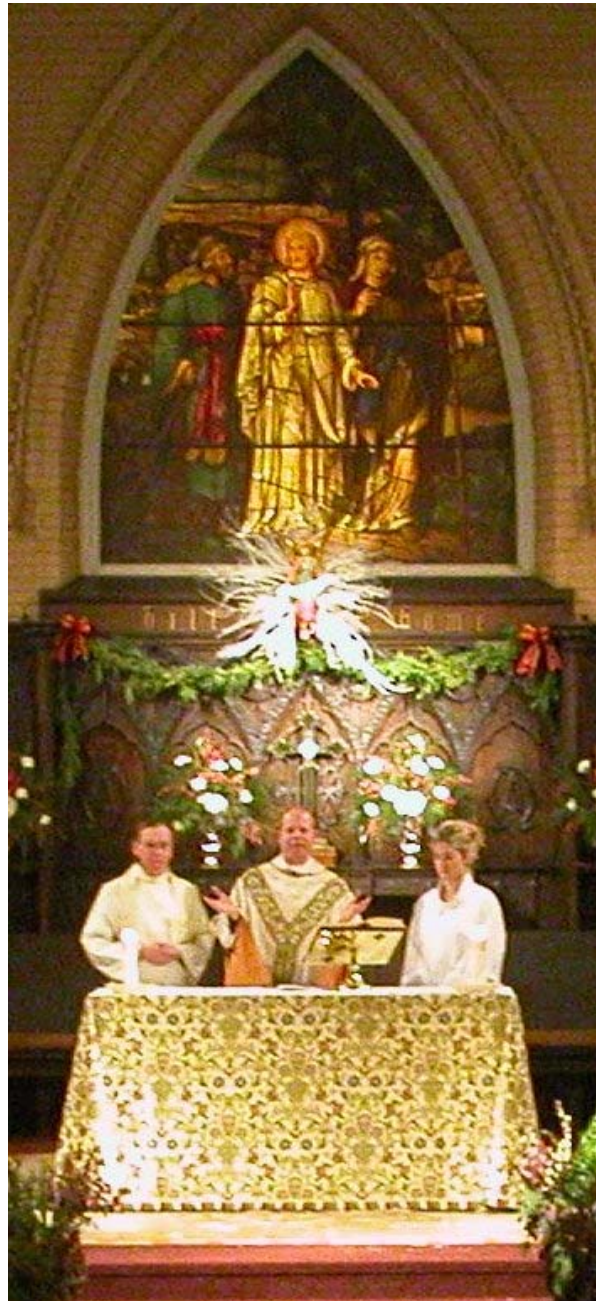


The Work of the People

Worship Leadership Guidebook



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>Greeters</i>	7
For the 9.30 a.m. service	8
Set up.....	8
Welcome.....	8
During the Service	9
For the 11.15 a.m. service	10
Set up.....	10
Welcome.....	10
During the Service	11
For the 7 p.m. service	12
<i>If the service is Evensong</i>	12
Set Up.....	12
Welcome.....	12
During the Service	12
<i>If the service is Taizé</i>	13
Set up.....	13
During the service.....	13
<i>Chancel Guild</i>	15
Saturday Set up	16
Chancel set up for the 9.30 service	18
Chancel set up for the 11.15 service	21
<i>Proclamation of the Word:</i>	25
General information.....	25
Preparation at home	26
When you get to the Church	29
<i>The Prayers of the People</i>	31
Preparing the prayers	31
The Prayers	31
Leading the Prayers.....	32
<i>Altar Servers</i>	35
Before the service.....	35
Your role	36
Procession:	36
Collect, readings & psalms:	37
Gospel Procession:.....	37
Special processions:	37
Preparation of the Gifts and Celebration of the Eucharist: The assisting server at the altar	38
After the service:	41

Notes on the rota / attendance	41
<i>Communion Ministers</i>	43
Schedule.....	43
The Communion	44
Offering the Bread	44
Offering the Wine	45
Ablutions.....	45
<i>Glossary of Terms</i>	47
<i>Bibliography</i>	51

Greeters

I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me.

- Matthew 25.36

The way we welcome in those who come to our worship services, whether for the first time or for the thousandth time, is an essential part of who we are as a community. An important aspect of our welcoming is the presence of clergy and lay members of the parish on the front steps before the services to welcome all who enter in.

That greeting continues at the welcome desk just inside the doors where hymn books and bulletins can be picked up, the stamp pad for the parking lot tickets, and other

information can be found. This is the place that folks who are new to the parish are likely to come to ask questions or for directions.

Your role in providing that welcome, both on the front steps and at the desk is essential. To guide you in the tasks not only of greeting at the beginning of the service but assisting in ensuring that the service flows smoothly we hope that these notes may be helpful to you. Thank you for welcoming in all who come to the Church of the Redeemer

Greeters

For the 9.30 a.m. service

Set up

- Two people need to be at the church by 9 a.m. to start the set up process.
- The bulletins are in the box on top of the book cabinet – please double check that you have the correct bulletin for the 9.30 service.
- The key for the hymn book case is on the inside of the door of the storage room. In the “Common Praise” cabinet you will find a wooden box that has the key for the sound system. It also contains the microphones, stamp and stamp pad for free parking, and laminated cards for those on pre-authorized giving who wish to put the card on the offering plate.
- After checking the bulletin to find out whether the hymn book for the day is *Gather* or *Common Praise*, put bulletins into the hymn books and put those on the book cart (found by the storage room) so that it is easy for those arriving for church to get a hymn book. We often run out of hymn books so put together as many hymn book/bulletins as the cart will hold.
- Before 9.30 turn on the sound system – the cabinet must be opened (both for ventilation and so that you can monitor the volume as needed). The on/off switch is on the outside of the cabinet on the right side as you face the cabinet. The Presider, the Deacon and the person leading the prayers of the people will need microphones.
- Those involved in chancel set up will take care of preparing the gifts table. It is always helpful if you take one more quick check of it before the service starts to ensure that all is there.

Welcome

- As folks arrive for the service, welcome them and offer them a hymn book. If they are new, they may have some questions such as where the washrooms are.
- If they have children offering to show them the way to the nursery or the church school – and introducing them to the nursery care provider or the church school leader in charge of circle time – is a great way to help them make connections.
- We are trying to encourage everyone to wear a name tag so that we can get to know each other’s names. One person could take on that task.
- Those with strollers or who can’t manage the stairs sometimes come into the church by way of the ramp door. It is helpful if we have someone greeting at this entrance ready with hymn books, bulletins and the keys to operate the lift.
- There is often a flurry of arrivals just as the service is about to begin. Being prepared for that rush by having greeters on either side of the door is helpful. It is

also important to be aware of the ways in which we block the entrance way when conversations start at the welcome desk.

During the Service

- Keep some additional hymn books prepared for late arrivals and for those coming up from church school. Having the hymn and bulletin set for the point in the service that we are at will aid in getting those folks settled into the service.
- It is important to do a count of the gathered congregation for the Vestry book (we are required to record this information!). During the Gospel reading is one time that it is easy to do the count (don't forget to add church school folks when they come upstairs for the Eucharist.) Count slips are in the *Common Praise* book cabinet.
- During the hymn for the preparation of the gifts, three people are needed to assist with this part of the service. One person is needed to carry the two cruets of wine (with the handles facing away from you so that the deacon can easily take them out of your hands); one person carries the bread forward and hands it to the deacon after the wine has been received; the third person holds the offering plate and stands at the foot of the steps into the chancel (the space at the front of the church) facing the community. As the congregation gathers around the altar, some will place offering envelopes on the plate. Once all are in place in the circle, join the other two gift bearers at table for the prayer over the gifts. The first two folks can join the circle; the person with the offering plate goes to the room where another team member (the team leader or their designate) is waiting so that the two of you can put the offering into the safe place that we put it. Please put it on the shelf and ensure that the door is locked. Always have a second person with you when you put the money away – if there is no one waiting for you, ask another person that is known in the parish to bear witness to you securing the gifts. These details are intentionally vague in detail...this is a public document and to ensure the safety and security of all – details will be provided when you need to take on one of these roles!
- It is helpful to have one team member remain at the welcome table at all times (except when receiving communion) – a welcoming presence is essential and many times folks wandering by the church will stop in.
- At the end of the service, put the hymnbooks back into the cabinet and bulletins into the recycling bins. If there are inserts that are still in good shape, save those – they can be left out during the week or reused the following week (if it is likely that the insert is a multi-week one). 11.15 greeters will be arriving to start to set up for their service. It can get a bit congested – please be patient with one another. As part of clean-up please go through the seats and gather up any hymn books, bulletins etc that may have been left behind.

Job well done!

For the 11.15 a.m. service

Set up

- The 9.30 folks will be wrapping up their service by the time you arrive. The scene around the welcome desk can get a bit congested. Offer to help with their clean up (putting the hymn books back into the cabinet; going through the pews to ensure that all is cleared) but if they have things well in hand, stepping back and giving them space for five minutes may well get everything cleared up much faster than too many helpful hands. If the 9.30 service is running a bit longer, you might find it helpful to begin to put bulletins into Common Praise and leave them in the cabinet until the book cart is cleared from the 9.30 service.
- The sound system will be on – you might check in with one of the 9.30 greeters to find out if there were any problems with the system that you need to be aware of. The clergy will have their microphones, – if not they will come to you to get one. The only other person who will need a microphone is the person leading the prayers of the people. They too will come to you to get a microphone.
- After the 9.30 service has cleared through, put hymn books with bulletins inserted on the book cart so that it is easy for those arriving for church to get a hymn book. We often have a full house so prepare as many hymn books as the cart will hold. (Please ensure that you are using the 11.15 bulletin and not the 7 p.m.)
- Those involved in chancel set up will take care of preparing the gifts table. It is always helpful if you take one more check of it before the service starts to ensure that all is there...the time that nobody double checks is the time that something gets left on the counter in the sacristy. If you discover something is not there, please check with one of the clergy or the servers. They will follow-up for you.
- If there is procession (the full deal ‘around the church’ - not just up the centre aisle) the lectern and the gifts table will need to be moved out of the aisle until the procession is over.

Welcome

- As folks arrive for the service, welcome them and offer a hymn book. If they are new, they may have some questions such as where the washrooms are.
- If they have children offering to show them the way to the nursery and introducing them to the nursery care provider is a great way to help them make connections.
- We are trying to encourage everyone to wear a name tag so that we can get to know each other’s names. Labels and markers are on the table by the aisle.
- Please be alert to the occasional need to assist someone at the ramp door. In time, it would be great to have a greeter posted at that entrance.

- There is often a flurry of arrivals just as the service is about to begin. Being prepared for that rush – by having greeters on either side of the door is helpful. It is also helpful to be aware of creating a logjam when conversations happen right at the door and others can't get in to the worship space.

During the Service

- Keep some additional hymn books prepared for late arrivals. Having the hymn and bulletin set for the point in the service that we are at will aid in getting those folks settled into the service. When the church is full (and we are getting to that point on a fairly regular basis), please help latecomers find a seat. It is also important to do a count of the gathered congregation for the Vestry book (we are required to record this information!) – and it helps those assisting at table to ensure that we have enough wafers consecrated. During the Gospel reading is one time that it is easy to do the count. Count slips are in the *Common Praise* book cabinet on the lower shelf.
- During the hymn for the preparation of the gifts, two people from the congregation will carry the gifts forward. Charles Klassen usually takes care of asking someone to do this. This is one of those things that some who are newer to the parish are willing to do – it is a way for them to feel they are becoming part of the community. Four greeters will be needed to gather the offering – two go to the front row of seats; two to the row at the base of the steps. Wait until everyone is in position and then hand the plate to the person sitting on the aisle seat. The plate will go down the row and to the person on the far side in the pew behind and back to you. Repeat until you run out of rows. When you get to the back, put all money and envelopes into the velvet bag (be careful not to put the plate liner in!) and hand the plate to the person who will be taking the plates and the offering forward. During the last stanza of the hymn, the offering is brought forward to the altar. When you get to the front, you should reverence the cross (pause either at the base of the steps or at the top and offer a slight bow of the head). It can sometimes be a bit crowded in front of the altar – if possible stand between the two gift bearers but if not, find a space to your right. After the prayer over the gifts, the two gift bearers return to their seats. The person with the offering needs to go to the designated room where one of the staff or alternate named person will meet you and assist in putting the gifts in a secure place. Details of where you go and the procedures are being kept intentionally vague – this is a public document and such details could compromise our safety and security. Please bring one of the wooden offering plates with you when you return to the welcome desk as it will be needed for the evening service.
- At the end of the service, put the hymnbooks back into the cabinet and bulletins into the recycling bins. If there are inserts that are still in good shape, save those – they can be left out during the week or reused the following week (if it is likely that the insert is a multi-week one). As part of clean-up please go through the seats and gather up any hymn books, bulletins etc that may have been left behind. Turn off the sound system. Put away the microphones. Lock the cabinets.

Job well done!

For the 7 p.m. service

If the service is Evensong

Set Up

- It is helpful to arrive by 6.30 p.m. – a few folks arrive shortly after that.
- The bulletins are usually on top of the book cart with the offering plate.
- The key for the hymn book case is on the inside of the door of the storage room. In the “Common Praise” cabinet you will find a wooden box that has the key for the sound system.
- Put bulletins into the hymn books and put those on the book cart (found by the storage room) or stack them neatly on the welcome table so that it is easy for those arriving for church to get a hymn book. By the time the service starts you will likely have put together about 25-30 hymn books/bulletins. It may be helpful to start with 10-12 and as those are handed out add more to the stack/cart.
- Before 7 p.m. turn on the sound system – the cabinet must be opened (both for ventilation and so that you can monitor the volume as needed). The on/off switch is on the outside of the cabinet on the right side as you face the cabinet. Most presiders do not require a microphone. If they do, they will come to you to get one.

Welcome

- As folks arrive for the service, welcome them and offer them a hymn book.
- There is often a flurry of arrivals just as the service is about to begin.
- Stay at the desk during the service as there are often folks arriving throughout the service. If you wish to be seated for the service, please put a chair at the desk before the service begins and be aware that moving the chair during the service is quite noticeable during the silences that are part of Evensong.

During the Service

- Count the number of people in attendance at the service – the gospel is often a good time to do that count because most folks have arrived by then. The count slips are in the *Common Praise* book cabinet on the lower shelf
- Your other task during the service is to collect the offering during the hymn at the almsgiving. There will be a wooden offering plate on top of the book cart. As the congregation sings the hymn at the almsgiving, go to the front row of pews, reverence the altar with a slight bow of the head, turn and begin passing the plate to each side as you come to those in the seats. Oftentimes folks will not have an offering ready, do not linger and make them feel they must make a gift. It is often possible to come back if someone is clearly getting a donation ready. Once you

have passed the plate from front to back of the church, wait in the narthex until the beginning of the last stanza (the presider will begin to move to the altar). Bring the offering plate with the count slip on it forward, pausing either at the bottom or the top of the steps to reverence the altar. Stand in front of the presider while they say a prayer over the gifts. Take the offering to the room where it is to put for safekeeping and return to the narthex. Details of where to put the offering is kept intentionally vague in this public document.

- At the end of the service, put all hymn books back into the cabinet, set aside any bulletins that are in good shape and put the rest in the recycling bin. Check the pews for anything left behind and hymn books not returned. Turn off the sound system and lock both the sound and hymn book cabinets.

If the service is Taize

Set up

- One of the small tables should be put in the centre aisle with the wooden collection plate on it. We do not pass the plate during the service.
- Do not turn on the fluorescent lights in the narthex – just the spot lights – as this is a candlelit service.
- Turn on the sound system and have microphones ready for the reader and the prayer leader.

During the service

- Hand out bulletins to those who come to the service, quietly welcoming them. We try to keep a much quieter atmosphere at this service and ask the greeters to model this by speaking in hushed tones as much as possible.
- Stay at the welcome desk for the duration of the service. Please have a chair in place where you wish to sit and be aware that the sound of moving the chair carries during the silences in the service.
- Do a count of those in attendance so the prayer leader can record this in the vestry book at the conclusion of the service.
- At the conclusion of the service, tidy up around the welcome desk, and take the offering to one of the people who are responsible for locking up the church. They will take it to where it will be put away safely. Please include the count slip on the offering plate. Do a quick check of the pews to ensure that nothing has been left behind.

Chancel Guild

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty..."

John 7.35

It takes many hands to prepare the worship space for our Sunday services and the other services that mark our journey through the liturgical year. The Chancel Guild is assisted in this endeavour by the members of the 9.30 teams and the server's guild.

The Chancel Guild does the core set up, usually on Saturday, ensuring that all is ready for the 8 a.m. service, preparing the basics for the 9.30 and 11.15 a.m. services and tidying the chancel.

The Presider at the 8 a.m. service completes set up for that service. The 9.30 teams swing into action by cleaning up following the 8 a.m. and setting the credence and gifts tables for the 9.30 service.

Following this service they ensure that the 'holy hardware' is clean and ready for the change over to the 11.15 service.

Either members of the chancel guild or the server's guild do the final set up for the 11.15. The chancel guild members complete the cleanup following the service.

Your role in ensuring that 'all things are now ready' is invaluable to those who are providing worship leadership in the chancel – clergy and servers alike.

Chancel

Saturday Set up

Chancel Set up

- Dispose of any flowers that remain from previous week. If there are new flowers for this week, water them in the sacristy and then place on reredos.
- Remove any dust covers from chancel and chapel altars; examine fair linen on altars and replace as necessary.
- Place fair linen on both chancel and chapel credence tables.
- Check colour for Sunday, and change frontals and antependium as necessary.
- Check all candle wicks, and trim to one-half to three-quarter inch. Trim edges of candles to eliminate ridges. (Note: If followers need cleaning, first carefully scrape with a knife; rinse under running hot water; if wax still remains, remove with solvent; allow to cool, and replace.) Place candles on main and chapel altars.
- Place brass cross on chancel credence table.
- Check presence light in side chapel; replace if necessary.

Set up for 8 a.m. service

- Open vault to begin setup. (As you remove each vessel, polish with a soft towel.)
- Dress principal chalice for the 8:00 service with (in order): chalice¹, purificator, matching paten with priest's host, pall, veil, and burse with extra purificator inside — hinge of burse usually faces the people. (We have no veil and burse in either green or blue; they are therefore omitted during their respective seasons, Ordinary Time and Advent, and the extra purificator is placed directly on top of the pall.)

Set up for 9.30 a.m. service

- Dress another principal chalice — this one for the 9:30 service — with the Anniversary Chalice, purificator, pall (note: no paten is used on this chalice at this service), and, on top, a second purificator.
- Dress two final chalices, also for the 9:30 service: a purificator, paten (use the IHS and boxy patens), and pall on each, and, on top of one of the palls, the anniversary paten. (Note: The number of chalices may change with the season; check for updates posted in or near the vault.)

Set up for 11.15 a.m. service

- Fill ciborium with **150** people's hosts (from the Peak Freaun box).
- Small bread box: half full with people's hosts (if you want a number, 35).
- Small, loaf-shaped bread box: filled with rice people's hosts.
- Big bread box: about half full with people's hosts — celebrant must be able to transfer hosts *either* from box to ciborium *or* from ciborium to box.

Final steps

- Clean the two crystal cruets. Fill with wine: the large one up to the top of the bottom attachment of the handle, and the small one to the shoulder. (NOTE: The amount of wine as well may change with the season; check as above.)
- Replace vessels: principal chalice in middle (if you used a veil, the embroidered

¹ Use any chalice except the Anniversary Chalice. This congregation is small — as are those at the weekday services — and the amount of wine needed would disappear in the bottom of the Anniversary Chalice. Use it only for the 9:30 and 11:15 services.

- cross should face out); the small crystal cruet and small bread box in front; the ciborium and one chalice to one side of the principal chalice, with the remaining chalices on the other; the large crystal cruet, the small silver cruet, and the large bread box on the shelf below.
- Clean brass collection plates with a soapy washcloth, and dry with towel. (If marks are stubborn, use brass polish.) Ensure that doilies for both brass and wooden plates are correct liturgical colour. Return plates to vault.
 - Partially set up for Sunday's 8:00 a.m. service: Place a corporal on altar in side chapel, and a wooden collection plate on table just outside.
 - Close inner doors; replace missal stand on floor; close vault door, turn handle to slide bolts home, then spin combination dial to secure.
 - Check furniture: Bishop's chair centred under window, and presider's chair pulled out from wall; chair and kneeling desk at the nave end of each communion rail.
 - With soapy washcloth and dry towel, clean communion and stair rails. (Again, if marks are stubborn, use brass polish.)
 - Water the flowers, and polish the vases.
 - Dust as necessary.

Saturday set-up for wedding (in addition to above)

- Change frontal and antependium to white, if they are not already. Use white damask burse and veil.

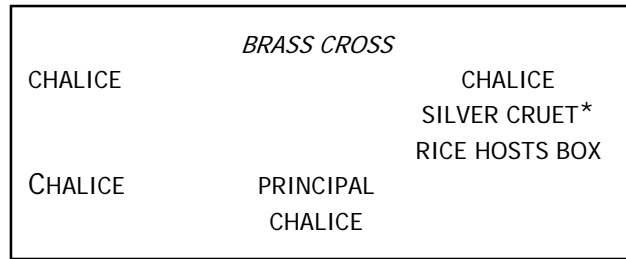
Chancel set up for the 9.30 service

You are a vital part of the smooth transition from one service to another. Thank you for helping.

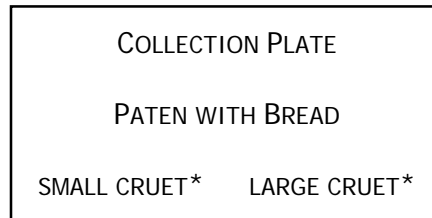
There are two tasks that need to be performed: first, the Chancel needs to be prepared BEFORE the Eucharist; second, the vessels and Chancel need to be tidied up AFTER the Eucharist.

1. BEFORE the Eucharist (allow 15 to 20 minutes):
 - a. The chalice and paten from the 8:00 a.m. service need to be washed. Simply rinse them under HOT water and dry. Place the soiled purificator in the plastic box beside the sink. (Put chalice aside until needed in step c, below.)
 - b. Dress the principal chalice as follows, if it is not already prepared:
 - i. Anniversary chalice
 - ii. Purificator (from the top drawer, draped across the chalice)
 - iii. Pall (flat, embroidered linen-covered square)
 - iv. Veil (large square of embroidered silk)*
 - v. Burse (square 'envelope' matching the veil)*
 - vi. Spare purificator

NOTE: We have no veil and burse in either green or blue; they are therefore omitted during their respective seasons, Ordinary Time and Advent, and the spare purificator is placed directly on top of the pall.
 - c. Three more chalices are required as follows (most may already be prepared):
 - i. Chalice
 - ii. Purificator
 - iii. The largest patens we have — the anniversary, IHS, and boxy patens.
 - iv. Pall
 - d. Fill:
 - i. The silver cruet (found in the vault) with cold water. (Run the tap until it is really COLD.)
 - ii. The two crystal cruets with wine (if not already filled): the large cruet to the top of the bottom attachment of the handle; the small cruet full. (This may vary with the time of year; updates will be posted in or on the vault.)
 - e. Set up the various stations:
 - i. The ALTAR: Spread out a corporal in the centre, with the cross closest to the celebrant. Place a pew leaflet, opened to the PREPARATION OF THE GIFTS under the right side of the corporal. (Leave the missal stand in the Sacristy; it will be carried in by one of the servers during the preparation of the gifts.)
 - ii. The CREDENCE TABLE (in the Chancel): Place four chalices on the table (the number may be smaller in the summer) with the principal chalice in front and two to the left of it and one to the right. You also place the rice wafer box and the silver water cruet on this table, its handle* facing away from you.



iii. The OFFERTORY TABLE (in the aisle at the back of the nave): Cover with a tablecloth from the plastic bin in the book carts by the welcome desk. Place on it the two wine cruets, handles toward the altar; the 9:30 (super-sized) paten with the bread; and a wooden collection plate (from the vault).



iv. Place an open corporal — one of the ones marked ‘ablutions’ — on the work counter just inside the Sacristy door.

2. Make a quick double check:
 - a. Altar, Credence Table, Offertory Table
 - b. Hardware in place
3. Relax. You are now finished until the end of the Eucharist.

4. AFTER the Eucharist (allow 10 to 15 minutes)
 - a. Make sure the Ablutions have been done and the candles are out.
 - b. Collect: Anything from the Credence Table except for the brass cross.
 - c. Return: The Missal stand with the Missal to the Sacristy.
 - d. Put soiled linen in the plastic container beside the sink.
 - e. Wash all the silver under HOT water — you may also need to use some dishwashing detergent — and then dry (see NOTE below). Place the dry silver on the work table for the team setting up the 11:15 service.
 - f. With a soapy washcloth and a towel, wash and dry the brass communion rails in the Chancel.
 - g. Remove any 9:30 leaflets and hymn books. Clergy and server copies of the hymn book should be put in the rack in the Sacristy.

5. You are now finished and can EXIT, STAGE LEFT. Thank you. (The 11:15 team should arrive in a moment to set up for that service.)

Important Notes on Drying Chalice:

1. Dry the base first: Grasp the chalice in the middle, using the towel to protect you from the hot metal, and dry carefully into the nooks and crannies.
2. Dry the bowl second: Cover the palm of your holding hand with one end of the towel (this will dry the outside); place the stem of the chalice between the middle fingers to cradle the bowl AND to prevent it from snapping off; and dry the inside of the bowl with the free end of the towel, paying careful attention to the lip.

If you have any questions, ask Christopher Cantlon or the clergy. And once again, thank you — your help is greatly appreciated.

Chancel set up for the 11.15 service

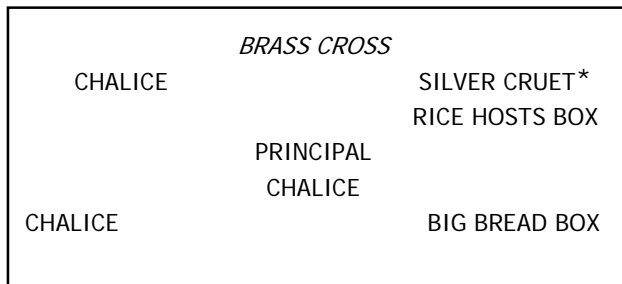
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Before the service

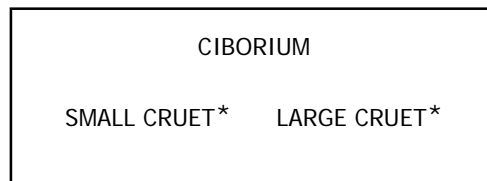
- Remove missal stand from altar, if necessary, and place in sacristy. (It will be brought to the altar during the preparation for the Eucharist.)
- Check corporal from 9:30 service and reverently dispose of any crumbs; place corporal (or new one, if old one soiled) on altar.
- Dress principal chalice, using the Anniversary Chalice, purificator, paten with priest's host, pall, veil, and burse, with an extra purificator inside burse. (As before, if there are no veil and burse, place extra purificator on top of the pall.)
- Dress two additional chalices, with purificator, paten (using the two largest — i.e., the IHS and 'boxy' — patens) and pall.
- Refill silver cruet with cold water.
- Fill the large crystal cruet up to the bottom of the bottom attachment of the handle with wine, and the small cruet full (again, these amounts may change with the season; check for updates posted in or near the vault).

1. Set up credence table as below:



(* Cruet handle towards wall.)

2. Set up table in centre aisle as below:



(* Cruet handles toward altar.)

- Set out corporal on sacristy work counter for ablutions.
- Check that pew leaflets are on prayer desks and at servers' places. The pew leaflets for the servers should be tucked inside the hymnal at the opening hymn — so the servers can quickly find the words after taking their places. Open another leaflet to THE LORD'S PRAYER, and slide partly under the right side of the corporal on the altar.
- Check lectern: lectern facing straight, set at lowest position; microphone stand off-centre right (from reader's point of view), vertical adjustment lock tightened, with microphone facing reader.

* * *

After service

- Check candles, and trim if necessary (including the Paschal or Advent candles)
- Check corporal from main altar; if there are crumbs, reverently dispose of them.
- Put soiled purificators and corporals in container beside sink.
- Wash the communion chalices and patens in hot, soapy water, and dry.
- Wipe remaining silver with soft cloth. (Pay special attention to drying the inside of the silver cruet.)
- Wash large crystal cruet; dry and leave, unstoppered, in vault.
- Check small crystal cruet for spills, and clean if necessary; fill with wine to the shoulder.
- Check colour for next Eucharist — most likely the following Wednesday noon, but could be Sunday p.m. — and dress principal chalice: Chalice (one of the smaller ones, remember), purificator, matching paten with priest's host, pall, veil and burse (if applicable) with extra purificator inside, and corporal on top of burse.
- Fill small bread box as before.
- Make sure big bread box is filled as before.
- Return principal chalice, bread boxes and cruet to vault.
- Put patens, ciborium, remaining chalices, and silver cruet in bags, and place in vault.
- Leave the Bible on the lectern, but put away the Gospel book. (If there is an evening Eucharist, leave out the Gospel book as well.)
- Close inner doors; place missal stand on floor; close vault.
- Set out second chair beside assistant's chair for evening service.
- Leave out candles and the stand microphone at the lectern.
- With soapy washcloth and dry towel, clean communion and stair rails.
- Flowers may have been given away; top up the water for those that remain, and water the ivy. (Replace flowers that have been given away with ivy.)

IMPORTANT NOTES ON DRYING CHALICES:

1. Dry the base first: Grasp the chalice in the middle, using the towel to protect you from the hot metal, and dry carefully into the nooks and crannies.
2. Dry the bowl second: Cover the palm of your holding hand with one end of the towel (this will dry the outside); place the stem of the chalice between the middle fingers to cradle the bowl AND to prevent it from snapping off; and dry the inside of the bowl with the free end of the towel, paying careful attention to the lip.

If you have any questions, ask Christopher Cantlon or the clergy. And once again, thank you — your help is greatly appreciated.

Ironing (if ever needed)

- Remove linen from freezer; defrost — *carefully* — in microwave oven.
- Iron linen on wrong side (to prevent shine).
- Fold corporals in even thirds, good side in.
- Fold purificator in wide thirds, good side out, with cross bottom right.

Proclamation of the Word

*In the beginning was the Word, and the Word was with God,
and the Word was God.*

John 1.1

General information

Standard Reference Text:

All readings at the Church of the Redeemer are from the *New Revised Standard Version (NRSV)* of the Bible.

If you do not have this edition at home and you decide to purchase a copy, make sure that you get the edition with *Hebrew Bible (Old Testament), New Testament and Apocrypha*. It is highly recommend that you have a home copy of the NRSV for your use as a lector. It just makes life a lot easier if you have one.

If you do not own your own copy, you may consult one of the following online sources:

<http://bible.oremus.org>

<http://www.devotions.net/bible/00bible.htm>

- [The Oremus Bible Browser](#) provides a simple interface to the New Revised Standard Version of the Bible
- [Audio Bible](#) - King James Version

Where do I find my reading?

- Rota
- Sunday bulletin
- *2nd last page has the list of readings for the following Sunday.*
- Redeemer e-newsletter or on the Redeemer web site www.theredeemer.ca
- Click on the “Worship” tab and then click on “Sundays” and the Sunday Readings are at the bottom of the screen. Click for a .PDF version of the readings.
- Bulletin Board at back of the church
- www.anglicansonline.org
- Click on Canada/Quebec/Christ Church Cathedral (Montreal) for the links to *oremus Bible Browser* and *Lectiary* online from Vanderbilt University Divinity Library

What if I cannot do my assigned reading?

- Notify the head of the lectors guild as soon as possible:

Jean Bubba

Home tel.: (416) 544-0403

Home email: gjbubba@sympatico.ca

Preparation at home

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. (Hebrews 4: 12)

“The readings from the Bible ..., if they are to communicate the word of God to man, will appropriately themselves share the sharpness of a two-edged sword . Their language must surprise, must open the hearers afresh to God’s revelation, allow God creatively to break through the banalities of existence that the language of cliché reflects.” (Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold, eds., The Study of Liturgy, p.467)

“The readiness is all.” (Hamlet)

“Storytelling is not for remedial purpose or for training. It is not a mechanical process to be made easy and pleasant. It is not a means of presenting limited material to the minds of children. It is an art demanding the utmost of your capacity and mine for living and understanding; it is dependent upon our power of creation; it asks for integrity, trust and vision.” (Ruth Sawyer, “The Way of the Storyteller”, p. 36).

On your own time at home: give yourself at least an hour

Read all the readings for that service: the two readings, the psalm and the gospel.

They are connected, like partners in a dance. They form one continuous story. If you do this, you will get a sense of the context of your reading within the context of the entire service. In your own lesson, read some of the material before and after your verses in order to get a sense of context. You may find it helpful to consult a biblical commentary; e.g., <http://www.montreal.anglican.org/comments> .

- **Comments** - brief commentaries on the Revised Common Lectionary prepared by Chris Haslam using reputable commentaries, and checked for accuracy by the Rev'd Alan T Perry, of the Anglican Diocese of Montreal, they are an aid to understanding each week's Scripture readings. A complete three-year archive is available.

You need to know the literature of your particular passage as well as the context of the passage and how it fits into the day’s liturgy:

- **Story:** The first sentence establishes the setting. Pay attention to the flow of the story and how it builds to a climax. Differentiate between the language of the characters and the narrator.
- **Letters:** The language here is somewhat abstract and the content is usually instructional. You need to read this slowly in order to have the words “sink in” and to catch the tone of the writer of the letter.
- **Poetry:** The images are used to set the tone and context. Identify and understand the images. Pay attention to the rhythm or cadence of the poetry itself and let your reading reflect this.

Read your lesson by heart.

“I have learned ... that the head does not hear anything until the heart has listened, and what the heart knows today, the head will understand tomorrow.”

(Cited from: Ruth Sawyer, “The Way of the Storyteller”, p. 16)

What does the text sound like to you? What is it saying to you? How is it saying it?

- Look at it for its sentence structure, phrasing and pronunciation.
- What is its rhythm, its heartbeat.
- What literary form are you reading: story, letter, poetry, etc.
- Do you know the meanings of the words of the text? Are there words you need to look up?
- What does the overall text mean to you?
- Are there two or three words or phrases that jump out at you, that capture your imagination or heart? Why? How does this affect your reading of this passage?

Remember this: you cannot read convincingly something of which you are not convinced. You have to find out what the writer of your passage is trying to convey. It has to be important; otherwise, it wouldn't be there. It has to be important to YOU; otherwise, no one will listen and the message will be lost.

Read your own lesson out loud.

“If you ask me what I have come into this world to do, I will tell you.

I have come into this world to live out loud.”

Emile Zola.

Keep reading your own lesson out loud.

Now stand up and read your lesson out loud.

This may feel silly to you but think about it. When you give your reading in church, as part of the worship, you will be standing up. Think about this too: Queen Elizabeth took her school lessons standing up to prepare her for giving speeches and reviewing troops. You will not be reviewing troops but you will be delivering an important message standing up. If you practice standing up, you will get to know a number of important things:

- How it feels to deliver this message standing up.
- How it feels to breathe through this message while standing up.
- How to hold yourself and breathe and deliver the reading while standing up.
- How to use your body while standing up.

There is a different energy when you stand. Your feet are grounded and, if your feet are grounded and you are breathing, YOU are grounded.

If you are grounded, the listeners are grounded and the story travels in an arc from you to the listeners, the way energy travels from your car battery to another car battery when you are giving a boost.

Watch your punctuation.

It's there for a reason (unless you are reading St. Paul and that is another story). The Greeks invented the comma to let actors know when they could take a breath. It still works.

Watch your pronunciation.

That's why it's good to have your own copy of the NRSV to take advantage of the pronunciation guide for unfamiliar biblical terms.

Slow your reading pace down from your normal pace of conversation

Public speech is slower and more deliberate than conversational speech.

Keep in mind that, while you are reading, other people are listening to you. The only cues they have to follow you are your voice, your inflection, your pacing, your diction and your tone. Your voice, your pacing leads their listening, so slow it down a bit to allow them to follow you.

As well, our public address system leaves something to be desired.

Think about the Queen's Christmas Message.

Listen to Peter Mansbridge on CBC's The National. Listen to Judy Maddren on CBC Radio One in the morning on the hourly news. Listen to any of the CBC radio news announcers to get a sense of pacing. (Do not listen to CNN for this... just my bias...)

Know your reading well.

How well?

- Well enough to be able to identify it on the page when you go to read. Pages sometimes turn mysteriously backwards or forwards and you must be able to recognize your own reading.
- You should be able to look up from time to time at the congregation. If you read with your head down all the time, you risk losing the congregation. You disassociate yourself from them. A glance up from time to time keeps you connected to them and, more importantly, keeps them connected with you.

Breathe.

You cannot read unless you breathe. Remember to breathe.

"Why should I listen to YOU?" (Mike Nichols)

When you get to the Church

- Arrive 20 - 30 minutes before the service to give yourself time to settle.
- Note: If you are reading at the 11:15 a.m. service, check in with Charles so that he knows you have arrived and are present to read. This is important!
- Check the lectern so that you have a visual sense of the page.
- The lessons are presented in fairly large type in a loose-leaf binder. Is this the lesson you prepared? Are there any page turns?
- Sit on the outside of your pew so that you have easy access to the aisle.
 - If you are the first reader, wait for the Presider to sit after reading the Collect.
 - If you are the second reader, wait for the completion of the Psalm (both singing and music).
- At the appointed time of your reading:
 - Walk to the TOP of chancel steps; pause, bow your head to the cross discreetly.
 - Turn and walk to lectern.

REMEMBER TO BREATHE

- **Make sure the microphone is aimed at your mouth** The first goal of the lector is clarity and intelligibility. It is your job to proclaim. The public address system makes you louder but does not make your reading clearer or more intelligible. The lectern microphone is highly directional. Aim it at your mouth by manually redirecting it before you begin reading.

REMEMBER TO BREATHE

- **Read the introduction to the lesson: “A reading from the ...” AND PAUSE FOR A COUNT OF THREE.** The congregation needs to settle in and this gives them time to make that shift. You also need to make the shift from the announcement of the reading to the reading itself.

REMEMBER TO BREATHE

- **At the end of the reading, PAUSE FOR A COUNT OF THREE.** Again, you are making a separate for the listening audience from the reading to the closing invocation. They need to know you are finished.

REMEMBER TO BREATHE

- **Make the appropriate closing invocation.** Check your bulletin for this because the congregation makes their response accordingly. It will be one of “**Hear what the Spirit is saying to the Church**” or “**The Word of the Lord**”, according to the church season. **AND WAIT RIGHT THERE – DON’T MOVE!**

- **WAIT. DO NOT LEAVE THE LECTERN UNTIL YOU HEAR THE CONGREGATION RESPOND WITH “Thanks be to God.”**
- (Turn page for next reader, if necessary.)
- Return to center at the top of the steps. Bow to the cross. Turn and return to your seat.

**REMEMBER TO BREATHE
AND
CONGRATULATIONS!
YOU’VE DONE IT!!
YOU HAVE BROUGHT THE GOOD NEWS!!!**

- **How will I know I have done it right?**
 - Your friends and family will praise you no matter what you do. Say “thank-you” just the same.
 - People will come up and tell you how wonderfully you speak and what a good voice you have. Say “thank-you” and don’t let this go to your head. If you believe your publicity you are done for.
 - But, if someone comes up to you and says that she heard something she never heard before or felt what you said in his heart, then you have done your job well. In other words, you hit the mark when the congregation hears the Word of the Lord and not you.
 - Ask someone whom you trust to tell you the truth to listen to you and give you a no holds barred response.

And something else to keep in mind: most of the time you will never know if you hit the mark or not. So you have to keep trying, keep perfecting your art and keep the Word close.

*How do I get to Carnegie Hall?
Practice, Baby, practice!*

“Having the story in my head has helped me survive. That’s what stories have always done for people. As a village elder claims in Chinua Achebe’s novel Anthills of the Savannah: ‘The story is our escort. Without it, we are blind. Does the blind man own his escort? No, neither do we own the story. Rather, it is the story that owns and directs us.’ ” (Dan Yashinsky)

The Prayers of the People

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity

1 Timothy 2.1-2

Preparing the prayers

As Intercessor for the prayers of the people not only must you prepare the prayers for the community to enter into but you must be prepared to pray. In deciding whether to use/adapt the litanies in the BAS or another resource or offer prayers written for that particular Sunday your preparation could include:

- **Praying the lessons** – read through the lectionary readings not so that you can preach a sermon but so that the tone, the mood, the language of the readings is ‘in you’
- Considering the **other prayers** that will be used in the liturgy and other prayer resources
- Recalling the **liturgical season**
- Singing through some **hymns** – learning to ‘breathe’ the language.

The Prayers

If you have never written prayers of the people start slowly – use resources like the BAS or Gail Ramshaw’s *Intercessions*. *You don’t ever have to write your own prayers – it is perfectly acceptable to adapt these other resources to our context.* If you decide to write your own prayers use these resources as models. Petitions need not be long!

There is a **general structure to the prayers** and it is important to keep that consistent both for the people and for the Presider to know when you have offered the final petition.

That structure is:

- The church
- The world
- The nation and all in authority
- The local community
- Those in need (including the sick, other need, the dying)
- The dead
- Thanksgiving

Prayers

Pitfalls:

It would be helpful to keep the following in mind as you prepare the intercessions:

- *Consistency – Confusion about who is being addressed* – God, us, Christ? Either address the gathered body (I bid your prayers for...) or address God - not both. Use the verse and response printed in the bulletin – the ones used here are simple and easy to remember.
- *The prayers become a sermon* – You are praying *with* not *at* the gathered faithful – please don't preach to us. If you keep the petitions brief there is less chance of this happening.
- *The prayers flow with the rest of the service* – it is helpful to keep an ear tuned during the service for language that could be included in the prayers. Does the psalm refrain dovetail with what you've written? Is there something in the sermon that you can easily weave into the 'gathering in' at the beginning of the prayers?
- *Language* – avoid:
 - clichés;
 - repetition that grates (Jesus wejus);
 - complex phrases that leave people confused about what it is that they are praying for;
 - churchy jargon that makes no sense to the uninitiated
- *Silence* – not enough/too much. This is a tough one to get right – handle it with care. Develop a 'technique' for measuring the silence – breathe deeply three times (beware: you are wearing a microphone!) count steamboats or 'lord have mercy's. God might have something to say to us, too, so ensure that the silence allows for that. Some folks will offer their petitions aloud – the 'popcorn' rule is a good one to follow. As when making popcorn, prayers offered aloud are sometimes a little slow to start, then begin to 'pop' with greater frequency and then begin to slow down. Bring the silence to an end when the petition has reached the point of being 'done'. You'll know the moment – trust yourself!

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. – Romans 8.26-27

Leading the Prayers

- **Arrive early**, get your microphone, make sure it works, sit near the lectern - this is basic stuff but just the time that you don't take time with this you end up with a microphone that doesn't work or some other wrinkle.
- **Make sure that you are ready to pray** – take a moment before you start to ensure that you are focused and ready to go – and then *let go*.

- **Speak clearly, carefully, audibly but not intrusively** – you are there to lead the community in prayer. Offer petitions in a way that leads the gathering into the intercession but allows them the freedom to name what needs to be named, if only in sighs too deep for words.
- **Be consistent in your delivery** so that there is a sense of knowing what comes next. For example, if you use a concluding prayer before the verse and response do it every time.

When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him – Matthew 6.7-8 (Jesus teaches how to pray)

Altar Servers

Before the service

- PLEASE ARRIVE 30 MINUTES BEFORE THE SERVICE.
- Get Vestry key, which is to be found in top drawer of the Sacristy; if it is not there, go directly to the Vestry and check whether another server has preceded you. If you find the door locked and no one answers your knock, seek another key holder.
- If the vestry door is closed, *ALWAYS knock first*, even when you have the key in hand. Enter, and put on your alb, remembering to adjust your pleats. You may want to consider wearing a solid-coloured shirt underneath to avoid a print showing through your alb.
- Check in with one of the clergy about what is going to happen with the service that might be out of the ordinary (for example, lighting candles, procession, baptism...) On occasion another staff or lay member will be designated to run any necessary rehearsals.
- Check the rota to see who else is scheduled for altar service. *A copy of the current rota is posted on the "Liturgy" board in the narthex; there are also copies on both prayer desks in the chancel.* Start looking for a possible replacement if one of the persons designated to serve has not shown up by 11:00 a.m.
- About 15 minutes before the service, light the candles – first the "Epistle" candle (on the right hand when facing the altar), then the "Gospel" candle. If the Paschal (or "Christ") Candle needs to be lit, then the order is "Paschal, Epistle, Gospel". The Paschal Candle is to be lit on every Sunday in Eastertide, through the Day of Pentecost. Outside of Eastertide, it is lit whenever there is to be a baptism (and for funerals.)
- Ensure that there are hymnbooks out for servers with the leaflet positioned at the first hymn of the service.
- Bring the cross and candles to the narthex (the open space at the rear of the church), if that is where the procession is starting. If no procession is planned, ensure they're out of the sacristy and in the rack by the credence table.
- Gather with the clergy, light the tapers, and await the signal of the presiding celebrant [henceforth, PC] to say a preparatory prayer.
- Regarding hands: Unless you are holding something (a taper, a processional cross, a hymnbook, a bulletin), hold your arms akimbo, with your hands folded in front of you. (The strict rule is, hold your left hand folded into your right hand; but you will not be struck dead by a bolt from heaven if you do the reverse. No such assurance can be given if you

Servers

let your arms dangle at your sides, fold them in front of you, or clasp your hands behind your back.)

Your role

- At 9:30 a.m. service *only*, the crucifer helps at the table
- At 11:15 a.m. service, the crucifer only carries the cross. The Epistle acolyte carries a taper and helps at the table, while the Gospel acolyte carries a taper and occasionally helps clear the table only. (There are no acolytes during Lent or in the summer months, however.)
- At Evensong (7 p.m.), normally there is only one server. The designated server
 - ensures that s/he has a hymnbook and bulletin in the server's seat
 - lights the candles on the altar
 - acts as crucifer, leading the officiant into the chancel by way of the side corridor behind the chapel and, at the end of the service, out by the same way.
 - extinguishes the altar candles – “Gospel” side first, “Epistle” side second.

Procession:

- There are three ways the service begins:
 - NO procession – you take your seat with the clergy (just make sure that you have put the processional cross in the rack by the credence table!)
 - Entrance from the side – usually to “traveling music” rather than to a hymn.
 - Crucifer goes to centre of the aisle and up the steps until s/he and acolytes are in line abreast just in front of the altar (Crucifer only for most 9:30 a.m. services).
 - Wait for the clergy to fall into place, in line abreast, behind you. The clergy will take a second to reverence (bow towards) the altar. Wait for the PC to tell you to turn and file off. (Crucifer and servers should also watch the shadows on the floor to get a sense of where the clergy are. The crucifer, however, is the one who triggers the turn and move-off.)
 - Put the cross and candles in the rack and go to your seats. If there is more than one server, wait until all three reach their seats and then sit down in unison.
 - Entrance up the center aisle to the processional hymn.
 - Crucifer starts walking when the congregation begins to sing.
 - Remember that all processions are done at a steady pace – not a snail's pace and not a race.
 - Once again, you will end up in line abreast in front of the altar, and continue as above.

Collect, readings & psalms:

- Remain seated or standing in unison with the PC.

Gospel Procession:

- When you go down into the congregation depends on the length of the “sequence” (the technical name for the hymn or other music which covers the movement of the gospeller at this point).
- If it is a regular hymn you need to watch for a signal to lead the procession; if an Alleluia verse is sung instead, you will likely need to go sooner than later.
- The gospeller, seated in the deacon’s place, normally will be the one to signal when it is time to go. If the gospeller appears to be oblivious to anything but the hymn, look to the PC for a signal. If everyone has started singing the last verse of the hymn, and you still have received no signal, do not wait any further – go!
- To start the procession, carry the cross and candles in front of the kneeling rail (rail on your left, altar on your right) – cross only for most 9:30 a.m. services – then right to the centre of the top step, facing the altar.
- Wait for the gospeller to reverence the altar. When s/he turns, you turn, too.
- Lead the gospeller down into the congregation and stop just before the steps in the midst of the congregation. Turn and face the front. You can rest the base of the cross on the floor (you don’t have to hold it aloft during the reading). When the people respond at the end of the reading, lift the cross and lead the gospeller back to the chancel.
- The pace for this procession is “slow and steady” for the trip down; slightly faster for the trip back. Think of it as “reluctantly leaving the altar; returning with joy”... Or more graphically – there is an elastic band on each prayer desk – it provides resistance to you leaving the altar and “propels” you back when you return to the chancel.
- As with the entrance procession – you go and stand just in front of the altar and wait for the gospeller to reverence the altar before you return to your seat. If there is more than one server, wait until they reach their seat and then seat down in unison. Servers remain seated throughout the sermon.

Special processions:

- Certain celebrations may require an additional procession to the font, such as a baptism. This would typically take place after the Gospel procession and before the prayers for the people. Clergy will provide instructions on timing before the service. You can follow general procession rules regarding pace and returning, above.

Preparation of the Gifts and Celebration of the Eucharist: The assisting server at the altar

- After the exchange of the peace – *all in chancel party* go and wash their hands in the sacristy.
- The designated “table server” then waits at the credence table until the deacon is at the altar. Pick up the principal (veiled) chalice and turn to face the congregation, then walk towards the deacon. (At this point in the 9:30 a.m. service, the congregation leave their pews in the nave and begin to form a circle around the altar. So be prepared to dodge traffic.)
- Either place the chalice directly onto the corporal on the altar (if possible, on the centre square of the corporal’s nine folds) OR into the hands of the deacon. (Remember to bow each time you hand something to the deacon, or the deacon hands something to you.)
- If it’s an 11:15 a.m. service, return to the credence table and pick up the small bread box and the rectangular box with the rice wafers. When you arrive at the altar, the gift bearers will be there, too, with the wine, the ciborium of wafers, and an attendance record. If the crowd numbers more than 150, the deacon will take extra wafers from your bread box and as many as are needed from the rice wafer box. Once he/she has done so, or if none were needed, return the bread boxes to the credence table. **Please note** that these extra wafers are not consecrated and therefore do not need to be put in the sacristy.
- Now pick up the water cruet. As you turn to approach the altar, hold it in the palm of your right hand with the handle facing away from you and open the lid, making it easy for the deacon to use.
- When you arrive at the altar, it is likely that the deacon will hand you the small wine cruet (whose contents will have been emptied into the chalice) as you hand off the water. Receive this wine cruet with your left hand and transfer it to the right. Wait for the water and receive it with your left hand. Put both of these back on the linen of the credence table. At some point you will also be given the stopper for the larger wine cruet; this also goes on the linen of the credence table.
- When the gifts (bread and wine, in their proper vessels) are prepared, bring the missal stand from the sacristy and put it on the table. (The PC will ensure that it is positioned as s/he wants it.)
- Now that the altar is set, the PC will now come to the altar to celebrate the Eucharist.
- Stand reasonably close to the PC, without crowding him/her. Stand in such a way as to be turned slightly to your right and facing the gifts. (You should be seen to be attending to *the action of the eucharist*, not searching the congregation to see who is or isn’t there that morning.)
- Keep an eye on the PC’s progress through the printed text of the missal. Be prepared to turn pages for the PC, whether or not s/he requests you to do so.

- Remain there throughout the Eucharistic Prayer (EP) and reciting those parts in the liturgy assigned to “People” or “All”.
- Bow whenever the PC does in the course of the EP. This varies from PC to PC. For those PCs who are fond of bowing in reverence, the following will be the likeliest occasions:
 - At the Sanctus (from “Holy, holy, holy” through “full of your glory”);
 - at every mention of the name of Jesus (the cue for this bow is when the PC brings down her/his arms from the *orans* position* to join hands on the rim of the altar;
 - at the conclusion of the Eucharistic Prayer.
- As soon as the PC has proclaimed “The gifts of God for the people of God,” turn to the inside (perpendicular to the table). Immediately after you have received communion, turn and bring the other two (at 11:15) or three (at 9:30) chalices one at a time and EITHER set them on a free area of the altar, as close to the corporal as possible, OR hand them to the deacon.
- After the clergy and communion ministers have received communion and are preparing to give communion to others, either find a place in the circle (9:30 a.m.) or sit down in the sedilia with the other servers (11:15 a.m.).
- When the deacon comes back to the altar to begin to “clear the table,” you also need to return to the altar take items back to the sacristy. Take only one item at a time. This shouldn’t look like a juggling act to the congregation. If there are a lot of items, and it’s an 11:15 a.m. service, the gospel acolyte may pitch in and help.
- Eventually everything should be off the table except the missal.
- When all is cleared you return to your position at the left hand of the altar, beside the PC. The PC will do the last prayers. Then, at the 9:30, a hymn will be sung, followed by announcement time. At the 11:15, the order is reversed – announcement time, then recessional hymn.
- As soon as the concluding doxology (“Glory to God, whose power...”) is finished, all ministers leave the altar. Go back to a spot in the circle (at the 9:30), or to your seat (at the 11:15), for the announcements.

End of Service

- At the 9:30 a.m. : After the Dismissal and most of the people have cleared out of the chancel, extinguish the candles – Gospel first, then Epistle. The Paschal Candle (if used) can be left lit.
- At the 11:15 a.m. : Unlike the 9.30 service, there is a recessional (a march out, to the singing of a hymn). Look to the PC during the final hymn for the nod to leave. The exit is usually up the centre aisle, so you do things the same as for the Gospel procession – except that you continue up the steps in the nave, pass the wooden lectern, and stop just before the exit doors, then turn and face the front.

* The *orans* position: From the present participle of the Latin verb *oro, orare*, “to pray”. It is a posture of praying, in which the arms are extended or outreached, with palms upward.

- During Lent, however, the “little exit” – by way of the side corridor behind the chapel; so if you are crucifer, you do need to find out where to lead the chancel party!
- Assist the clergy with their robes, return the cross and tapers to the sacristy, extinguish the candles – Gospel first, then Epistle; the Paschal Candle (if used) is extinguished after the 11:15, and is the last candle to be extinguished. Remove the hymnbooks and put them back in the shelves over the long counter in the sacristy.

Notes on bowing and the Sign of the Cross:

- Whenever possible, servers should bow in unison. The following is a list of appropriate times to bow. If you forget an appropriate time, follow the lead of the PC. Do not bob up and down if you miss the appropriate time, as if to make up for it; wait until the next appropriate time.
 - Regular bows (a slight, gentle bob of the head):
 - At the name of Jesus
 - During the *Gloria in excelsis*:*
 - ◆ When we sing or say “we worship you” in the second stanza;
 - ◆ and again, when we sing or say “receive our prayer” in the third stanza.
 - Profound bows (from the waist, with a slight inclination of the upper torso; not so deep as to double over):
 - During the Nicene Creed, at the “Incarnatus” – i.e. while reciting the words: “he became incarnate from the Virgin Mary, and was made man [human]”. Resume upright position immediately after we have said “man [human]”.
 - At the Sanctus (from “Holy, holy, holy” through “full of your glory”. Resume upright position as soon as we have sung or said the word “glory”).
 - At the end of the Eucharistic prayer. (N.B. In the recent past, some PCs desired to give a more profound bow at this point, as an act of reverence to the presence of Christ in the sacrament. This act has become somewhat inconvenient since we started singing the Lord’s Prayer, because the Music Director tends to give the incipit* for the Lord’s Prayer immediately after the people have finished singing their “Amen” to the EP. But be aware that some PCs might perform this deeper reverence, regardless.)
 - Making the Sign of the Cross. You join the tips of your first two fingers with that of your thumb, touch first your forehead, then touch your stomach; bring the joined fingers up and touch your left shoulder, then touch your right shoulder and move the hand to touch the centre of your breast (more or less

* “Glory in the highest”: This the longer “Glory to God,” which (when it is used at all) is sung immediately after the Greeting.

* Incipit: Latin, “it begins” - the music notes for the line which introduces a sung text.

at the breast-bone). There are variants on this gesture, but this has become the typical Anglican way of “making the sign” (“signing yourself” is another expression for the gesture). It is meant to be an outward and visible mark of your inward and spiritual “taking up the cross”.

- **N.B.** Making the sign of the cross is something that may be helpful in worship for some servers and not for others. We do not require anyone to make the Sign of the Cross if they are not comfortable doing so.
- The following list is meant simply to help those who are comfortable with the gesture, to know when it is appropriate to make the Sign of the Cross:
 - At the invocation of the Trinity (for example, the opening Greeting: “The grace of our Lord Jesus Christ, and the love of God....”).
 - At the “the resurrection of the dead” in the Nicene Creed, at “the resurrection the body” in the Apostles’ Creed. (Making the Sign at this point in either Creed is meant to be an outward and visible sign that you “seal” the whole Creed – the whole of the Christian faith – on your life, body and soul.)
 - At the Absolution, following the General Confession.
 - Before you receive communion.
 - At the Blessing, when the PC pronounces one at the end of the celebration. (Now very infrequent.)

After the service:

- If there are three servers, one should return the cross, another should return the tapers and the third should assist the clergy with their robes.
- Extinguish the altar candles as soon as possible while the music is still playing.
- Put your hymn books back on the bookshelf.

Notes on the rota / attendance

- We really, really, really appreciate your service. We’re also dedicated to ensuring that services take place without a hitch, to facilitate worship. So, when you receive the new rota, please take a moment to review the dates you are scheduled and put them into your calendar.
- As a courtesy to the other members of the chancel party including the servers, please arrive on time. There are occasions when last minute changes to the service need to be conveyed to all. If there is a call for a rehearsal prior to a worship service (and particularly for special services) it is important that you make every effort to be present at the designated call time. If you are running late, please join the rehearsal in progress and then vest.

- If you are scheduled on a day that you are unavailable, please contact two or three servers about switching dates as soon as possible. If you have exhausted the list and can't find anyone to switch, contact the head altar server.
- When you get a copy of the availability sheet for the next rota, please take a moment to fill it out and send it to the office. This is the best way to ensure that you don't get scheduled on days that you're unavailable. If you are regularly being scheduled on days that you're unavailable, or are experiencing conflicts with your other ministries (such as communion ministry, readings, or prayers for the people), please speak to the head altar server. Please be patient as coordinating the schedule can be a complicated juggling act.
- If you are scheduled to serve but are suddenly ill or otherwise detained that day, please contact the head altar server as early as possible i.e. either the night before or at 8 a.m. If you can't reach the head altar server, try another server on that day or the office (416-922-4948). Thank you!

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.

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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