

Grace Memorial Customary

Spring 2020

 ALTAR SERVERS

 LECTORS

 EUCHARISTIC MINISTERS

 MINISTERS OF HOSPITALITY-
USHERS

 CHOIR

About this Document

This document is a snapshot of what our parish's liturgies look like right now. Our liturgies are – and will always be – living and changing rites. When The Episcopal Church introduces a new Prayer Book, for instance, our liturgies change. Similarly, when the needs of the Grace community evolve, our liturgies shift in response.

The living nature of liturgy is a core value within the Anglican tradition. Beginning with Thomas Cranmer, the architect of the first-ever Book of Common Prayer, Anglicans have held that worship belongs in the language of the people. At its most basic level, that means that we worship in the tongue that we speak in our day-to-day lives. And it also means that the symbols and ritual actions that we employ are *inculturated* (i.e., their meaning is, or ought to be, readily apparent and they culturally appropriate to our community).

Liturgy is a way of naming Jesus' presence in our midst, of seeking healing, belonging, and meaning, of saying *yes* to the action into which Jesus calls us. This document is a record of our best efforts to meet these goals.

About Serving as a Liturgical Leader

One of our primary responsibilities as liturgical leaders (i.e., as preachers, intercessors, chalice bearers, acolytes, altar guild members, ushers, choir members, and so on) is to model a prayerful response to God for the gathered Body of Christ. That doesn't mean that we mustn't enjoy ourselves or mustn't laugh – there's nothing wrong with "church" and "fun" hanging out in the same sentence. It does mean that everything we do before, during, and after the service is an act of worship which deserves our reverent attention.

This is particularly important to remember during those parts of the service when you are waiting while someone else speaks or sings or leads prayer. In these moments, the congregation can still see and hear you! And so, if you are checking your phone or chatting with a friend or whatever, that is a signal to the wider congregation that what is happening is unimportant. Please honor our shared work by being prayerfully attentive throughout the service.

About Understanding the Symbols and Actions That We Employ

Liturgy works best when all of the liturgical leaders understand the symbols and ritual actions that they are employing. There is something disconcerting and even alienating when you visit a church and you come away with the impression that the folks in the altar party are unsure why they genuflecting at a given moment or why they are ringing a bell at another. If you are a crucifer, explore what it means to carry the symbol that is the cross into the midst of our congregation. If you are bowing towards the altar or towards the Gospel Book or towards another person,

consider what this act of reverence means. If you are elevating a chalice at the conclusion of the Eucharistic Prayer, think about what is implicit in this action. It matters that you understand why you are doing what you are doing. The rest of the altar party is here to help you if you are unsure.

About Personal Piety

At Grace Memorial, there is room for broad expressions of piety. During the Prayers of the People for instance, some people stand, some kneel, and others sit. Similarly, some folks make the sign of the cross on themselves at assorted times during the service (most commonly at the opening acclamation, before the sermon, at the conclusion of the Creed, during the Sanctus, prior to receiving communion, and during the closing blessing).

Generally speaking, there is no need to alter your personal practice while serving. If you are part of the Altar Party, then please stand when the Presider stands and sit when they sit. But beyond that, you are welcome to maintain your personal piety: if you generally kneel during the Prayers of the People, please continue to do so; if you do not cross yourself during the Sanctus, you need not begin. While there is an appealing symmetry in everyone doing the same ritual actions, there is also value in the party modeling a reasonable range of responses to the liturgy.

Sunday Morning Roles

The Presider is the leader of the service. They say the opening collect, pronounce God's absolution after the confession, say the Eucharistic prayer on behalf of the congregation, and so on. In the absence of a deacon or an ordained preacher, they proclaim the Gospel.

The Deacon proclaims the Gospel, bids the confession, and dismisses the people.

The Preacher gives the sermon. They may also hold another role in the service. It is common, for instance, for someone to both preach and preside.

The Thurifer is present on those services when we use incense in a thurible. They lead the procession, cense the congregation, and allow the presider to cense the altar.

The Crucifer/Altar Acolyte carries the cross. Absent a thurifer, they lead the procession and recession. They light the candles before the service and extinguish them after the closing blessing.

The Torchbearers carry the candles in the procession, recession, and Gospel procession. They also collect the gifts from the ushers and otherwise facilitate the service. Torchbearer I stands stage left (i.e., when you are standing at the altar and

facing the Nave, your left; sometimes known as the epistle side), Torchbearer II stands stage right (sometimes known as the gospel side).

The Chalice Bearers administer the wine and grace juice to communicants. Chalice Bearer I leads the congregation in the Creed. Chalice Bearer II communicates the Altar Party after the wider congregation has received communion.

The Intercessor leads the prayers of the people.

The Lectors read the first two lessons and, absent the choir, lead the psalm.

The Ushers greet members and guests, distribute programs, direct folks to communion, invite guests to coffee hour, and encourage guests to fill out a newcomer form.

The Altar Guild has the ministry of preparing the worship space for the service and restoring everything to its neutral state thereafter.

The Acolytes or **Servers** are names for the collective group of thurifer, crucifer, torch bearer, and chalice bearer.

The Altar Party is a name for the collective group of the acolytes/servers plus the presider, deacon, and preacher.

The (Typical) Shape of the Sunday Morning Liturgy

Gathering of the Community

- 8am Announcements
- Opening Procession
- Greeting (“Blessed be the one...” or other)
- Collect for Purity
- Gloria (or other hymn of praise)
- Collect of the Day

The Liturgy of the Word

- First Reading
- Psalm
- Second Reading
- Gospel Acclamation (Alleluia or Hymn)
- Gospel
- Sermon
- Creed
- Prayers of the People
- Confession and Absolution
(Occasionally an announcement or special liturgy)
- The Peace

Celebration of the Eucharist

- Offertory
- Great Thanksgiving
- Breaking of the Bread (Fraction)
- Invitation to Communion
- Communion
- Post-communion prayer

Sending Out of the Disciples

- 10am Announcements and Thanksgivings
- Blessing
- Recession
- Dismissal

Sunday, 8am

The 8am liturgy follows Rite I in the Book of Common Prayer. With the exception of Major Feasts (most notably, Easter) and other special occasions, there is no music.

Preset

The gifts of bread and wine begin the service on the credence table behind the altar. The gifts consist of a cruet of wine and a ciborium of wafers and, on a separate small plate, 2 gluten-free wafers. In deference to our celiac and gluten-free members, it is imperative that there be no cross-contamination between the wafers: the wafers must not touch one another; anyone handling the conventional wafers must wash their hands before touching the gluten-free wafers; the Eucharistic ministers must not touch the gluten-free wafers when offering them to communicants.

The altar, chairs, and other liturgical furniture are positioned in accordance with the spike marks (i.e., the tape) on the floor. The altar and pulpit are adorned with the colors of the season or the day. The top of the altar is preset with an empty chalice, a paten with the host in it, all beneath a burse and veil.

If there is not yet water in the font, the presider fills the font and blesses the water therein.

The candles are preset at the ambo, on the altar, beside the altar, and on the high altar. The sacristan lights them at about 7.45am. It is not necessary for the sacristan to vest in order to do so.

There is a plate preset on a wooden plinth at the crossing just northwest of the center aisle in order to receive financial gifts. The plate does not leave this location during the service.

The lights illuminating the nave and altar are turned on. The quire remains dark. A clip-on “little lite” is installed at the ambo and turned on. If required, a second such light is installed at the pulpit.

The Presider or an Altar Guild member prepares the PA system in accordance with the following guide:

1. Prior to turning on the PA, pull and install the mics from the sacristy:
 - (a) 1 corded mic for the lectern;
 - (b) If required, a corded mic for pulpit (if the preacher is wearing a headset mic, then a corded mic is unnecessary);
 - (c) The wireless handheld (used for thanksgivings and by Corbet to preach);
 - (d) A wireless headset mic for the presider – use mic labelled 1 or 2;

- (e) A wireless headset mic for the preacher – use mic labelled 1 or 2;
 - (f) If absolutely necessary, a third headset mic – the one labelled 3. Proceed with caution! This is on the same channel as the handheld mic and therefore is vulnerable to “crosstalk.” The handheld must be turned off when the third headset mic is use and vice versa.
2. Turn on the PA using the big ol’ toggle switch in the upper right-hand corner of the cabinet.
 3. Test everything. All the mics should make noise when you talk into them and be similar in volume. If not, adjust their respective channels using the labelled knobs within the sound lockbox. If the mic has other problems, such as cutting in and out, please take it out of service and bring it to Martin’s attention.
 4. Check the battery level on all of the cordless items. There should be at least three “bars” of power. If not, swap out the batteries.
 5. Get the recorder started.
 6. Between services, stop the recorder and then immediately restart it. This turns the recording into two files which is handy later.
 7. At the conclusion of the service, stop the recorder prior to turning off the PA. The recorder needs to “finalize” before powering down or the recording will be lost.
 8. During the service, you may need to sneak back to the sacristy to tweak volume, especially if the preacher is much louder or quieter than I expected.

Other stuff:

9. Corbet does not like the headset mics. So please swap in a lavalier (i.e., a clip on) mic for him. Because it is further from the sound source (i.e., his mouth), you will need to turn it up as loud as you can without it feeding back.

The altar party vest in albs and, as appropriate, stoles. The presider may wear a chasuble or, at their discretion, preset it on the altar rail. In the heat of summer, foregoing the chasuble is acceptable.

Announcements

If there are announcements, the presider makes them just before the beginning of the service. It is best not to vest when making these announcements so as to avoid inadvertently signaling to the congregation that the service is beginning.

Opening Procession

The altar party enter the Nave “the short way” (i.e., directly from the sacristy). They reverence the altar from the crossing and then make their way to the area before their seats, remaining standing. The party typically consists just of the presider and, if the presider is not preaching, the preacher. There are no acolytes or servers.

Readings

The lectors sit in the pews with the remainder of the congregation, making their way discretely and promptly to the ambo when the time for the readings come. Please take care to avoid a scenario in which walking to the ambo takes a substantial amount of time or otherwise reads as a procession.

The first lector leads the congregation in praying the Psalm.

Gospel

The presider or, if they are ordained, the preacher read the Gospel, carrying the Gospel book about a third of the way down the center aisle and reading it among the people.

Sermon

At the conclusion of the sermon, after the preacher returns to their seat, there is a generous period of stillness and silence.

Creed

The presider (or a deacon, if there is one present) bids the Creed.

Prayers of the People

The prayers are led by an intercessor at the ambo. The intercessor makes their way discretely and promptly to the ambo during the Creed. As with the readings, please take care to avoid a scenario in which walking to the ambo takes a substantial amount of time or otherwise reads as a procession.

Confession

The presider (or a deacon, if there is one present) bids the confession. Except in Easter, the confession is not typically omitted.

At their discretion, the presider may recite some or all of the comfortable words after the absolution.

Peace

The presider bids the peace from the crossing. They share the offertory sentence from the same location.

Offertory

If the Presider has not been wearing a chasuble for the Word portion of the service, they put it on now. Eucharistic ministers return to the sacristy and wash their hands. The presider (or a deacon, if there is one present) sets the table. The preacher may assist as appropriate and useful. The set table consists of a paten with a host and the additional wafers on it, a chalice filled with wine, a cruet of wine, a cruet of grape juice, and the small plate of gluten-free wafers.

Eucharistic Prayer

Typically, we pray Eucharistic Prayer 1. It is the custom of the community for the Presider alone to say the first line of the second paragraph of the Sanctus (i.e., “Blessed is he who comes in the Lord”). This custom is surprising if you not expecting it, so be prepared!

We say the Agnus Dei after the Fraction.

At the Presider’s discretion, we may say the Prayer of Humble Access.

Communion

If there is only one ordained person present, a Eucharistic Minister comes forward to administer the chalice. The Presider communicates themselves and then the Eucharistic Minister and anyone else in the Altar Party. The two shall communicate parishioners on both sides of the altar rail.

As much as possible, please protect the sewn cross on the purificator from getting wine on it – it is difficult to clean.

If a communicant wishes to intinct (i.e., dipping the wafer into the wine), the Eucharistic Minister shall do this on their behalf. Please do not allow parishioners to reach into the chalice.

After communion, the presider returns the elements, vessels, and linens to the credence table. Please minimize how much wine gets onto the purificator – in particular, please do not use it to wipe down the interior of the chalice.

Blessing and Recessional

The presider blesses the congregation. The presider (or a deacon, if one is present) dismisses the congregation. The altar party exits “the long way” (i.e., down the aisle) in order to greet parishioners at the doors to the narthex.

Cleanup

The altar party extinguish the candles. In cooperation with the altar guild, they move the elements, vessels, and lines to the sacristy and reverently dispose of any consecrated elements (except those elements which are to be reserved for pastoral visits). Reverent disposal could look like solemnly consuming the elements or returning them to the earth in Grace’s garden.

In accordance with Grace’s cash handling policy, two people place the contents of the plate into the drop box in the inner sacristy.

The recorder is stopped and then restarted (this makes 8am and 10am into two separate files which is useful when it comes to editing them).

Sunday, 10am

The 10am liturgy follows Rite II in the Book of Common Prayer and Enriching Our Worship. It occasionally draws from the Book of Occasional Services, the Canadian Book of Alternative Services, and other resources. During the “program year” (i.e., the months excluding the summertime) the choir sings. Throughout the year, there is music.

Preset

The gifts of bread and wine begin the service on the oblation table behind just inside the Nave from the Narthex. The gifts consist of a cruet of wine and a large paten with a loaf of gluten-free, vegan bread on it. There is also a cruet of grape juice; for convenience (and because the usher who will bring the gifts forward only has two hands) the juice may be preset on the credence table.

The altar, chairs, and other liturgical furniture should be in place from the 8am. The quire lights are turned on. The PA should be on and the recorder running from the 8am cleanup period.

The candles are preset on the altar, beside the altar, and on the high altar. The Crucifer/Altar Acolyte lights them at about 9.45am using the lucifer. The torch bearers take the two candles from beside the ambo.

The altar party vest in albs and, as appropriate, stoles. Acolytes may wear albs or cassocks and surplices (acolytes should be dressed consistently with each other, so that the team is either all in albs or all in cassocks and surplices). The presider may wear a chasuble or, at their discretion, preset it on the altar rail. In the heat of summer, foregoing the chasuble is acceptable.

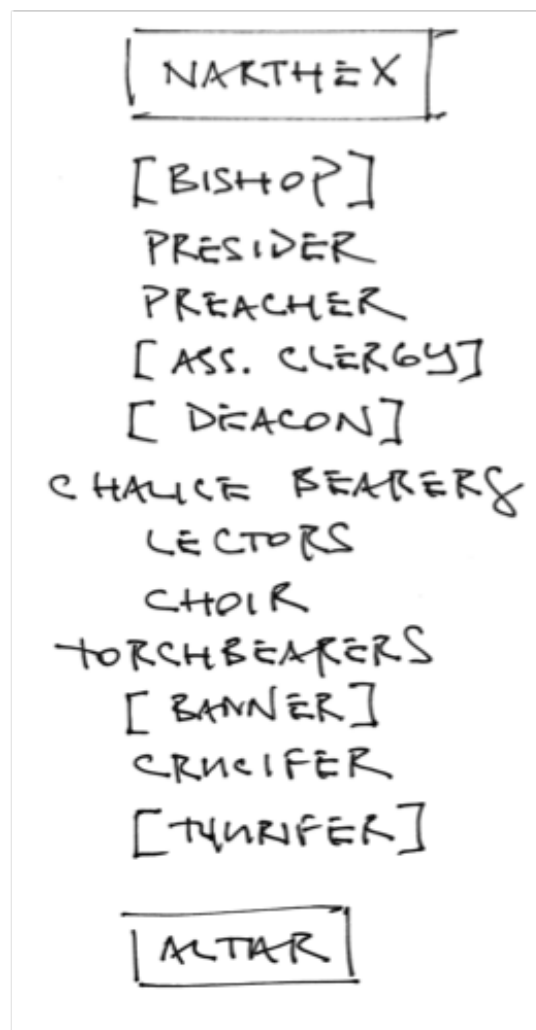
The two Torchbearers check in with each other to make sure that they will be carrying their torches at an even height. If one torch bearer is taller than the other, the shorter person will need to carry the torch a little bit higher while the taller person will need to carry the torch a little bit lower in order to match heights.

The chalice bearers, presider, and any assisting clergy check in with each other to make sure that everyone is on the same page as to who will be distributing which elements during communion.

The altar party, acolytes, choir, and readers gather outside of the church office for a prayer at about 9.55am.

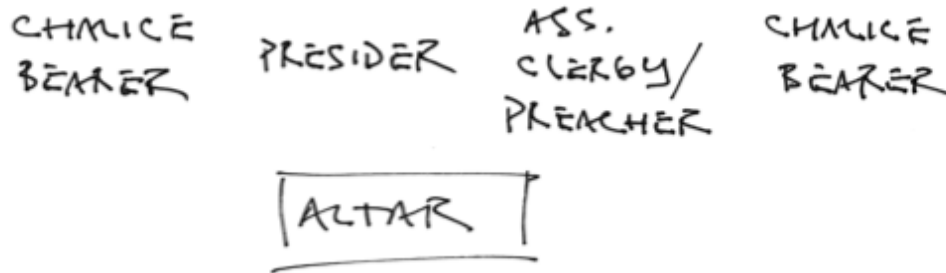
Entrance

The altar party, choir, and lectors proceed to the narthex and the eastern part of the Nave. The presider waves to the music director to indicate that the service may begin. As the opening hymn begins, the aforementioned people process down the aisle.



The Crucifer/Altar Acolyte (CAA) leads the choir, lectors, and altar party in the procession to the altar. They begin walking just as parishioners begin to sing the first line of the opening hymn. The crucifer holds the cross high with solemnity, marching slowly in a dignified manner to allow parishioners to reverence the cross as it passes by. The torch bearers march in sync with the crucifer, standing slightly behind the cross and forming a triangle. Torchbearer I stands Stage Right, Torchbearer II Stage Left – these shall remain their positions throughout the service.

The cross and torch bearers stop and form a line before the altar while the choir and readers and choir make their way to their seats. The CAA then steps back, allowing the Torchbearers to place their torches in their bases on either side of the ambo. They CAA places the cross on the rack behind the pulpit. All three servers then make their way to their seats, usually in the front pew. The altar party reverences the altar from the crossing and then make their way to the area before their seats, remaining standing. This is usually best accomplished if the clergy take a step back, allowing the Chalice Bearers to walk unimpeded upstage.



After the hymn, the Presider says the opening acclamation. It is the custom of the community to say the Collect for Purity together. After the Collect of the Day, the presider invites the community to sit.

Readings

The lectors sit in two chairs behind the organ console. If the lector is chorister, they may remain with the choir. If the lector has limited mobility, they may remain a pew. The lector makes their way discretely and promptly to the ambo when the time for the readings comes. Please take care to avoid a scenario in which walking to the ambo takes a substantial amount of time or otherwise reads as a procession.

During the "program year," the Psalm is sung. During the summertime, the first lector leads the congregation in praying the Psalm. At the beginning of the Sequence Hymn (i.e., the hymn prior to the reading of the Gospel) the two lectors together return to their seats in the congregation. They may reverence the altar on the way to their seats if they wish.

Gospel Acclamation and Proclamation of the Gospel

At the beginning of the hymn or alleluia, everyone stands. The crucifer/altar acolyte (CAA) estimates how much music there will be prior to the reading of the Gospel. The goal is for the Gospel procession to arrive at the place where the Gospel will be proclaimed shortly before the music concludes. Thus, if the hymn is short, the CAA acolyte retrieves Gospel from the altar midway through the first verse. If the hymn is longer, the CAA acolyte may sing one or more verses before beginning to move.

The torch bearers take their cue from the CAA: on the CAA's signal the torch bearers retrieve their torches and stand to the right and left of the CAA facing the altar just off the altar platform. The CAA acolyte then steps up onto the altar platform, reverences the altar, retrieves the gospel book, and raises it high. They return to their place between the torch bearers.



At the signal of the Gospeller (i.e., the presider, deacon, or ordained preacher) the CAA and torch bearers turn around, and march into the Nave, the CAA leading the way. (If we are using incense, the thurifer leads the procession.) The procession stops where the half-length pews are located. Do not start marching before the Gospeller signals you – it is awkward if the Gospeller gets stranded without you!

Once everyone arrives at the half-length pews, the CAA turns around and lowers the gospel book, propping its top against their upper sternum or collar bone. The torchbearers turn inward and face one another, the CAA, gospel book, and Gospeller between them. If we are using incense, the Gospeller takes the thurible from the thurifer, censes the Gospel book, and then hands it back.

After the Gospeller says, "The Gospel of the Lord," the Gospeller will step to the side and allow the whole procession to reverse, the CAA (or the thurifer) again leading the way. The CAA replaces the gospel book on the altar with its spine facing the congregation. They then reverence the altar and return to their seat. The torch bearers return the torches to their stands and return to their seats.

Sermon

Everyone sits when invited to do so by the Preacher. The sermon is about fifteen minutes long and about God.

Creed

There is a substantial moment of silence and stillness after the sermon. The Presider will signal when the silence has concluded.

It is Grace's practice for creed to be bidden by a lay person. In the liturgy, this task falls to Chalice Bearer I. Chalice Bearer I waits for the signal from the Presider. When they receive this signal, they will move downstage in front of the altar but still on the altar platform and bid the creed. Chalice Bearer I may simply begin saying the creed (i.e., they may say, "We believe in one God...") and the congregation will join in. Alternatively, they may preface the creed by saying, "Let us affirm our faith with the words of the Nicene Creed." Because Chalice Bearer I does not have a mic, it is important for them to project loudly and clearly.

Prayers of the People

The prayers are led by an intercessor at the ambo. The intercessor makes their way discretely and promptly to the ambo during the Creed. As with the readings, please take care to avoid a scenario in which walking to the ambo takes a substantial amount of time or otherwise reads as a procession.

It is the intercessor's task to craft prayers and to then to lead the community in public prayer. In leading this ministry, the intercessor will be helped by:

1. Reviewing the rubrics and the sample prayers printed in the BCP (pages 383-393)
2. Making sure that the prayers cover the "six topics":
 - The Universal Church, its members, and its mission
 - The Nation and all in authority
 - The welfare of the world
 - The concerns of the local community
 - Those who suffer and those in any trouble
 - The departed (with commemoration of a saint when appropriate)
3. Minimizing the use of lists. In other parishes, for example, folks sometimes read the names of every country they can think of in which there is conflict. The result tends to cluttered or clumsy. It's okay to occasionally say, "We remember the conflict in [country]." It's typically stronger, however, to say something like, "We remember all those places in which there is injustice and violence." At Grace, most intercessors read the list of names in the bulletin. It is okay to read first names only.
4. Making sure to leave substantial silence after inviting us to pray for something/someone, especially sick people. Silence tends to seem longer

when you are leading than when you are in the pews, so you can cheat by counting in your head to 30.

5. It often helps the congregation if the intercessor verbally “underlines” the bidding and response by practicing it with us right away. For instance if the bidding is *God of love* and the response is *Give us your light*, the intercessor might begin the prayers by saying, “Please respond to the bidding, ‘God of love,’ with the words, ‘Give us your light.’ God of love...”
6. Leaning towards quality over quantity. Between 6 and 8 “stanzas” of prayer is typically plenty.
7. Giving some thought to what “genre” of prayer they are employing. *Biddings* are addressed to the people, asking them to pray for a given topic. Form II in the BCP is an example of a bidding prayer. *Petitions* are addressed to God, and are written in “we” and “our” language. Forms I, IV, and V are petitions. *Litanies* are petitions that are split responsively between intercessor and congregation. Forms III and VI are litanies.
8. Reading the appointed scripture for the day. The lessons may be found at lectionarypage.net (when there is a choice between “Tracks,” we will follow Track 2). It is often effective to integrate the readings into the prayers. For instance, if the Gospel reading was Matthew 15:21-28, the intercessor might pray, “Help us, O Lord, as you helped the Canaanite Woman, to walk with you in faith, companionship, and love.”
9. Integrating special occasions into the prayers. For instance, the intercessions at the blessing of the animals might pray for pets and, more broadly, for creation care.
10. Asking the preacher what themes they will be visiting in their sermon and see if there is a way of tying these themes into the prayers.
11. (Points 8 – 10 in concert tell us that one of our goals is for the Sunday liturgy is for the assorted elements to point in a common direction. It is good when the readings connect to the sermon which connects to the prayers which connect to the music, and so on.)
12. Being familiar with the “voice” of liturgical prayer in the Anglican tradition. The BCP is our friend. We have lots of other resources in the office.
13. Praying something to which we may all say “amen.” That doesn’t mean that the intercessions need to be innocuous. But it does mean that the Prayers of the People aren’t a second sermon in which the intercessor

advocates for a cause. If something is politically “loaded” or “hot,” less may be more. Thus, “We pray for those who serve in the armed forces” is typically stronger than a prayer which celebrates or condemns specific military actions.

14. Employing creativity. If the intercessor has an idea about integrating music, for instance, into the Prayers, they should contact Sue, Martin, and/or Jeanne so that they may facilitate that.
15. Making their way to the lectern during the Creed. It is good to minimize “dead air” here, so that when the Creed ends the prayers can begin promptly.
16. Making sure that writing the prayers is, itself, a prayerful exercise! The intercessors should give themselves abundant time and quiet within which to write and ask God to guide their work.

Confession

The presider (or a deacon, if there is one present) bids the confession. There is no confession in Easter.

Peace

The presider bids the peace from the crossing.

Offertory

The presider shares the offertory sentence from the crossing. If they are not already wearing a chasuble, they put one on now.

The entire Altar Party washes their hands in the sacristy.

The ushers collect the bread and wine bring from the table just inside the church from the Narthex and bring them forward the to the crossing. There they give the gifts to Crucifer/Altar Acolyte and remain in place, waiting to receive the collection plates. Still standing downstage of the altar, the CAA turns to face the altar and elevates the gifts. If the table is being set by a Priest, they make the sign of the cross before the gifts, take them from the CAA and then elevate them again, showing them to the congregation. If the table is being set by a Deacon, they simply elevate the gifts.

The CAA may either hand the gifts to Deacon/Priest setting table by passing them across the altar or by going clockwise around the altar (i.e., by walking Stage Right of the altar). If the CAA is doing the latter and the one setting the table is a Priest,

they should allow the Priest to make the sign of the cross over the gifts before beginning to move.

After the CAA give the gifts to the Presider, Torchbearer I proceeds to the crossing where the ushers remain. Torchbearer 1 gives a plate to each usher and then returns to their seat.

The Deacon/Priest, with the assistance of the Chalice Bearers, sets the table with a corporal, a chalice of wine, a cruet of wine, a small chalice of grape juice, and a large paten with bread on it.

After the table is set, the CAA retrieves the water, towel, and lavabo from the credence table and pours a small amount of water over the Presider's hands. After the Presider has dried their hands, the Presider and Chalice Bearer bow to one another.

During the Doxology or Presentation hymn, the ushers bring the financial gifts of the congregation forward. Torchbearer I returns to the crossing, receives the gifts from the Usher and presents them to the Presider. The method of delivering these gifts should be identical to delivering the gifts of bread and wine earlier. After elevating these gifts, the Deacon/Priest places them on the altar where they remain until the conclusion of communion.

If we are using incense, the thurifer brings the thurible to the Presider, who censes the altar and the gifts, then returning the thurible to the thurifer. The thurifer then censes the choir, servers, and the congregation.

As the Offertory concludes, the Chalice Bearers move to the right and left of the Presider at the altar. If the Presider so wishes, one of the Chalice Bearers may turn the pages of the altar book and "point" for them (i.e., follow the prayer with their finger so as to help the Presider maintain their place).

Eucharistic Prayer

The Presider leads the congregation in the Eucharistic Prayer, their arms in the orans position, lowering them prior to the Sanctus. Those who wish to cross themselves during the Sanctus may do so. The Presider returns to the orans position until the Great Amen, when they elevate the gifts of bread and wine. The gifts remain elevated until the congregational response is complete.

During the Fraction, the Presider elevates the bread and holds a substantial moment of silence before breaking it. The Presider keeps the broken bread elevated until the congregational response is complete.

Together, the Presider and Chalice Bearers elevate the gifts a final time as the Presider says, "The gifts of God for the People of God."

Communion

The Altar Party receives communion last. Once the elevation is complete and the gifts returned to the corporal (please keep them on there – it is far easier to clean that the altar cloth) the Altar Party cooperates to bring a second silver chalice, the ceramic chalice for grape juice, and two small patens to the altar. The Presider transfers the consecrated wine from the cruet into the second chalice, the consecrated grape juice from glass cruet into the ceramic chalice, and a manageable portion of the bread onto each small portion.

It is our goal for communicants to receive bread and wine/juice by name (i.e., "Tom, the Body of Christ..." or "Jennifer, the Blood of Christ..."). If this is unrealistic for whatever reason (e.g., there are lots of guests in the congregation or the person distributing the elements struggles with names), please don't worry about it.

The Eucharistic Minister bearing the chalice places the bread in the open palm of the congregant or, as the occasional congregant's piety demands it, directly in the congregant's mouth. The Chalice Bearer works with the congregant to guide the chalice to their mouth, sometimes handing it to them, sometimes helping them tip the wine/juice into their mouths, sometimes doing almost all the work when the congregant's hands remain clear of the chalice. If the congregant wishes to intinct (i.e., dip bread into the wine) the Chalice Bearer shall do this on their behalf rather than having multiple hands dip into the chalice.

In between each congregant, the Chalice Bearer shall wipe the chalice with a purificator and give the chalice and eighth or quarter turn, so that the subsequent congregant is not drinking from the same part of the chalice as their neighbor. The Chalice Bearer folds and turns the purificator so as to use an unsullied part of the cloth to wipe the chalice. If necessary, the Chalice Bearer retrieves a new purificator partway through communion.

If a congregant is unable to come forward to the altar, a minister carrying a paten along with a minister carrying a chalice shall take communion to them.

After all of the congregation has received communion, the Altar Party shall gather in a semi-circle upstage of the altar. There the Presider and Chalice Bearer II shall communicate them. The Preside and Chalice Bearer shall then communicate one another just upstage of the altar.

Together, the Altar Party shall then clear the table, moving all elements, including the money, to the credence table.

Post Communion

After the post-communion Prayer, the Rector (or, in their absence, the Presider) leads the announcements followed by the sharing of Thanksgivings and other prayers. As the Thanksgivings begin, Torchbearer II brings the Little Church out to the area just Stage Left of the crossing. At the conclusion of the Thanksgivings, Torchbearer II returns the Little Church to the sacristy.

The Recessional

As the recessional hymn begins, the CAA signals the Torchbearers and all three retrieve their symbols (i.e., the cross and the two torches).

After the Service

In a dignified and unhurried manner, the Altar Party now returns the torches and the cross to their respective places. Please do not lean on torches or blow them out.

The recorder should be stopped and, once it has finished “finalizing” the recording, the PA system powered down and the cabinet locked. Mics should be put away in the sacristy.