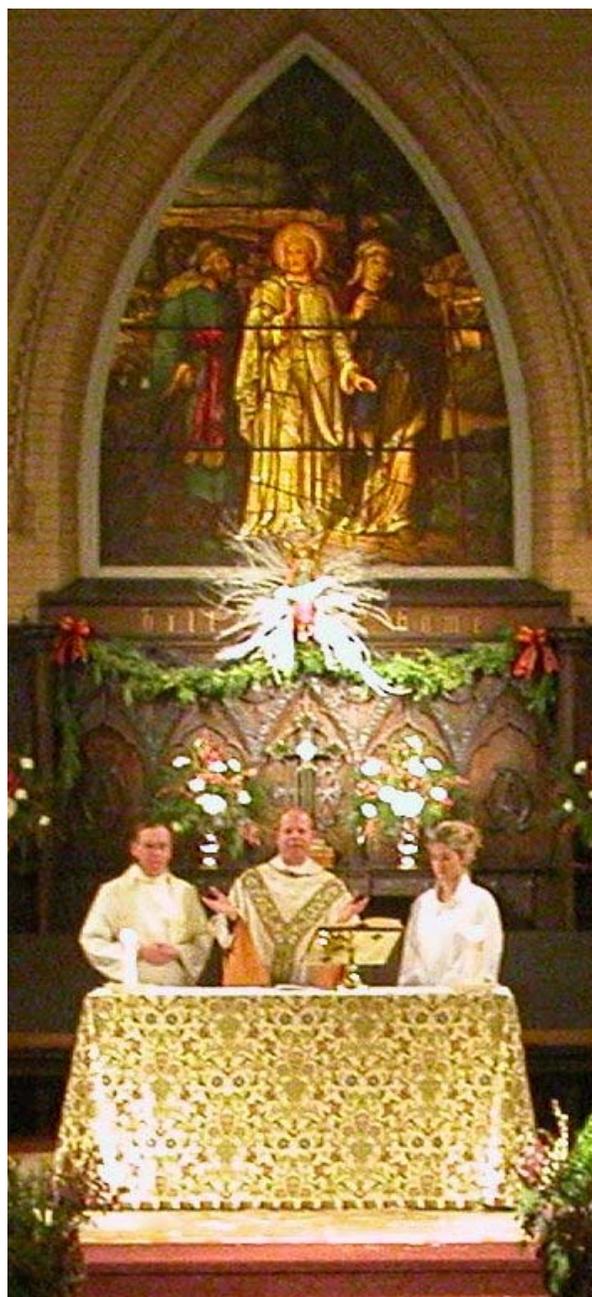


The Work of the People

Worship Leadership Guidebook



Communion Ministers 2007

Introduction

Season by season, Sunday by Sunday, worship service by worship service, the many people who give of their time and talent to ensure that all is ready, who welcome, read, pray, serve, offer bread and wine are part of our treasure as a parish. *You* are part of that treasure.

In this guidebook you will find some reminders of things you already know but have perhaps forgotten; details of things that may be new to you; and hopefully shared wisdom that will help you in your role in worship leadership.

When you welcome in the visitor and the parishioner alike, we meet Christ in one another. When you read scripture and help the listener hear the story, perhaps for the first time, you help draw them in. When you offer intercessions you put into words or give space for words that which we need to offer up to God. When you assist the clergy as a server you help to put the liturgy in motion. When you offer the bread and the wine you feed the gathered community. When you work behind the scenes to set the holy hardware and the gifts of wine and bread in place you ensure that we are ready – ready to welcome, the listen, to pray and to be fed.

Thank you for all that you do to support the worship life of the parish.

<i>Introduction</i>	3
<i>Communion Ministers</i>	6
Schedule.....	6
The Communion	7
Offering the Bread	7
Offering the Wine	8
Ablutions.....	8
<i>Glossary of Terms</i>	9
<i>Bibliography</i>	13

Communion Ministers



Schedule

The rota for communion ministers is presently developed by the guild leader in consultation with the 9.30 worship team chair.

- Before each rota is developed, you should receive a blank availability schedule from the church office.
- Fill it in and return it to the church office, to indicate when you are available and for which services. This is particularly important for special services outside of the regular times, or on weekdays.
- If you are unable to be present on a time you are scheduled, please make your own arrangements for a replacement. Change the names on the list at the back of the church. It is also helpful if, for the 9.30 service you inform the 9.30 teams chair or for the 11.15 and special services the guild leader.

Communion Ministers

The Communion

- For a number of years, it has been the practice for Communion Ministers to wash their hands before distributing communion. At the 9.30 service going to the sacristy during the Lord's Prayer seems the best time to attend to this. At the 11.15 and special services the best time to do this is during the hymn after the Peace. Some communion ministers find it easier to keep a bottle of sanitizer with them and cleanse their hands while in the circle at the 9.30 service or the pews at other services.

- The number of communion ministers required to distribute communion for each service varies. For the majority of the year, at the 9.30 we use four chalices so need a total of eight for distribution of bread and wine. Generally six communion ministers are assigned - if there are more than two clergy in the chancel any extra clergy will stand down. During the summer we reduce the number of chalices to three and the number of communion ministers to four. For the 11.15 and other services we generally schedule four communion ministers who along with two clergy will distribute the bread and the wine at three stations. This does not change for the summer.

The full complement of lay communion ministers will always be used unless directed otherwise by the presider. If you notice that the number of clergy plus the number of communion ministers is less than the number needed for the service, please move up to join the group to complete the number.

- After the breaking of the bread, the communion ministers proceed to the altar, where they form a semi-circle with the clergy and server(s) on the north side of the altar.

- After the communion ministers and the servers have received Communion, the Presider will indicate which ones are to offer the bread by handing to them the Patens with bread or wafers on them. The Presider may indicate which station each is to go to.

- The remaining three will then go to the altar to each pick up a chalice and a purificator and then follow one of the people offering the bread.

Offering the Bread

- Place the wafer or piece of bread in the person's hand, or in rare situations, the person may expect you to put it right on the tongue.

- The basic words of administration are The Body of Christ. There can be some additions to that, many of which can be found in the BAS. (e.g. The Body of Christ, broken for you. The Body of Christ, food for your journey)

- If a person stands before you with arms crossed in front of them, he/she is requesting a blessing. Inform one of the clergy.

Offering the Wine

- Offer the chalice to the person. Hopefully, he/she will then take hold of the cup, and drink from it.
- In some instances, the person will expect you to move the cup to the lips, and tip it so he/she can drink from it. This can be difficult if the person is standing. It is acceptable to quietly ask the person if he/she was able to communicate.
- Do not let go of the chalice at any time.
- The basic words of administration are The Blood of Christ. There can be some additions to that, many of which can be found in the BAS. (e.g. The Blood of Christ, shed for you. The Blood of Christ, the cup of salvation or the cup of joy)
- After each person has communicated, wipe the chalice and turn it for the next person to drink. Make these actions clear.
- If a person stands before you with arms crossed in front, it indicates that they will not be drinking from the chalice. Do not pass them by, but show the chalice and say the words of administration.
- Be aware of everything going on to be sure that all have communicated. This is particularly important that the 9.30 service where the 'circle' can become more like an amoeba and thus a bit unwieldy. If you have completed your section of the circle and realize that another bigger area has not yet been given the bread or wine, please continue moving along the circle.

Ablutions

- There is one major difference between the 9.30 and other services for ablutions. At the 9.30 service all chalices go directly to the sacristy. At the other services, the main chalice (it is the heaviest, and looks hammered, rather than smooth) is to be returned to the altar, where the Deacon or the Presider will finish drinking from it.
- The Communion Ministers and Servers will take all the communion vessels to the Sacristy and place them on the Corporal.
- All bread and wine that has not been used must be consumed by the communion ministers. If you feel you are not able to do this yourselves, go to the congregation and get some others to help you.
- Pour some water onto each of the patens, and then into the chalices. That water must be drunk, and not poured into the sink. Then the vessels are dried with the purificators and placed on the side of the sink to be washed later by the Chancel Guild.

Glossary of Terms

Alb – the white robe worn by altar servers. (From the Latin word *alba*, “white [garment]”.)

Boat person – a server (typically younger) who accompanies the thurifer (see below) and carries the “boat” – a vessel containing grains of incense – during high feasts such as Christmas, Epiphany, Easter, Pentecost, and All Saints.

Burse – a case made of two squares, covered with the same material of the same colour and design as the veil (see below). It sits on top of the veiled chalice, and contains the corporal (see below) or, more often here at CoR, an extra purificator (see below). The word is derived from the same Latin word that gives us the term “purse”.

Breadbox – small silver box for communion wafers; typically found on the credence table

Chalice – a cup used to hold the wine during the celebration of the Eucharist, and by means of which the consecrated wine is distributed.

Chancel – the part of the church where the altar stands.

Ciborium – a tall, silver, cup-like container (usually with a lid) which holds communion wafers during the Eucharistic Prayer (or consecration); brought up by the gift-bearers at the beginning of the Offertory.

Credence table – the small table (a side-table, really) on which the communion vessels are placed while not in use at the altar. At CoR, it stands to the left of the sacristy door.

Crucifer – literally, “cross-bearer”. The altar server who carries the cross (and serves table at the 9:30 a.m. service)

Cruet – a glass or silver vessel which contains either wine or water. At CoR, wine is normally in one of two glass cruets, both of which are brought up by the gift-bearers at the Offertory: (1) a large one, which remains on the altar for the Eucharistic Prayer, and (2) a smaller one, whose contents are emptied into the principal chalice, and which then is taken to the credence table.

Epistle acolyte – carries a taper behind and to the right of the processional cross, and serves the table at the 11:15 a.m. service.

Gospel acolyte – carries a taper behind and to the left of the cross.

Liturgical colours – the colours proper to the seasons of the Church Year. They are traditional in the sense of being customary, not in the sense of belonging to the non-negotiable foundations of Christian faith and worship. The colours are as follows:

- Green – for use in “Ordinary Time,” the numbered Propers after Christmas/Epiphanytide and before Lent, and after Pentecost until Advent. Green is the colour of the growing seasons, spring and summer. Why do we also don it in January and February? Probably because it is the default-mode colour for more than half the Church Year; what other colour can we wear when we are no longer doing Christmas and Epiphany, and have not yet entered our penitence-mode? Here at CoR, the altar and the clergy continue to be vested in green through Ordinary Time, but we no longer have a green burse and veil (see above and below); the last remaining green set became too threadbare for use around 1995, and the decision was made not to replace it.
- White (or gold) – for use from the Easter Vigil/Easter Day until the Day of Pentecost; and on all feasts of our Lord – e.g. Epiphany (January 6th) and the Baptism of the Lord (Sunday following Epiphany), the Presentation (February 2nd), the Annunciation (March 25th), the Transfiguration (August 6th), St Mary the Virgin (August 15th), All Saints’ Day (November 1st), the Reign of Christ (Proper 34/The Last Sunday after Pentecost), &c. Also to be used for weddings and funerals. White is the colour associated with the purifying mission of Jesus Christ (the incarnation and the resurrection) – humanity’s sins have been bleached out by his person and work, there is no alloy of any other colour to compromise us any more. (Gold also has the same symbolism – pure gold is metal utterly refined and purged in the crucible, without any contaminating allot.)
- Red – for use on all days of Holy Week (Palm Sunday through Good Friday), the Day of Pentecost, and Holy Cross Day (September 14th). Also to be used on the feast-days of martyrs. Red is the colour of blood that has been shed; it is also the colour of flame (as at Pentecost’s “tongues as of fire”).

- Blue – for use through the season of Advent only. In the usage of the mediaeval English church, blue was the colour associated with the Blessed Virgin Mary – hence the hue known as “Marian blue”.
- Purple – for use throughout the season of Lent (Ash Wednesday until Palm Sunday). Why purple should have been specially associated with penitence is one of the more puzzling puzzles of the Christian tradition.

Nave – the main body of the church, where the pews are. The term seems to have been derived from *naos*, the Greek word for “temple” – not (as has sometimes been supposed) from *navis*, the Latin word for “ship”.

Narthex – the open space at the back of the church, behind the nave and inside the inner doorway, where we gather after the liturgy for refreshments and conversations.

Pall – a square of cardboard, stiff plastic, or (occasionally) glass, covered with white linen, which sits atop the chalice. It is designed to protect the wine from flies and other insects that may take a dive into the cup and drown happy in the beverage. (If such an accident happens during the Eucharistic Prayer the PC – or if during the communion, the minister administering the chalice in question – is expected to remove the insect and dispose of it as discreetly and unfussily as possible. The normal procedure is to consume the now sacrament-soaked bug. It is considered extremely bad form for the unfortunate minister to leave the dead thing in the sacrament, or to make anybody else consume the offending bug.)

N.B. The word *pall* may also describe the large cloth covering (formerly black or purple, now usually white or gold) draped over a coffin at funerals.

Paten – a plate that holds the principal loaf or the priest’s host (see below) to be used during the Eucharistic Prayer. Most patens at CoR are small silver plates which sit atop the chalices, until unpacked and readied for distribution of communion. (The “principal paten,” however, is the gold-plated one, which goes with the “principal chalice,” whose inner bowl is also gold-plated.) At the 9:30 liturgy, there is a very large silver paten on which rests the loaf of bread; this, with the loaf on it, is brought forward by the gift-bearers at the Offertory.

Priest’s host – the large wafer on the principal paten, for use at the 11:15 liturgy. The term is derived from the Latin word *hostis*, meaning, “sacrifice” or “oblation”. Formerly, only the PC and, by courtesy, any other clergy who happened to be present (bishops and priests, but not

deacons) could receive the host in communion. We at CoR treat this custom as a matter left to the discretion of the PC.

Purificator – white linen cloth (actually a linen handkerchief, normally with a cross embroidered into the upper right-hand corner) used to wipe the chalice clean after each use when giving communion.

Thurifer – a server who carries and swings the *thurible* (a.k.a. *censer*) during high feasts such as Christmas, Epiphany, Easter, Pentecost, and All Saints. The terms *thurible* and *thurifer* come from the Latin word *thus*, *thuris*, “incense”. So a thurible is an incense-container, and the thurifer is the incense-bearer.

Veil – a large square of silk cloth, which covers the principal chalice and paten until they are placed on the altar at the Preparation of the Gifts. The veil is in one of the liturgical colours of the Church Year (see above) and often has symbols embroidered in gold thread. (These appliqués are called orphries, and indicate the front of “the communion pack”. This means that, when a server places a veiled communion-pack on the altar, the orphrey should always face the congregation – not the deacon.) As noted above, CoR has no veil (or burse) in green.

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