

Altar Servers Instruction Manual

Welcome to the ministry of serving on the altar at Calvary Episcopal Church. It is a privilege to serve at God's Table, and what you do is an offering to God. But it is also a responsibility and requires training. By being an acolyte, chalice server, or thurifer you've taken on a role of leadership in the worship service.

This training manual includes: a history of the ministry, terms you'll need to know, responsibilities, procedures, copies of both the Rite I and Rite II services for a usual Sunday morning, and copies of the liturgies for several special services. This manual describes the routine duties of an acolyte, chalice server and thurifer as well as various extra duties for the more formal liturgies. And finally, it gives you written instructions for the proper manner in which these duties are to be carried out.

Even as we strive to do our best while serving God and our neighbor, we all make mistakes. When this happens, please remember these three things:

1. There is no mistake you can make that someone else hasn't already made.
2. There is no mistake you can make that cannot be corrected.
3. God loves you, regardless of any mistakes you make.

However, by reading this manual thoroughly, you'll have a firm foundation for the ministry you offer and won't be as prone to making certain mistakes. If you have any questions regarding the services and what you need to do, please ask them in a timely manner. This means preferably before the morning you're scheduled to serve, not just before you process down the aisle.

History and Function of Acolytes, Chalice Servers and Thurifers

Acolytes: The ministry of acolytes is a very old tradition in the Church. Acolytes have served as ministry helpers at God's altars for over seventeen centuries. Acolytes have been around as helpers to priests for almost as long as there have been priests.

The function of the acolyte became so important to the Church during the Middle Ages that acolytes became the second highest of the "minor orders". In the structure of the Church, they were only less important than bishops, priests, deacons and sub deacons. They were considered of higher importance than lectors.

Today, acolytes serve at the altar and help bishops, priests and deacons. They generally assist in processions by carrying processional crosses, torches, flags, books and other items. They also assist with the Communion by presenting the bread, water and wine to the priest or deacon preparing the table. Acolytes also

may assist by holding the Gospel Book or other books, and by assisting at weddings, baptisms and funerals.

Acolytes work in close coordination with members of a larger worship team. This team includes the altar guild, chalice bearers, greeters, intercessory prayer people, lectors, Lay Eucharistic ministers, musicians, ushers and more, for each service. When we all come together and work as a team, we are able to lead the congregation in a worship service that brings glory to God.

Chalice Servers: This server is a mix of the old and the new. This server takes on some of the ways an “acolyte” has traditionally served on the altar but they also serve the holy and consecrated elements. With the adoption of the 1979 Book of Common Prayer, there could no longer be any doubt as to the official teaching of the Episcopal Church: “The Holy Eucharist, the *principal act of Christian worship on the Lord’s Day* and other major Feasts. This change in theology centered our worship on the Holy Eucharist. Now with our worship centered around the Lord’s Table churches began taking communion every Sunday. This change produced a need, which had not previously been sensed as acute. With more frequent celebrations, as a purely practical matter, the celebrant needed help in the distribution of the sacrament. In most congregations, there is only one priest, and no deacons. Hence, the use of licensed lay persons for this important function spread very rapidly, and is now nearly universal. The main responsibilities for this server will be centered on assisting the celebrating priest, especially when a Deacon is not present.

Thurifer: The server who is in charge of the incense or censer during Mass is called the Thurifer. The one who carries the incense container is called the Boat Bearer. Often the Thurifer can do both, carry the censer and the boat.

The symbolism of incense is rooted in scripture. The first recorded use of incense is in Exodus when Aaron, the first high priest was commanded to offer a sacrifice to God. Incense has been used since then, and it was one of the gifts brought by the three kings to the Christ Child, so it is fitting that we also use incense in our celebrations. The symbolism is that, as the smoke rises to God, it takes our prayers with it, and as the smell is sweet to us, it will also be pleasing to God. It is a way of offering the best that we have, in the form of a beautiful smell, to Our Lord. The smoke also suggests the mystery of God - we cannot fully see him because our minds cannot grasp the complete immensity of God. It is as if he is shrouded in smoke and we cannot entirely envision Him.

Server Responsibilities

Preparation: The week before -

Good liturgy always requires careful preparation. As an acolyte, chalice server or thurifer you are expected to be prepared and know what to do in whichever

position you serve. Most mistakes occur when we haven't taken the time to prepare. Lack of communication, last-minute substitutes, late arrival at church, etc., can result in avoidable problems.

Each server is expected to know when he or she is scheduled to serve. Keep a copy of the Master Schedule in an easily visible location (refrigerator, message board, etc.). If you are an acolyte and know you're going to be unable to serve on certain dates, email scheduler Susan Vitti vitfam@ameritech.net so that she'll know not to schedule you for those dates.

If you are a chalice server or pop up chalice bearer email Gwen O'Loughlin at gboloughlin@yahoo.com.

However, life happens, and if you are unable to serve on a Sunday after the schedule has been prepared, it is your responsibility to find a substitute. Please make sure the substitute is someone who is able to carry out your scheduled duty. Then either call or email the church (630) 620-8899, office@calvarylombard.org to let the secretary know. The service bulletin is prepared on Thursday morning, and it is a sign of respect to make sure substitutes are duly recognized in the bulletin. Of course, illness cannot be scheduled, but it is still your responsibility to find a substitute.

This is the day – the morning that you serve

Acolytes & other servers should arrive and be in the **vesting hall at least fifteen minutes before the service begins**. You need enough time to get your cassocks on and light the candles.

Vestments Before the service –

Please arrive early enough to give yourself time to get vested (dressed). To make getting vested easier and less time consuming, take the time to try on several of the cassocks (red or black robes) and cottas (the short white robes) before you're scheduled to serve. Children who serve are to vest in the red cassocks and adults who serve are to vest in the black cassocks.

Find the two that fit you best. This way you'll be able to quickly find an a cassock and cotta and not have to spend time trying on several looking for one that fits. **Once you find the combination of cassock and cotta that fit you best make sure to mark the hanger with a colorful ribbon.** These are in the closet and will make getting ready a lot easier.

When choosing a cassock, make sure it's not too long. You have to negotiate several steps and you don't want to step on the hem of the robe and fall. You also don't want to choose one that is too short.

Make sure the robe you wear is clean and has all its buttons and snaps. If it is in need of laundering, tell the office. If it is in need of repair, tell the office. If you take any vestments home to launder or repair them, please bring them back before the next Sunday.

Arriving 15 minutes before the service will also allow enough time to receive any additional instructions if there is a change in the service.

Once you are vested:

Join the priest in the Sacristy. Before every service there will be a time of brief prayer. Stop what you are doing and participate. When the prayer is over, finish getting ready and as a team you'll move to the altar to retrieve the item you'll carry in the procession and make your way to the narthex.

After the service –

Please make sure you hang your cassock back up where it belongs; button or snap the top together. Mark it with a ribbon so you know which one fits you best!

The Service Candles

About 10 minutes before the service starts, the candles are lit by one of the Acolytes.

There is a traditional manner for lighting and extinguishing the candles that all acolytes should know and follow. Candles remind us that Jesus is the Light of the World; they also recall the days of the early Christians when candles and oil lamps were the only sources of light indoors. There will always be at least two candles on or beside the altar. As you face the altar from the nave, the right side is known as the Epistle side and the left as the Gospel side. There are some basic rules to know when lighting and extinguishing candles:

- •Gospel candles never burn alone. Therefore, the Gospel candle (left side) is always lit last, and extinguished first.

- •If candelabras are used, the candles are lighted starting from the cross and going out to symbolize that the light of Jesus shines out from the cross; they are extinguished in reverse. (Calvary Church doesn't normally use a candelabra, but this is good information to know.)

- A paschal candle is used during the 50 days of Easter and at baptisms and funerals. It is placed in the back near the Narthex for baptisms and in front of the altar during other times. This candle is lighted well before the start of the service (usually by a priest or member of the altar guild who has arrived early) and is not extinguished at the end of the service. If a paschal candle is present and not lighted by the time you are vested, ask the Celebrant whether you should light it.

- Advent wreath candles are lighted before other candles and extinguished last. The number of wreath candles lighted corresponds to the week of Advent. A rose- colored candle represents the third Sunday of Advent.

Lighting Candles

An individual or a team of acolytes can light candles. The procedures listed below are for one acolyte working alone. If two are doing the job, their actions mirror each other and both the Gospel and Epistle side are lighted together. When working with a partner, do not move to the next candle until your partner has finished lighting his/her candle. If your partner is having trouble lighting a candle, please assist. Use the following procedures when lighting candles:

1. Check that the taper in your candle lighter is long enough to do the job. The white taper is visible in the space above the knob used to slide it up and down. If your taper is too short, ask a member of the altar guild to replace it.
2. Look to see whether there is a Paschal candle. If not, light your candle lighter using the matches kept in the sacristy.
3. Walk to the center in front of the altar. Reverence the altar (by bowing) and proceed to the Epistle (right side) candle(s). To help you remember which candle to light first, remember that “light” and “right” rhyme and so you “light the right.” If there is more than one candle on each side of the altar, light the innermost candle first and proceed outward. If an Advent wreath is present, light the appropriate number of candles before lighting the altar candles.
4. To light a candle, hold the flame from your candle lighter at the top of the candle; tip up the back end of your candle lighter to place the flame near the wick. We use oil-based candles so they light quite easily. Hold the flame in place for a few seconds, and then check whether the candle is lighted. If you cannot see the top, look for a glow under the brass ornament at the top of the candle. If you are working in a team, ask your partner to check. If you still cannot tell, walk back to the front of the sanctuary and look.
5. After lighting the Epistle side, cross the altar and light the Gospel candle(s). Reverence the altar when you cross the middle in front of the cross.
6. Extinguish your candle lighter after lighting the last candle, return to the center of the altar, bow, and return the candle lighter to its holder in the sacristy.

Extinguishing Candles

Candles are extinguished in the reverse order as they are lighted. The Gospel (left) side first, and from the outermost in. Altar candles are extinguished last, unless there is an Advent wreath, which is put out last. Use the bell-shaped snuffer on the end of the candle lighter to extinguish a candle. Hold the bell down over the top of the candle until you see smoke escaping, which tells you the

candle has gone out. Do not push the snuffer down on top of the candle or you will ruin the wick.

The Opening Procession

Chalice Server: The Chalice server stays behind in the sacristy and rings the sacristy bell as a signal that the priest is about to enter the sanctuary and worship is to begin. It is also a signal for the congregation to stand. After bells are rung swiftly come down the side aisle and join the procession near the Narthex. Chalice server follows acolyte 2 and is normally before the priest unless there is a deacon.

Acolyte 1: This acolyte works as the **Crucifer:** Grab the cross from the altar and bring it into the sacristy before moving to the back of the church. When signaled by the Celebrant during the processional hymn, proceed down the aisle at a slow pace. Go up the steps in front of the altar and pause for a moment. This shows reverence to Christ's table without having to bow. Turn to your left and put the cross back in its holder and have a seat in the chair next to the cross. You are the first in the procession unless there is a thurifer.

Acolyte 2: Unless a Deacon is present you will be the **Gospel Bearer** and carry the red Gospel book down the aisle as we process to the altar. You will walk directly behind the Crucifer, who signifies the presence of Christ leading us. Please walk slowly and don't start until the Crucifer reaches the middle cross on the floor. Make sure to hold the Gospel book up as high as possible. This is the Good News that we want everyone to see! Place the Gospel book gently on the altar directly in the center then step to the left facing the altar as you wait for the priest and chalice server. When they have arrived wait for the priest to lead you all in a slow and reverent bow. Turn to the right together and sit in the chair to the left of the priest. This is the one closest to the congregation.

Thurifer: When the line is forming for the entrance procession and just before the procession starts, the Thurifer takes the censer to the presider and the presider blesses the incense. The Thurifer then goes to the front of the procession, and waits until the procession starts. Remember, the Thurifer goes first, in front of the Cross Bearer swinging the incense back and forth, leading everyone to the sanctuary.

After the Thurifer and the Boat Bearer reverence the altar they do not go to their seat but stand behind the altar. They wait there for the presider.

After the presider kisses the altar she/he will add more incense to the censer (optional) and then incense the altar and the main cross. The Thurifer and Boat Bearer remain where they are at until the presider is finished. The Thurifer takes the censer to the censer stand and the Boat Bearer places the boat on the credence table. Both sit.

The Gospel Procession

Acolyte 1: When the second lesson ends, wait for the Lector to start down the aisle to his/her seat, and then rise. At the start of the Gospel hymn, remove your cross from its stand, and walk down the steps. Turn and face the altar as you wait for acolyte 2 to grab the Gospel book and the priest to bow. Once they bow turn around and lead the procession down the aisle stopping at the cross on the floor.

At the end of the Gospel reading, the reader and server will move to the side of the aisle to allow you to pass. Process between them back to the altar. Do not stop at the altar like you did for the opening procession, but proceed directly to the cross holder and stow the cross then take your seat for the sermon.

Acolyte 2: When the cross is down the stairs and facing the altar proceed to the altar with the priest (or deacon). Watching them out of the corner of your eye, bow slowly as they bow, then pick up the Gospel book from the front of the altar and follow the Crucifer as they lead the procession down the aisle, walk a pace behind the Crucifer hold the book as high as you can over your head with both hands, When the Crucifer stops and turns back toward the altar, stop and turn toward the altar. Hold the Gospel book open for the reader of the Gospel. The Reader will probably position the book so it can be read easily. You hold whatever position they guide you to, holding the book as steady as you can. You may want to reposition your feet if necessary.

Once the Gospel Reader has finished reading, and the congregation has made the response "Praise to you Lord Christ", move with reader to the side of the aisle to make room for the Crucifer to process by you back to the altar. After the Crucifer step in behind her/him, hold the Gospel Book over your head with both hands, and process to the altar. Place the book on the altar where you found it, then proceed to the right of the altar and take your seat for the sermon.

Thurifer: When everyone stands for the Gospel, the Thurifer and the Boat Bearer quickly get the censer and boat and go to the presider. If the presider is a bishop, he will remain seated - and the Thurifer and Boat Bearer will kneel and the Bishop will add incense to the censer. If the presider is a priest, usually she/he will be standing. In that case they also stand and present her/him with what they are carrying so that she/he can add incense to the censer. After she/he adds incense, the Boat Bearer returns to his/her seat with the boat. The Thurifer then goes and stands behind the ambo, slowly swinging the smoking censer. After the deacon or priest crosses himself, she/he will take the censer and incense the book of the Gospels. She/He will then hand the censer back to the Thurifer. While the Gospel is read the Thurifer slowly swings the censer back and forth until the deacon or priest finishes reading. Once the deacon or priest says "The Gospel of the Lord" and kisses the book, the Thurifer takes the censer back to its stand. Before the Thurifer returns to his or her seat, he or she needs to add another charcoal briquette to the censer. You don't need to light it, just position it in the censer so that it is touching the other hot coal and it will catch fire. The Thurifer returns to his or her seat.

Holy Eucharist

Acolyte 1: It will be after the Offertory Anthem “Praise God from whom all blessings flow,” when the priest holds the offering plates up and says “Amen” that you will come forward and gently take the plates from the priest. After you have the plates in your hands you will bow slightly then place them in the sacristy and return to your seat but remain standing for the Thanksgiving prayer. When it is time for the Lord’s Prayer you will come to the altar and join hands with the priest celebrating and the other servers for the Lord’s Prayer. After everyone has received communion please help the chalice server clear off the altar. Leave the corporal (square piece of white linen on the altar that signifies the “field” on which the bread and wine have been consecrated and the altar book stand that holds the presiders notebook. When everything has been cleared off the altar go back to your seat.

Acolyte 2: You are the server who rings the group of bells during the Eucharist. The Sanctus Bells are rung during the liturgy to call attention to important moments in the prayer. This was particularly important in the pre-Vatican II Latin rite in the Roman Church, when the liturgy was largely said in an inaudible voice by the priest in a language not understood by most of the congregation. This practice of accompanying the Sanctus (Holy, Holy, Holy) with bells dates from the fifteenth century. The bells are still used when the liturgy is in English in many places because people’s attention does tend to wander. The bells are rung: three times at the beginning of the Sanctus (Holy, Holy, Holy), three times during the Canon at the genuflections (“do this in remembrance of me”) and three times during the elevations at the consecration of the Host and chalice (these are the gifts of God for the people of God). When it is time for the Lord’s Prayer you will come to the altar joining hands with the priest celebrating and other servers for the Lord’s Prayer. After you have received communion make sure the altar gate is closed and the kneeler cushions are laid down if the Ushers have not done so. After you have received communion stand in front of the altar holding a cruet of wine, ready to fill chalices as needed or provide gluten free communion items to those serving them. Also keep your eyes open to provide the presider with consecrated patens (hosts) if needed. These will be on the credence table under the footed ciborium (bread box covered with white veil).

Chalice Server: During the offertory anthem the Celebrant begins to set the table. At the credence table, open the cruets/flagons and pick up the water in your right hand. You should hold it on the side opposite the handles so that you can hand it to the Celebrant to pour. You will hand off with your left hand and receive with your right.

When the presider is done unveiling the chalice bring over the silver cruet filled with water. Hand it off to the presider and bow. Wait for the presider to hand the cruet of water back to you and bow after receiving it. Turn and walk back to the

credence table. Grab the lavabo (silver bowl) lavabo towel (rectangular linen with cross on one end) and silver cruet of water in preparation for washing the presider's hands after she/he receives the offering. If there is a thurifer than you need to wait for the presider to incense the altar and main cross before washing their hands. After you have washed the presiders hands place the lavabo, lavabo towel and cruet back on the credence table. Come to the altar and stand to the left of the presider but not too close because her/his hands will be in orans posture (hands extended).

During the Lord's Prayer you will join hands with the presider and the other servers for this prayer. During the communion anthem you will go back to the credence table and get the other silver chalice, gluten free gold chalice and extra cruet/flagon of wine and bring them to the altar. While the presider is giving communion to the acolytes, thurifer and pop up-chalice bearer you will fill the chalice you brought over with wine. After the presider turns to give you communion take the ciborium (bread box) filled with patens (hosts) and serve the presider saying, "This is the body of Christ the bread of heaven." Do the same with the wine. During communion you will be serving the consecrated wine in the 2nd chalice to the congregation at the altar saying, "This is the blood of Christ and the cup of salvation." After everyone has been served remove all items off of the altar and place them in the sacristy. Leave the corporal (square piece of white linen on the altar that signifies the "field" on which the bread and wine have been consecrated and the altar book stand that holds the presiders notebook. When everything has been cleared off the altar go back to your seat. Stand once the presider has moved behind the altar for the post communion prayer.

Pop Up Chalice Bearer: If you would like the history behind "chalice bearers" look under chalice server. This is a serving position where you do not need to put on vestments. Before the Lord's Prayer come up through the sacristy and wait inside there until you hear the celebrant say, "these are the gifts of God for the people of God." Come out to the altar and wait to be served. Once you are served you will take the chalice and serve others at the altar saying, "the blood of Christ, the cup of salvation." When you are done serving please place the chalice in the sacristy and go back to your seat or join others at the intercessory prayer desk.

Thurifer: This is the most involved. After the gifts are received, Once the gifts are taken, the Thurifer and the Boat Bearer step forward. The Presider will add incense to the censer. The Boat Bearer can return to his or her seat after the incense is added. The Presider will take the censer from the Thurifer and walk around the altar and incense it. The Presider will incense the main cross. When she/he returns to where the Thurifer is standing, she/he will hand the censer back to the Thurifer. The Thurifer, takes a step back so that he or she is standing a few feet away from the Presider. They both profoundly bow to each other (from the waist). The Thurifer incenses the Presider, one, two, and three. They bow to each other again, profoundly. If there are any other priests or deacons in the sanctuary the Thurifer stands in front of them as a group - profoundly bows to

them all, then incenses them one, two, three. Bows again. The Thurifer may need to do this twice if the priests and deacons are not all together, for example if they are in two separate groups. The Thurifer then walks in front of the altar at the top step and profoundly bows to the people and incenses them, one, two, three, and then bows again. The Thurifer returns the censer to its stand and takes a seat.

Note that while the Thurifer is incensing the other priests and deacons the Chalice Server takes the water and towel to the presider for washing.

The Recessional

Acolyte 1: When the Celebrant gives a final blessing, proceed to the cross and retrieve it from the stand. Move into position in front of the altar, facing the altar, the same way you did for the Gospel procession. The choir will have begun to sing the recessional hymn. Acolyte 2 will snuff out the altar candles then watch for the priest, acolyte 2 and chalice bearer to meet in front of the altar and bow. That is your signal to start processing calmly down the aisle. Slowly process out and continue straight to the baptismal font, stand to the left of the font. Wait quietly with the other acolyte and chalice bearer until after the Benediction and congregational response. Then lead acolyte 2 down a side aisle and return the cross and return vestments.

Acolyte 2: After the Prayer of Thanksgiving, the Celebrant will pronounce a final Blessing and then the organist will begin playing the introduction to the recessional hymn. As soon as the music starts, retrieve the candle snuffer from its holder in the room to the right of the altar. Move to the front of the altar. Extinguish the right candle first. Pause and make a slight reverence bow to the cross in the middle of moving to the left candle. Extinguish the left candle. Pause again and bow slightly at the center, then replace the candle snuffer on its holder and return to your seat. When the priest processes out to the altar follow her/him and stand on their left side. Watch out of the corner of your eye for when it is time to bow. After bowing reverently with the priest and chalice bearer, turn around and slowly follow the cross down the aisle.

The Holy Eucharist: Rite Two Traditional Service The Word of God (To be used as an outline for worship)

(After processing in, check your bulletin for the hymn number, open your Hymnal and sing. Remain standing)

Celebrant: Blessed be God: Father, Son, and Holy Spirit. +
People And blessed be his kingdom, now and forever. Amen.

In place of the above, from Easter Day through the Day of Pentecost

Celebrant: Alleluia. Christ is risen.

People: The Lord is risen indeed. Alleluia.

Celebrant: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,

that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

The Collect of the Day -

Celebrant: The Lord be with you. People: And also with you. Celebrant: Let us pray.

At the completion of the Collect:

People: Amen. **REMAIN STANDING**

Following the Collect, the Gloria or some other song of praise is sung. Check your bulletin for song information.

The Gloria -

Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on

us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ, with the Holy Spirit,
in the glory of God the Father. + Amen.

Celebrant: Please be seated for the lessons.

Take your seat.

The Lessons — (The Lessons and Psalm can be found on the lectionary sheet in the bulletin. Following each lesson you need to respond as follows.)

Reader The Word of the Lord. People Thanks be to God.

(The Psalm may be read responsively by whole or half verse; or it may be sung. Listen for instructions from the readers. Following the New Testament/Epistle reading you'll need to stand. See the Processional Procedures for further instructions.)

Celebrant: The Holy Gospel of our Lord Jesus Christ according to.... People Glory to you, Lord Christ.

Following the Gospel reading

Celebrant: The Gospel of the Lord. People: Praise to you, Lord Christ.

See the Processional Procedures for further instructions

The Sermon — (Pay attention during the sermon. Sit up straight and please don't fidget. You need to sit still so that you don't draw attention to yourself.)

The Nicene Creed — (Stand)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light

from Light, true God from true God, begotten, not made, of one Being with the Father.

Through him all things
were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from

the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, + and the life of the world to come. Amen.

REMAIN STANDING

Prayers of the People – Forms II, III and VI –

(Pay attention to which form is used and participate in the Prayers of the People by saying the responses.)

REMAIN STANDING

Confession of Sin – KNEEL IF YOU ARE ABLE

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Absolution –

Celebrant Almighty God have mercy on you, forgive you all your sins + through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Peace – REMAIN STANDING

Celebrant The peace of the Lord be always with you.

People And also with you

Pass the Peace with those around you. You may pass the Peace with your family, but do so quickly. Do not run.

Acolyte 1 and Acolyte 2 return to your seats.

During the Eucharistic prayer the Celebrant may acknowledge the end of each step of the preparation process with a slight bow; if so, return the bow and proceed to the next step.

Chalice Server: At the credence table, open the cruets/flagons and pick up the wine in your left hand and the water in your right. You should hold them on the side opposite the handles so that you can hand them to the Celebrant to pour. You will hand off with your left hand and receive with your right. During the offertory anthem the celebrant sets the table. Bring the cruet of water over to the priest celebrating after they have poured the wine into the chalice. When the Celebrant gives you back the water, return to the credence table.

Chalice Server: After the Table is set, prepare to wash the Celebrant's hands by placing the towel over your arm and holding the lavabo bowl in one hand and the cruet of water in the other. The Celebrant will place fingers of the lavabo you are holding. Gently pour some water over the fingers until the Celebrant signals you to stop. The Celebrant will then take the towel from your arm and dry fingers before returning the towel

to your arm. The celebrant will return to the altar while you place the water, lavabo, and towel back on the credence table.

After you've washed the Celebrant's hands, remain standing by the credence.

Acolyte 1: When ready, the Celebrant will signal the ushers to bring up the collection plates. The congregation and choir will stand. The choir and congregation will say or sing the Doxology. After the celebrant receives the two collection plates, holds them up and says "amen" The celebrant will pass them back to you, and you will place them in the Sacristy.

The Holy Communion

The Great Thanksgiving Eucharistic Prayer A Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven

and earth.

The Proper Preface is said here by the Celebrant and is followed by:

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People –

(Check bulletin for Service Music #. Service Music is in the front of the Hymnal. Sing along.)

Sanctus

Holy, Holy, Holy bells rung three times Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. +

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." Bells rung three times

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Bells rung three times

Therefore we proclaim the mystery of faith:

Say the following with the congregation

Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

+Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.
AMEN.

Celebrant And now, as our Savior Christ has taught us, we are bold to say, **Gather around the altar table to hold hands while saying the Lords Prayer.**

Say the Lord's Prayer with the congregation

Our Father, who art in heaven,
hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.

And forgive us our trespasses, as we forgive those
who trespass against us.

And lead us not into temptation, but deliver us from evil. For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread -

The Celebrant will hold the bread up with both hands and then break it in half. If the choir is present, the choir and congregation will sing. If not, the following will be spoken:

Celebrant Alleluia. Christ our Passover is sacrificed for us; People Therefore let us keep the feast. Alleluia.

Celebrant The Gifts of God for the People of God. **Chalice Server receives the consecrated bread or wine to hold up with the celebrant.**

Acolytes: Receive communion first in the altar party. After receiving communion, remain standing. Be prepared to take any other instructions from the clergy to help with the communion for the congregation.

Once you've received Communion, return to your seat and sit quietly until everyone in the congregation has received Communion and the intercessory prayers are finished.

Post Communion Prayer -

Celebrant Let us pray. **Stand or kneel**

Eternal God, heavenly Father, you have graciously accepted us as living members of
your Son our Savior Jesus

Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.

Send us now into the world

in peace, and grant us strength and courage to love and serve you with gladness and
singleness of heart; through

Christ our Lord. Amen.

The Blessing -

The blessing of God Almighty, + the Father, the Son, and the Holy Spirit, be upon you and remain with you always.

Amen.

Following the Blessing, Acolyte 2 will extinguish the candles - See the Procedures for Lighting and Extinguishing Candles. The acolyte team will then prepare to process out. See Processional Procedures for further instructions.

The Dismissal - The Celebrant then dismisses with these words or something similar:

Let us go forth in the name of Christ. Thanks be to God. Alleluia, Alleluia.

Go in peace to love and serve the Lord. Thanks be to God. Alleluia, Alleluia.

Let us go forth into the world, rejoicing in the power of the Spirit. Thanks be to God.

Alleluia, Alleluia,

Let us bless the Lord. Thanks be to God. Alleluia, Alleluia.

All acolytes are to stand quietly in the Narthex until after the Dismissal.

Acolyte 1 - it is your responsibility to keep the others quiet. Do not go down the center aisle. Following the Dismissal, lead acolyte 2 down the side aisle to the altar area. Put up the cross. If either the Paschal Candle or the Advent wreath were lit during the service, you will need to extinguish it following the service.

Ash Wednesday

There is no processional for this service. The service begins with the chalice server and acolytes sitting quietly in their seats at the altar

Let us pray. (Kneel)

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent:

Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our

wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ

our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Lessons – (Sit)

The Gospel – (Gospel processional – see Processional Procedures for further instructions)

The Sermon – (Sit)

After the Sermon (Stand) the Celebrant invites the people to the observance of a holy Lent, saying Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and

resurrection, and it became the custom of the Church to prepare for them by a season of penitence and

fasting. This is season of Lent provided a time in which converts to the faith were prepared for Holy Baptism.

It was also a time when those who, because of notorious sins, had been separated from the body of the faithful

were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the

whole congregation was put in mind of the message of pardon and absolution set

forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer. (Kneel) Silence is then kept for a time. The Celebrant says the following prayer: Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given

everlasting life; through Jesus Christ our Savior. Amen. The ashes are imposed with the following words:

Remember that you are dust, and to dust you shall return.

(Kneel) After the congregation has received their ashes, Psalm 51 is then said in unison, followed by the Litany of Penitence.

The Priest, stands and, facing the people, says:

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare

and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel. Therefore we beseech him

to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy;

through Jesus Christ our Lord. Amen.

The Service continues with Holy Communion - Rite I. Please note there is no processional at the end of the service. Everyone leaves in silence from the altar area and goes to the vesting room.

The Sunday of the Passion: Palm Sunday

The Liturgy of the Palms - The congregation gathers out front of the church for the procession. The branches of palm are distributed to the people before the service. The following or some other suitable anthem is sung or said, the people standing.

Celebrant Blessed is the King who comes in the name of the Lord.

People Peace in heaven and glory in the highest.

Celebrant Let us pray. Assist us mercifully with your help, O Lord God of our salvation, that we may

enter with joy upon the contemplation of those mighty acts, whereby you have given us life and

immortality; through Jesus Christ our Lord. Amen.

A Deacon reads one of the following: Year A - Matthew 21:1-11, Year B - Mark 11:1-11a, Year C - Luke 19:29-40

The Celebrant then says the following blessing

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is right to praise you, Almighty God, for the acts of love by which you have redeemed us

through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in

triumph, and was proclaimed as King of kings by those who spread their garments and branches

of palm along his way. Let these branches be for us signs of his victory, and grant that we who

bear them in his name may ever hail him as our King, and follow him in the way that leads to

eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. Amen.

The following or some other suitable anthem may then be sung or said. During the procession the people hold branches in their hands.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Procession – Acolyte 1/ Crucifer will lead the procession to the front doors of the church and stop
Deacon Let us go forth in peace.

People In the name of Christ. Amen.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into

glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other

than the way of life and peace; through Jesus Christ our Lord. Amen.

The Procession will line up in the Narthex, off to the side, while the congregation enters and takes their seats. When everyone is inside, Acolyte 1/Crucifer will lead the acolyte team and line up at the doors. Once the singing has begun for the Processional

