- H. Request for Flowers and/or Prayers
  - Christmas Flowers (last 3 weeks of Advent)
  - Easter Flowers (last 3 weeks of Lent)
  - All Saint’s Day: Remembering the Saints
- I. Special Readings:
  - Advent Candle lessons
  - Advent Lessons and Carols
  - Christmas Lessons and Carols
  - Information on St. Patrick; St. Patrick’s Breastplate
  - Passion on Palm Sunday– at least a week prior to Palm Sunday with parts highlighted
  - Passion on Good Friday

## **Part V – Exhibits, Important Letters, and Set-ups**

- A. Guidelines for Bishop Visitations
- B. Drawing of Sanctuary
- C. Drawing of Parish Hall
- D. Drawing of Campus
- E. Grace Setups for pews, altar seating, etc.
- F. Sample communion stations
- G. Credence Table Set-up
- H. Laying on of Hands Memorandum
- I. High Altar Maundy Thursday
- J. Wheelchair and Walker Seating
- K. Maundy Thursday Foot washing
- L. Easter Vigil Censing Schedule
- M. Grace Organ

**N. Custodial Set-ups**

**O. Columbarium**

**Part VI – Facility and Scheduling, and Emergency Procedures**

**A. Office Hours**

**B. Regular Calendar Events**

**C. Emergency Plans**

## *Part I – Welcome to Grace Episcopal Church*

- A. Introduction
- B. Purpose
- C. Amazing Grace Journey and History
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- F. Music
- G. Color of Vestments
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## **Part I – Introduction to Grace Episcopal Church**

Welcome to Grace Episcopal Church! We are located in the heart of Tampa Palms, Florida. We offer traditional and contemporary worship services, along with warm fellowship and hands-on service to the community. The wonderful thing about Grace is that it is both evangelical and sacramental. We have a mix of traditional hymns and liturgy, along with a lively mix of contemporary and gospel praise and worship music. People from a broad range of backgrounds feel at home here.

Grace Episcopal Church is a Christian community of people who live a life of worship, friendship, commitment and love by learning and sharing to develop a responsive way of living together that honors God. Ours is a great story, and we welcome you to become part of it. We seek to encourage your relationship with Jesus Christ, and we challenge you to get connected in ministry with us as we pursue our mission to:

**Proclaim the News!**  
**Live the Life!**  
**Share the Spirit!**  
**To Love and serve the Lord!**

## A. Purpose of this Liturgical Customary:

This Liturgical Customary is intended to provide a reference for clergy, staff, lay ministers, ushers, and acolytes to use in determining processes and procedures for the various services which occur throughout the year. It includes our unique traditions to remember, ways that we use our space, and an answer to questions.

The Liturgical Customary should be studied in conjunction with other volumes which define the services. These include the following:

- *The Book of Common Prayer*, (BCP) the official liturgy of the Church, which specifies the prayers and liturgies for each type of service.
- *Revised Common Lectionary*, Episcopal Edition
- *The Holy Bible*
- *Music from:*
  - *The 1982 Hymnal*
  - *Lift Every Voice and Sing* hymn book
  - *Hymns of Wonder, Love, and Praise*
  - *Other anthems and music to remember*

Grace makes adjustments to the language of the prescribed liturgical readings to assure maximum inclusiveness in its rituals and language of its services.

At Grace Episcopal church, we believe corporate worship should be meaningful to everyone who is a part of our faith community. Regular attendance and participation in corporate worship should sustain, enrich and encourage us on our faith journey and, through us, grow the ministries of Grace Church parish. The liturgy of worship is enhanced when those participating in the leadership of worship are knowledgeable of their roles and responsibilities, as well as the roles and responsibilities of those around them. To facilitate that understanding, this *customary* has been developed to provide **clarity, direction, and consistency** in the practice of liturgical worship in Grace Episcopal Church.

A **customary is a set of instructions for various liturgical ministries of worship**. This customary contains chapters specific to each ministry such as Worship Leaders, Lay Eucharistic Ministers, Lectors, Intercessors, Acolytes, etc. Instructions within each chapter are based upon commonly accepted Episcopal worship practices, as they are implemented within our parish or diocese. Instructional chapters for other ministries, including Ushers, Altar Guild, and the Choir are also be included.

This Customary is not intended to be a rigid set of rules that must be followed. Rather, it is hoped that Grace's customary will be a resource that ensures a smoothly run worship service that allows congregants and those leading worship to

focus on God's word and message so that the worship experience of everyone who chooses to worship with us is meaningful and enhanced.

**For all who serve:**

- When scheduled to serve, please arrive at the Church at least 15 – 20 minutes before the service begins.
- Once people begin to arrive for worship (usually about 15 minutes before the service), activity in the Nave should be limited to necessary and quiet activities (e.g. lighting the candles).
- As such, please observe a period of quietness 10 minutes prior to the service.
- Discussion should be limited to those areas that pertain to the upcoming worship service.
- Room 1 is available for silent prayer.
- 5 minutes prior to the service, those serving at the altar along with the readers meet in Room 1 for prayers.

**B. AMAZING GRACE JOURNEY AND HISTORY**

We open each service with a reminder to our wonderfully diverse membership that: *God so loved the world that He sent His only begotten son so that all who believe in him should not perish but have everlasting life.* John 3:16

"Whoever you are, wherever you are from, and wherever you are on your journey of faith, there is a place for you here."

***The North Hillsborough Episcopal Community and the First Mile***

**1988:** In 1988, the Diocese of Southwest Florida purchased a part of the large parcel of land we now call "home." After many failed attempts, plans to establish a Mission were put on hold until January of 1992; at this time the Rev. William C. Harris, Diocesan Missioner was asked to evaluate the feasibility of starting a mission and soon plans were under way.

**1994:** May 14, 1992 is celebrated as the date of the first service of the North Hillsborough Episcopal Community. It was agreed to begin services on Thursday evenings at Palms Baptist Church, in the City Plaza shopping center. Forty-three people attended the first service, which included a home-made soup supper served prior to worship. On June 15 of that year, three children received the sacrament of Holy Baptism. During that same year a steering committee was established. The Rev. Larry D. Hooper was called to serve as full time Missioner to the North Hillsborough Episcopal Community in January of 1993, which began seven years of rapid growth. On April 11, the first Easter Sunday service was held on our

church property. In September of 1993, the growing congregation moved to Tampa Palms Elementary School and held its first Sunday services. Attendance rose to over 100. Grace Episcopal Church became an organized mission at the Diocesan Convention on Oct. 7, 1994. As the year drew to a close the building planning process was begun, and our first capital fund campaign was organized. A second Sunday service was added at 8:00 am. The next two years saw rapid growth, and at the beginning of 1996 we had 209 members.

**1996:** In 1996, a formal capital funds drive began. We celebrated the ground breaking for our first building and the purchase of 20 acres of additional property. The 20 acres is conservation land named Keaton's Chapel and serves as a wonderful natural oasis. The year 1997 was off to a great start with the completion of our building. On April 13th, Father Hooper literally led his flock to the Promised Land going from the elementary school to a worship service in a tent on our property. Finally, on April 27, 1997, the first service was held inside our new building.

### ***The Second Mile Vision and Becoming a Parish***

At the end of 1999, our first Vicar departed, and the Rev. Canon G. Robert Cain was appointed Vicar. We began our "Second Mile Vision" process, during which our vision was clarified. New priorities were set, which focused on youth ministry, Christian formation, and good stewardship of all of God's gifts to us. Under Father Cain's leadership we developed operational structures, ordering our life more effectively, while continuing to grow. Lee Heine, a Grace Member and former Lutheran pastor, became our Lay Associate.

**Parish Status:** In 2003, we had a year-long celebration of our first decade using the theme "Grow with Grace." A capital campaign was successful in raising \$26,000.00 for our permanent marquee sign on Bruce B. Downs Boulevard and construction was completed. By fall 2003, Grace had grown to over 400 members, and the Diocesan Convention recognized Grace as a Parish within the Diocese of Southwest Florida, which was one of the highlights of our celebration year. At this time, Bishop Lipscomb appointed Canon Cain as Interim Rector of Grace, and he served until June of 2004. Fr. Robert Martin served in the Interim between the Vicar and our first Rector. In April 2005, The Rev'd Canon Benjamin B. Twinamaani accepted the call to be the first rector of the parish.

### ***Amazing Grace Expansion and Sanctuary***

2017 opens with the Amazing Grace project, our biggest Church Expansion, including new sanctuary, Canterbury Hall, and renewed growth!

## C. SEASONS OF THE CHURCH YEAR

**ADVENT:** Advent is the time of preparation for the celebration of Jesus' birth. It is a time when we are encouraged to study and pray and make ourselves ready for God coming to the world in human form. It comes from the Latin root word *advenire*, which means "coming" or "arrival." It is also the root of the word *adventure*. Advent begins four Sundays before Christmas and ends at sundown on Christmas Eve. The liturgical color is purple. Purple is a royal color and also a color of penitence, that we are sorry for our wrongdoings. There are four candles on the advent wreath that we light consecutively by week for each of the weeks in Advent. The four candles are usually purple. Sometimes the third candle is pink, symbolizing joy. The Christ candle in the middle is always white.

**CHRISTMAS:** Christmas is the celebration of Jesus' birth. It is the day when God became incarnate in Jesus, meaning God came "in the flesh" and became human. Literally, it means Christ's Mass. Christ is Jesus of Nazareth, fulfilling the Old Testament prophecy regarding the coming of the Messiah. Christmas begins at sundown on Christmas Eve and continues for twelve days until January 6, Epiphany, or when the wise men come to visit Jesus in Bethlehem. White and gold are the joyous and festive liturgical colors used during this season. White is used to symbolize purity and holiness. Gold is the color of wealth and precious things. It is also a symbol for divinity and sacredness. It is the time we celebrate this most precious, pure and holy gift from God.

**EPIPHANY:** Epiphany deals with beginnings. At the beginning of Jesus' life, it marks the coming of the wise men, or magi, who were the first non-Jewish people to worship the son of God. It is a time of God being made known to the world. The word "epiphany" often means a sudden insight, a moment of revelation, a new way of knowing. The day of Epiphany is the thirteenth day after Christmas, January 6 and the liturgical color is white. The season of Epiphany lasts from Christmas until Lent and the seasonal color is green, the color of vegetation and growth and new beginnings.

**LENT:** Lent is the time of preparation for Easter, the celebration of Jesus' resurrection. During this season, some people fast or give up something important to them. Some choose to spend time in study, reflection, and prayer. Lent lasts 40 days (not counting Sundays) and begins on Ash Wednesday and ends at sunset on Easter Eve. Sundays are not counted in Lent, since Sundays are always a celebration of Jesus' resurrection. For Lent, many people give up something they enjoy, like a favorite food or activity. Making a sacrifice, even a small one, helps

people to recall the great sacrifice Christ made for us. The color of Lent is purple. Purple symbolizes royalty and also, sorrow and penitence, (regret for wrongdoing). The last week of Lent is called Holy Week and contains several important symbols and services leading up to Easter Sunday: Palm Sunday, Footwashing on Maundy Thursday, Good Friday - Tenebrae, Easter Vigil on Saturday night.

**EASTER:** Easter is the celebration of Jesus' resurrection. It is the day when Jesus overcomes death and sin by rising and walking the earth again. The Christian faith hinges on the resurrection. Other religious faiths acknowledge Jesus' existence on earth as a teacher or religious figure. Only Christians believe in Jesus as the Son of God who died on the cross for our sins, rose again and has eternal life with God. Jesus' death assures our own salvation. Jesus bridges humanity's separation from God. Easter begins at sunset on Easter Eve and continues through Ascension Sunday (40 days later) and concludes on Pentecost Sunday (50 days later). White is the color of the Easter season. White lilies are often used at Easter because the trumpet shaped flower helps remind us of a trumpet heralding the good news of Jesus' resurrection.

**PENTECOST:** Pentecost is the official birthday of the church. The Day of Pentecost was originally an Old Testament festival day, celebrating the first fruits of the harvest. But it took on new meaning for Christians as the day the Church received the gift of the Holy Spirit. The season begins the fiftieth day after Easter and ends the day before the first Sunday of Advent. The color of the day is red, symbolizing the flames of the Holy Spirit. Tongues of fire symbolize people being filled with the Holy Spirit, able to speak many languages so that each may understand the glory of God in their own language. The color for the season of Pentecost is green and focuses on growth, emphasizing Jesus' teachings about the kingdom of God and the life of the early church. The first Sunday of the Pentecost season is Trinity Sunday, where we celebrate God in three separate expressions: God the Father (Creator), God the Son (Redeemer) and God the Holy Spirit (Sanctifier).

## **D. GRACE BUILDINGS AND SITE**

Grace Church Tampa Palms is an Episcopal church located across the street from shopping center, bordered by Tampa Palms Blvd. on the north, Amberly Drive on the south and west, and Bruce B. Downs on the east.

Grace campus consists of a sanctuary building, and multi-function building with offices, classroom, and parish hall. Canterbury Hall (our parish hall) overlooks Keaton's Chapel, our natural preserve and is part of the multi-function building behind the sanctuary, which opens onto Amberly Dr.

Two small courtyards on each side between the sanctuary and multi-purpose building, feature landscaping and a columbarium with quiet, contemplative seating.

The Bell Tower and Breezeway are the entry way and gathering place for the choirs and clergy prior to processions.

The campus provides space for church functions and gatherings. On Sundays, tables and booths are set up in the parish hall. At other times, chairs, and/or tables may be set outside, and the area is used for gatherings, receptions and children's play.

Most church services are held in the sanctuary building, which consists of a main sanctuary seating approximately 250, and St. Mary's Chapel in the Gospel corner of the sanctuary is a place for quiet meditation and lighting of memorial candles.

An area in the front and back of the church includes accessible seating for persons with disabilities and their companions.

## E. THE STORY BEHIND THE STAINED GLASS WINDOWS

*By Dr. David Wright, retired Professor of History of Religious Art (University of South Florida)*

The cycle of windows for the new sanctuary of Grace Church Tampa Palms, Florida (Diocese of Southwest Florida) has been conceived as a unified program with a central theme. That theme is Grace – God’s grace in sending his beloved Son to us to save humanity from sin and death. Accordingly, the events depicted in the windows came from the Gospel narratives of the life and death of Jesus Christ. In terms of the theological passing of human history into three ages, these events belong to the Era of Grace, from Jesus Christ to the end of time, preceded by the earliest era, the Era Before the Law, Adam to Moses, then the Era Under the Law, Moses to Christ. We at Grace Church Tampa Palms, Florida, have rooted our identity in the Era Sub Gratia – under God’s Grace

The theological themes of the windows cover the early life of Jesus Christ on earth on one side of the nave (the Epistle Side, notated with an “e”), and then moving through the stages of his suffering and death we celebrate in Holy Week on the opposite side of the nave (the **Gospel Side**, notated with a “g”). The Sanctuary (chancel) windows deal with the theological significance, for us, of the life and death of Jesus Christ on the cross under Pontius Pilate, culminating in the triumph of life over death, the Resurrection.

There are altogether 12 windows (6 on each side) in the nave, plus 7 windows in the chancel section (3 windows on the wall behind the altar, and 4 windows in the chancel walls). The windows on either side of the nave and chancel are paired in a dialectic interplay with each other as follows:

1. **The Annunciation (#1 on the epistle side of the nave).** The first Infancy window on the right (chancel section) depicts the Annunciation to the Virgin Mary by archangel Gabriel, representing Christ’s first descent to earth. **The Ascension (#1 on the gospel side of the nave).** The counterpart window on the left is the Ascension, Christ’s departure from the earth.
2. **The Visitation (2e).** Second comes the Visitation, Mary visiting St. Elizabeth, the mother of St. John the Baptizer, who was miraculously pregnant late in life. Elizabeth touches the newly pregnant Virgin Mary and proclaims the advent of the Savior of mankind. **Doubting Thomas (2g).** This is paired across the Nave with the story of Doubting Thomas, the disciple who did not accept the idea of the risen Christ, and only believed when he saw the bodily wounds of his master: “Thomas answered and said to him, My Lord and my God.” (John 20:28).
3. **The Adoration of the Shepherds (3e).** Next on the right comes the Nativity, the birth of Christ, with the Adoration of the Shepherds, kneeling and bowing down to reverence the newborn Savior. **Mocking Christ (3g).** This is paired across the Nave with the Mocking of Christ, an event from the Passion of Christ, in which his captors, both the Jewish Sanhedrin and Roman soldiers, kneel and bow

down as a gesture of derision against the claim that Jesus is the King of the Jews. They hit him with sticks, blindfold and spit on him, cursing all the while.

4. **The Adoration of the Magi (4e).** Fourth on the right we find the Adoration of the Magi, kings of the earth, paying their deepest respects to an infant who they accept as King of all kings, with gifts of royal significance, gold, frankincense, and myrrh. **Christ before Pilate (4g).** Opposite this is an image of Christ before Pontius Pilate, a judicial inquiry that casts doubt on whether Christ is really a king, king of the Jews, as some had claimed. Christ himself is silent. His kingdom is not of this world, he ultimately reveals to Pilate.

5. **The Massacre of the Holy Innocents (5e).** Next comes an event in which the infant Jesus escapes death. The three Magi had sought information on where they could find the newborn infant king of kings from Herod, the Roman-appointed monarch of Palestine. King Herod, afraid of being supplanted by some legitimate claimant to his throne, orders the killing of all infant sons in his kingdom. This result, depicted here, is the tragic Massacre of the Holy Innocents. To escape this fate, the Holy Family had already fled their homeland and taken refuge in Egypt. **The Agony in the Garden of Gethsemane (5g).** The companion window on the left, Christ's acceptance of his own death, represents the Agony in the Garden, a scene in which the adult Christ, following the Last Supper, goes into the Garden of Gethsemane to pray regarding his approaching murder at the hands of his enemies, those that have rejected his offer of the kingdom, the non-believers. Having a vision of the chalice of suffering before him, he asks God if He really wishes the death of his son. With an answer in the affirmative, Christ accepts the will of His Father, His sacrifice on the cross. For more details, visit <https://gracechurchnewtampa.godaddysites.com/amazing-grace-project>

## **E. MUSIC:**

### **Choirs:**

Grace has both a traditional choir and contemporary band (with both youth and adults). The adult choir sings at the traditional service at 10:00 A.M. At the same time, the Contemporary Service, led by the Youth Director and Mirantha Singers (our contemporary band) is held in Canterbury Hall. They join the traditional service for communion.

### **Media Guild:**

Our sound guild ensures that all audio/visual equipment is correctly set and working and all who need amplification have working microphones.

### **Instruments:**

- Organ
- Carillon
- Bells
- Keyboard – for emergencies and band; service music and congregational favorites (anthems, hymns from 1982, LEVAS, and WLP) are programmed into the keyboard.
- Piano
- Band
  - Keyboard
  - Guitars
  - Percussion
- Other

### **Rehearsals:**

- Senior choir meets Wednesday evenings at 6:30.
- Mirantha Singers/contemporary band meet after church on Sundays.

### **Open invitation:**

All who are called to join us are invited to praise God through music.

## **F. COLOR OF VESTMENTS:**

Liturgical calendars are located in the vesting room and the sacristy. Vestment colors for each Sunday are indicated on the calendars. With few exceptions Grace Church follows the calendar. Vestment colors are approximately as follows:

Red:

- Martin Luther King Sunday
- Mary Magdalene Sunday
- Palm Sunday and Holy Week - Monday to Thursday
- Pentecost Sunday
- Homecoming Sunday

White:

- Our Lady of Guadalupe
- Christmas Eve
- Christmas season
- Usually about 6 Sundays after Epiphany (January 6) Easter
- Usually about 6 Sundays after Easter
- All Saints Sunday
- Weddings
- Baptisms
- Funerals
- Memorials

Purple:

- Lent

Blue:

- Advent

Green: in Ordinary Times, except where another color is directed.

## G. DEFINITIONS

### Parts of Grace Church:

**Acolytes' Room:** The room behind the office where the acolytes vestments are kept and where the acolytes vest.

**Altar:** The Holy Table; the Communion Table, the table on which the service is performed.

**Altar Rail:** A 36 inch high rail between the chancel and the nave, used by the congregation to kneel or stand during the service of Holy Communion.

**Ambo:** Pulpit/lectern – located on the left side as one faces the altar from the congregation; also known as the Gospel side.

**Baptistry:** The area in the back of the Sanctuary behind the pews, named for the baptismal font located there.

**Bell Tower:** The north corner of the church.

**Chancel:** The raised area where clergy sits, where the choir and organist are, where the altar is located, and where the service takes place.

**St. Mary's Chapel:** The small altar area on the Gospel side of the chancel.

**Columbarium:** An area off of the Gospel Porch, where remains of the departed rest. The columbarium contains an area for meditation and remembrance.

**Crossing:** The space extending from the front pew to the altar rail.

**Epistle Side:** Right side as looking at the altar from the Nave (congregation).

**Gospel Side:** Left side as looking at the altar from the Nave (congregation).

**Narthex:** We have three – Gospel, Central, and Epistle – These are the entry areas located at the rear of the sanctuary, behind the rear rood screen.

**Nave:** The area where the pews are, where the congregation sits.

**Rail:** See Altar Rail.

**Sacristy:** The rooms on the back sides of the sanctuary building where the sacred elements and altar linens are kept. The piscina is in Room 1.

**Sanctuary:** The entire church building.

**Transepts:** The areas on the sides of the sanctuary; there are two the Gospel Transept (Left side) and the Epistle Transept (Right side)

**Ushers' Area:** A white cabinet in the former narthex, next to the former front doors, where the ushers obtain their assignments for the day, bulletins, visitor gifts, etc. Usher badges, cords for roping off portions of the sanctuary and offerings baskets are kept in this cabinet.

**Vesting Room:** \_\_\_\_\_ - where the ministers' vestments are kept and where the ministers vest for the services. The red attendance book is kept in this room. Lay guidance counseling sessions are frequently conducted in this room.

### Vestments:

**Alb:** Long white tunic type garment, worn by priests and ministers during Holy Eucharist services.

**Cassock:** Long coat type garment, worn by priests and ministers during special services; also worn by vergers. Cassocks for priests and vergers are black. Cassocks for choir members are blue. Cassocks for acolytes are red.

**Chasuble:** Silk garment in color of the day, worn over alb by the celebrant during the Holy Eucharist.

**Cincture:** A white rope, worn by ministers, over the alb. For priests and deacons, the cinctures are sometimes tied with loops to hold the stole in place.

**Cope:** Cape type garment, worn by rector or celebrant in processions on special occasions.

**Cotta:** White garment, full to a yoke and falling to the knees or below, worn by choir members over cassocks and by acolytes over cassocks.

**Dalmatic:** Silk garment, in color of the day, worn by the deacon or assistants to the celebrant during the Holy Eucharist. Used at Grace only on special occasions.

**Stole:** Long narrow silk cloth, in color of the day, worn over vestments by priests during services.

**Surplice:** A white garment, full to a yoke and falling to the knees, with long full sleeves. Worn by priests over cassocks during special services and non-church services.

### **Chancel and Altar**

**Alms Basin:** A large flat silver bowl in which alms are placed by an acolyte prior to delivering them to the priest at the altar.

**Bible Markers:** Markers matching the superfrontal which are placed over the lectern.

**Burse:** A square silk case which matches the silk veil, and which contains extra purificators. It is placed on top of the veiled communion vessels before the celebration, and is the same color as the superfrontal.

**Chalice:** A cup of gold or silver used at the Holy Communion. Chalices can be distinguished from ciboria by the rounded, not squared, shape of the knob in the center of the stem.

**Chalice Veil, or Veil:** A silk veil used to cover the chalice before the service, and of the same color as the superfrontal

**Chrism and oil:** Oil is consecrated by the diocesan bishop once a year, and given to the church. Oil is placed in a small silver or gold container for use in baptisms and other special services.

**Ciborium, ciboria (pi):** A cup with a lid to hold the consecrated Host. Ciboria can be distinguished from chalices by the flat round shape of the knob in the center of the stem.

**Consecrated Elements:** Wine and wafers which have been blessed at the altar during the communion service.

**Corporal:** A square white linen cloth with a cross embroidered in the center of one side. A corporal is always placed on the altar to hold the sacred vessels and consecrated elements. The corporal symbolizes the linen cloths wrapped around our Lord's body in the tomb. When not in use, it is folded right side in, in nine folds, making a square.

**Credence Cloth:** A rectangular linen cover which is placed on the credence table.

**Credence Table:** A shelf or small table near the altar where the elements of the sacrament are placed.

**Cross:** Symbol of the crucifixion and resurrection. The cross, carried by an acolyte, leads all processions except those in which a thurifer is used.

**Cruet:** A small glass receptacle for wine or water.

**Decanter:** Large glass receptacle for consecrated and unconsecrated wine. To identify them, decanters containing consecrated wine are dressed with a bib which says "consecrated."

**Dust cover:** An altar covering which is placed over the fair linen to protect it. It is always removed for a service.

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

**Fair linen or altar cloth:** The cloth which is the principal cover for the altar, required by rubric. It covers the top of the altar and may hang down over the ends. It is protected by the dust cover, except during services.

**Flagon:** See Cruet. **Font, or Baptismal Font:** A receptacle in which the water for the Holy Baptism blessed.

**Frontal:** A covering which hangs over the front of the altar, reaching the floor. Frontals are used in the color of the day. Grace Church has the following frontals in use:

- White:
  - Blanket or Jacobean.
  - Antique, or old. Heavily embroidered.
  - New or sparkly: Silver thread, glass jewels. Used only at Christmas season.
- Red:
- Green:
- Purple: Reversible, blue is used for Advent; purple is used for Lent.

**Host:** Bread or wafer which has been consecrated at Holy Communion.

**Intinction Cup:** A cup of gold or silver used at the Holy Communion. These are smaller than the chalices and are for dipping the host (wafer) into wine.

**LEV Communion Kit:** Small kit containing consecrated hosts and wine, for Lay Eucharistic Visitors (q.v.) to use in distributing Holy Communion to persons in hospitals, nursing homes or home bound.

**Liturgy:** The services or order for the service. At Grace, these are printed out for each service and given to the congregation by the ushers.

**Oblation:** The offering of unconsecrated bread and wine, offered to be consecrated in the service.

**Offertory:** The act of offering alms or the oblation at the Holy Communion; the sentences or music accompanying the act.

**Pall:** The word has 2 distinct usages:

1. A stiff square, covered with linen, which is placed on top of the paten.
2. A draping used to cover a coffin.

**Paten:** A plate used for the bread or wafers at the Holy Communion.

**Piscina:** A sink in the sacristy which has a drain leading directly to the ground, where the excess wine in chalices, baptismal font water, and the water used for cleansing sacred vessels is poured.

**Post-Communion Veil:** White square linen veil used by the priest to cover communion vessels after the celebration of the Holy Communion.

**Priest's Communion Kit:** A small private case containing everything necessary to consecrate and administer Holy Communion to the ill or home-bound, carried by the priest on calls.

**Purificators:** Small square linen cloth used by the priests and servers to wipe the chalice during and after serving congregants with wine during the Holy Communion.

**Red Books:** There are several red books, as follows:

- Red Book (on the altar): Red covered, 3 ring binder, in which large print "Great Thanksgiving" is placed at each service for the celebrant.
- Red Book (on the ambo): Red covered book with readings to be read by lectors.
- Red Book (in the vesting room): Red covered, hard bound volume with space for description and attendance of each service held on campus. Celebrant for each service signs the red book. The bishop reviews the red book during his/her official visit once a year.
- Red Book: (baptisms, confirmations and church membership): *need descriptions*

**Rooks:** Long handled lighting tools used to light candles and torches

**Silver book:** Lectionary covered in a silver cover from which the gospel is read by the priest or deacon.

**Silver bowl:** See Alms Basin.

**Spurge:** A bunch of green twigs and leaves, held together with tape, made fresh each time, and used during baptismal services to sprinkle the baptismal party and the congregation.

**Thurible:** A vessel for incense, consisting of a metal pot with holes in its lid, suspended from a chain. The chain allows the pot to be swung gently, releasing smoke through the holes as the incense burns. The thurible is carried in processions and is used to cense the gospel book, the altar, the celebrant and ministers and the congregation.

**Thurifer:** Acolyte who carries the thurible. The thurifer leads the processions when incense is used.

**Torch:** Candle in a holder that can be carried in procession.

**Veil:** See Chalice Veil.

## **Ministers**

**Acolyte:** A server; a lay assistant to a priest. The acolytes light and extinguish candles, carry crosses and torches in procession, and assist in distribution of communion.

**Bishop Ordinary or Diocesan Bishop:** Chief sacramental officer of the Church, chief pastor of the diocese. Bishops are elected in convention. Bishops are entrusted with safeguarding the teaching and faith of the church and with special offices of ordination and confirmation. They visit our parish at regular intervals. See also Suffragan Bishop.

**Celebrant:** The bishop or priest who celebrates the Eucharist.

**Crucifer:** The person who carries the cross in processions and recessions.

**Deacon:** An ordained office of lower rank than priest. A deacon can serve Eucharist to the congregation, read the Gospel, lead the prayers of the people, and prepare the altar for Communion. The sign of a deacon is a stole worn over the left shoulder and fastened under the right arm.

**Lay Eucharistic Minister, or LEM:** A lay person, specially trained, authorized to assist the celebrant in distributing Holy Communion.

**Lay Eucharistic Visitor, or LEV:** A specially trained lay person who takes communion to parishioners who are unable to attend services.

**Lector:** Lay person appointed to read the lessons and psalms. Also a lay person appointed to read portions of the prayers of the people.

**Minister:** A person, ordained or not, who is requested and authorized to serve the parishioners, lead worship, or serve communion.

## **Ministers Precentor:**

**Music Director:** Organist who directs the choirs, bands, and instrumentalists.

**Oblations Bearers:** 2 or more lay members of the church are selected for the 9:00, 11 :1 5 and 1:00 PM services to bring oblations, (bread, wine and water) to the altar. Oblations bearers are not used at the 8:00 service.

**Priest:** Minister ordained to represent Christ and his Church, to proclaim the Gospel, to administer the sacraments and to bless and declare pardon in the name of God. The sign of the priestly office is the stole worn around the neck with the ends hanging straight down.

**Rector:** The chief sacramental and liturgical leader of the parish.

**Suffragan Bishop:** A bishop elected by diocesan convention especially to assist the bishop of the diocese with episcopal visitations, confirmations and baptisms. A suffragan bishop succeeds the diocesan bishop only if specifically elected in convention to do so.

**Thurifer:** An acolyte who handles the thurible during services.

**Verger:** A lay minister who leads processions, oversees the training of acolytes, oversees the altar guild and coordinates the work of the ushers. The verger may carry the verge, or staff of office. The verger may assist in distribution of communion.

**Vestry:** Ministry of leadership. Members are elected by the congregation to represent them in the governance of the parish; each has commissions and/or areas of responsibility.

**Warden:** Elected member of the vestry, appointed for special duties. The senior warden is the spokesperson for the vestry and works closely with the rector in governing the parish. The junior warden is elected by the vestry and works closely with the people and oversees the facility.

## PART II – ORDER OF SERVICES WITH NOTES, CHURCH CALENDAR, TRADITIONS, AND PROCEDURES

- A. 8:00 - Standard Service with instructions
- B. 10:00 - Standard Service with instructions
- C. 10:00 – Contemporary Service with instructions
- D. Around the Calendar
- E. Procedures for Services
- F. Special Services

## **PART II – ORDER OF SERVICES WITH NOTES, CHURCH CALENDAR, TRADITIONS, AND PROCEDURES**

### **GENERAL NOTES:**

- **Altar party must always be aware and follow the lead of the celebrant.**
- **When sitting, the altar party sits after the celebrant sits.**

### **Å. 8:00 – Standard Order of Service – RITE I – BCP page 323**

- Welcome
- Processional (stand)
- Opening Acclamation
- The Gloria
- The Collect of the Day
- The First Lesson
- The Psalm
- The Second Lesson
- The Holy Gospel
- Sermon
- The Creed (spoken)
- The Prayers of the People
- Confession and Absolution
- The Peace
- HOLY COMMUNION
- The Great Thanksgiving Eucharistic Prayer 1
- Sanctus
- Lord's Prayer
- The Fraction
- The Invitation
- Post Communion Prayer
- Blessing Benediction
- Anniversary, Travel and Birthday Blessings with Prayers for Healing;
- Announcements
- Dismissal

### **B. 10:00 Traditional – Standard Order of Service – RITE II – BCP page 355**

- Indroit with children and contemporary band
- Processional (stand)
- Welcome and Announcements
  - Welcome to Grace
  - Welcome 1<sup>st</sup> time visitors
  - Celebration of a ministry
  - Announcements

- Mission Invitation or Report
- Minute of Sacred Silence
- Opening Acclamation
- Song of Praise
- The Collect for the day
- The First Lesson/Old Testament Lesson
- Response/Psalm
- Second Lesson/Epistle
- Gradual Hymn (all verses sung)
  - Gospel processional with acolytes and Gospeller
- Gospel
  - Process back
- Sermon/Homily/Message for the Day
- Nicene Creed
- Prayers of the People – posted in the white Usher station cabinet
- General Confession
- Sunday School Procession
- Peace
- Witness/Stewardship message
- Offertory (sit)
- Presentation (stand)/Doxology
- The Great Thanksgiving and Eucharistic Prayers (A, B, C, D, or other)
- Sanctus
- Lord's Prayer (spoken)
- The Breaking of the Bread
- Fraction Anthem
- Communion Hymns (sit)
- Sending out the LEVS
- Post Communion Prayer
- The Benediction
- The Blessings Anniversary, Travel and Birthday
- Blessings with Prayers for Healing;
- Announcements
- Recessional Hymn
- Dismissal
- Postlude

**C. 10:00 Contemporary - Standard Order of Service RITE II page 355**

- Meet in Sanctuary for Indroit

- Process to Canterbury Hall
- Morning Prayer and Music
- Communion in Sanctuary

**When there is a Baptism:**

- After sermon, sing verses 1 and 2 of 490 (“I Want to Walk as a Child of the Light”); family with priest and acolytes process to baptismal font
- Prayers for the People and Nicene creed are done during baptism service
- When completed baptism, verse 3 of 490 is played, and family, godparents, and newly baptized process to chancel, where candle is lit and given to god parents/parents and congregation welcomes the newly baptized
- At the end of the service after recessional, all gather at the chancel for picture

**D. Around the Calendar: Notes for Seasons and Special Services**

- **Eucharistic Prayer A: Pentecost**
- **Eucharistic Prayer B: Advent – Epiphany**
- **Eucharistic Prayer C: Lent**
- **Eucharistic Prayer D: Easter Season**

**Year A Lectionary post Easter – Acts of the Apostles**

**Year B Lectionary post Easter – Acts of the Apostles**

**Year C Lectionary post Easter -- Revelations – (Easter 6 – Revelations 21 – paired with anthem “Holy City” - it is also read in November)**

**CALENDAR and SPECIAL SERVICE NOTES (traditions and things to remember for services throughout the years and throughout the 3-Year Liturgical Cycle)**

**ADVENT – Eucharistic Prayer B**

**Special Service(s) and Notes:**

- Candle Lighting Ceremony – one family or group per week – takes place after Opening Acclimation
- Advertise for servers for Christmas services
- Advertise for Christmas Flower contributions

**Service Music:**

- **Gloria/Kyrie/Song of Praise:** O Come, O Come Emmanuel – verses 1 + one other in order of weeks
- **Doxology (presentation):** Tune 380
- **Sanctus:** S130
- **Fraction:** S164

## **CHRISTMAS – Eucharistic Prayer B**

### **Christmas Services: all**

- Note – all service is in bulletin
- Christmas flower donations included
- Prayers for the People: Use Prayers for the People at Christmas

### **Christmas Eve – Early Service**

#### **Christmas Service: Youth with Pageant**

- Music to remember:
  - Song of Praise: “Angels We Have Heard on High” all verses
  - Doxology sung to tune of “The First Noel”
  - Sanctus:
  - Fraction:
  - Other music to be sure to include:
  - Pre-Service
    - Mixture of carols for congregation to sing, choir anthems, and soloists/instrumentals
    - Carols should include favorites that are not in the service
  - Service
    - Oh Come All Ye Faithful
    - Hark the Herald
    - Angels We Have Heard on High
    - Gradual: The First Nowell
    - Offertory:
    - Communion: ends with Silent Night
    - Recessional: Joy to the World
  - Post-Services

### **Christmas Eve: Midnight Mass with Carols**

- Music from 10:30-11:00
- Service 11:00-12:30 – aim for Peace at midnight

### **Christmas Day:**

- Song of Praise: “Angels We Have Heard on High” Hymnal 96 – verse 1
- Doxology to tune of “Noel”

- Sanctus: \_\_\_\_\_
- Fraction: \_\_\_\_\_

### **Christmas Season Services**

- Song of Praise: “Angels We Have Heard on High” Hymnal 96 – verse 1
- Doxology to tune of “Noel”
- Sanctus: \_\_\_\_\_
- Fraction: \_\_\_\_\_

### **EPIPHANY – Prayer B**

- Gloria/Kyrie/Song of Praise:
- Doxology (presentation):
- Sanctus:
- Fraction:

### **Special Service(s)**

#### **Martin Luther King Sunday**

- Collect for Martin Luther King Jr. Day
- Fraction Anthem (Holy Holy from LEVAS)
- Recessional Hymn – Hymn 1 from LEVAS

### **LENT – Eucharistic Prayer C**

#### **8:00: A Penitential Order & Holy Eucharist Rite I**

#### **10:00: A Penitential Order & Holy Eucharist Rite II**

- Gloria/Kyrie: Kyrie S91
- Doxology (presentation): Tune Old: 100th
- Sanctus: S129
- Fraction: S163

Dismissal: Proclaim the News! Live the Life! Share the Spirit! Amen!

### **Main differences to Remember for Lent:**

- After processional:
  - Confession,
  - 10 commandments, and
  - Penitential Order
- Omit Alleluias
- Special Services include:
  - Ash Wednesday: Dispensation of Ashes

- 5<sup>th</sup> Sunday = Great Litany
- 6<sup>th</sup> Sunday = Palm Sunday, processional in, congregational reading of the Passion (with parts assigned) **remember to print copies in advance and highlight parts**
- Maundy Thursday: Traditional with foot washing and stripping of the altar
- Good Friday: solemn service with Passion; bring prayers of atonement to the cross
- Bulletin inserts to include Easter Flowers Offering and need for Servers at Easter services

***LITURGY FOR ASH WEDNESDAY BCP 264 – To remember: ashes***

- Reflection
- The Word of God
- Collect of the Day
- The First Lesson
- Psalm
- Second Lesson
- Gradual Hymn
- Gospel
- Gradual Hymn
- Sermon
- Imposition of the Ashes
- Psalm 51
- Litany of Penitence
- Peace
- Offertory
- Eucharistic Prayer C
- Sanctus
- Lord's Prayer
- Breaking of the Bread
- Fraction Anthem
- Communion Hymn – Just As I Am
- Benediction
- Recessional
- Dismissal
- Postlude

**St. Patrick's Day**

- Irish/Celtic Music

- Bagpipes
- St. Patrick's Breastplate

**As Holy Week approaches, it is important to include the following hymns:**

- "Ah Holy Jesus"
- "Were you there when they Crucified My Lord"
- "To mock Your Reign"
- "When I Survey the Wondrous Cross"
- "That Old Rugged Cross"

**5<sup>th</sup> Sunday (week prior to Palm Sunday) – The Great Litany**

**ORDER OF SERVICE The Great Litany & Holy Eucharist Rite II**

- Prelude
- Welcome – John 3:16 and intro to Great Litany
- The Great Litany (will be sung by members of the choir with congregation responding) A Penitential Order
- Kyrie

**Palm Sunday – Need passion printed in advance, with parts highlighted Readings, palms to distribute, and Music to remember:**

**Reading of the Passion –**

- before service, all get palms and find their seats;
- choir sings a pre-service anthem: "Ride On! Ride On!" Or "Holy City"
- then all go to tower
- where we begin the reading of the Passion with processional of palms
- Processional: "All Glory Laud and Honor"
- Sermon precedes the Gospel
- Reading: Make sure printed with parts highlighted in advance – main parts (narrator, Jesus) should be assigned in advance; the rest should be assigned by worship leader prior to the service
- After reading, silent meditation
- Choir may sing a solemn hymn
- Other music to be sure to include:
- Service: song of sorrow or anthem of sorrow after Passion is read

**Maundy Thursday**

- **Altar Guild:** Set up for Foot Washing Ceremony
- Need music for foot washing, communion, offertory
- Be sure to include:
  - "Upper Room"

- “Jesu! Jesu!”

## **Good Friday**

### **Music to remember:**

- Passion read: need to have copies of reading with highlights prior to service
- Need music for offertory

## **EASTER – Prayer D**

### **Traditional Easter Early Service 7:30 with RITE I**

- Blessing of Pascal Candle
- Gloria/Kyrie/Song of Praise: spoken BCP 324
- Doxology (presentation): BCP 333
- Sanctus: BCP 334
- Fraction: BCP 337

### **Easter Contemporary Service with Youth 9:00 with RITE II**

- Gathering Songs: Come as You Are, Grace Wins
- Blessing of Paschal Candle
- Gloria/Kyrie/Song of Praise: \_\_\_\_\_
- Doxology (presentation): with Alleluias
- Sanctus: spoken
- Fraction: spoken

### **Traditional Easter Service with choir 11:00 with RITE II**

- Indroit: not sung at Easter services
- Blessing of Paschal Candle
- Gloria/Kyrie/Song of Praise: S236
- Doxology (presentation): with Alleluias
- Sanctus: S129
- Fraction: S164
- Other music to be sure to include:
  - Pre-Service
  - Service
  - Post-Service “Hallelujah Chorus” ??

**PENTECOST – Prayer A; use Track 2 from Liturgical Calendar unless otherwise requested.**

- Indroit: “Sanctuary”
- Gloria/Kyrie/Song of Praise: I Will Rejoice (LEVAS)
- Doxology (presentation): with Alleluias
- Sanctus: S129
- Fraction: S164

## **Whitsunday**

**Mother’s Day: Carnations and lunch**

## **Trinity Sunday**

## **Memorial Day**

**Hymns to Include:**

**Father’s Day: Carnations and lunch**

## **July 4**

**Patriotic Hymns to include:**

- Independence Day; special prayers for country; special hymns to include “America the Beautiful,” “Our Country Tis of Thee,” “Battle Hymn of the Republic” (sometimes done as offertory)

**Recognize Veterans?**

## **Labor Day:**

**Music to remember: Come Labor On**

**October: Last three weeks of month: gather names for list on All Saint’s Day – remember to include this list in Prayers of the People and as remembered during Eucharist**

*All Saint’s Sunday (first Sunday in November) – need insert with list of Saints’ names (from congregation during prior weeks)*

- Processional (stand): “For All the Saints” Blue Hymnal #287
- Song of Praise: S280
- *The Collect for the day*
- *The Collect for All Saint’s Day*
- *Gradual Hymn* “I Sing a Song of the Saints of God” Blue Hymnal #293 (vs. 1-2 before, 3 after)

*Veteran's Day – Special Offering - may want to create a list in advance of veterans to include in the bulletin*

**Patriotic Music – from bell tower**

**Recognize Veterans – at announcements; they process with choir**

**Consider music honoring the branches of the military**

*Thanksgiving*

**Thanksgiving alms? List blessings in bulletin (each one could be for a contribution to the Feeding of the Homeless ministry – just an idea)**

Note: do we want to have a bell as part of dismissal – sharing peace of our Lord with our neighbors in the mission field? Just a thought...

## **E. GENERAL PROCEDURES AND INSTRUCTIONS**

**For each service:**

- Responsibilities
- Procedures

### **1. STANDARD SERVICE - 8:00AM (CHURCH) BEFORE THE SERVICE:**

**Sextons or other Designees \_\_\_\_\_ :**

**Chancel Setup:**

- Clergy chair/kneelers on both sides of chancel, one row
- Altar table: with cross and 3 sets of torches in back of credence table
- Credence table behind altar table.
- Move chairs in chapel so that they face the chancel. Keep chapel chairs in storage and set up when needed.

**Audio tech:**

- Test and adjust sound system.
- Microphone on altar.

**Altar Guild:**

- High Altar:
  - Verify that the frontal is color for the day, that it is straight and centered.
  - Remove dust cover, fold and put in sacristy.
  - One corporal.
  - One silver chalice (no wine in chalice),
  - Purificator,
  - Paten (no wafer),
  - Pall,
  - Burse,

- Veil
- Verify that 4 purificators are in burse for use in emergency.
- One purificator, folded, at lectern side of chalice.
- Silver book with gospel of the day cut to size and inserted in book with ribbon marker extended on diagonal. Place silver book on edge of altar, lectern side, upside down, with spine facing the congregation.
- Liturgies on lectern side of altar behind silver book for oblation bearers, one for each oblation bearer (refer to weekly liturgy to determine number of persons).
- Red book, with great thanksgiving, single sided, larger type, and ribbon marker extended on diagonal.
- Prepare the LEV kit to receive consecrated hosts and wine
- **Credence Table:**
  - Wine,
  - 6 decanters (consecrated will have bibs on them, unconsecrated will not).
  - Remove lids.
  - Put decanters with unconsecrated wine on lectern side of credence table.
- **Ciboria**, filled with consecrated hosts, one for each server, on altar side of table. Refer to weekly communion station schedule to determine number of servers.
  - Chalices, one for each server minus one, on choir side of table. Refer to weekly communion station schedule. Fill chalices 1/2 full with consecrated wine.
  - Square silver box with consecrated wafers.
  - Purificators, 6-8 stacked on each end of table.
  - Communion station schedule.
  - Hand sanitizer, 2. Locate on each end of credence table, near edge of table.
- **Preacher's chair:** One glass of drinking water. Two cough drops on prie-dieu next to kneeler.
- **Beside preacher's chair by pulpit:** Celebrant's chair (next to preacher):
  - One glass of drinking water. On floor between the chairs on the baptistry side:
  - One white basket for microphones.
- **Rail:** At rail, Epistle side, on the chancel floor under straight part of the safety rail, not at the curve:
  - One glass container of consecrated, gluten free wafers.
  - 4 small plastic wine cups, 1/2 full of consecrated wine. On wheelchair lift shelf:

- One silver offerings plate. On oblations table in Narthex:
- One post-communion cloth (size to fit the table).
- One decanter of unconsecrated wine. Use special decanter with wheat design. Leave lid on.
- One cruet of water.
- One glass bowl of unconsecrated wafers, with one large wafer on top. (Number of wafers determined by expected number of congregants and quantity of consecrated hosts on hand).
- Facing the stained glass, water on left, wine on right, bowl of wafers centered in front.

**Railing**, chapel side: Chasuble, color of the day and style to match frontal.

**On each side of chancel** near the steps, on ledge below rail by the rooks: One box of matches; Verify that wicks are in rooks and of sufficient length

**Vesting room:** Verify that stoles of color of the day are on rack. In sacristy, on table, one brown tray with:

**Vergers/Checker:** check to verify that all is in place.

- altar,
- credence table,
- pulpit,
- chairs,

**Acolytes:** Arrive 30 minutes before service.

## PRE-SERVICE PROCEDURES

- **Vest** 15 minutes before service
  - **Light candles** 10 minutes before service, then proceed to gathering area, usually outside the north tower door.
  - 2nd and 3rd crosses **wear white cotton gloves.**
- |  |
|--|
| <ul style="list-style-type: none"> <li>● <b>Clergy: Vest and proceed to sanctuary to welcome congregation then proceed to gathering area,</b> usually outside the tower door, 5 minutes before service.</li> </ul> |
|--|
- Vergers: Proceed to gathering area, usually outside the north tower door, 15 minutes before service, check to see that scheduled ministers are present.
  - Vergers **advise a priest at 2 minutes before service that it is time to pray.** Priest **prays loudly**, so all ministers and choir can hear.
  - Prayer of Meditation: Congregation, silently
  - Acolytes, choir, vergers and clergy line up in the narthex for the procession.
  - When procession is in place, **Ring Tower Bells proclaiming the beginning of worship – should be promptly at 8:00 A.M.**

- Verger and acolyte coordinator insert flags, crosses and torches into procession at appropriate intervals for number present.

### **PROCESSIONAL/ENTRANCE**

- Procession is usually from north tower door, through narthex to center aisle, up center aisle. Procession, usual order with full acolyte team:
- Cross
- Two torches
- Flag
- Vergers
- Clergy
- Cross and torches up the front steps. Choir to chancel via each side steps
- Vergers to Epistle side.
- Clergy up front steps center and seated at Gospel side.

### **SERVICE – follow Rubric in BCP**

- Salutation: Priest
- Collect for Purity: Priest
- Gloria: Choir and congregation
- Collect of the Day: Priest
- Lectors proceed to ambo via Gospel side steps at end of the reading before theirs, lector proceeds to lectern
- Lessons: Lector reads lesson, then exits to side steps via.
- Acolytes: Cross and 2 torches gather equipment, proceed down front steps followed by priest or deacon, who takes silver book from altar, holds high and the group processes to fifth pew.
- Gospel: Priest or deacon reads gospel, then group processes to altar.
- Sermon: By preacher
- Prayers of the People: By minister and lector. At conclusion, lector exits chancel via the side steps.
- Peace: All. Clergy and ministers go into congregation to greet as many as possible.
- Acolytes place decanters of unconsecrated elements on altar on the corporal on the right side of the chalice, remove bibs from consecrated decanters on credence table, and place silver gospel book on pulpit shelf.
- Verger or Deacon vests celebrant, audio technician checks celebrant's audio devices.
- Ushers Count attendance. Do not seat people in chapel during the anthem.
- Greetings: Priest

- At the beginning of the greetings, an acolyte goes to learning center to signal that 5 minutes remain before children return to service.
- Ushers and oblations bearers come forward
  - Ushers bring congregational count
  - Oblations bearers bring elements and return to the back and then to their seats
- Second server brings offering plates to ushers
- Ushers: Receive offerings from congregation.
- Presentation: celebrant
- Children return. Wait for offerings to be delivered to altar and then return to their parents.
- Ushers: Bring offerings forward to bottom of chancel steps.
- The second server goes to bottom of chancel steps to receive offerings. Acolyte receive offerings, put 4 baskets onto silver alms basin, deliver to altar. Celebrant blesses the offerings. Silver alms basin with 4 baskets is placed on altar, remainder of baskets are placed on wheelchair lift shelf by acolytes.
- Acolytes and vergers to chancel.
- Great Thanksgiving: Celebrant
- Sanctus/Benedictus: Choir and congregation
- Consecration: Celebrant
- Breaking of the Bread: Celebrant
- Invitation: Celebrant
- During Communion:
  - One priest and minister serve the oblations bearers first.
  - Clergy and ministers distribute bread and wine at assigned stations. Ushers guide congregation to communion stations.
  - Usually there are 6 or 10 communion servers, but this can vary. Refer to the weekly communion station schedule. Vergers and acolytes serve if needed.
  - Choir sings hymns. 4 Acolytes stand with decanters of consecrated wine near servers. 1 Acolyte stands behind credence table.
  - Communion by physically challenged people:
    - Those who can come to the altar rail: Receive bread as usual, normally at the rail. Those who need to can receive wine in small individual glasses at the rail only. Persons who cannot tolerate glutens can receive gluten-free wafers at the Baptistry rail only.
    - Those who cannot come to the altar rail should notify an usher. The usher will advise a verger of the person's need, and stand beside that person or those persons until a verger can escort ministers to distribute communion to them.
- Post-Communion Prayer: Minister as assigned. Blessing. Recession: Same order as procession.

- Blessings: Birthday, Anniversary, Travel, and Healing needs
- Announcements
- Recessional/Processional to the mission field
  - Dismissal: Deacon or minister recites from main aisle near the narthex.

### **AFTER THE SERVICE:**

- Ushers: Take offerings to office, fill in the attendance form, put form and offerings in blue leather pouch and put in safe room.
- Note attendance on sheet on usher's room bulletin board.
- Acolytes and Altar Guild enter chancel
  - Acolytes extinguish candles.
  - Altar guild care for the altar, elements, etc.
- Clergy and ministers: Proceed to assigned locations to greet parishoners as they leave the church.
- Celebrant: Sign red book in Vesting Room.

## **2. PRINCIPAL SERVICE/STANDARD SERVICE- 10:00 AM (CHURCH): BETWEEN THE SERVICES:**

### **Audio tech:**

Test and adjust sound system. Hand held microphone on altar.

### **Altar Guild:**

- Make sure altar and candles are set up properly
- Take chalices from the credence table to sacristy, dispose of consecrated wine from chalices in piscina, cleanse the chalices, replace them on the credence table and fill them 1/2 full with consecrated wine.
- Pour the consecrated wine from the oblations decanter into a decanter holding consecrated wine, or into the consecrated wine jug. Rinse and refill the oblations decanter with unconsecrated wine.
- Remove the consecrated wafers from the glass oblations bowl, and put them in ciboria or in the consecrated wafer box. Refill the bowl with unconsecrated wafers and a large wafer on top.
- On oblations table in Narthex:
- One post-communion cloth {size to fit the table) One decanter of unconsecrated wine. Use special decanter with wheat design. Leave lid on.
- One cruet of water.
- One glass bowl of unconsecrated wafers, with one large wafer on top. {Number of wafers determined by expected number of congregants and quantity of consecrated hosts on hand).
- Facing the stained glass, water on left, wine on right, bowl of wafers centered in front.

- When oblations bearers are physically challenged as noted on oblations bearers weekly e-mail, use basket with purificator for wafers. Verify whether to use cruet of wine instead of decanter.
- Rearrange the items on the credence table.
- Cleanse the silver chalice and paten, and reset the silver chalice on the high altar, (no wine in chalice), purificator, paten (no wafer), pall, burse, veil.
- One purificator, folded, at lectern side of chalice Provide 3 glasses of drinking water: one on pulpit, one for priest, one for preacher. Replace cough drops as needed. Verify that 6-8 purificators are stacked on each side.
- Verify that 4 small cups of consecrated wine and container of consecrated gluten-free wafers are under rail on baptistry side. Put them on the straight part of the rail, not on the curve.
- Put liturgies, folded to Great Thanksgiving, on lectern side of high altar, one for each of the oblations bearers. Refer to liturgy for number of oblations bearers.
- Communion station schedule for 11:05. Hand sanitizer, 2, locate on each end, at edges of credence table.
- Replace the silver book on the lectern side of the Altar, with ribbon marker extended on diagonal. Place silver book upside down with spine facing the congregation.
- Missal: Replace the ribbon marker, extended on the diagonal, at the beginning of the great thanksgiving.
- Verify that white basket is on floor between the chairs on the pulpit side. Replace the chasuble on the hook at the rail by the chapel/ambulatory door. Verify that wicks are in rooks and of sufficient length
- Verger: check altar, credence table, pulpit, chairs, ledges, to verify that all is in place.

#### **Acolytes:**

- Arrive 30 minutes before service.
- Vest 15 minutes before service
- Light candles 10 minutes before service, then proceed to gathering area, usually outside the tower door.

#### **Clergy:**

- Clergy: **Vest and proceed to sanctuary to welcome congregation with John 3:16 and welcoming comment; then proceed to gathering area,** usually outside the tower door, 5 minutes before service.
- Vergers: Proceed to gathering area, usually outside the tower door, 15 minutes before service, check to see that scheduled clergy and ministers are present.

- Choir: Proceed to gathering area, usually outside the tower door, 10 minutes before service.
- Vergers advise a priest at 2 minutes before service that it is time to pray. Priest prays loudly, so all ministers and choir can hear.
- Voluntary/prelude: Organist Acolytes, choir, vergers and clergy line up in the narthex for the procession.
- Prayer of Meditation: Congregation, silently

### **PROCESSION:**

Verger, priest, or designee notifies organist that procession is in place.

#### **Ring Bells to proclaim the beginning of worship; should be at 10:00 A.M.**

- Verger and acolyte coordinator insert flags, crosses and torches into procession at appropriate intervals for number present.
- Entrance Hymn: Procession is usually from tower door, through narthex to center aisle, up center aisle. Procession, usual order with full acolyte team:
  - Cross flanked by Two torches
  - Choir
  - Flag,
  - Verger/MC
  - Deacon
  - Clergy
- Cross and torches up the front steps. When the Crucifer reaches the bottom step of the platform, the Crucifer will, with no hesitation, walk up the steps and move directly to rest the cross in the stand.
- The Torchbearers follow the same pattern as the Crucifer.
- Bear left to gospel side
- Note ramps

Readers bow to altar from side

Recess:

Reverse order

During 1<sup>st</sup> verse, acolytes: crucifer/torches - middle

Choir – sides to middle

Up center aisle

- 
- Choir to chancel via the Gospel and Epistle side steps
- Vergers to Epistle side.
- Deacon up front steps
- Clergy up front steps.

## SERVICE

- Salutation: Priest
- Collect for Purity: Priest
- Gloria: Choir and congregation
- Collect of the Day: Priest
- Lay lesson reader proceeds to ambo via side steps at the end of the reading prior
- Lesson: Lector reads lesson, then exits via the side steps.
- Hymn: Choir and congregation
- Acolytes: First cross and 2 torches gather equipment, proceed down front steps followed by priest or deacon, who gets silver book from altar, holds high and the group processes to 3rd pew.
- Gospel: Priest or deacon reads gospel, then group processes to altar.
- **To consider:** Children's minister invites children to follow children's banner to attend children's chapel in learning center. Verger opens door for children.
- Sermon: By preacher
- At the end of the sermon, an usher goes to Sunday School classes to signal that 5 minutes remain before children return to service.
- Prayers of the People: By minister and lector. At conclusion, lector exits chancel via the baptistry steps.
- Peace: All. Clergy and ministers go into congregation to greet as many as possible. Children return to their parents via the narthex.
- Ushers Count attendance.
- Acolytes place decanters of unconsecrated elements on altar on the corporal on the right side of the chalice, remove bibs from consecrated decanters on credence table, and place silver gospel book on pulpit shelf.
- Verger or Deacon vests celebrant, audio technician checks celebrant's audio devices.
- Greetings: Priest
- Ushers and oblations bearers come forward
  - Ushers bring congregational count
  - Oblations bearers bring elements and return to the back and then to their seats
  - Presentation (for physically challenged oblations bearers): 2 acolytes go to bottom of front stairs, receive oblations from oblations bearers, take them to altar.
- Acolytes and vergers to chancel.
- Second server brings offering plates to ushers
- Offertory Anthem: Choir.
- Ushers: Receive offerings from congregation.

- Presentation/Doxology: Hymn: Choir and congregation
- Ushers: Bring offerings forward to bottom of chancel steps.
- 2<sup>nd</sup> Server goes to bottom of main stairs to receive offerings. Acolytes receive offerings, put 4 plates onto large offering plate, deliver to altar. Celebrant blesses the offerings. These are left on the altar.
- Great Thanksgiving: celebrant
- Sanctus/Benedictus: choir and congregation
- Consecration: Celebrant
- Breaking of the Bread: Celebrant
- Invitation: Celebrant
- During Communion
- Usually there are four communion servers, but this can vary. Refer to the weekly communion station schedule. Vergers and acolytes serve if needed.
- Servers come forward. Priest distributes host to all servers, waits at end of line for chalice minister.
- Choir comes for communion and lines up across the rail.
- Deacon provides Chalice to the chalice minister and gives this server the chalice.
- This minister and priest distribute to organist and choir.
- The deacon continues serving wine to other servers.
- Choir sings several hymns.
- 4 Acolytes stand with decanters of consecrated wine near servers to add wine to cups if required.
- 1 Acolyte stands behind credence table.
- Communion by physically challenged people:
  - Those who can come to the altar rail: Receive bread as usual, normally at the side rail. Those who need to can receive wine in small individual glasses at the side rail only. Persons who cannot tolerate glutens can receive gluten-free wafers at the side rail only.
  - Those who cannot come to the altar rail should notify an usher. The usher should advise a verger of the person's need, and stand beside that person or those persons until a verger can escort ministers to distribute communion to them.
- Healers report to St. Mary's Chapel for prayers. When people need prayers they may go to healers after receiving communion or blessing.
- Post-Communion Prayer: Minister as assigned.
- Blessing.
- Anniversary, birthday, and travel blessings
- Blessings for healing
- Announcements

- Recession: Same order as procession.
- First cross and torches proceed to bottom of front chancel steps and wait until choir leaders turn corner from baptistry and chapel to crossing. Then first cross and torches start the procession.
- Recessional/Processional to the mission field
  - First cross and torches proceed to bottom of chancel steps and wait until choir leaders turn corner. Then first cross and torches start the procession in the following order:
    - Cross
    - Torches
    - Choir
    - Gospel book
    - Clergy
- Dismissal: Minister as assigned, recites from main aisle near the narthex.
- Voluntary: Organist
- Acolytes and Altar Guild: Wait until voluntary is over before entering the chancel.
- Clergy and ministers proceed to assigned locations to greet parishioners as they leave the church.

## **AFTER THE SERVICE**

**Celebrant:** Sign red book in Vesting Room.

**Ushers:** Take offerings to ushers room, fill in the attendance form, put form and offerings in blue leather pouch and put in safe room. Note attendance on sheet on usher's room bulletin board.

**Altar Guild:**

- Remove vessels and linens from altar and credence table. Leave corporal in place.
- Pour consecrated wine from chalices into piscina and rinse with one chalice of water.
- Cleanse chalices with hot water and put away in cabinets. Put silver chalices and paten in cabinet marked to receive them.
- Remove matches, cough drops from sanctuary and put away. Take down bible markers and pulpit fall and put in drawer. Put silver offerings plate in cloth bag and put away in lower cabinet. Put chasuble on hanger, hang in sacristy closet.

## **3. STANDARD SERVICE WITH BAPTISM, 10:00AM Sundays: BEFORE THE SERVICE**

**Sextons:**

Altar position: back. Place paschal candle on chancel near lectern. Place baptismal font in designated location. Arrange chairs.

**Audio tech:**

Test and adjust sound system. Hand held microphone on altar.

**Altar Guild:**

- Vestment Color: White (even if liturgy of the day shows another color).
- Construct spurge of twigs and leaves, secure with masking tape.
- Verify that Christ candle (Paschal Candle) is at the altar, straight, and that the wick and wax are trimmed so it is easy to light and the flame is visible. Candle markings should face the congregation.
- Verify that baptismal font is centered at designated location, with one pitcher of hot water in font. Put water in font only a few minutes before the service starts to assure that it is warm at time of use.
- Remove dust cover from high altar, fold and put in sacristy. One corporal on high altar.
- One silver chalice (no wine in chalice), purificator, paten (no wafer), pall, burse, veil Verify that 4 purificators are in burse for use in emergency.
  - One purificator, folded, at lectern side of chalice
- Silver book with gospel of the day cut to size and inserted in book with ribbon marker extended on diagonal. Place silver book on edge of altar, lectern side, upside down, with spine facing the congregation.
- Liturgies on lectern side for oblation bearers, one for each oblation bearer (refer to weekly liturgy to determine number of persons).
- Red book, with great thanksgiving, single sided, larger type, and ribbon marker extended on diagonal.
- Credence Table:
  - Wine, 6 decanters (consecrated will have bibs on them, unconsecrated will not). Remove lids Put decanters with unconsecrated wine on lectern side of credence table.
- Ciboria, filled with consecrated hosts, one for each server (*see communion station schedule*)
- Chalices, one for each server minus one (*see communion station schedule*)  
Fill chalices 1/2 full with consecrated wine.
- Square silver box with consecrated wafers Purificators, 6-8 stacked on each side of table Communion station schedule.
- Hand sanitizer, 2. Locate on each end of credence table, near edge of table.
- Pulpit: Pulpit fall, color of the day. One glass of drinking water. One cough drop.
- Preacher's chair: One glass of drinking water. Two cough drops.
- Beside preacher's chair by pulpit: Celebrant's chair (next to preacher):
- One glass of drinking water. On floor between the chairs on the baptistry

- One white basket for microphones.
- Lectern: Bible markers, color of the day. Note that white bible markers are distinguished left and right. Others are not. There are no purple bible markers.
- On rail, Gospel side:
  - One glass container of consecrated, gluten free wafers.
  - 4 small plastic wine cups, 1/2 full of consecrated wine. Put them on the straight part of the rail, not on the curve.
  - On wheelchair lift shelf: One silver offerings plate. On oblations table in Narthex:
  - One post-communion cloth (size to fit the table).
  - One decanter of unconsecrated wine. Use special decanter with wheat design. Leave lid on.
  - One cruet of water.
  - One glass bowl of unconsecrated wafers, with one large wafer on top. (Number of wafers determined by expected number of congregants and quantity of consecrated hosts on hand).
  - Facing the stained glass, water on left, wine on right, bowl of wafers centered in front.
- When oblations bearers are physically challenged as noted on oblations bearers weekly e-mail, use basket with purificator for wafers. Verify whether to use cruet of wine instead of decanter.
- On hook on high railing behind organ, chapel side: Chasuble, color of the day and style to match frontal.
- On each side of chancel near the steps, on ledge below rail by the rooks: One box of matches. Verify that wicks are in rooks and of sufficient length.
- Vesting room: Verify that stoles of color of the day are on rack. In sacristy, on table, one brown tray with:
- one youth chalice, 1/4 filled with consecrated wine. one small silver container of consecrated wafers. one purificator.
- Baptismal table:
  - One candle for each candidate, plus one extra, on corner of altar. They are kept in the tall cabinet. Candles are lit by the clergy during the service from the paschal candle.
  - One pitcher of water on table. Use hot water as it will cool before use. Spurge. Chrism. Shell. affusion style
  - Towels, one for each, or one for every 2 candidates.
  - Laminated card with words of service. Verify that white chasuble is on hook on rail behind organ by chapel/ambulatory door.
- Verger: check altar, credence table, baptismal table, font, pulpit, chairs, ledges, to verify that all is in place.

- Acolytes: Arrive 30 minutes before service. Vest 15 minutes before service.
    - Light candles 10 minutes before service, then proceed to gathering area, usually outside the north tower door.
    - Clergy: Vest , welcome congregation, and proceed to gathering area, usually outside the north tower door, 5 minutes before service.
  - Vergers: Proceed to gathering area, usually outside the north tower door, 15 minutes before service, check to see that scheduled ministers are present.
  - Choir: Proceed to gathering area, usually outside the north tower door, 10 minutes before service.
- |  |
|--|
| <ul style="list-style-type: none"> <li>● Baptismal candidates, families and godparents: Gather outside north tower door behind choir to prepare for procession.</li> </ul> |
|--|
- Vergers advise a priest at 2 minutes before service that it is time to pray. Priest prays loudly, so all ministers and choir can hear.
  - Acolytes, choir, baptismal party, vergers and clergy line up in the narthex and outside the north tower for the procession.

**PRESERVICE and PROCESSION:**

- Prayer of Meditation: Congregation, silently.
- Voluntary: Organist.
- Verger presses button to notify organist that procession is in place.
- Verger and acolyte coordinator insert flags, crosses and torches into procession at appropriate intervals for number present.
- Entrance Hymn, Procession:
- First cross.
- Two torches.
- Choir.
- Baptismal candidates, godparents and families
- Vergers.
- Clergy.
- Verger stops at first pew, removes ropes and guides baptismal party to their seats.
- First cross and torches proceed up chancel steps;, vergers, choir via side aisles
- Salutation: Priest
- Collect: Priest.
- Hymn: Choir and congregation.
- Acolytes: First cross and 2 torches gather equipment, proceed down front steps followed by priest or deacon, who gets silver book from altar, holds high and the group processes to 5th pew.
- Gospel: Priest or deacon reads gospel, then group processes to altar.

- Hymn: Choir and congregation.
- Sermon: By priest.
- At the end of the sermon, an usher goes to Sunday School classes to signal that 5 minutes remain before children return to service.
- Acolyte: Go to learning center at end of sermon to signal children to return from children's chapel.
- Intercessions: by clergy member.
- Hymn 490, verses 1 and 2: Choir and congregation. During the hymn, the baptismal candidates, godparents and families ascend to the Chancel via the front steps and gather around the clergy.
- Children return from Children's Chapel and gather on front steps to watch.  
The Holy Baptism:
- Presentation of the Candidates: Priest.
- Renewal of Baptismal Vows: Priest.
- Prayers for the Candidates: readers.
- Thanksgiving over the Water: Clergy.
- The Baptism.
- Children return to their families.
- The baptismal candidates, godparents and families descend to the nave via the front steps to be welcomed and receive candle
- Peace: All. Clergy and ministers go into congregation to greet as many as possible. Children return to their parents via the narthex.
- Ushers Count attendance.
- Acolytes place decanters of unconsecrated elements on altar on the corporal on the right side of the chalice, remove bibs from consecrated decanters on credence table, and place silver gospel book on pulpit shelf.
- Verger or Deacon vests celebrant, audio technician checks celebrant's audio devices.
- Greetings: Priest welcomes visitors; there may be a stewardship or testimonial witness guest speaker.
- Priest says the offertory sentence.
- Ushers and oblations bearers come forward
  - Ushers bring congregational count
  - Oblations bearers bring elements and return to the back and then to their seats (note with Baptism, the members of the newly baptized family may serve as oblations bearers).
  - Presentation (for physically challenged oblations bearers): 2 acolytes go to bottom of front stairs, receive oblations from oblations bearers, take them to altar.
- Acolytes and vergers to chancel.
- Second server brings offering plates to ushers

- Offertory Anthem: Choir.
- Ushers: Receive offerings from congregation.
- Presentation/Doxology: Hymn: Choir and congregation
- Ushers: Bring offerings forward to bottom of chancel steps.
- 2<sup>nd</sup> Server goes to bottom of main stairs to receive offerings. Acolytes receive offerings, put 4 plates onto large offering plate, deliver to altar. Celebrant blesses the offerings. These are left on the altar.
- Great Thanksgiving: celebrant
- Sanctus/Benedictus: choir and congregation
- Consecration: Celebrant
- Breaking of the Bread: Celebrant
- Invitation: Celebrant
- During Communion
- Usually there are four communion servers, but this can vary. Refer to the weekly communion station schedule. Vergers and acolytes serve if needed.
- Servers come forward. Priest distributes host to all servers, waits at end of line for chalice minister.
- Choir comes for communion and lines up across the rail.
- Deacon provides Chalice to the chalice minister and gives this server the chalice.
- This minister and priest distribute to organist and choir.
- The deacon continues serving wine to other servers.
- Clergy and ministers distribute bread and wine at assigned stations. Ushers guide congregation to communion stations.
- Choir sings several hymns.
- 4 Acolytes stand with decanters of consecrated wine near servers to add wine to cups if required.
- 1 Acolyte stands behind credence table.
- Communion by physically challenged people:
  - Those who can come to the altar rail: Receive bread as usual, normally at the side rail. Those who need to can receive wine in small individual glasses at the side rail only. Persons who cannot tolerate glutens can receive gluten-free wafers at the side rail only.
  - Those who cannot come to the altar rail should notify an usher. The usher should advise a verger of the person's need, and stand beside that person or those persons until a verger can escort ministers to distribute communion to them.
- Healers report to St. Mary's Chapel for prayers. When people need prayers they may go to healers after receiving communion or blessing.
- Post-Communion Prayer: Minister as assigned.

- Blessing.
- Anniversary, birthday, and travel blessings
- Blessings for healing
- Announcements
- Recession: Same order as procession.
- First cross. Two torches. 1/3 Choir. Flag, white. 1/3 Choir. Second cross. Two torches. 1/3 Choir. Flag, white. Two Torches. Third cross. Two torches.
- Vergers. Clergy.
- Baptismal party does not recess. Dismissal: Clergy or minister as assigned. Voluntary: Organist.
- Clergy and ministers proceed to assigned locations to greet parishoners as they leave the church.

#### **AFTER THE SERVICE: Ushers:**

- Take offerings to ushers room, fill in the attendance form, put form and offerings in blue leather pouch and put in safe room. Note attendance on sheet on usher's room bulletin board.
- **Acolytes and Altar Guild:** Wait until voluntary is over before entering the chancel.
- **Clergy and ministers:** Proceed to assigned locations to greet parishoners as they leave the church.

## **4. STANDARD SERVICE WITH INCENSE (CHURCH)**

### **BEFORE THE SERVICE:**

#### **Sextons:**

- Chancel Setup: Clergy chair/kneelers on both sides of chancel, one row
- Altar table: Back position, with cross and 3 sets of torches in back of credence table
- Credence table in back of altar table
- Move chairs in chapel so that they face the chancel. Remove the kneelers from the front row.

#### **Audio tech:**

Test and adjust sound system. Hand held microphone on altar.

#### **Altar Guild:**

- High Altar:
- Verify that the frontal is color for the day, that it is straight and centered.
- Remove dust cover, fold and put in sacristy.
- One corporal
- One silver chalice (no wine in chalice), purificator, paten (no wafer), pall, burse, veil Verify that 4 purificators are in burse for use in emergency.

- One purificator, folded, at lectern side of chalice
- Silver book with gospel of the day cut to size and inserted in book with ribbon marker extended on diagonal. Place silver book on edge of altar, lectern side, upside down, with spine facing the congregation.
- Liturgies on lectern side of altar behind silver book for oblations bearers, one for each oblation bearer (refer to weekly liturgy to determine number of persons).
- Red book, with great thanksgiving, single sided, larger type, and ribbon marker extended on diagonal.
- Credence Table:
  - Wine, 6 decanters (consecrated will have bibs on them, unconsecrated will not). Remove lids. Put decanters with unconsecrated wine on lectern side of credence table.
  - Ciboria, filled with consecrated hosts, one for each server, on altar side of table. Refer to weekly communion station schedule to determine number of servers.
  - Chalices, one for each server minus one, on choir side of table. Refer to weekly
  - Communion station schedule. Fill chalices 1/2 full with consecrated wine. Square silver box with consecrated wafers Purificators, 6-8 stacked on each side of table Communion station schedule for 9:00.
- Hand sanitizer, 2. Locate on each end of credence table, near edge of table.
- Pulpit:
  - Pulpit fall, color of the day One glass of drinking water, at the back, behind preacher. 2 cough drops. on ledge near the rod for the pulpit fall.
  - Preacher's chair: One glass of drinking water Two cough drops on prie-dieu next to kneeler.
- One glass of drinking water On floor between the chairs on the baptistry side:
- One white basket for microphones. Lectern:
  - Bible markers, color of the day. Note that white bible markers are distinguished left and right. Others are not. There are no purple bible markers.
- At rail, baptistry side, on the chancel floor under straight part of the safety rail, not at the curve:
  - One glass container of consecrated, gluten free wafers
  - 4 small plastic wine cups, 1/2 full of consecrated wine. On wheelchair lift shelf: One silver offerings plate. On oblations table in Narthex: One post-communion cloth (size to fit the table)

- One decanter of unconsecrated wine. Use special decanter with wheat design. Leave lid on.
- One cruet of water.
- One glass bowl of unconsecrated wafers, with one large wafer on top. (Number of wafers determined by expected number of congregants and quantity of consecrated hosts on hand.)
- Facing the stained glass, water on left, wine on right, bowl of wafers centered in front.
- When oblations bearers are physically challenged as noted on oblations bearers weekly e-mail, use basket with purificator for wafers. Verify whether to use cruet of wine instead of decanter.
- On hook on high railing behind organ, chapel side: Chasuble, color of the day and style to match frontal.
- On each side of chancel near the steps, on ledge below rail by the rooks: One box of matches Verify that wicks are in rooks and of sufficient length
- Vesting room: Verify that stoles of color of the day are on rack. In sacristy, on table, one brown tray with:
  - one youth chalice, 1/4 filled with consecrated wine. one small silver container of consecrated wafers one purificator
- Verger: check altar, credence table, pulpit, chairs, ledges, to verify that all is in place. Acolytes: Arrive 30 minutes before service.
- Vest 15 minutes before service
- Light candles 10 minutes before service, then proceed to gathering area, usually outside the north tower door.
- 2nd and 3rd crosses wear white cotton gloves.
- Clergy: Vest and proceed to gathering area, usually outside the north tower door, 10 minutes before service.
- Vergers: Proceed to gathering area, usually outside the north tower door, 15 minutes before service, check to see that scheduled ministers are present.
- Choir: Proceed to gathering area, usually outside the north tower door, 10 minutes before service.
- Vergers advise a priest at 2 minutes before service that it is time to pray. Priest prays loudly, so all ministers and choir can hear. Prayer of Meditation: Congregation, silently Voluntary: Organist
- Acolytes, choir, vergers and clergy line up in the narthex for the procession. Incense:
  - 30 minutes before the service, place self-lighting charcoal in the censor. Take it outdoors and light it. It may be necessary to add lighter fluid to assist in starting. Charcoal is ready for use when it is white all over and glowing when disturbed. Monitor the censor at frequent intervals, stir it around and add more charcoal as necessary.

- Put incense in bowl. 5 minutes before service, thurifer takes censor and bowl to narthex. One minute before service, put incense in censor.

## SERVICE

- Verger notifies organist that procession is in place.
- Verger/acolyte coordinator insert flags, crosses and torches into procession at appropriate intervals for number present.
- Entrance Hymn:
- Procession is usually from north tower door, through narthex to center aisle, up center aisle. Procession, usual order with full acolyte team:
- Thurifer Verger, carrying bowl of incense First cross Two torches 1/4 choir Flag, color of vestments 1/4 choir Second cross Two torches 1/4 choir Flag, color of vestments Two torches 1/4 choir Third cross Two torches Vergers Clergy
- Thurifer and verger proceed up chancel steps. Thurifer stands aside, verger to rear of chancel.
- First cross and torches up the front steps. Choir to chancel via the baptistry and chapel side steps., 2nd cross and torches to baptistry side, torches up baptistry side steps to chancel. 3rd cross and torches to chapel side, torches up chapel side steps to chancel. Vergers to baptistry. Clergy up front steps.
- Thurifer give censor to priest. Priest censes altar, give censor back to thurifer who censes the priest.
- Thurifer take censor outdoors.
- Salutation: Priest
- Collect for Purity: Priest Gloria: Choir and congregation
- Collect of the Day: Priest Lector proceeds to baptistry/chancel steps At end of collect, lector proceeds to lectern
- Thurifer gets censor from outdoors, adds incense, goes to Baptistry steps. Lesson: Lector reads lesson, then exits to baptistry via the baptistry/chancel steps. Hymn: Choir and congregation
- Thurifer goes up steps to chancel. Acolytes: First cross and 2 torches gather equipment Verger goes up baptistry steps, takes silver book from altar. Gospel procession:
- Thurifer First cross 2 torches verger priest or deacon
- process down front steps to 10th pew.
- Thurifer gives censor to priest, who censes the book and hands the censor back to the thurifer.
- Gospel: Priest or deacon reads gospel.
- Children's minister invites children to follow children's banner to attend children's chapel in Learning Center. Verger opens door for children.

- Gospel procession processes to altar:
- Thurifer First cross 2 torches verger priest or deacon
- Thurifer takes censor outdoors. Add charcoal. Sermon: By preacher
- At end of sermon, acolyte goes to learning center to signal 5 minutes until children return to service.
- Prayers of the People: By minister and lector. At conclusion, lector exits chancel via the baptistry steps.
- Peace: All. Clergy and ministers go into congregation to greet as many as possible.
- Acolytes place decanters of unconsecrated elements on altar on the corporal on the right side of the chalice, remove bibs from consecrated decanters on credence table, and place silver gospel book on pulpit shelf.
- Vergers light candles in chapel and baptistry. Verger vests celebrant, audio technician checks celebrant's audio devices. Children return via the narthex doors and are seated with their families.
- Greetings: Priest Offertory Anthem: Choir.
- Ushers:
- Receive offerings from congregation. Count attendance. Do not seat people in chapel during the anthem.
- Thurifer: Get censor from outdoors, add incense. Proceed up baptistry steps and stand in place.
- Presentation: Hymn: Choir
- Ushers: Bring offerings forward to bottom of chancel steps.
- 3 acolytes go to bottom of chancel steps to receive offerings. Acolytes receive offerings, put 4 baskets onto silver alms basin, deliver to altar. Celebrant blesses the offerings. Silver alms basin with 4 baskets is placed on altar, remainder of baskets are placed on wheelchair lift shelf by acolytes.
- Oblations brought to the altar by oblations bearers, who remain on the chancel. Minister gives folded liturgies to them.
- Acolytes and vergers to chancel.
- Thurifer give censor to celebrant. Priest censes altar, gives censor to thurifer. Thurifer censes as follows:
- Priest: 3 x 3 Other clergy 3 x 2 each side Choir 3 x 1 Congregation 3 x 1, center, right, left.
- Thurifer exits, takes censor outdoors. Check charcoal, add if necessary.
- Great Thanksgiving: Celebrant
- Sanctus/Benedictus: Choir and congregation Consecration: Celebrant Breaking of the Bread: Celebrant Invitation: Celebrant
- During Communion:

- One priest and minister serve the oblations bearers first. Then the oblations bearers leave by the baptistry steps and return to their seats.
- Clergy and ministers distribute bread and wine at assigned stations. Ushers guide congregation to communion stations.
- Usually there are 10 or 14 communion servers, but this can vary. Refer to the weekly communion station schedule. Vergers and acolytes serve if needed.
- Choir sings several hymns. 4 Acolytes stand with decanters of consecrated wine near servers. 1 Acolyte stands behind credence table. Communion by physically challenged people:
- Those who can come to the altar rail: Receive bread as usual, normally at the baptistry rail. Those who need to can receive wine in small individual glasses at the baptistry rail only. Persons who cannot tolerate glutens can receive gluten-free wafers at the Baptistry rail only.
- Those who cannot come to the altar rail should notify an usher. The usher will advise a verger of the person's need, and stand beside that person or those persons until a verger can escort ministers to distribute communion to them.
- At end of communion, thurifer gets censor from outdoors, adds incense, goes to baptistry.
- Post-Communion Prayer: Minister as assigned Blessing Recession: Same as procession.
- Thurifer, verger, first cross and torches proceed to bottom of chancel steps and wait until choir leaders turn corner from baptistry and chapel to crossing. Then thurifer starts the procession.
- Dismissal: LEM or minister as assigned, recites from main aisle near the narthex. Voluntary: Organist
- Acolytes and altar guild wait until Voluntary has ended before entering chancel.

### **BETWEEN THE SERVICES:**

Dispose of excess ashes. Keep charcoal alive for next service. Add charcoal 15-20 minutes before service.

### **AFTER THE LAST SERVICE:**

Thurifer or Verger: Dispose of used charcoal on ground, not near plants. Clean censor, empty incense boat and clean it. Put away.

## **F. Special service Notes**

### **1. Baptism:**

#### **BEFORE THE SERVICE**

- Priest meets with families
- Ushers ensure first few rows reserved for families
- \_\_\_\_\_ puts the following items on the back table:
- shell/other object for water
- oil
- pitcher of water
- candle

### **2. WEDDINGS**

- Weddings vary, in accordance with the wishes of the couple. The following is a general example:
- Blessing for a New Beginning:
- Prelude and Procession: Wedding party and priests.
- Welcome and Declarations: priest; responses by congregation.
- Hymn
- The Ministry of the Word
- Reading
- Psalm
- The Gospel
- Homily
- The Union
- Vows
- Exchange of Rings
- Prayers
- Blessing of the Union: Congregation comes forward to lay hands on the uniting couple. Priest offers a prayer of blessing.
- The Peace
- Greetings: Priest
- The Holy Eucharist
- Oblations are brought forward.
- Hymn
- Eucharistic Prayer
- Sanctus/Benedictus
- Breaking of the Bread
- Communion

- Closing Prayer
- Blessing
- Closing Hymn

### **3. FUNERAL IN CHURCH WITH CASKET AND WITH COMMUNION BEFORE THE SERVICE:**

#### **Sextons:**

- 2 Candles from baptistry in south transept
- Clergy chairs/kneelers on both sides of the chancel
- Altar table front with a torch at each end
- Credence table in back of altar table
- Cross and torches in back of credence table
- Paschal candle at the Crossing in front of the casket
- One solo mike with a music stand setup in the chancel
- Rope off seats, number as requested, usually on Gospel side for the family. Kleenex in the first row of seats on the Gospel side
- Kleenex in the north & south church tower entrances
- North & South Transept: one small in each transept for guest books;
- 2 Easels for signs; entrances; Kleenex each side

#### **Ushers:**

- If 299 persons or fewer are expected, one or 2 ushers are needed, if over 300 people, 4 ushers, if over 600, 8 ushers.
- Greet mourners on lawn. Hand out liturgies.
- Direct family members to family gathering place, usually the Guild Room or the Rector's Office.

#### **Altar Guild:**

- Get white pall from cabinet in sacristy, take to narthex Change frontal color to white. Usually antique white one, though Zelda prefers the blanket white. {Note: the blanket white cannot be easily handled by one person. Use great care not to damage it.)
- Vestment color: white
- Get white stoles of design to match frontal for priest(s) from drawer, hang on rollers. Verify proper stoles for frontal.
- High Altar: Chalice with purificator, pall, veil, burse
- Liturgy in red book. So that priest can inform the congregation, put page number from congregations' liturgies in large hand written numerals at top of page for:
- Great Thanksgiving Commendation Silver Gospel book, with gospel from liturgy, on lectern side Credence table:

- Check liturgy to see number of servers. Paten with large wafer. One or more decanters of consecrated wine; remove stoppers. One or more chalices, half filled with consecrated wine. One or more ciboria with consecrated hosts. remove lids. Purificators, one for each wine server, plus 2. Hand sanitizer, near edge of table.
- Oblations table in narthex (check liturgy to see if applicable):
- One post-communion cloth, size to fit table. One cruet of water, with stopper. One flagon of unconsecrated wine, with stopper. One bowl of unconsecrated wafers.
- If no oblations bearers:
- Paten with large wafer, one cruet of water, one flagon of unconsecrated wine, on credence table.
- Pulpit:
- Pulpit fall, color of the day One glass of drinking water, at the back, behind preacher. 2 cough drops. on ledge at the rod for the pulpit fall.
- Celebrant's chair:
- One glass of drinking water 2 cough drops on prie-dieu next to kneeler.
- One glass of drinking water On floor between the chairs on the chapel side:
- One white basket for microphones. Lectern:
- Bible markers, color of the day. Note that white bible markers are distinguished left and right.
- Organ Bench, one liturgy for each musician, verify number from liturgy.
- Put one liturgy in vesting room for each scheduled minister.
- 15- 20 minutes before service: Light candles (light earlier if people are starting to gather in church, later if they are not). Light candles in south transept.
- When casket arrives, escort funeral directors pall bearers to location in south tower for casket.
- Remove flowers from casket, and drape pall over it. Instruct pall bearers and family's honorary pallbearers on how to bring casket into nave.

#### **SERVICE:**

- Voluntary
- Priest and verger escort family members from family room (Guild Room or Rector's office as scheduled) to their seats in the front pews in the nave. Remove ropes as family approaches the pews.
- Then priests and verger go to narthex. Procession:
- Verger. Pallbearers with casket. Minister and assistants, if present. Priest
- Opening Sentences, said during procession. Entrance Hymn. Readers proceed to bottom of baptistry steps. Collect.

- Readers proceed up baptistry steps to chairs. Verger stands at bottom of steps.
- Reading (usually by family member). Psalm (usually by family member). Reading (usually by family member). Reflections, by family and friends.
- Usher: Count attendance, write number on copy of liturgy, put in sacristy.  
Anthem
- Readers return to their seats in nave via baptistry steps. Verger stands at bottom of steps.
- Homily Prayer Peace
- If no oblations bearers, verger puts unconsecrated wafers, wine and water on corporal on altar.
- Greetings: Usher: Close rail after priests have returned to Chancel
- Great Thanksgiving Sanctus/Benedictus Consecration
- Breaking of the Bread Invitation:
- Usher escort congregants to rail. One usher stand at crossing and guide congregants around the casket. one or 2 ushers dismiss congregants row by row, family first.
- Hymns during Communion - musicians Prayer of Thanksgiving Commendation Presentation of the Flag (military only)  
Blessing
- Dismissal Hymn Recession:
- Verger proceeds to bottom of chancel steps and wait until clergy is lined up behind them. Then verger starts the procession.
- Pallbearers proceed to casket and turn it around.
- Verger. Pallbearers and casket. Family. Clergy.
- Voluntary: Everyone wait until Voluntary has ended before entering chancel.

#### **AFTER THE SERVICE:**

- **Priest:** Greet mourners.
- Verger: Go to south transept, remove pall from casket.
- Take to sacristy.

#### **Altar Guild**

- Get pall from south tower, put in cabinet.
- Extinguish candles.
- Take vessels, purificators, from altar and credence table to sacristy.
- Pour consecrated wine from chalices into piscina and rinse with one chalice of water
- Remove silver book from pulpit.
- Put in silver cloth case and put in lower cabinet.
- Leave corporal and fair linen on altar.

- Remove credence cloth, put on roller and put in linen drawer.
- Cleanse chalices, paten, and put away in upper cabinets.
- Put ciboria in cabinet.
- Change frontal to color of the day (or leave for later. Note, one person should not try to handle the blanket frontal. Wait until 2 people can remove it.)
- Put dust cover on high altar.
- Lock cabinets
- Extinguish lights
- Close sacristy door.

#### 4. **MEMORIALS:**

Note: Memorial services vary greatly, in accordance with the wishes of the deceased or their family. The following are examples of services at the High Altar and in the Chapel.

#### 5. **INURNMENT**

Inurnment, when it occurs, is held either 30 minutes prior to the memorial Service, or immediately after the memorial service.

#### **BEFORE THE SERVICE:**

- **Sextonss:** Open the section of the columbarium front to receive the ashes.
- **Vergger:**
- Put the container of ashes in the wooden box (located in lower cabinet on east wall of sacristy).
- Put one post-communion cloth on small square table in Columbarium. Put the wooden box with the ashes on the table.
- Light the candle in the columbarium. **SERVICE** as described below

#### 6. **MEMORIAL IN CHURCH, WITH COMMUNION: BEFORE THE SERVICE: Sextonss:**

- Clergy chairs/kneelers on both sides of the chancel Altar table front with a torch at each end Credence table in back of altar table Cross and torches in back of credence table Paschal candle by the lectern
- One solo mike with a music stand setup in the chancel Rope oft seats, number as requested, usually on lectern side (North) for the family. Kleenex in the first row of seats on the lectern side Kleenex in the north & south church tower entrances North & South Transept: one small in each transept for guest books; 2 easels for signs; entrances; Kleenex each side

#### **Ushers:**

- If 299 persons or less are expected, one or 2 ushers are needed, if over 300 people, 4 ushers, if over 600, 8 ushers.

- Greet mourners on lawn. Hand out liturgies.
- Direct family members to family gathering place, usually the Guild Room or the Rector's Office.

### **Altar Guild:**

- Change frontal color to white. Usually antique white one, though Zelda prefers the blanket white. (Note: the blanket white cannot be easily handled by one person. Use great care not to damage it.)
- Vestment color: white
- Get white stoles of design to match frontal for priest(s) from drawer, hang on rollers. Verify proper stoles for frontal.
- High Altar: Chalice with purificator, pall, veil, burse
- Liturgy in red book. So that priest can inform the congregation, put page number from congregations' liturgies in large hand written numerals at top of page for:
- Silver Gospel book, with gospel from liturgy, on lectern side Credence table:
- Check liturgy to see number of servers. Paten with large wafer. One or more decanters of consecrated wine; remove stoppers. One or more chalices, half filled with consecrated wine. One or more ciboria with consecrated hosts. remove lids. Purificators, one for each wine server, plus 2. Hand sanitizer, near edge of table.
- Oblations table in narthex (check liturgy to see if applicable):
- One post-communion cloth, size to fit table. One cruet of water, with stopper. One flagon of unconsecrated wine, with stopper. One bowl of unconsecrated wafers.
- Pulpit: Pulpit fall, color of the day One glass of drinking water, at the back, behind preacher. 2 cough drops. on ledge at the rod for the pulpit fall.
- Celebrant's chair: One glass of drinking water Two cough drops on prie-dieu next to kneeler.
- Assistant's chair (next to preacher): One glass of drinking water
- On floor between the chairs on the baptistry side: One white basket for microphones.
- Lectern:
- Bible markers, color of the day. Note that white bible markers are distinguished left and right.
- Organ Bench, one liturgy for each musician, verify number from liturgy.
- Put one liturgy in vesting room for each scheduled minister.
- 15 - 20 minutes before service: Light candles (light earlier if people are starting to gather in church, later if they are not).

### **SERVICE:**

- Voluntary

- Priest and verger escort family members from family room (Guild Room or Rector's office as scheduled) to their seats in the front pews in the nave. Remove ropes as family approaches the pews.
- Then priests and verger go to narthex. Procession:
- Verger. Minister and assistants, if present. Priest
- Opening Sentences, said during procession. Entrance Hymn. Readers proceed to bottom of baptistry steps. Collect.
- Readers proceed up baptistry steps to chairs. Verger stands at bottom of steps.
- Reading (usually by family member). Psalm (usually by family member). Reading (usually by family member). Reflections, by family and friends.
- Usher: Count attendance, write number on copy of liturgy, put in sacristy. Anthem
- Readers return to their seats in nave via baptistry steps.
- Verger stands at bottom of steps. Homily
- Prayer Peace
- Verger puts unconsecrated wafers, wine and water on corporal on altar. Greetings:
- Usher: Close rail after priests have returned to Chancel
- Great Thanksgiving Sanctus/Benedictus Consecration Breaking of the Bread Invitation:
- Usher escort congregants to rail Hymns during Communion- musicians Prayer of Thanksgiving Commendation Presentation of the Flag (military only)
- Blessing
- Anniversary, birthday, and travel blessings
- Blessings for healing (choir and congregation sing “God will take care of you” during healing prayers)
- Announcements
- Dismissal Hymn
- Recession:
- Verger proceeds to bottom of chancel steps and wait until clergy is lined up behind them. Then verger starts the procession.
- Verger invites family to follow verger.
- Verger. Family. Clergy.
- Voluntary: Everyone wait until Voluntary has ended before entering chancel.

### **AFTER THE SERVICE:**

**Priest:** Greet mourners on lawn.

**Altar Guild**

- Extinguish candles. Take vessels, purificators, from altar and credence table to sacristy. Pour consecrated wine from chalices into piscina and rinse with one chalice of water. Remove silver book from pulpit. Put in silver cloth case and put in lower cabinet. Leave corporal and fair linen on altar. Remove credence cloth, put on roller and put in linen drawer. Cleanse chalices, paten, and put away in upper cabinets. Put ciboria in cabinet. Change frontal to color of the day (or leave for later. Note, one person should not try to handle the blanket frontal. Wait until 2 people can remove it.) Put dust cover on high altar. Lock cabinets. Extinguish lights. Close sacristy door.

## **7. SPECIAL SUNDAY, WITH VISIT BY BISHOP OR OTHER HIGH-RANKING DIGNITARY**

*See Part VA for Specific Information: Guidelines for Bishop Visitations*

A week before the service: Consecrate extra wine and wafers.

Prepare overflow area with additional seating and stations for communion if needed.

### **BEFORE THE SERVICE: Altar Guild:**

- Set chancel, altar, credence table, oblations as described for standard service. Set overflow in Learning Center or Forum as prescribed, on small table or on ledge:
- people)
- one post-communion cloth 2 chalices (youth chalices OK if necessary) 2 decanters consecrated wine 2 containers consecrated wafers (with enough wafers for expected number of
- 4 purificators 2 candles (from baptistry in church)
- Set overflow on lawn on small table:
- one post-communion cloth 2 chalices (youth chalices OK if necessary} 2 decanters consecrated wine 2 containers consecrated wafers (with enough wafers for expected number of
- 4 purificators 2 candles (from baptistry in church}
- people
- Vestment color of the day, or white. Service standard, except service is on video at overflow locations.

### **DURING THE SERVICE**

- Procession:

- First cross
- Two torches
- Choir, adult and/or children
- Second cross and torches,
- flags as number of acolytes permit.
- Third cross
- Two torches
- Vergers
- Clergy
- 1 Verger
- Bishop
- At offertory, ushers take up collections at overflow locations, take baskets to narthex for usher procession to chancel.
- At communion, after the words "The gifts of God ...", 4 ministers and 2 acolytes as assigned proceed to each overflow location.
- Ushers guide congregation to communion. Ministers serve bread and wine. Acolytes hold decanters of consecrated wine for refilling chalices.
- After serving communion is completed, ministers and acolytes return to chancel for closing prayers and recession.

## PART III: MINISTRY MANUALS AND INSTRUCTION

- A. Acolyte Manual
- B. Instructions for Thurifer
- C. Instructions for Oblations Bearers
- D. Lay Reader Packet
- E. Media Guild Information
- F. Choir/Music Ministry Information
- G. Carillon/Bell Ministry
- H. Lay Eucharistic Minister Packet
- I. Lay Eucharistic Visitor Packet
- J. Usher Packet

## **A. Acolyte Manual**

### **Why Acolyte?**

Your friends will watch you as you process and think you're a superhero. No joke. You'll be sporting the biggest 'bling' in church. Awesome Robes. Duh.

The life of an acolyte is one of service. Service to Grace. Service to the community. Service to God.

If you a 4th-grader - adult, you have the unique and exciting opportunity to participate all year long in this wonderful ministry. Acolytes have been central to the worship experience since the beginning of The Church. They'll get to be a part of church history, learn more about the Anglican tradition, serve others, work within a team, wear fancy robes, meet new friends and have fun doing all of it!

### **Things to Remember:**

- If you have long hair, please tie it back, especially if you are one of the torch bearers.
- Be Alert.
- Anticipate your next move.
- If you're not sure what to do, ask your captain, the First Server.
- Work as a team and try to move in unison with them.
- T h e clergy depend on you to be leaders during the service.
- If you make a mistake, don't worry. Chances are no one noticed. Carry on as though you didn't make the mistake and learn from it for next time.
- Show up on time. This usually means at least 30 minutes early unless otherwise noted.
- Most of all, DON'T PANIC.

### **THINGS YOU NEED TO KNOW:**

#### **FOR ACOLYTES**

We are honored to serve the Lord at His Altar (Numbers 16:9), and the time before the worship service is a time for prayerful preparation. *“ACOLYTE” means “helper.” An acolyte serves to help the congregation worship. While being an Acolyte should be enjoyable, it does require a serious desire to help others. This means that we must be willing to “give up” some things for ourselves. An Acolyte gives up the ability to not pay attention, to not participate in the worship, and not be constantly aware of what he or she is doing and how it will affect others in the congregation. It is a rewarding experience, and like all rewarding experiences it will require a bit of work on your part.*

An Acolyte has the dual (and somewhat contradictory role) of aiding in the leading of the worship while also not drawing attention to the person of the acolyte. In most cases, the Acolyte will be the example for the congregation to follow.

- For example, when the Celebrant crosses himself or bows, the Acolyte will normally do the same – but do so in a muted fashion.
- When the celebrant sits, servers stand until he/she is seated and then sit down.
- Whereas unique acts of personal piety are appropriate while in the congregation, they tend to cause confusion if done by Acolytes. Please refrain from them.
- The goal of movement within the Nave is that it is to be flowing, symmetrical, harmonious, and smooth. This is in contrast to the goal of military movement that has as its goal a sharp and crisp movement.
- Liturgy is a type of dance, thus movements are stylized and choreographed.
- Move in symmetry with the other Acolyte(s) as much as possible.
- In an effort to be transparent in the Chancel, try to move at times when the eyes of the congregation are elsewhere (e.g. during a hymn). The eyes of the congregation will naturally track motion, so movements should be deliberate and slow.
- Silence is appropriate in worship, but try to keep the congregation from waiting. For example, be prepared to bring the offering plates to the front for the Ushers at the end of the Peace.

### **Service responsibilities:**

Before the Service

#### **Vesture (robing)**

- Attire - The Altar party will be vested in Room 1 for Sacramental services.
- Black shoes are the best to wear, as they are the least likely to attract attention.
- Shirts with writing will show through the alb and be read by the congregation.
- A solid colored shirt/blouse is best.
- A properly sized alb or cassock will come down to the ankles.
- Select cincture (aka rope belt or “girdle”).
- Tie the cincture with the knot to the right side or with paired loops on each side.

#### **Candle lighting**

- Always light the Epistle candle (on the right as you face the altar) and then the Gospel candle (on the left as you face the altar).

- When putting out the candles, the Gospel candle is extinguished first.
- If many candles are lit, go from inside to out.
- *The Gospel candle never stands alone.*

### **General preparation**

- Join at the tower 5 minutes prior to service
- During the Service
  - Crucifer – first server assists priest/deacon in preparation of the Eucharist. This server brings the elements (brought to the front when the Ushers come up for the offertory plates) to the priest/deacon and assists in the preparation as directed by the priest.
  - The second server (Gospel Book) brings the offertory plates to the Ushers and gathers them at the Doxology.
  - The first server is responsible for ensuring the bells are rung at the correct times.

**Processional:** At Grace, we have a regular processional, with some occasions requiring a longer, more formal processional.

Regular Services order of procession:

- Crucifer
- Torchbearer/Torchbearer
- Banners when used
- Choir
- Second Server with Gospel Book
- Deacon
- Celebrant

Special Services order of procession:

- Thurifer
- ?? b dout boy/girl
- Crucifer
- Torchbearer/Torchbearer
- Banners when used
- Choir
- Flags
- Second Server with Gospel Book
- Deacon
- Celebrant

## **Things to Remember:**

- Do not bow to the altar if carrying a liturgical object (cross, torches, Gospel Book);
- If carrying a hymnal, Book of Common Prayer, or a non-liturgical object, bow/reverence the cross.
- Torchbearers should flank the crucifer side by side.
- At the appointed time, and on the signal of the Celebrant (usually at the 2nd verse of the opening Hymn) the Crucifer usually begins the procession.
- The Crucifer raises the Cross approximately two (2) feet from the floor and proceeds solemnly towards the Altar.
- The rest of the Procession follows the Crucifer with a regular spacing of an arm's length (approximately 3 feet) from the person that they follow.
- When the Crucifer reaches the bottom step of the platform, the Crucifer will, with no hesitation, walk up the steps and move directly to rest the cross in the stand.
- The Torchbearers follow the same pattern as the Crucifer.
- When the Choir reaches the bottom step of the platform, reverence the Altar, and each will process to choir chairs
- When moving in pairs, move in unison (the person on the far right leading), and reverence the Altar in unison.
- Whether reverencing the Altar singly or in pairs, do not reverence the Altar so slowly that it causes the procession to stop or slow down.
- Ecclesiastical banners, when used, may be interspersed throughout the procession in front of the group that the banner designates (e.g. the Choir). Patron Saint banners may precede the Crucifer, as they originally were hung from the Processional Cross.
- If the US Flag is in the processional, it is dipped slightly below the cross; the cross is NEVER dipped.
- Special Services or Processionals:
  - Great Litany – All process in single file, following the Crucifer. The priest will inform the Crucifer of the route and/or direction.
  - Special Services with Full Processional
  - Special Services with Thurifer

## **The Service**

Pre-offertory

## **The Holy Communion**

Preparing the Lord's Table – begins during the Offertory:

- All members involved with the distribution of the Holy Sacrament will use a hand sanitizer after the Passing of the Peace.
- The first server removes the tops of the water and wine cruets and leave the tops on the Credence Table.
- When the Celebrant sanitizes his hands, begin preparing for the next stage of the liturgy. o Celebrant will put on the chasuble and kiss the Altar
- After the Peace, the Celebrant will recite the Offertory sentence.
- The Oblations Bearers and Ushers will bring the elements and official attendance count to the altar.
- The first server will bring the elements to the priest/deacon. The second server will distribute the offering plates to the ushers.
- During the anthem, the ushers each take a section and offer the plates to each row.
- In the back, they will gather, stack the plates from the seats on the side onto the center row's plates, and two of the ushers will bring these to the altar.
- Ushers remain at the altar until the Doxology is over.
- Only a Deacon or Priest may prepare the Altar for the Eucharist, with preference being given to the Deacon. They will follow church protocol; acolytes will assist as directed.
- Once the Altar has been prepared, the Celebrant/Deacon will have left various items on the right side of the Altar (e.g. the veil, burse, wine cruet top, ciborium, and the attendance count).
- First server will take the top off the water cruet (if not already done), and place the Lavabo Towel across the left wrist.
- The second server will Pick up the Lavabo Bowl with the left hand and the water cruet with the right.
- The 1st Server will move forward to flank the Celebrant when the 2nd Server moves forward with the Lavabo Bowl.
- Proceed to the right side of the Celebrant/Deacon at the Altar with the handle of the cruet facing the Celebrant/Deacon.
- The Celebrant/Deacon will take the water, add some water to the Chalice and Cruet, and then hand the cruet back to the 2nd Server.
- Pour water from the cruet into the Lavabo Bowl over the Celebrant's outstretched fingers. This will allow the Celebrant to wash his fingers and dry them on the Lavabo Towel.
- While 2nd Server washes the Celebrant fingers, the 1st Server will remove the veil, burse, wine cruet top, ciborium, and the attendance count.
- The Celebrant will bow to the 2nd Server and the acolytes will go back to their chairs in unison
- Celebrant will receive the Offering and begin the Eucharistic Prayer

- Sanctus Bells: During the Eucharistic Prayer, the FIRST SERVER rings the Sanctus Bells five times.
  - At the beginning of the Institution Narrative (omitted in Eucharistic Prayer C)
  - The words over the bread
  - The words over the wine
  - The epiclesis
- The Great Amen (1) These are all marked in the Book of Common Prayer located next to the Sanctus Bells.
- Eucharistic Ministers Immediately following the Lord's Prayer, report to the back of the sanctuary in front of the baptismal font. The two chalice ministers are first, followed by the two intinction ministers.
- After the Bidding (i.e. the Celebrant says, "The gifts of God for the people of God...") the Eucharistic Ministers walk to the altar (chalice ministers in center; intinction on each side), bow and report to the sides where they will be serving. In addition, all acolytes will also report for communion.
- The Celebrant will receive the Holy Sacrament in both kinds, and then communicate the Eucharistic Ministers and others serving in the worship service.
- Any vested clergy will be communicated prior to the laity. (BCP 407)
- The choir will receive Holy Communion, return to their seats, take a moment of reverence, and begin singing hymns.
- The celebrant will give each Eucharistic Minister and Healing Team a chalice and purificator.
- When each Eucharistic Minister has received the wine, take the chalice, wipe it with the purificator, and turn the chalice 1/4 turn. This is to be done after every participant.
- Celebrant will move to the front center of the Altar.
  - Once he moves from behind the Altar, the Eucharistic Ministers will move to the corner of the
- last set of pews on each side of the Altar with the chalices.
- Parishioners wanting healing will go to communion rail and then to St. Mary's Chapel to receive prayers.
- Most parishioners will stand and move to the center walkway to receive Communion.
- Once these parishioners have received Communion, check for Service Hosts / parishioners that are standing near others that have not been able to physically stand in line to receive Communion.
- As soon as the congregation has received communion, two LEMS will bring communion to the director, and the choir will line up at the rail.

- The first Eucharistic Minister that has finished distributing Communion to the communicants in his/her receiving line should move with the Celebrant to serve the individuals who could not stand in line to receive Communion. The remaining Eucharistic Minister should begin serving the choir and then clearing the Altar while the Celebrant and other Eucharistic Minister are distributing Communion in the pews.
- Clearing the Altar:
  - As soon as the Eucharistic Ministers are finished with distributing Communion, they report to the altar. They may finish any remaining wine, put the chalices on the altar with the purificator.
  - The priest and/or deacon will clear the altar and instruct the acolytes and lay ministers of any needed assistance
- When the Eucharistic ministers have been dismissed, they walk down the steps, face the altar in a single line, and then the two in the center lead the way with the other two following. They are to walk all the way to the back of the church, then report to their seats.
- The priest or deacon will prepare the communion kit for the LEVs and distribute this to them prior to the prayer of thanksgiving.
- At the end of the service after the blessing/benediction
- Anniversary, Birthday, and Travel blessings
- Processionals/Recessional
  - Follow the same order as processional; timing will be determined by the length of the hymn.
- If the hymn is short, the team lines up at the beginning of the first verse.
  - Otherwise, the crucifer and torches gather at the end of the first verse and begin leaving at the beginning of the second verse.
  - Assemble behind the Altar on the Choir side of the lower Sedilia.
  - The Recessional order is the same as the Processional order.
  - The Celebrant will remain at the Presider's Chair and recess last.
  - The Procession guidelines apply to the Recession.
  - At the appointed time (e.g., following the first verse of the recessional hymn), and at the signal of the Celebrant, the Crucifer raises the Cross and recesses toward the Narthex.
  - The remainder of the Recessional party follows, either paired (e.g., Torchbearers, banner bearers, and Choir) or singly (e.g., the 2nd Lay Reader is the Crucifer, so he/she is followed by the 1st Lay Reader and Celebrant).
  - Reverence the cross as it passes. Move in symmetry; do not reverence the Altar so slowly that it causes the procession to stop or slow down.

## The Recession

- At the back of the church, the Crucifer turns around and continues to elevate the Processional Cross.
- The Celebrant or Deacon will offer the Dismissal, with preference being given to the Deacon.
- **Concluding Activities**
  - Crucifer/First server: Return cross to its location at the right rear of the Altar / lower Sedilia. Extinguish candles.
  - Second Server: Extinguish the candles in the reverse order from the lighting. the Candles” section for details.
  - Place the candle lighter/snuffer back in its place in the Sacristy.
  - Torchbearers: Extinguish Torches and place them in the designated location.
  - Banner or Flag Bearers: Place flags/banners in their appropriate locations.
- Acolyte Levels and Responsibilities:
  - Crucifer/1<sup>st</sup> Server
  - Gospel Book/2<sup>nd</sup> Server
  - Torch bearers
  - Flag bearers (on special occasions)
  - Thurifers (on special occasions)

## Crucifer/1<sup>st</sup> Server

- When you arrive (30 minutes before the service unless otherwise indicated), check for your team of the day. Notify vergers or priest on attendance.
- **Candlelighting ceremony (with second server if in attendance):** 10 minutes before the service begins, 1<sup>st</sup> and 2<sup>nd</sup> servers enter the church through the doors and use the rooks to light the high altar candles (remember: light from inside out, then proceed to the Epistle candle and then to the Gospel Candle; and extinguished in the reverse order. The Gospel candle is never left burning alone.
- Remove the 1st Cross from the chancel (do this in unison with 2nd and 3rd torches; you may need to assist them at first), File down the steps, exit through the doors and line up for procession. You should be at the church doors before the prayer on the lawn.
- **PROCESSION:** After the prayer, 1st Crucifer follows the Verger into the narthex. There is no talking once inside the church. Process 1st Cross in at a

"stately" pace. The side of the cross with the painted nails should be facing out to the congregation (except Easter Season).

- DURING THE SERVICE:
  
- **GOSPEL PROCESSION**
- DURING PEACE: With 2nd Crucifer, move the silver Gospel Book from the altar to the ledge on top of the pulpit. Move all the wine decanters on the credence table that are unlabeled to the altar and place them to the right of the chalice. Remove the labels from the consecrated wine on the credence table, then return to the baptistery for the peace.
- COMMUNION: Wait for clergy and ministers to leave for their communion stations. Use hand sanitizer before handling any communion elements. After the invitation, take the newly consecrated decanters of wine off the altar and put them on the credence table. Clear the wine and water oblation cruets off the altar and set them on the credence table. Stay at the credence table during communion. Be prepared to help with extra purificators, etc. Help ministers return chalices, etc. back to the credence table.

## **TORCH BEARER DUTIES**

- Torches process behind the shoulder of the 1st Server/Crucifer. Walk up the chancel steps, 1st Cross and left Torch will go around the left side of the altar; right Torch goes around the right side of the altar. Wait for all of the Torches to finish processing, then place the 1st Cross/torches in their bases in unison. Go and stand in front of your seats.
- GOSPEL PROCESSION: At the reading of the lesson, wait at the bottom of the baptistery steps.
- GOSPEL PROCESSION: Walk up to the chancel with the music, or as instructed on the Liturgical Checklist. In unison, remove the 1st Cross and 1st Torches. 1st Crucifer proceeds around the right side of the altar with the right Torch following; left Torch goes around the left side of the altar. Proceed down the front chancel steps to about the 10th pew. The priest will follow you with the silver Gospel Book. Turn to face the altar. 1st Torches stop 2 pews behind the 1st Crucifer and turn inward to face each other. After the children's announcement is made, the priest will move aside in the aisle. 1st Crucifer, with Torches following, processes back to the altar (1st Cross and right Torch around the right side of the altar; left Torch around the left side) and return the cross/torches in unison. File down to the baptistery to sit.

- EXIT PROCESSION:
- When the music begins, remove the 1st Cross and 1st Torches from the altar in unison with 2nd and 3rd Torches. Proceed down the front chancel steps (1st Cross and right Torch around the right side of the altar; left Torch around the left side). Wait at the center until choir members have approached the pillars, then recess at a "stately" pace down the nave and out of the church.
- Wait in the baptistery until the voluntary is finished. Once the music has ended, return the 1st Cross/*Torches* to the chancel. Place them in their bases in- unison with 2nd and 3rd Torches.
- 1st *Torches* then retrieve rooks that are hanging on the railing on the baptistery side of the chancel and extinguish the high altar candles. (remember: extinguish outside-in).
- WHEN YOU LEAVE: HANG vestments in their proper place in the Acolyte Room, then put the sign-in sheet in the Youth office mailbox (on door).

## **2<sup>ND</sup> SERVER**

- Join the circle on the chancel for communion.
- COMMUNION: Wait for clergy and ministers to leave for their communion stations. Use hand sanitizer before handling any communion elements. After the invitation, take the newly consecrated decanters of wine off the altar and put them on the credence table. Clear the wine and water oblation cruets off the altar and set them on the credence table. Stay at the credence table during communion. Be prepared to help with extra purificators, etc. Help ministers return chalices, etc. back to the credence table.
- EXIT PROCESSION:
- When the music begins, remove the 1st Cross and 1st Torches from the altar in unison with 2nd and 3rd Torches. Proceed down the front chancel steps (1st Cross and right Torch around the right side of the altar; left Torch around the left side). Wait at the center until choir members have approached the pillars, then recess at a "stately" pace down the nave and out of the church.
- Wait in the baptistery until the voluntary is finished. Once the music has ended, return the 1st Cross/*oarches* to the chancel. Place them in their bases in- unison with 2nd and 3rd Torches.
- 1st *Torches* then retrieve rooks that are hanging on the railing on the baptistery side of the chancel and extinguish the high altar candles. (remember: extinguish outside-in).

- BEFORE YOU LEAVE: HANG vestments in their proper place in the Acolyte Room, then put the sign-in sheet in the Youth ) office mailbox (on door).
- COMMUNION:
- Move away from the credence table to allow clergy and ministers to get what they need for serving communion. Get one of the wine decanters and extra purificators from the credence table and head to your refilling station.
- If you have not been assigned to a refilling station, stay at the credence table. Please do not talk Before the post-communion prayer, make sure the is open and the kneeler pulled back. Sit in the baptistery.
- POST COMMUNION:
- During the post-communion prayer, retrieve the 2nd Cross from the baptistery. When the music begins, 2nd Torches retrieve the torches from the chancel in unison with the 1st and
- 3rd Torches. 2nd Cross (farches wait next to the ambulatory doors until the choir person you followed in comes down the steps at which point you will follow them in the recession down the nave. · Wait in the baptistery until the voluntary is finished, then enter and return the 2nd Cross to its position. 2nd Tarches return the torches to the chancel in unison with the 1st and 3rdTorches. ·
- BEFOE YOU LEAVE:
- HANG vestments in their proper place in the Acolyte Room. Put gloves in their proper place.

## **TORCHES**

- Gospel procession
- COMMUNION: When communion is over and the last priest has gone back up to the chancel, pull the kneeler back. This should be done before the post-communion prayer.
- EXIT PROCESSION:
- Return torch and hang vestments
- AT END OF THE SERVICE: HANG your vestments in the proper place in the Acolyte Room.
- LIGHTING CANDLES: Light the rooks near the baptistery. If it is during the fifty days of Easter, light the Paschal or Christ candle first. Then proceed to light the high altar candles. Light the candles nearest the center and then work outward. Try to move in unison. (See the diagram below to find your torch) When carrying the torches in procession or recession, stay lined up with your partner behind the shoulder of the Crucifer. Remember to always hold your torch upright (unlike picture above). When placing or retrieving your torches , wait for all the torches to arrive, place or retrieve the torches

in their bases in unison and then turn toward the baptistery in unison. During communion, you will stand with a decanter and extra purificators in your assigned refilling stations spots until communion is over. After the congregation has been served, you will receive communion on the chancel.

- AFTER THE SERVICE: Always wait for the voluntary to end before returning hardware to the chancel. 1st Torches will always use the rooks to extinguish torches after the voluntary. Reverse the process when extinguishing the candles . Extinguish from the outside, in. During Easter, the Paschal candle is extinguished last. HANG your vestments in their proper place in the Acolyte Room.



### ○ **FLAG FUNDAMENTALS**

- Flags should be waved jubilantly, side-to-side, in a figure-eight motion so that the flag does not catch and get tangled on the pole. It's all in the wrist!
- = Homecoming = Homecoming, Pentecost, Holy Week 1 = Sundays after Pentecost =Advent, Lent = Homecoming, Easter Vigil, 40 Days after Easter, Christmas (until Lent)

## VISIONS OF THE VERGER

- I see acolytes arriving thirty minutes before the service. I see them checking in with their Coordinators and Captains and looking at the liturgical Checklist.
- I see acolytes wearing appropriate attire-sensible shoes and no sunglasses, earphones, flipflops, spike heels, purses, or pants they could trip over, or heavy jackets.
- I see acolytes dressed in the size cassock and cotta (as well as the cross for their year) that they were assigned on training day.

**1st year = Black 2nd year= Green 3rd year= Red 4th year = Purple 5th year = Blue 6th year = Gold Captains wear Silver**

- I see acolytes refraining from gum chewing.
- I see all the vestments hung up neatly.
- Any problems? I see a note on the bulletin board for me.
- I see a proud Verger!

## AWESOME ATTENDANCE

- By definition an acolyte is one who serves. To serve one has to attend. The Rule: be there, get a substitute, or trade worship services with an acolyte from another team. You are responsible for your own replacement. If you are absent three or more times without getting a sub, you may be asked to discontinue your service as an acolyte for six months.

## POINT SYSTEM:

- Each service with your team = 2pts
  - Getting a sub who shows up = 2pts
  - Dropping In and being used In a service = 3pts
  - Subbing for someone on another team= 4pts
  - Every 5 services you serve with your team = 5pts
  - No sub/No show = -2pts
- Always, always, always contact your Acolyte Coordinator with the names of your subs or with any changes; otherwise we get into he said/she said, blah, blah, blah. There will be opportunities to serve at memorials, weddings and special services throughout the year as well as bonus point services. Once again, there will be individual and team attendance awards this year *so* serve often and have fun!

## B. THOUGHTS FOR THURIFERS

### PREPARATION:

1. Show up 30 minutes before the service and immediately light the charcoal with the help of the Verger or Acolyte Coordinator.



2. Make sure to check the Liturgical Checklist on the bulletin board (it might be a Grand Procession).
3. Make sure the boat is filled with incense.
4. Get vested once the charcoal *is* well lit.
5. Take the boat and the thurible and wait on the lawn for the Verger.
6. The Verger will put incense into the thurible in the narthex. Make sure the thurible *is* then tightly closed.

#### PROCESSION:

- You are the first in the procession. Follow the normal route of the 1st Crucifer.
- Go up to the altar. stand between the lectern and flowers to wait for the priest.
- Give the thurible to the priest. The priest will cense the altar then cense you, after which you will bow to the priest.
- Take the thurible back from priest.
- Cense the priest 3x2.
- Stand in front of the altar on the front step then cense the congregation 3x2.
- You will then take incense down the baptistery steps and outside through the ambulatory doors.

#### GOSPEL:

- During the reading of the lesson, retrieve the thurible from outside. Make sure it is burning well.
- Have the Verger add incense if needed and tightly close the thurible.
- Lead the procession as if you were the 1st Crucifer. Process approximately 10 pews down the nave.
- Step aside. and let the 1st Crucifer's torches pass you.
- Cense priest 3x2 (if priest forgets, omit this action!)
  - Hand the thurible to the priest reading the Gospel.
  - The priest will cense the Gospel Book.
  - The Priest will hand the thurible back to you when he/she is done.
  - Stand to the side and swing the thurible slightly as they are reading the Gospel.
- Lead the procession back to the chancel via the front altar steps.
- Take incense down the baptistery stairs and outside through the ambulatory doors.
- \_\_\_\_\_ (*during the announcements*)
- Retrieve the thurible from outside. Make sure it is burning well.
- Have the Verger add incense and tightly close the thurible. Wait in the ambulatory.

\_\_\_\_\_ :

- At the presentation, bring the thurible up to the altar and stand behind the altar near the celebrant.
- Give the thurible to the celebrant.
- The Celebrant will then cense the altar.
- The Priest will then cense you. You will then bow to the priest.
- Take the thurible back from the priest.
- Cense the priest 3x2. (bow)
- Cense the ministers around the altar starting with lectern side (3x1 then bow) , then pulpit side (3x1 then).
- Stand in front of the altar on the top chancel step and cense the congregation (3x1 then bow).
- Take the incense down the baptistery steps and outside through the ambulatory doors.
- Retrieve the thurible from outside. Make sure it is burning well.
- Have verger add incense and shut the thurible tight.
- Lead procession out as if you were the 1st Cross.

AFTER THE SERVICE: HANG your vestments in their proper place in the Acolyte Room. Grab another doughnut and enjoy the rest of the day!

THURIFER SERVICES: - All Saints Sunday - Lent I - Easter Vigil

Sunday, October 31, 2010 Sunday, March 13, 2011 Saturday, April 23, 2011 (7:30pm service) Sunday, May 22, 2011

- Pentecost thurifers may also be asked to serve at funerals and memorials throughout the year.

### **INSTRUCTIONS FOR THURIFER (only in services where incense is used)**

- Procession: Thurifer leads the procession, sets the pace, not too fast, not too slow. Thurifer processes up center aisle, up front steps, waits for celebrant near the ambo. Celebrant takes thurible and tenses altar, returns it to thurifer. Thurifer cences priest, 3x2 then exits via back side steps.
- Gospel Procession with Incense:
- Thurifer refills with incense, then leads cross and torches and verger carrying gospel book down center aisle.
- Thurifer stands to the side and lets cross and torches proceed through and waits next to the priest.
- Priest announces gospel then censes gospel book.
- Priest reads gospel, turns towards thurifer.
- Thurifer censes priest 3x2 , then all wait for the children's chapel announcement.

- At beginning of hymn, thurifer leads gospel procession back to chancel. Then thurifer takes censor outside, unless there is a grand procession, in which case:
- Thurifer stops at lower chancel level and turns to face congregation.
- Thurifer leads procession down center aisle, up south aisle, across the front, down north aisle, refills thurible with incense in narthex, up the center aisle, up front steps, then exits.
- Offertory:
- During the peace, thurifer gets censor from outdoors, add incense. Proceed up steps and stand in place.
- After the presentation of oblations, thurifer give censor to celebrant. Priest censes altar, gives censor to thurifer. Thurifer censes as follows:
- Priest: 3 x 3 Other clergy 3 x 2 each side Choir 3 x 1 Congregation 3 x 1, center, right, left.
- Thurifer exits, takes censor outdoors. Check charcoal, add if necessary.
- Recession:
- Thurifer leads cross and torches to lower Chancel level and stands on the main floor level at the head of the center aisle.
- Thurifer waits for ministers to line up behind, then leads procession out, slowly, setting the pace.

### **C. INSTRUCTIONS FOR OBLATIONS BEARERS (all Services where Oblations Bearers are assigned)**

- **To Review with Fr. Ben prior to publishing**
- Oblations Bearers are assigned by ushers. If not assigned two of the ushers will serve in this capacity.
- Sit on the end of a pew, so that you can easily leave the pew.
- During the Peace, go to the narthex. The oblations are on a small table at the center of the narthex.
- Decide who will carry the wine and water, and who will carry the bread.
- If there are more than 2 people, the others escort the oblations carriers by walking behind them to the chancel.
- At certain services, there may be a flag, prayer shawls, baskets or other items to accompany the oblations. These require additional bearers and they usually precede the oblations.
- At the beginning of the presentation, during the hymn, ushers carry the offerings to the altar.
- Oblations bearers wait until the ushers are half way down the aisle, then oblations bearers process up the center aisle, carrying the oblations, up the chancel steps, and give the oblations to the priest at the altar.

- *Oblations bearers move to the lectern side of the chancel. A minister will give a liturgy to each oblations bearer. Stand at the lectern side, with the ministers, during the Great Thanksgiving and until communion is served. Oblations bearers are served first by ministers. ??*
- After receiving communion, oblations bearers return to their seats.

#### **D. Media Guild Sound Booth –**

- Arrive early and check sound and all microphones.
- Test settings with music director and choir.
- Check power point and other media being used to ensure they all work

#### **E. Choir/Music Ministry Information**

**Rehearsals: Monday evening at 6:00-7 and 7:00-8:00 P.M. in Sanctuary**

**Warm-Ups: Sunday morning at 9:00 A.M. in Sanctuary**

**\*Special rehearsals (marathons) will be scheduled when needed to learn new music and ensure ample rehearsal time occurs (Christmas, Holy Week, Special Events).**

- It is required that all members of the choir attend Wednesday evening rehearsals. If there are extenuating circumstances, notify the Music Director immediately.
- Responsibilities when absent from rehearsals or warm-ups:
  - When missing rehearsals, make sure you have the music and know your parts. Hymns may be found in Planning Center/Realm or through Music Director.
  - When missing or late to warm-ups, please warm up voices.
- Note: When singing anthems that have required practice with blending sounds and knowing music, please opt out of singing unless you truly know your parts. Discuss with Music Director.
- Prior to services:
  - 10-15 minutes vest
  - Five minutes prior to service, meet at bell tower to pray with priest and prepare for processional.
  - In pairs, follow the crucifer, when arriving at the rail, bow to altar, separate. Those on the right, go to the ramp on the Epistle side; those on the left go up the ramp to the Gospel side.

- Choir communion will be giving prior to the congregation. While communion is distributed to the servers/LEMS, etc., choir lines up at the rail for communion by reversing the direction from the processional; after communion is received, the choir reports back to seats.
- When to stand/sit:
  - Whenever congregation stands, stand.
  - Whenever congregation kneels, kneel or be forward in seat.
  - Offertory: stand
  - Communion hymns: sit
- Choir follows the music director regarding standing cues, closing music after anthems, and cutting off notes together; they should also be facing in same direction at the same time.
- After the service when an anthem has been sung, the choir will return the anthem to its folder on the piano in Room 2.
- Vestments:
  - Vestments will be collectively dry cleaned prior to the Christmas and Holy Week services.
  - Vestments are to be kept at the church, unless otherwise directed. If cleaning needs to occur at other times, please see the choir director to arrange.
  - Choir vests fifteen minutes prior to service and returns robes to Room 2 immediately after the service. *Please get food after returning vestments.*
  - Please hang them properly and neatly on the hangers.

**F. FOR READERS/LECTORS Before the service:**

- Look over the readings before Sunday: identify any difficult phrases or hard to pronounce words in advance and practice the readings a few times.
- Please arrive at least 20 minutes before the service you will be reading at in order to check in with the Deacon and participate in the prayers before worship in Room 1.
- When you arrive, check in with the Deacon to confirm that you have the correct lessons, receive any additional special instructions about the service. If you have any questions about the reading, ask the Deacon.

Please be in Room 10 minutes before the service begins in order to pray with the other worship leaders. Following the prayers, go sit in the congregation.

**At the time of the Readings:**

**The First Lesson**

- When you approach the ambo, adjust the microphone to your height.

- Introduce the first reading with the words, "A reading from (name of the book)." Please do not cite the chapter and verse numbers or include any additional introduction without prior approval from the priest.
- Read the lesson clearly to the last row of the pews.
- Breathe during the reading.
- Be aware of your inflection and pacing (no one complains about slow readings, but it is possible to read too quickly). *Special note: emphasize pronouns.*
- When you reach the end of the lesson, pause briefly, and then conclude with the words, "The Word of the Lord." The congregation will respond, "Thanks be to God."

### **The Psalm**

- Introduce the psalm with the words, "The Psalm is Psalm # (or 'that portion of Psalm #') found on your bulletin insert."
- The Psalm is read responsively by full verse. You will read up to the end of each verse, and the congregation will respond with the verse printed in bold font. This form of reading the Psalm is the only one that we will be using.
- Since we have been using this responsive form for some time, there is no need to announce how the Psalm is to be read — simply begin with the first verse after introducing the Psalm.

### **The Second Lesson**

- Introduce the second reading with the words, "A reading from (name of the book)." Please do not cite the chapter and verse numbers or include any additional introduction.
- Read the lesson clearly to the last row of the pews.
- Breathe during the reading.
- Be aware of your inflection and pacing (no one complains about slow readings, but it is possible to read too quickly).
- When you reach the end of the lesson, pause briefly, and then conclude with the words, "The Word of the Lord." The congregation will respond, "Thanks be to God."
- Leave the lectern right after the congregation's response. You do not need to wait for the Gradual hymn to begin.
- Before going back to your sit, turn and bow to the altar at the bottom of steps to the lectern.
- Take your seat in the pews.

### **Additional Notes for Readers**

- Occasionally, there will be more than one reader for a service. If this is the case, only one reader should be standing at the lectern at any given time. Other readers should remain seated near the lectern until it is time for them to read their designated lesson.
- If you are unable to serve on a Sunday that you have been scheduled, please respond by declining in Planning Center, by email, or if it is last minute please inform the Worship Coordinator or the Deacon.

#### **G. FOR PRAYER INTERCESSORS Before the service:**

- If you are not also the lector, please arrive at least 15 minutes before the service you will be reading at in order to check in with the Deacon.
- When you arrive, check in with the Verger or Deacon to confirm which prayers you will be reading, receive any additional special instructions about the service, and find out if there are additional names or prayers to be added. The full text of the prayers for that day is placed in the door of the white cupboard by the glass window in the narthex. If you have any questions about the prayers, ask the Verger or Deacon.
- If you would like to participate in the prayers before worship, please be in the Room 1 minutes before the service begins. Following the prayers, take your seat in the congregation.
- Please sit no further than halfway back in the Church.

#### **At the time of the Prayers:**

- The Prayers of the People normally take place immediately following the Nicene Creed.
- At the conclusion of the Nicene Creed, or whenever the prayers are scheduled to take place, stand up and read the prayers.
- Introduce the prayers as directed on your prayer sheet. Your introduction will usually include instructions to the congregation about how they will respond to the petitions, for example: "With all our heart and with all our mind, let us pray to the Lord, saying 'Lord, have mercy.'"
- Read each petition slowly, clearly, and at an even pace.
- Breathe during your reading.
- Allow for time between the people's response and the following petition. If the prayers call for a "silence" between the petition and the bidding of the people's response, allow ample time for others to add their own prayers, blessings, thanksgivings, names, etc.
- When reading lists of names, be especially careful to keep an even pace — there is a natural tendency to speed up during lists.
- Ordinarily, the celebrant will conclude the prayers with a collect.

### **Additional notes for Intercessors**

- If you are also the lector, please follow all of the notes pertaining to the time before the service that apply to readers.
- If you are unable to serve on a Sunday that you have been scheduled, please respond by declining in Planning Center, by email, or if it is last minute please inform the Worship Coordinator or the Deacon.

#### Before the service

- Check the sound equipment, power point, and microphones. o Identify prayer reader from bulletin, and make sure he/she has a hand-held microphone prior to prayers. o Check with Music Director to see if there are any changes. o Meet with prayer group in Room 1.
- During service, pay close attention to what is on screen and what is happening or being said.
- During sermon/message, the speaker will signal when it is time to change the slide.
- During the songs and prayers, listen and move to next slide just before the final words are said/read from screen.
- If you are unable to serve on a Sunday that you have been scheduled, please respond by declining in Planning Center, by email, or if it is last minute please inform the Worship Coordinator or the Deacon.
- \*The choir warms up at 9:00 A.M.; if possible, arrive after they have done their warm up to do a sound check.

## G. LAY EUCHARISTIC MINISTERS

- Eucharistic Ministers
  - Immediately following the Lord's Prayer, report to the back of the sanctuary in front of the baptismal font. The two chalice ministers are first, followed by the two intinction ministers.
  - After the Bidding (i.e. the Celebrant says, "The gifts of God for the people of God...") the Eucharistic Ministers walk to the altar (chalice ministers in center; intinction on each side), bow and report to the sides where they will be serving. In addition, the music minister, sound booth assistant, and all acolytes will also report for communion.
  - The Celebrant will receive the Holy Sacrament in both kinds, and then communicate the Eucharistic Ministers and others serving in the worship service.
- The choir will immediately begin communion hymns
- Any vested clergy will be communicated prior to the laity. (BCP 407)
- The celebrant will give each Eucharistic Minister a chalice and purificator.
- When each Eucharistic Minister has received the wine, take the chalice, wipe it with the purificator, and turn the chalice 1/4 turn. This is to be done after every participant.
- Celebrant will move to the front center of the Altar. Once he moves from behind the Altar, the Eucharistic Ministers will move to the corner of the last set of pews on each side of the Altar with the chalices.
- Most parishioners will stand and move to the center walkway to receive Communion. Once these parishioners have received Communion, check for Service Hosts / parishioners that are standing near others that have not been able to physically stand in line to receive Communion.
- The first Eucharistic Minister that has finished distributing Communion to the communicants in his/her receiving line should move with the Celebrant to serve the individuals who could not stand in line to receive Communion.
- The remaining Eucharistic Minister should begin clearing the Altar while the Celebrant and other Eucharistic Minister are distributing Communion in the pews.

## **H. LAY EUCHARISTIC VISITORS**

- Before going, confirm with Fr. Ben who will be visited.
- Try to remember to bring a bulletin for each visit
- As soon as you arrive, prepare the area by setting up the napkin/cloth, laying out the host, and pouring wine for each participant
- Review the service and who will do certain readings; the recipient may want to read some of the verses.
- Prior to beginning, let the participant know that during the part that mentions intercessory prayers, we will each pray for a Thanksgiving and an Intercession. (Please let Fr. Ben know if there they share anything new with you for our church prayers.)
- Using the order of service, administer the sacraments.
- Return the box to the church and complete the information in the LEV record book.

- 

## **J. USHER PACKET**

1. Usher teams
2. Vergers
3. Special Assignments
4. Job descriptions
5. Wheelchair Seating
6. Emergency Procedures
7. Duty Summaries For Each Usher Station

### **GRACE EPISCOPAL CHURCH Usher Job Descriptions**

Please arrive at least 20 minutes prior to the service.

Ushers will need to gather at the beginning of the service to establish the following (as led by Lead Usher):

- Greeters to hand out bulletins, which areas of responsibility for offering and communion, gift bag distributors (it is best to assign one per part of the room),
  - If desired, ask a family to bring the elements to the altar and provide instructions to the family
  - One usher to help people find seats,
  - One usher to lead people to name tags or visitor book;
  - One usher to count attendees and note on the designated form
  - Two ushers to notify Sunday School classes (one for group in Education Room; one for group(s) in classrooms).
- 
- Greeters meet and welcome people as they walk in. If there are visitors, they guide to Usher at the visitor book. Visitor name badges are filled out there, as well. Gift bags may be distributed at this time to ensure the guest has time to complete the card and place in the offering plate.
  - *If visitors arrive after the service begins, welcome them, have them sign the book. If they have children, offer them the option of the nursery or Sunday School classes. While they sign the book, check seat availability and where we are in the service. At a transitional point or during a hymn, guide to seats. If more seats needed, pull out folding chairs.*
  - Once the service has started, an Usher will count attendees, record on the form, and place with the elements.

- At the offertory, after the priest has made his statement and choir begins, two ushers come forward, give the elements and attendance count to the acolyte, and collect the plates for offerings. The count will be placed in one of the plates. At the same time, two other ushers will proceed up the side aisles and wait by the end of the front row. The ushers will pass the plates down the row to the end where another usher will take the plate and pass to the next row. Plates will be passed to the center, and an usher will take the plate and pass to the next row.

When both sides have reached the back, the center ushers will bring the plates forward during the Doxology. They remain until the Doxology has been completed, then bow, turn, and walk all the way to the back.

#### Head Ushers. (Two-year staggered term)

- Create a community of caring among all ushers
- Serve as liaison between Grace Staff and Usher Captains with respect to ushering requirements for church services.
- Assist Usher Captains in the recruiting of new ushers for their teams.
- Create ushering schedules for special services (holiday, evensong, vespers, etc.), recruiting Usher Captains and ushers for those services.
- Chair usher/captain meetings
- Keep Usher Roster updated (at least quarterly)
- Schedule training sessions as needed, either as a whole or individually
- Be certain that Grace has the requisite number of Usher captains, Assistant Usher Captains, and Ushers to facilitate orderly worship services in an atmosphere of warmth.
- Usher Captains (two-year term)
- Minister to the needs of your team members and create a community of caring within the team.
- Be a calm and welcoming presence at all services and create an atmosphere of warmth at Grace.
- Assign ushering duties to team members at scheduled services and coordinate any special liturgical needs with the Verger.
- Communicate special needs or concerns of team members to the Head Ushers.
- Telephone/email team members regarding usher meetings and special services.
- Attend Captain/Usher meetings when scheduled by Head Ushers.
- Recruit ushers for assigned Sunday services, when needed.
- Hold annual usher team meeting

- Assistant Usher Captains
- Create a community of caring among all ushers.
- Serve as "Usher-Captain-in-training".
- Help recruit new ushers for your team.
- Help telephone/email team members upon request of Usher Captain or the Head Ushers.
- Serve as consultant to and "sounding board" for the Usher Captain. 5. Perform duties of Usher Captain in the absence of the Usher Captain.
- Ushers 1. Create a community of caring among all ushers. 2. Welcome newcomers with smiles and such charm that you are
- one of the reasons that they return.
- Facilitate orderly worship service and at special services as needed.
- Usher at assigned monthly worship service and at special services as needed
- Telephone Usher Captain if unable to Usher at an assigned service and find a replacement, informing Captain of that replacement.
- Attend usher meetings and annual usher team meetings (held around September and June).
- Assist in recruiting new ushers for your team.
- Seating: Wheelchair and Companion seating are located in the first and last rows.
- Seating will be reserved for ushers in the back of the sanctuary.

## **Usher Emergency Procedures**

### **A. Parishioner needs assistance (Faints, Heart attack, Vomiting etc.):**

Introduce yourself to those around the stricken parishioner as an usher and offer your services.

If there is another usher in the vicinity, ask that usher to stand by the stricken parishioner. This helps maintain calm and provide the staff and others with a contact person. If no other usher is available, ask a parishioner to serve in this capacity. Ask her/him to stand, so she/he can be easily identified.

Call 911 regardless of the emergency. Unless time is of the essence, avoid using cell phones. **Use the phone in the Office. Land lines have "reverse 911" so that the 911 operator will automatically know where to send the paramedics.**

Do the following:

- a. Lift the phone
- b. Push button (either 2nd or 3rd from bottom) to get outside line.
- c. Dial 911
- d. When operator answers say something similar to: "I am (name), an usher at Grace Episcopal Church and we have a medical emergency. Please send an ambulance to 15102 Amberly Drive, Tampa, FL 33647

Grace is on Amberly near its intersection with Tampa Palms and next to the pond across from Publix. Please ask the driver to turn off the siren as the ambulance approaches the Church as services are in progress. I will be waiting for the outside the Church to direct the paramedics to the stricken parishioner. Thank You."

***THE ABOVE MESSAGE IS POSTED ON THE WALL ABOVE THE TELEPHONE IN THE OFFICE***

Immediately advise one of the Vergers, Wardens,\* or another staff person that you have called 911.

**There are cloth towels for cleanup, if needed, in a labeled drawer \_\_\_\_\_.**

Return to the stricken parishioner and advise that help is on the way.

Make sure an usher is appointed to wait outside on the curb to direct the paramedics to the patient.

The assistance of members that are nurses, doctors, or CPR certified is welcome, if available.

*AFTER YOU HAVE MADE THE 911 CALL.*

We currently do not have a defibrillator (AED); when we get one, complete the following section and use as a guide:

A defibrillator (AED), for use by doctor, nurse, or CPR trained member of congregation, is located:

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For less serious medical emergencies (and when appropriate), use the First Aid Kit that is located in the office on the file cabinets behind the desk.

**B. FIRE!**

If the alarm sounds, all must evacuate. Lead the congregation to the designated area. The priest and deacon will take prayer books, communion supplies, and meet congregation 150 feet from the building into the far end of the parking lot and out of the way of the fire trucks. The services will continue.

Assistance the nursery and Sunday School teachers with re-uniting children to be with their families.

Wardens, ushers, and other designees will check alarm, identify area, and work with the fire department. They will keep the priest informed and let people know when and if they can return.

**C. Disturbances in Church:**

1. Be observant and advise one of the Vergers or Wardens\* if you sense an impending disturbance by a person(s) in Church.
2. If the person becomes loud, ask the person to take a few minutes outside; one usher should remain nearby beside the door. A warden, priest, or other designee will address when there is a natural break in the service.
3. The Priests will handle any disruptive disturbance. He/she may ask the person to pray outside for a few minutes.
4. Do not touch the agitated person; do serve as a presence in the impacted area of the Church to help maintain calm.

## **DUTY SUMMARIES FOR EACH USHER STATION**

### **Usher Station 1 – Lead Usher**

**Pre-service – check to ensure that all Usher stations and responsibilities are assigned. If someone does not show, seek substitute assistance.**

**Greeting: Narthex and Sanctuary Entrance; help people find seats; it may be necessary to ask some to move to the far side or closer to accommodate others.**

**Count – Count all in sanctuary, Sunday School, nursery, choir, clergy, etc.**

**Write on form provided and submit to priest with Oblations.**

**Sermon: Escort latecomers to empty seats by avoiding center aisle**

**Offering: Collect Central Aisle Gospel side; work with Usher 3**

**Eucharist: During Eucharist, dismiss in order (from front to back) Gospel side**

**Notes:**

### **Usher Station 2**

**Greeting: Assist with wheelchair seating and needs**

**Doors: Close doors to sanctuary at the conclusion of the Procession; however, any person can enter through the side doors at any time.**

**Overflow and additional wheelchair seating: If needed take chairs and place behind pews to accommodate additional wheelchairs and overflow seating.**

**Count: Count Sunday School attendees and provide number to Lead Usher**

**Sermon: At the end of the sermon, notify Sunday School Teachers that they have 10 minutes.**

**At the end of the Prayers of the People, notify Sunday School classes that it is time to come in.**

**Offering: Epistle side far aisle (toward bell tower); assist Usher 4**

**Eucharist: ensure those in wheelchairs all receive Eucharist; signal priest for any that need it brought to them.**

### **Usher Station 3**

**Greeting: Hand out bulletins at Gospel Entrance (bell tower side)**

**Count: Count newcomers and make sure there are enough bags for each family**

**Offering: Gospel Side central aisle, work with Usher 1**

**Notes:**

### **Usher Station 4**

**Greeting: hand out bulletins at Epistle Entrance**

**Count: Count newcomers and make sure there are enough bags for each family**

**Offering: Epistle Side – work with Usher 2**

**Communion:** After the Offering: Do not return to your station, but stand by closest to the communion rail during the communion liturgy. Immediately after the priest says, "The gifts of God ...", assume your position to dismiss the people and dismiss the first row, etc., but be certain that the the middle rail has been locked and the knee pads are down before sending the people to the rail. It is the responsibility of the acolytes to lock the rail and place the pads down.

**Offering Procedures: Two usher teams of two work with collection plates on each side of pews. Begin by handing from center aisle row 1, plate goes across Row 1, is picked up by usher 2 and brought to Row 2. The other usher gets plate and hands it to Row 3, etc.**

**Eucharist: Epistle Side – assist those with wheelchairs**

**After service - \_\_\_\_\_ secures plates, brings them to office for counting**

**Notes:**

**Usher Teams, Schedules, and Responsibilities**

See the assignment chart or online planning tool for assignments. Typically, ushers are assigned to a specific Sunday of the month.

## PART IV – FORMS AND CHECKLISTS

**Christmas Announcements: services and music**

**Surveys of Availability to serve**

Christmas Survey:

**Christmas Services Availability Survey**

As we prepare for Christmas services, we are trying to schedule people to serve and would like to know what service you plan to attend and where you'd like to help. Please place these surveys in the basket on the name tag table BEFORE you leave today. We have a need in the following areas: Usher/Greeter, Chalice/Intinction, Reader, Sound Booth/Audio, Acolyte. Please complete one page per family. Thank you so much.

In His Service,  
Fr. Benjamin

Your name(s) \_\_\_\_\_  
\_\_\_\_\_

Which services will you be attending and willing to serve? (Check all that apply)

- \_\_\_\_\_ **Christmas Eve with Youth and Pageant 4:00 P.M.**
- \_\_\_\_\_ **Christmas Eve with Carols and Choir 10:30 P.M. (service at 11:00)**
- \_\_\_\_\_ **Christmas Day at 10:00**
- \_\_\_\_\_ **Sunday after Christmas (circle 1 8:00 or 10:00 A.M.)**
- \_\_\_\_\_ **Sunday after New Years (circle 1 8:00 or 10:00 A.M.)**

In which of the following areas would you like to serve? (If there is more than one name, please write the names of those willing to serve next to the area of service). Thank you.

- \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Usher/Greeter
- \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Chalice/Intinction
- \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Reader
- \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Sound Booth/Audio
- \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Acolyte
- \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Other

Many thanks for your service and dedication.

**Easter Availability: There are two forms to choose from:  
Grace Episcopal Church  
Easter Sunday Service Survey**

**HOLY WEEK and EASTER SUNDAY SERVERS NEEDED**

We're scheduling people to serve at Easter services and would like to know which service you plan to attend and where you'd like to help. Please complete this form and place in the basket by the name tags or give to Nancy Guss. Thank you.

Name(s) \_\_\_\_\_

Which service are you attending?

\_\_\_\_\_ 7:00 P.M. Maundy Thursday

\_\_\_\_\_ 7:00 P.M. Good Friday

\_\_\_\_\_ Easter Early Morning: 7:30

\_\_\_\_\_ 9:00 Easter Contemporary

\_\_\_\_\_ 11:00 Easter Traditional

What areas are you willing to serve?

\_\_\_\_\_ Usher/Greeter

\_\_\_\_\_ Chalice/Intinction

\_\_\_\_\_ Reader (Lessons/Prayers)

\_\_\_\_\_ Sound/Audio Booth

\_\_\_\_\_ Acolyte

**Grace Episcopal Church  
Easter Season Service Survey**

**HOLY WEEK and EASTER SUNDAY SERVERS NEEDED**

We're scheduling people to serve at Easter services and would like to know which service you plan to attend and where you'd like to help. Please complete this form and place in the basket by the name tags or give to Nancy Guss. Thank you.

Name(s) \_\_\_\_\_

Which service are you attending?

\_\_\_\_\_ 7:00 P.M. Maundy Thursday

\_\_\_\_\_ 7:00 P.M. Good Friday

\_\_\_\_\_ Easter Early Morning: 7:30

\_\_\_\_\_ 9:00 Easter Contemporary

\_\_\_\_\_ 11:00 Easter Traditional

\_\_\_\_\_ Usher/Greeter

\_\_\_\_\_ Chalice/Intinction

\_\_\_\_\_ Reader (Lessons/Prayers)

\_\_\_\_\_ Sound/Audio Booth

\_\_\_\_\_ Acolyte

What areas are you willing to serve?

## Holy Week Availability Survey

As we prepare for Holy Week and the celebration of our risen Lord, we are trying to schedule people to serve for Easter and would like to know what service you plan to attend and where you'd like to help. Please place these surveys in the basket on the name tag table BEFORE you leave today. We have a need in the following areas: Usher/Greeter, Chalice/Intinction, Reader, Sound Booth/Audio, Acolyte. Please complete one page per family. Thank you so much.

In His Service,  
Fr. Benjamin

Your name(s) \_\_\_\_\_  
\_\_\_\_\_

Which services will you be attending and willing to serve? (Check all that apply)

### Holy Week

\_\_\_\_\_ Maundy Thursday - 7:00 PM April 13.  
\_\_\_\_\_ Good Friday - 7:00 PM April 14

### Easter Services

\_\_\_\_\_ Easter Sunday Rite 1 Service - 7:30 AM  
\_\_\_\_\_ Easter Sunday Traditional Service with Senior Choir - 9:00 AM  
\_\_\_\_\_ Easter Sunday Contemporary Service with Jr. Choir and Youth Band - 11:00 AM

In which of the following areas would you like to serve? (If there is more than one name, please write the names of those willing to serve next to the area of service). Thank you.

\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Usher/Greeter  
\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Chalice/Intinction  
\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Reader  
\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Sound Booth/Audio  
\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Acolyte  
\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ Other

Many thanks for your service and dedication.

## Liturgical Checklists

### Typical Sunday:

- Musicians Participating
- Identify Oblations Bearers
- Check to ensure readers are all present
- Entrance Procession – Normal Order
- Gospel Procession – Normal Order; begin moving at the end of the first verse
- After the Gospel
- Offering: Ushers
- Presentation: Ushers, Oblations Bearers, and Acolytes: All move immediately when ministers stand after offertory anthem and when doxology music begins
- Communion: Those serving are served communion, Choir lines up at rail to receive first

Blessings (birthday, anniversary, travel) and healing

Exit Procession: Normal

Liturgical checklist for Special Services (Christmas, Easter, etc.)

### PRE-SERVICE:

- You are especially crucial for welcoming people in and helping them decide to stay.
- Service time: \_\_\_\_\_ and \_\_\_\_\_, service time: \_\_\_\_\_ and \_\_\_\_\_, plus the musicians in by the altar to help people stand and sing the processional hymn.
- Service time: \_\_\_\_\_ and \_\_\_\_\_, service time: \_\_\_\_\_ and \_\_\_\_\_, to circulate around outside as church service begins. Help ushers with last minute arrivals. We will direct people to the doors of the Learning Center.
- 

### BEGINNING OF SERVICE:

- Your seats will be reserved for you. Know where they are ahead of time.

### **LITURGY OF THE WORD (through the Presentation):**

- Be liturgical leaders. Help people stand and sit. Sing when hymns are sung. Monitors will be on with sound.

### **PRESENTATION:**

- Presentation done by the acolytes and ushers. Celebrant should bless and place it all on altar. Afterwards **ushers should take the offertory directly to the safe and lock it away**, with the green sheet denoting the service time.

### **GREAT THANKSGIVING:**

- Sound and Monitors will be turned off in both rooms by the Sound Operator.
- All ministers circle around the Celebrant at the Altar.
- Please be helpful in guiding people up to communion.

### **COMMUNION:**

- Ministers and ushers all need to help people know where to go.
- Choir and musicians receive **first or last** at both services.
- Communion Stations are at front railing
- Plan B (\_\_\_\_\_ informs ushers if this will happen): If there are less than 30 people total for overflow, direct people to the church to receive communion; then go and offer 2 communion stations at the narthex, in the tower and at the north door entrance. Ushers inside the church will direct people for communion accordingly from the back pews.

### **RECESSIONAL:**

- People may leave after the Recessional hymn and dismissal.
- Sound and monitors are turned back on.
- Those remaining, please greet people as they leave.
- Acolytes can extinguish candles after people have left.

### **Communion Stations, especially if there is an overflow area**

## **Overflow Plan for Special Services**

**GRACE EPISCOPAL CHURCH, TAMPA, FL  
WEDDING INFORMATION**

Bride's Name

\_\_\_\_\_

Groom's Name

\_\_\_\_\_

Date of Wedding \_\_\_\_\_ Time \_\_\_\_\_

Location of Wedding

\_\_\_\_\_

Special Notes

\_\_\_\_\_

Church \_\_\_\_\_ Chapel \_\_\_\_\_ Chancel \_\_\_\_\_

Family Members Names

\_\_\_\_\_

---

Number Expected: Family \_\_\_\_\_ Guests

\_\_\_\_\_

Reserved Rows: Family \_\_\_\_\_ Guests

\_\_\_\_\_

Education Room \_\_\_\_\_ Rector's Office \_\_\_\_\_ Room 1

\_\_\_\_\_

Celebrant \_\_\_\_\_ Musician

\_\_\_\_\_

Readers/Participants: \_\_\_\_\_

Verger \_\_\_\_\_ Ushers \_\_\_\_\_  
Acolytes \_\_\_\_\_ Eucharistic Ministers \_\_\_\_\_  
Oblations \_\_\_\_\_ If so, Bearers \_\_\_\_\_

Florist \_\_\_\_\_ Leave for Sunday? \_\_\_\_\_

Planner/Other \_\_\_\_\_ Photographer \_\_\_\_\_

Liturgies, No. Printed: \_\_\_\_\_ Where are they?  
\_\_\_\_\_

Parking Locations \_\_\_\_\_ Sign in Books/Pens  
\_\_\_\_\_

Canterbury Hall: Post-service Gathering only \_\_\_\_\_ Catering needed  
\_\_\_\_\_

Reception: Location  
\_\_\_\_\_

**GRACE EPISCOPAL CHURCH, TAMPA, FL  
MEMORIAL AND FUNERAL INFORMATION**

Deceased Name \_\_\_\_\_ Date of Death \_\_\_\_\_  
\_\_\_\_\_

Date of Event \_\_\_\_\_ Time \_\_\_\_\_ Location \_\_\_\_\_  
\_\_\_\_\_

Funeral \_\_\_\_\_ Memorial \_\_\_\_\_ Ashes \_\_\_\_\_  
\_\_\_\_\_

Internment: Columbarium \_\_\_\_\_ Other \_\_\_\_\_  
\_\_\_\_\_

Church \_\_\_\_\_ Chapel \_\_\_\_\_ Chancel \_\_\_\_\_  
\_\_\_\_\_

Family Members Names \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Number Expected: Family \_\_\_\_\_ Guests \_\_\_\_\_  
\_\_\_\_\_

Reserved Rows: Family \_\_\_\_\_ Guests \_\_\_\_\_  
\_\_\_\_\_

Education Room \_\_\_\_\_ Rector's Office \_\_\_\_\_ Room 1 \_\_\_\_\_  
\_\_\_\_\_

Celebrant \_\_\_\_\_ Musicians \_\_\_\_\_  
\_\_\_\_\_

Verger \_\_\_\_\_ Ushers \_\_\_\_\_ Acolytes \_\_\_\_\_  
\_\_\_\_\_

Oblations \_\_\_\_\_ If so, Bearers

\_\_\_\_\_

Florist \_\_\_\_\_ Leave for Sunday?

\_\_\_\_\_

Liturgies, No. Printed: \_\_\_\_\_ Where are they?

\_\_\_\_\_

Parking Location \_\_\_\_\_

Sign in Books \_\_\_\_\_ Pens

\_\_\_\_\_

Canterbury Hall: Post-service Gathering only \_\_\_\_\_ Catering needed

\_\_\_\_\_

Reception: Location \_\_\_\_\_

Time \_\_\_\_\_

Other Notes:

## Part V – EXHIBITS, IMPORTANT LETTERS, AND SET-UPS

- Guidelines for Bishop Visits
- Drawing of Sanctuary
- Drawing of Campus
- Sample: Liturgical Checklist
- Sample: Liturgical Checklist- Overflow Service
- Sample: Communion Stations-9:00AM
- Sample: Communion Stations- 11:15 AM
- Credence Table Set-up, 9:00AM
- Eucharist Credence Table Set-up, 11:15 AM
- Eucharist Credence Table Set-up, 1:00 PM
- Eucharist Tray Set-up for Weekday Services {Set-up for Trays after 11:15}
- Acolyte Manual Usher Packet Service Attendance Sheet
- Christmas Tree Distribution, 3:00PM,
- Christmas Eve
- Laying on of Hands Memorandum
- Healing Stations, First Sunday after Christmas
- High Altar Maundy Thursday
- Wheelchair and Walker Seating,
- Maundy Thursday Foot Washing
- Liturgical Checklist, Tenebrae
- Easter Vigil Censing Schedule
- Memorial and Funeral Checklist
- Columbarium Niche Schedule
- Grace Church Organ Custodial Set-ups:
- Chapel Set-up, 8:00 Service,
- Sunday Chancel Set-up, 11:00 Service,
- Chancel Set-up, Baptisms
- Chapel Set-up, Staff Eucharist, Tuesday, 9:00AM

## Guidelines for Bishop Visits

Prior to the visit:

### Diocesan Manual Guidelines for Episcopal Visitations

3. After the date and time have been established, please send the Bishop details of the visit on the Episcopal Visitation Notification Form provided on our web site [www.episcopalswfl.org](http://www.episcopalswfl.org)
4. Please provide a chaplain or a person to be assigned to the Bishop while he is visiting. Have the assigned person meet him at the entrance and show him where to be vested.
5. Please provide a marked parking space for the Bishop.
6. If the Bishop is expected to sing parts of the liturgy, please provide the music in advance as well as any additional music for the day.
7. Scripture for a Sunday visitation will normally be the proper for that Sunday unless otherwise preapproved. On a major holy day, the readings will be those for that day. On a ferial day, the proper for Baptism or Confirmation may be used. For a congregation's patronymic festival, the proper for its patron or title may be transferred to a Sunday, except in the seasons of Advent, Lent, or Easter (BCP, p.16). If any proper other than that for the Sunday is to be requested, please notify the Bishop in advance.
8. Undesignated offering: it is customary to dedicate the "non-pledge" part of the offering to the Bishops Discretionary Fund. Individual envelopes will be sent, if requested on the form, prior to the visitation. These may be placed in the bulletin or other means of distribution as may be convenient. Once accounted for, the Treasurer may make the check payable to the **Bishops Discretionary Fund**.
9. Photographs, especially those with flash, are not appropriate in any service of the worship of God. The Bishop will pose with the class or individuals before or after the service.

- Parish Record Books: The Bishop is required to inspect the records of the parish or mission as the Canons prescribe. Please have current registers open and available for the Bishop to inspect and sign.
- If you have any questions not answered above, please contact the Bishop's Executive Assistant, Jan Nothum, at [jnothum@episcopalswfl.org](mailto:jnothum@episcopalswfl.org) or 800-992-7699 or 941-556-0315 ext. 986

## Baptisms:

- The Bishop's Visitation is one of the appropriate times to celebrate Holy Baptism (BCP, p.312).
- The Bishop will be the Celebrant.
- It is expected that the parents and sponsors of infants, and older candidates themselves, will be thoroughly instructed in the meaning of the Sacrament of Baptism.

## Confirmations:

1. Theology: "In the course of their Christian development, those baptized at an early age are expected, when they are ready and have been duly prepared, to make a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and to receive the laying on of hands by the Bishop. Those baptized as adults, unless baptized with laying on of hands by a bishop, are also expected to make a public affirmation of their faith and commitment to the responsibilities of their Baptism in the presence of a Bishop and to receive the laying on of hands." (BCP, p.412) Those who have been baptized and made a mature public affirmation of faith in another denomination of the church may be received into the Episcopal Church. Those who have already been confirmed may reaffirm their baptismal vows.

### 2. Concerning the Service:

- Please notify the Office of the Bishop in advance, on the Visitation Notification Form, how many Confirmations, Receptions and Reaffirmations you will have at the service and blank certificates will be mailed to you prior to the Visitation. The Bishop will sign the certificates at the Parish Visitation.

- At the service, please provide a comfortable chair with armrests, either the Bishop's chair or another one, positioned at the top of the chancel steps or wherever it is most visible to the congregation for the Confirmations. Please have bottled water available by the Bishop's chair.
- The color of the altar hangings and vestments for Confirmation will normally be the color of the season.
- If the Rite of Confirmation is on a feast day, the proper for the feast day is used. If it is on a feria day, the proper for confirmation is used. The collect is found in the BCP, p.254; the suggested readings are found in the BCP, p.924.
- Each candidate is presented by his or her Christian name (without surname).
- Please print clearly the Christian name of each candidate on a name tag, and at the bottom indicate "C" for Confirmation, "R" for Reception, or "RA" for Reaffirmation. Remind all candidates that the name tags are there for the Bishop to read, so be sure that clothing or hair does not obstruct them. The presenting priest stands with the Bishop in order to assist with pronunciation of names, kneeling, standing etc.

The Bishop's Visitation schedule will be posted on the Diocese web site by August for the following fall and spring season.

From Diocesan Website - Revised July 2017

**Grace Episcopal Church of Tampa Palms, Inc.**  
**(A Parish in the Diocese of Southwest Florida)**  
**15102 Amberly Drive, Tampa Palms, Florida 33647**  
Tel: 813.971.8484

Email: [graceepiscopaloffice@gmail.com](mailto:graceepiscopaloffice@gmail.com)  
Website: <https://gracechurchtampapalms.org>

## **The Columbarium**

The ultimate management of the Columbarium shall be by the Rector, Wardens and Vestry of Grace Episcopal Church. A Vestry Commission may be assigned the responsibility of oversight of the Columbarium niches, assignment of niches, and monitoring the maintenance of the Columbarium. Persons eligible for interment in the columbarium must be either members or past members *of record* of the congregation of Grace Episcopal Church or their spouses, children or immediate family of grandparents or grandchildren. Determinations of eligibility shall be made by the Rector and the Senior Warden of Grace Church. On very rare occasions permission may be given to others associated with Grace Church. Please call the church office at 813.971.8484 for additional information.

## **Terms, Conditions, Rules and Regulations**

1. Complete control and management of the Columbarium shall be vested in the Rector, Wardens, and Vestry (hereinafter “the Vestry”). The limited right to use the niche or other space is not intended to be and never shall be construed as granting any legal title to any niche or space in the Columbarium or the Church.
2. Payments made for the purchase of niches may be used for any lawful purpose and do not give the purchasers any property rights to the Columbarium.
3. The *Certificate of Use* to which these Terms, Conditions, Rules and Regulations are attached provides only for the perpetual right of interment in the Columbarium.
4. The Vestry shall provide perpetual care to the Columbarium as it deems necessary and any purchaser of a *Certificate of Use* waives any right to direct or participate in the care of the Columbarium and by the acceptance of the *Certificate of Use* acknowledges that care provided by Grace Church’s Vestry shall not be construed to mean the maintenance, repair or replacement of any permanent niche, structure or structures which shall be destroyed by war, civil insurrection, theft, vandalism, casualty or otherwise not covered by insurance and is not caused by negligence of Grace Church’s Vestry. Neither the Vestry nor the Church assumes any liability or responsibility for the preservation or loss of, or damage to, any remains of any person interred in the Columbarium, or for any matter or thing relating to the Columbarium.
5. No interment shall be permitted in, or engraved inscription made upon, the plaque of any niche when the purchase fee has not been fully paid, except by special written consent of the Rector, Wardens and Vestry.
6. The use of the niche shall be limited to **cremated** human remains, *homo sapiens* species. The cremated remains of only one person shall be interred in each single niche and two persons in each double niche.
7. The Vestry may make or modify rules and regulations governing the use and maintenance of the Columbarium. The Vestry may also amend the terms and conditions of this agreement with respect to the use, operation, and maintenance of the Columbarium. If a pricing of niches is modified by the Vestry, these changes shall not be retroactively applied.
8. The purchaser, or a person recognized and accepted by the Vestry as the successor in its sole discretion, may change the Designee, provided the prior written consent of the Vestry is obtained. If at the time of his or her death the purchaser does not select a successor by appropriate designation in a *Last Will and Testament* admitted to probate, any rights or responsibilities granted and accepted herein shall pass to purchaser’s heirs at law.
9. The identifier engravings or plaque(s) for each niche, including all lettering and markings thereon, shall conform in all respects to standards approved by the Vestry. These must be ordered through the Church.

10. The purchaser shall pay for the actual costs of the engraving and plaques (including lettering). The purchaser shall also pay for the cost related for opening and closing any niche. The person authorizing the action (purchaser) shall make payment of all charges promptly upon the rendering of the statement or statements.

11. When clergy services are desired at the Columbarium, it is expected that, unless unavailable, a minister of Grace Episcopal Church will officiate. If the deceased, or the family of the deceased, desires to have another clergyperson participate in the service, then, upon approval of such participation, the invitation to the other minister may be extended by the Rector of Grace Episcopal Church.

12. The current design of the Columbarium limits any use of any ornamentation of the following:

a. Cut flowers, live plants, or wreaths that would be displayed on niche covers.

b. Niche ornamentation.

13. If interment has not occurred before the expiration of 50 years, the interment right of the owners of record or his heirs, devisees, executors or administrators, shall terminate.

14. All ashes and cremated human remains interred in the Columbarium niches are interred directly into niche and placed on the niche shelf. Appropriate containers of human cremains that are of durable material like metal, granite and marble are to be preferred. If the niche is not used within 50 years of the date of the Agreement or within one year of the death of the purchaser, a successor, or the last surviving child of the purchaser, whichever is last, all rights to the niche shall revert to the Church.

15. If the Vestry decides to change the location of or terminate the use of all or any part of the Columbarium, the Vestry may remove the cubic foot of earth containers of the interred human remains from any niche or niches affected by the change or termination and have them placed in another niche or in another appropriate place in its sole discretion.

15. Although there is no obligation to carry insurance, the Vestry may carry such insurance for its own benefit upon the Columbarium and contents as the Vestry decides.

16. The Vestry may refuse to inter the cremated remains of any person, in which event the Vestry shall offer to refund and tender to the purchaser or successor all monies paid for the niche in which interment is refused.

*17. The cremains of pets are not allowed to be placed in a niche. Ashes of pets may be interred, and not scattered, in the soft earth areas enclosed in the Columbarium area as may be available, subject to the written permission of the Rector. The names of pets interred in the Columbarium area shall not be engraved on any surface of the Columbarium area.*

18. The Columbarium may be enlarged or remodeled at any time in as much as that is possible. The Vestry may also move the Columbarium to another location if the Church is moved from its present location, and to substitute a niche of substantially similar size and character. If for any reasons the Church ceases to exist, all remains in the Columbarium shall be removed and dispersed as directed and paid by the Vestry.

19. Interpretation of these Terms shall be in the exclusive discretion of the Vestry. When it decides that the literal interpretation of the terms may impose unnecessary hardship, the Vestry may make exceptions to the terms.

20. The Vestry may from time to time adopt new rules or terms, amend the existing ones, or repeal any rule or term, or any part thereof.

21. Payment for use of the niche shall be in the manner approved by the Vestry at the time the Agreement is signed and as provided therein. Niches shall only be assigned after the Grace Episcopal Church has received payment in full.

22. The Columbarium is considered part of the Church structure and all persons in the area of the Columbarium are expected to conduct themselves accordingly.

23. The Vestry may dedicate up to 10% of the niches for indigent people. This is consistent with the *Parish Stewardship Structure of Grace Church* adopted in 2009 that requires giving 10% “off the top” to God’s work of all resources received by the congregation. This dedication is to be reviewed at regular intervals.

24. It is the responsibility of the purchaser or the purchaser’s successor in interest to notify the Church of changes of address or telephone numbers for contact by Church when a need arises. The address on file with the Church shall be the official address of the purchaser or successor in interest and information mailed to that address shall be deemed sufficient delivery and binding on all parties involved.

25. The current and former Rectors, Vicars, Priests-in-charge, or Interim Rectors of Grace Church may reserve a niche for themselves and their spouses and children without charge providing such reservation is made at a time when at least one niche vacancy exists.
26. Financial and historical records for the columbarium will be maintained in the business office of the Church.

### **Internal Guidelines Regarding the Columbarium**

The Vestry determines the cost of opening and closing each niche. These processes may include labor and special tools or hardware the parish needs. The Vestry will also need to ensure that the respective church staff and volunteers are trained to provide these services with skill, sensitivity, and efficiency, preserving the integrity of the Columbarium and ensuring that openings and closings are done with dispatch. The church shall order the engraving and plaques for the niches. The cost of such engraving and plaque is incurred by the purchaser of the niche. The name of the person and date of birth and date of death is the only engraving permitted on the engraving or plaque.

Grace Episcopal Church affirms that there are on occasion times when it is appropriate when fees might be reduced or waived. The Rector may reduce or waive the fees with the advice and consent of the Wardens of Grace Episcopal Church.

All maintenance has a cost. Therefore, it is the intent of the Vestry to establish and continually add to a fund for the perpetual maintenance of the Columbarium. This Columbarium Fund shall be funded primarily by the fees received for the purchase of niches. As with other funds of this nature at Grace Episcopal Church, the principal of the fund shall remain intact and the interest used for the perpetual maintenance. Maintenance of the Columbarium includes, but is not limited to, the cost of landscaping and repair of sidewalks and paving.

The Vestry will have an annually scheduled review of its fees for its Columbarium to ensure that inflation does not unacceptably reduce the revenue to the parish or make it impossible to recover actual costs. Any published schedule of fees should contain notice of such periodic revisions and this review should be made an unavoidable part of the administrative maintenance of the Columbarium. This is in keeping with all affairs concerning the buildings and property of Grace Episcopal Church. This is the Vestry seeking to be good stewards of the resources entrusted to it, the values of the faith taught and exemplified, and the church strengthened for its ministry in the future.

**GRACE EPISCOPAL CHURCH**  
**(A Parish in the Diocese of Southwest Florida)**  
**15102 Amberly Drive,**  
**Tampa Palms, Florida 33647**

**COLUMBARIUM NICHE PURCHASE AGREEMENT**

This Agreement is made this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_, between Grace Episcopal Church, Tampa Palms, Florida, (hereinafter called, "the Church") and (name of individual, hereinafter "the Purchaser" written on the next line)

\_\_\_\_\_ whose address is  
\_\_\_\_\_  
\_\_\_\_\_

The Church hereby acknowledges receipt of the sum of \_\_\_\_\_ from the Purchaser and hereby conveys the right to Purchaser to have placed in niche number \_\_\_\_\_ of the Columbarium of the Church the cremated human remains of:

\_\_\_\_\_ and (if a double niche)  
\_\_\_\_\_

hereinafter called, "the Designee") subject to and upon the terms and conditions set in the Rules and Regulations of the Columbarium attached to this Agreement. Purchaser hereby acknowledges reading and understanding the above Agreement and the attached Rules and Regulations of the Columbarium which are made a part of this Agreement.

**Grace Episcopal Church:** \_\_\_\_\_  
(its authorized representative)

**Purchaser:** \_\_\_\_\_  
(printed name) (signature)

*This Agreement should be copied with the original staying at a secure location at Grace Episcopal Church and the copy to the Purchaser.*

**Application for Interment Rights to Niche(s) in  
The Columbarium of Grace Episcopal Church, Tampa Palms, Florida**

Today's Date \_\_\_\_\_ Niche Assignment \_\_\_\_\_

Name \_\_\_\_\_  
(No titles) Last First Middle

Date of Birth \_\_\_\_\_ Date of Death (if applicable) \_\_\_\_\_

Current Contact Information: Date Updated \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_ Cell \_\_\_\_\_ E-mail \_\_\_\_\_

This niche above is for a single or double niche. (Please circle the word single or double.)

Current Contact Information for Holder of Power of Attorney, if used;

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_ Cell \_\_\_\_\_

I designate as my successor in use, to be so entered upon the records of the Church, and authorize to act in my stead in the event of my own prior demise or permanent mental incapacity:

1. \_\_\_\_\_, if living, otherwise \_\_\_\_\_

2. \_\_\_\_\_, if living, otherwise \_\_\_\_\_

In the event, however, that legal heirs or representatives other than the above named individuals are established by due process of law, to the satisfaction of two thirds of the Vestry, or due to events now unforeseen, or two-thirds of the Vestry may recognize a person or persons other than the above to be the applicant's successor in use, and it is agreed that no liability or claim by reason thereof shall be asserted against Grace Episcopal Church, by its two-thirds of the Vestry.

In making this application, I understand and agree that if it is approved and the reservation of space is consummated, my use of the interment rights to the spaces shall at all times be subject to the operation of Grace Episcopal Church as now existing or which may from time-to-time be promulgated by the Vestry of Grace Episcopal Church.

Are there pre-paid crematorium arrangements: \_\_\_\_\_ Funeral Home Arrangements: \_\_\_\_\_

If so: (Name of Crematorium or Funeral Home to be filled in below)

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

I have received and read a copy of the Columbarium Rules and Regulations, this Certificate of Interment, and I or my Power of Attorney, if used, agree to abide by them.

Signature \_\_\_\_\_

Printed name \_\_\_\_\_

Date: \_\_\_\_\_

**DO NOT WRITE BELOW**

Application received by: \_\_\_\_\_ Date \_\_\_\_\_

Application approved by Vestry: Date \_\_\_\_\_

Certificate for Niche(s) given to Applicant on (date): \_\_\_\_\_

By: \_\_\_\_\_

Authorized Person

Amount of Payment Received: \_\_\_\_\_ on (date) \_\_\_\_\_

*This Agreement should be copied with the original staying at a secure location at Grace Episcopal Church and the copy to the Purchaser.*

**Grace Episcopal Church of Tampa Palms, Inc.**

**(A Parish in the Diocese of Southwest Florida)**

**15102 Amberly Drive,**

**Tampa Palms, Florida 33647**

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**Website: <https://gracechurchtampapalms.org>**

**Funeral Gratuities:**

*Separate checks should be made to the individuals named*

**Organist:** \$200

**Sexton:** \$150

**Service Program:** \$200 Grace Episcopal Church

**Reception in Canterbury Hall:** \$100 Grace Episcopal Church

**Officiating Clergy:** No honorarium is generally offered for the funeral of a member of Grace Episcopal Church. The family may wish to make a donation to the "Rector's Discretionary Fund." For the funeral of someone who is not a member of Grace Episcopal Church an honorarium of \$200 should be made out to the officiating clergy.

**Other Considerations:**

A designated or undesignated memorial gift may be made. A list of specific memorial opportunities (such as the Grace Episcopal Church Endowment Fund, Music Fund, etc.) is available on request.

**Guest Book:** Provided by the funeral director or by the family.

**Altar Flowers:** The family may arrange for altar flowers for the service. If there is a reception in Canterbury Hall, flower bouquets may be placed in places designated for that purpose.

**Ushers:** The family may ask friends to usher. Ushers hand out programs, assist with seating, direct people at communion if there is Eucharist, and show people to other rooms in the church (bathrooms, reception area, and accessible entrances).

**Columbarium:** In the South West side of Grace Episcopal Church.

Single Niches: \$1,950 per niche

Double Niches: \$900 per niche

(For more information on the Columbarium please call the church office at 813.971.8484.)

*(These policies were adapted for Grace Church from the website of St. Paul's Episcopal Church, Key West, Florida*

*<https://stpaulskeywest.org/4196-2/> and the Cremation Institute website <https://cremationinstitute.com/interment-of-ashes/> web accessed on 3/30/2019).*

These Columbarium Rules and Regulations were adopted at a regular meeting of the Vestry of Grace Episcopal Church on the \_\_\_\_\_ day of \_\_\_\_\_ 20\_\_\_\_\_. A quorum was present.

Signed:

Rector: \_\_\_\_\_ Sr. Warden: \_\_\_\_\_ Clerk: \_\_\_\_\_



## **Grace Episcopal Church's Columbarium.**

Grace Church's Columbarium is located on the west side of the church west red doors, and can be entered from the church driveway. The Columbarium was constructed together with the sanctuary building, and is designed to be a final resting place for the ashes of our departed church members and their immediate families. It serves as well as a place of rest, reflection and prayer for our parish family.

### **Choosing a Niche in the Columbarium**

There are 32 niches (with room for an additional 32 more in the future) in our Columbarium. The niches come in one size 12 x 12". All niches are 12" deep. The niches can accommodate two appropriately sized urns each, thus, upon request, loved ones may be placed together. Niches are identified by number and garden section (north or south) where they are located.

### **Practical Considerations**

#### **Eligibility for interment:**

Members and past members of Grace Church of record (specifically and exclusively *homo sapiens*) and their immediate families only, specifically grandparents, parents, spouses, children, and grandchildren, are eligible to be interred in the Garden as Parish members. Special pastoral needs will be considered by the parish Clergy.

#### **Associated Costs:**

Purchase of a Niche –

Parish Members     \$1,950

Second Interment

In same niche         \$900

### **Memorial Plaque/Engraving**

Names and dates of persons interred in the columbarium will be engraved on the face of each niche or on a plaque attached to the face of the niche. The engraving or plaque for each niche, including all lettering and markings thereon, shall conform in all respects to standards approved by the Vestry. The engraving or plaque must be ordered through the church. The purchaser shall pay for the actual costs of the engraving or plaque (including lettering). The purchaser shall also pay for the cost related for opening and closing any niche.

### **Funeral Arrangements**

As customary, arrangements for the funeral and burial will be made with the Rector. Cremation arrangements must be handled by a funeral home.

### **Reservations**

Reservations may be made by contacting the church office. To discuss cremation as an option for Christian burial contact the church office at (813) 971-8484 or [gracechurchtampapalms.org](http://gracechurchtampapalms.org).

## What are the benefits to using a columbarium?

For church members the economic advantages are many. A niche in a columbarium is modest in cost. The columbarium is liturgically satisfying and ecologically sound. This choice invites quiet meditation and reflection and is a peaceful gathering place for families and friends.

### Title and Rights

No property right of any kind will be acquired by the purchaser and legal title to all columbarium niches will be retained by Grace Episcopal Church of Tampa Palms, Inc. Permission to use a niche for burial cannot be sold or transferred to any other person without the consent of the Church. Through a signed document the purchaser must agree to the *Terms, Conditions, Rules and Regulations* associated with purchasing a niche. Niche selection will be granted in the order in which the applications are received.

### What is a Columbarium?

For many generations, the burial places for human bodies were in and around the church. Then, as time passed, customs changed, restrictions were imposed and people in many cases had to be buried elsewhere. In recent times, there has been an increase in interest in cremation of bodily remains. With cremation much less space is required for burial. This has made it possible once again to return to the tradition of making one's final resting place on the grounds of the church. Cremation is widely recognized as a theologically valid process for the deceased, and essentially is a hastening of the natural process that occurs following death. This ancient practice has particular relevance for us today, with burial in cemeteries surrounding churches less readily available. Cremation makes it possible to continue the tradition of granting a place for God's children to "dwell in the house of the Lord forever". Cremation is an old tradition and has been widely practiced throughout the world from earliest times. As Christians we regard burning as a properly reverent way of disposing of objects blessed for religious use, such as prayer books, altar linens and palms. By common Christian consent, we agree that this is a reverent way of recycling that which has been set apart and used to the glory of God. Christians who favor cremation have every right or reason to cite this principle. Cremation was accepted by the Church of England and the Episcopal Church many years ago and the National Church supports cremation as an acceptable, proper and dignified way of treating the human body at the time of death. Almost a quarter of all Americans now choose cremation over other means of burial. In response to this need, churches have established special facilities for the care and safekeeping of cremated remains. Grace Church is one such church. This may be either a special garden area, a columbarium, or both. The Latin word *columbarium* means the dwelling place of a dove based on the Latin *columba*, the bird remembered in the New Testament as the symbol of the Holy Spirit. In ancient Rome, early Christians referred to their burial niches in the catacombs as *columbaria*, noting the resemblance to the nesting boxes provided for doves. In later years the word came to mean an area of consecrated church ground used for the burial of cremated remains. Interment within the grounds of Grace Church provides a link visible to us in this life between deceased Christians and their church body, enabling family and friends to pay their respects and refresh their remembrances as a part of regular worship. It is sacred ground. Such sacred ground suggests a place for quiet contemplation and reflection. Those who enter this space will feel as if they have stepped into a lush preserve, protected from the outside world by the gifts of God's natural world.

Source: *St. Paul's Episcopal Church, Key West, Florida*

<https://stpaulskeywest.org/4196-2/> and the *Cremation Institute website*

<https://cremationinstitute.com/interment-of-ashes/> web accessed on 3/30/2019).



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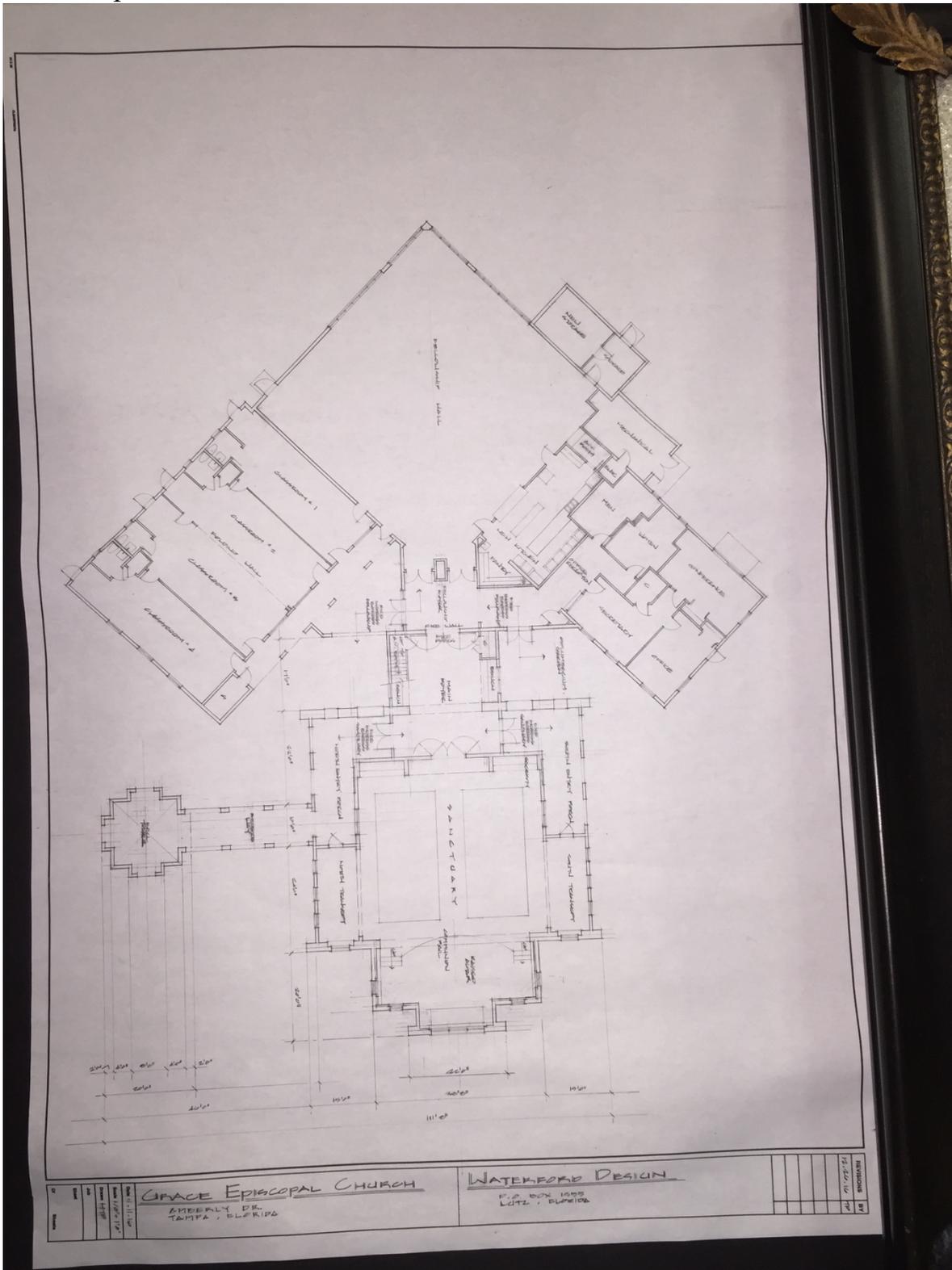
Website: <https://gracechurchtampapalms.org>

## Campus Diagrams

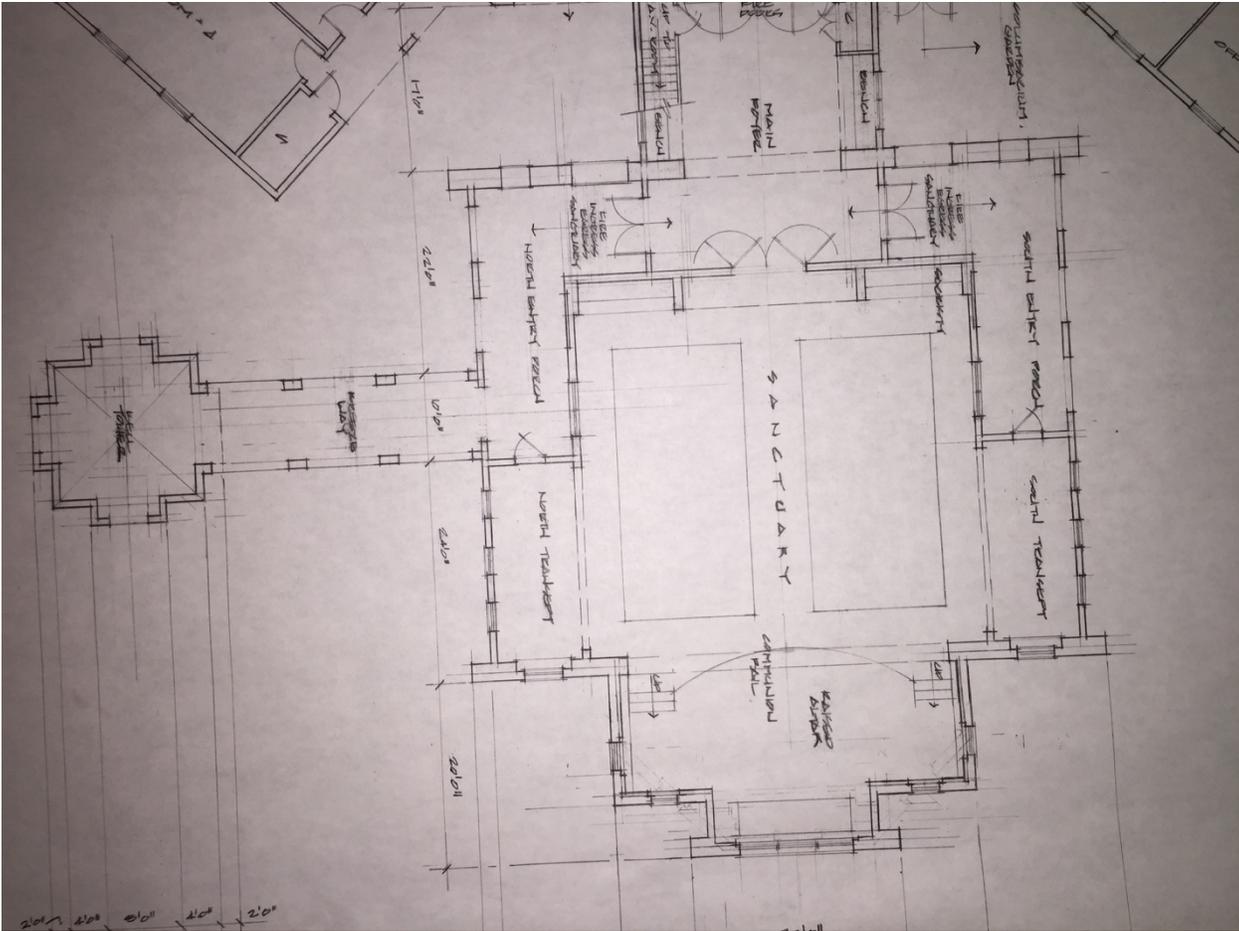
### Interior Design:



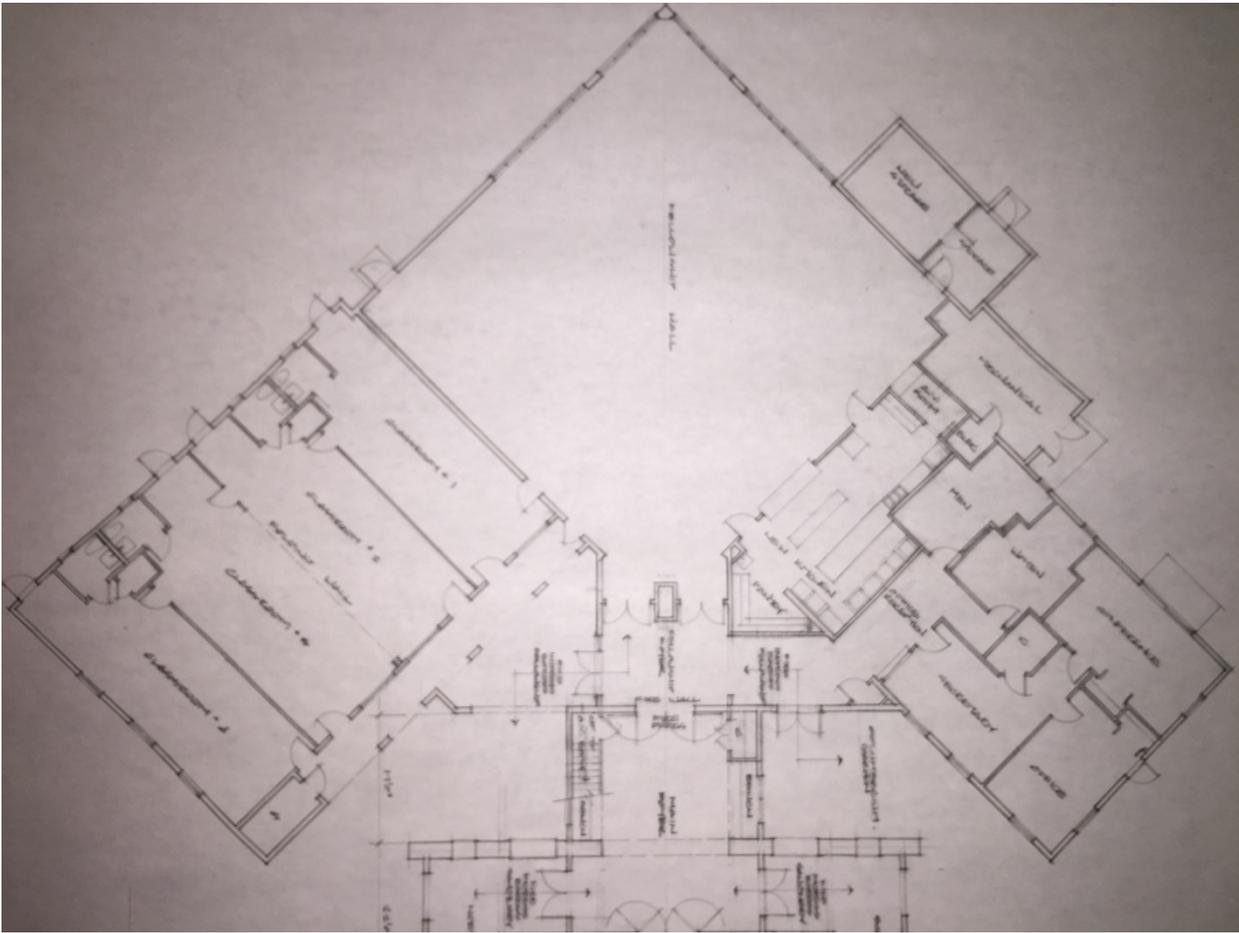
# Full Campus



Sanctuary (new building with bell tower):



Canterbury Hall, Office, and classrooms (original building):



## PART VI – FACILITY: SCHEDULING, HOURS, EMERGENCY PROCEDURES

### Office Hours:

- Monday – Thursday: 8:00 – 2:30
- Friday – 9:00 – 12:00

### WHERE TO FIND CALENDAR

Church calendars are published in the bulletin and in the weekly eblast. In addition, there is a master calendar in the office.

### Contact information:

Name	Phone	Email
Rector: Rev. Canon Benjamin Twinamaani (aka Fr. Ben)	813-971-8484, ext. 11 or 813- 500-0970	canonbentwin@gmail.com
Parish Administrator: Lisa Ross-Johns	813-971-8484, ext. 10	graceepiscopaloffice@gmail.com
Deacon: Rev. Lynn Grinnell	813-404-2152	Grinnell.lynn@spcollege.edu

### Vestry Members:

Warden: Warren Sponsler, Esq.

Jr. Warden: Rich Armading

Treasurer: Michael Doherty

Clerk to the Vestry: Nancy Guss

### Lay Leadership and Commission Leaders

Head Usher: Rich Armading

Head Acolyte: Jeff Jones

Prayer Team Leader:

Shepherds of Grace:

Ladies of Grace

Men of St. Andrew

First Fruits: Lynn Grinnell

Music Louis Haeusler

Neighbors in Need: Terri Diaz

Worship Schedules: Nancy Guss

Shepherds of Grace: Margaret Campbell

Regular Events:

**Sunday:**

- 8:00 Traditional Service Rite 1
- 9:00 Choir Warm-Up and Rehearsal
- 9:15 Adult Education Forum
- 9:45 Youth Sunday School
- 10:00 Traditional Service Rite 2 (\*4<sup>th</sup> Sunday includes Contemporary Music)
- 12:30 Youth and Contemporary Band Rehearsal
- 11:45 2<sup>nd</sup> Sunday – First Fruits
- 12:00 3<sup>rd</sup> Sunday - Vestry
- 7:00 P.M. 2<sup>nd</sup> Sunday of the month Book Club

**Monday - \_\_\_\_\_:**

- Women/Ladies of Grace Bible study
- Brotherhood of St. Andrew

**Tuesday**

**Wednesday:**

- 11:00 Healing Service with Eucharist
- 7:00 Sr. Choir Practice

**Thursday**

- Sewing Group
- Kidults

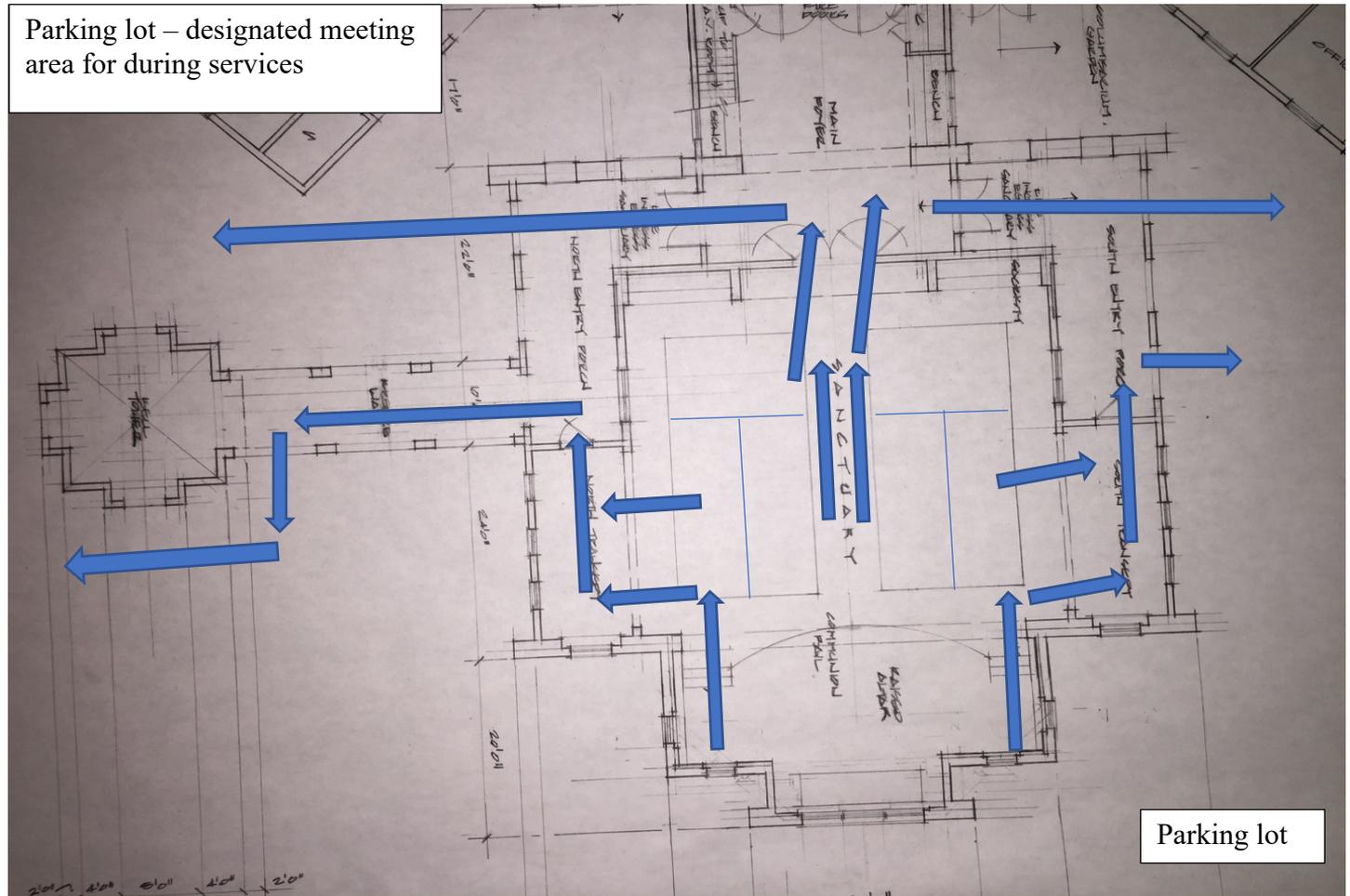
**Friday**

- 11:00 Office Assistance Team and Altar Guild

**Saturday –**

# EMERGENCY PLANS

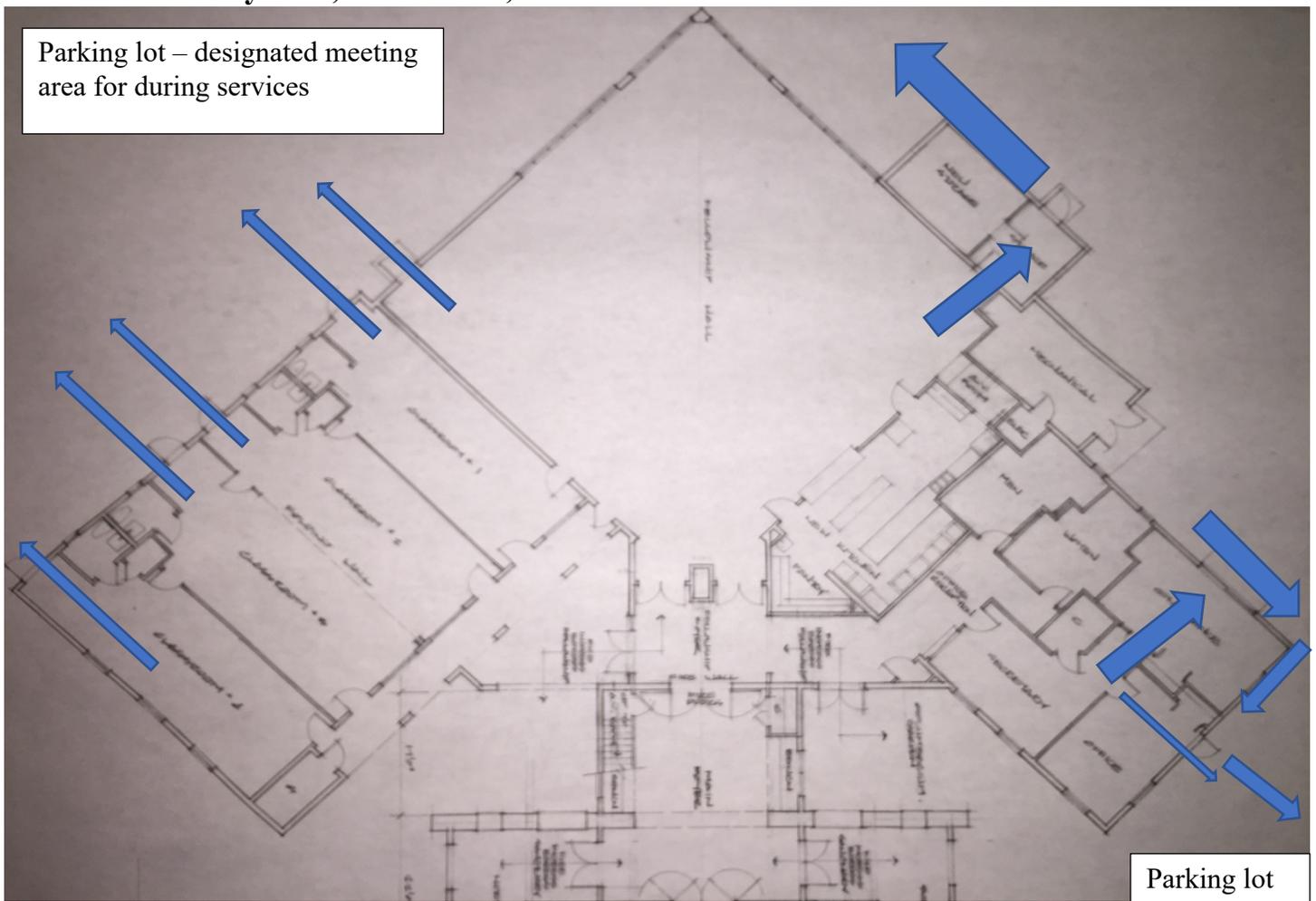
## Sanctuary Evacuation Routes



### Notes:

- All go quickly to exits and report to remote parking areas
- Priest and Deacon: Priest reports to parking area closest to Publix; Deacon reports to parking lot on the other side, gathers all
- Ushers help those in wheelchairs or having difficulty walking, close doors, and help all evacuate safely
  - The usher who counts congregation needs to bring the count sheet
  - Once everyone is gathered, assist in counting those outside to ensure all have made it safely
- Make sure all doors are closed to closets and other parts of campus
- Wardens report to fire panel and make sure 911 is called
- Vestry members and those with knowledge of evacuation procedures help guide congregation to gathering areas and monitor needs.
  - Assist in helping families reunite
  - Count members at each evacuation area and report
- Priest and Deacon lead congregation in prayer and continued services
- Those with children report to areas where children are evacuated
- Consider using Remind Application with Vestry, Wardens, Priest, and Deacon

**From Canterbury Hall, classrooms, and offices:**



**Notes:**

**From Office Area: Close door to main facility and exit through either sliding doors in education room and take a right on sidewalk, or exit through door in Rector’s office. Follow walkway to parking area. Make sure all office doors are closed and unlocked, turn lights off.**

## **Emergency Procedures**

**In the event that there is a fire alarm or bomb threat, please follow the procedures below.**

### **Fire:**

**During office hours, evacuate, turn off lights, shut doors and keep unlocked. Wait for fire department. If it is a false alarm, contact the fire department; they still may need to inspect the facility or alarms.**

**During services, congregation exits through closest outside door, proceeds to parking lot away from the fire. Ushers lead congregation to designated areas. The priest and deacon, take prayer books and if time, communion supplies, and meet the congregation 150 feet from building into far end of parking lot and out of the way of fire trucks. The services will continue.**

**Children in nursery and Sunday school classes will be united with their parents in designated evacuation area.**

**Wardens, Ushers, and other designees will check alarm, identify area, and work with fire department. They will keep the priest informed and let people know when and if they can return.**

### **Bomb Threat:**

**Whoever answers the phone, keep the person on the line. Note the phone number listed on caller ID. Listen and write description of everything said, type of voice, etc.**

**Ask where, when, etc.**

**Call 911 to let them know; Notify priest, wardens or others in charge. Search premises and secure as soon as searched. If classes, services, or other events are going on, follow the procedures below:**

**Search the evacuation area. Inform ushers and those in classrooms to check the room where they are, and evacuate (after area secured) to designated area. Doors should be locked. Wardens, ushers, designees enter each room, scan, and lock if cleared. If something is found, leave the area and notify authorities of its location. Keep all calm.**

**When the area is deemed safe, all can return.**

**Always meet after any event to review procedures and make revisions accordingly.**

Grace Episcopal Church



**Proclaim the News!**

**Live the Life!**

**Share the Spirit!**

*The Rev. Canon Benjamin Twinamaani, Rector*  
*Ms. Lisa Ross-Johns, Parish Administrator*  
*TBA, Director of Music*  
*Arthur Hinton, III, Director of Christian Education*  
*Ms. Luz Concepcion, Sexton*