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Part I. During the Service

Where Things Are Located

- The Key to the two safes hangs on the key-hooks at the back of the cabinet at the far right of the sacristy over the Piscena (sink).
- The wine is contained in the lower safe; a case of spare wine is in the closet to the right of the vestment closet
- The chalices are contained in the upper safe
- Bread, wine, linen are in the appropriately marked drawers
- The altar book (a three ring binder) and altar bookstand is in the far left cupboard; the brass altar bookstand is atop the cupboard on the left

A Checklist: Before the Service Begins

- Check the baptismal font:
 - Add water if needed; change and ask presider to bless if water needs to be replaced completely (if debris contaminates the water).
- Check that the bread is in the basket on the table next to the piano
 - Remove the plastic wrap from the bread and cover the bread with the cloth
- Determine whether the EV is going out.
 - The EV should set up the kit and place it on the credence table before the service.

- The kits are filled from the reserve wine and bread in the Ambry
- Place the kits on the altar after communion & before the post-communion prayer
- Ensure that gluten-free wafers are on the credence table.
 - Gluten-free wafers are kept in the sacristy drawer with the wheat communion wafers
- Check the Ambry for quantity of reserved bread and wine.
 - Advise the presider if they need to be replenished.
 - You may add additional wine to the cruet if more is needed for the reserve.
- Check missal stand/book to be sure ribbons are placed at correct pages.
- Consult the bulletin for Eucharistic Prayer used at the service.
- Microphone set up and working
 - Wall switch on in sacristy; Rotary dial is next to lectern
 - Battery power switch and speaking switch tested on portable unit if in use
- Ensure candles are lit 10 minutes prior to the service
- Welcome the congregation:
- Be vested and at the church entrance at least five minutes prior to start of the service

A Customary for Christ Church

The Schedule:

- Should be posted in the sacristy as well as the Parish Hall: if you make a switch with someone, please email the priest for that given service.

If an EM is required, but is not part of the Altar Party:

- The Deacon will, before the start of the service, ask an EM in the congregation to step up to assist as a chalice server.
- The 'step-up' EM does not vest, and comes up from the congregation when the bread has been broken and is ready to be served [when the Presider issues the invitation to the congregation, "the gifts of God for the people of God"]
- That EM will accompany the priest,
- The Deacon will fill the second chalice and proceed as usual.
- The EM will return to the congregation after the altar party has been served and while the Deacon is clearing the table; do *not* join the recessional procession from the altar.

Procession

- Acolyte leads, carrying the cross
- EM follows
- Priest and Deacon process together
 - [If a Bishop presides, the order is Acolyte, EM, Priest, Deacon, Bishop]

Seating

- A single deacon usually sits at the presider's left
- The Acolyte and EM sit on the lectern side of the sanctuary

Liturgy of the Word

- Unobtrusively do a head count for communion.

Homily

- The altar party seat themselves in the congregation during the homily.
- Return to the sanctuary via the center aisle, not the sides.

The Creed and Prayers of the People

- The Deacon or Presider will invite the congregation in reciting the Creed. Observe a pause between the homily and the Creed.
- The Deacon or Presider will invite the Prayers of the People and the Confession of Sins
- During the Peace, determine whether any in the congregation will need the elements brought to them during communion
- Gather with altar party and presider for the prayers and celebrations;
- Returning from the Peace, wash hands with Purell® before proceeding

Preparing the Table

The deacon is **officially charged with preparing and clearing the table. However, the deacon may call upon the EM to share in performing this responsibility.**

- Set the Gospel book at the right of the altar
- The acolyte (**or EM, without benefit of acolyte**) will place the veiled Chalice in the center of the Corporal
- Set the Altar Book to the left of the Corporal; opened to the correct page
- Set the gluten free wafers towards the left side of the purificator
- The Stack
 - Remove the spare purificator from the burse from the stack.
 - Lift the veil off the pall and Chalice, place it to the side with the burse, then fold the veil in thirds so it forms a square the size of the burse; place it on the burse. Place the paten and pall on the burse, if bread (rather than a wafer) is being used. Give this stack to the acolyte.
 - Set the chalice towards the middle of the Corporal, leaving room for the bread
- Signal the ushers to bring up the offering
 - Receive the offering plates; do not elevate them in thanksgiving
 - Receive the bread and wine; one of the ushers should have the count of congregants; bow to the ushers to dismiss them
- Uncover the bread and fold the linen cover under the bread.
- Uncover the wine cruet; hand the stopper to the acolyte.
 - Pour the wine into the chalice, catching drips from both cruets with the purificator.
 - If the wine in the Ambry needs to be replenished, take this into account when pouring the wine into the two chalices during communion.
 - Set the wine cruet to the right of the chalice, leaving room for the priest to pick it up
- Receive the water cruet from the Acolyte
 - Pour a few drops of water into the chalice and the cruet
 - Return the water cruet to the Acolyte
- [Note: if the communion wafer is used; each wafer serves 24; expect to use 2 wafers; if more is needed, direct the acolyte to retrieve additional small wafers from the bread box/drawer]

- Step back, allowing the priest to approach the altar for the Washing of Hands.

The Great Thanksgiving

- The deacon, if present will stand to the right and one step behind the presider; the EM will stand to the left and one step behind the presider.
- The EMs should not lay bulletins on the altar
- The EM will act as a Pointer if requested by the Priest.
- EMs and Deacon will follow the lead of the priest, bowing and crossing themselves at the same time.
- The Deacon [or, lacking a Deacon, the EM] will elevate the cup as the priest elevates the Bread. With a Deacon present, the EM will elevate the Gluten Free wafers.

Serving Communion

- The presider will serve the altar party as the choir moves to the altar rail
- The presider will be served last by the Deacon/EM
- After being served the wine, the deacon hands the chalice & purificator to the EM, who distributes the host at the altar rail
- The EM (or the EM from the congregation, if required) follows the presider, distributing the wine at the altar rail
- The Deacon or EM takes the second chalice & Purificator from the credence table to the altar, and pours wine in the second chalice and assists in distribution of the wine on the right half of the altar rail.
- We do not intinct the bread into the wine.
- Use the purificator to wipe the rim of the cup firmly and turn the cup a full one quarter turn before offering wine to the next communicant. Each time you complete your 'altar rail pass', carefully wipe the entire rim before beginning again.
- Use a fresh surface of the purificator each time you wipe the rim; it is ok to pause and refold; take the extra purificator from the burse if the one you are using becomes too soiled. Insofar as possible, keep the purificator neatly folded.
- The words of administration of the wine are, "The blood of Christ, the cup of salvation."
- Occasionally a communicant will not drink from the cup, and signals this by crossing their arms or shaking of the head. Stop in front of him/her, raise the chalice up but not towards the communicant and say the words of administration, "The blood of Christ, the cup of Salvation."
- If there is a young child at the rail, quietly ask the accompanying adult whether the child is to receive the wine.
- If any persons need communion brought to their seats, the Presider and one EM go into the congregation to administer communion.
- The rest of the altar party remains standing close by the altar. Do not begin clearing the table
- *[While the congregation is being served, the acolyte removes the collection plate and places it on the floor under the credence table (not in the sacristy, which is not locked) and brings the EV kit to the altar, placing it to the right of center.]*

Clearing the Table

- The Christ Church preferred practice is to remove the vessels to the credence table and consume/dispose of any leftover consecrated elements after the service, in the sacristy.
- Hand wine cruet to the acolyte.

- Drape the main chalice with a purificator, and place the paten (if wafers were used) on it. If this results in a stack of chalice/purificator/paten, do not hand this to the acolyte; rather direct the acolyte to remove this stack from the altar.
- Hand the altar book and stand to the acolyte.
- Return the Gospel Book to the center front.

Sending out the EV:

- The EV should approach the altar on the presider's side to receive the kit, and announce the person(s) EV will see.
- The deacon or priest invites the congregation to join in the sending out prayer.

Recessional

- The Altar Party recesses in the same order as the procession: cross leading the way, EM's, Deacon & Presider.

After the Service

- Using wine from the altar cruet, EM replenishes the reserve wine cruet. Wafers may be placed in reserve; bread is sent home with a congregant or consumed.

Acolyte duties, in the event none is available:

- Candles should be lit ten minutes before the service starts (consult acolyte customary).
- Light the Paschal candle first if present; then the Gospel candle (lectern side); then second altar candle, followed by torches making a "Z" pattern.
- Carry the cross in procession and recession; if presider desires, during the Gospel acclamation carry the cross and precede the Gospel into the aisle for the reading of the Gospel.
 - During the procession, the cross bearer will wait at the altar until the EM(s) arrive at his/her side, allowing the EM to bow before the cross is carried to the wall-holder
- Unless specifically instructed by Worship Team or presider, you may carry the cross of your choice. Be sure the cross you are *not* carrying is back in the sacristy so the wall holder place for the cross is available after the processional.
- Assist in setting the table
- Always close both doors to the sacristy.

Processing and Recessing:

- The cross bearer begins at the second verse of the hymn and leads the procession, pauses at the altar and awaits the arrival of the EM at his/her side. The EM will bow at the altar and the cross bearer will then move to the left side to place the cross against the wall and then take a seat at the lectern side of the sanctuary.

- During the recession, the cross bearer will wait, facing the altar until the presider gives the nod to go down the aisle

PART II - Administration and Licensing



Episcopal Diocese of Olympia

Office of the Bishop | Licensed Ministries | 1551 10th Ave E, Seattle WA 98102

Application Instructions for Licensed Ministries

The Office of the Bishop issues licenses for baptized persons to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist, as defined in Title III, Canon 4.

Licenses are valid for *three years* (the year issued, plus two additional years).

Licenses are valid only for the diocese in which they are issued, and licensed ministries are exercised only with the consent of the member of the clergy in charge of that congregation. They do not automatically transfer if a person moves to a new congregation or diocese.

If a person moves to a new congregation or diocese, that individual should apply for a new license, if approved by the member of the clergy in charge of the congregation.

Initial applications may be made at any time, using the forms found on the diocesan website

Each licensed ministry has particular requirements for training and preparation, as detailed on the following pages.

All licensed ministers must be adult communicants in good standing, confirmed or received in the Episcopal Church, and have the endorsement of the member of the clergy in charge of the congregation.

Once a year, congregations will receive a list of persons currently licensed in that congregation whose licenses are due to expire that year, as well as a renewal form.

The member of the clergy in charge of the congregation shall indicate on the renewal form the names of persons and licensed ministries for which renewal is requested.

Licenses should only be renewed for persons who regularly serve in that ministry.

For each person and ministry, indicate on the form the number of times the minister has served in that capacity, during the previous period of licensing

For each person and ministry, indicate the continuing education the minister has undertaken, during the previous period of licensing. This could include diocesan workshops, personal study, colleague group meetings, etc.

At the time of renewal, licensed ministers may be required to meet the current guidelines for training and preparations, including background checks and Safeguarding training for Eucharistic Visitors.

Excerpts from the Canons of the Episcopal Church
Title III, Canon 4: Of Licensed Ministries
(as revised by General Convention, 2009)

Sec. 1 (a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

Sec. 2 (a) The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

(b) In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.

(c) A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

Application Instructions for Licensed Ministries, Page 2

Requirements for Licensed Ministries in the Diocese of Olympia

Prior to licensing, appropriate preparation and training should be completed; it may be completed locally or by the Diocesan staff.

Sec. 6. A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith

Training takes place in the congregation or by training offered by the Diocese.

Eucharistic Ministers may serve the bread and/or wine, as determined by the member of the clergy in charge of the congregation.

Eucharistic Ministers are not licensed to distribute the Consecrated Elements from the reserved sacrament during services of Morning Prayer or at other public liturgies conducted by a congregation in the absence of a priest.

Sec. 7. A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally

act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith

Training occurs in the congregation and the Diocesan School of Ministry and Theology.

Request for licensing is at the discretion of the member of the clergy in charge of the congregation (completion of training does not guarantee licensing).

Eucharistic Visitors must complete Safeguarding God's People training and a background check. Also see the diocesan policy requiring Eucharistic Visitors to serve "two by two."

Eucharistic Visitors are not licensed to distribute the Consecrated Elements from the reserved sacrament during services of Morning Prayer or at other public liturgies conducted by a congregation in the absence of a priest.

Eucharistic Visitors: Traveling Two by Two

Diocesan policy requires that Eucharistic Visitors, especially when they are visiting private homes or apartments, take another person with them. The reasons for this are biblical, in the spirit of community, and have legal and financial implications.

Jesus sent his disciples out two-by-two for a reason.

It is a more robust representation of the community from which we come, and which we represent.

Our insurance agency requires it.

Legal advice recommends it.

This does not mean that both people need to be trained Eucharistic Visitors, although both people visiting must be age 18 or older. In a private setting, it is usually not a good idea to have only other family members present. This is to protect both the person being visited and the visitors themselves. It helps to maintain a safe environment for everyone, most especially those committing to these ministries.

If the visit is to be made in a nursing home or hospital, with open doors and other people in the room, or at least in a visible environment where there are other people nearby who could witness the interaction, an exception may be made to this policy.

May 2010

Eucharistic Ministers: Basic Requirements and Education in the Diocese of Olympia

- Confirmed adult communicant in good standing
- Completed Eucharistic Minister training /recurring training (every three years)
- Knowledge of the liturgy of the Book of Common Prayer 1979 and the role of lay ministers in this liturgy
- For those serving as EV, additional basic requirements:
 - Safeguarding God's Children training (every five years)
 - Background check completed
 - Safeguarding God's People (every five years)

Requirements for Eucharistic Ministers (*Diocese of WA*)

These ministers assist with the distribution of wine and bread during the Holy Eucharist services. The requirements for this ministry include

- Understanding the names and use of altar vessels and linens;
- Understanding the service of Holy Eucharist;
- Administering the chalice and/or paten,
- Use of intinction and the common cup

Competency in these requirements can be demonstrated by completion of clergy-led training

Requirements for Eucharistic Visitors (*Diocese of WA*)

These ministers are responsible for visiting sick and shut-in members with Holy Communion who are unable to participate in Sunday worship. The requirements for this ministry include:

- Pastoral skills including being able to address issues related to the home-bound or nursing home residents, the terminally ill, death and dying;
- Understanding aging and family dynamics;
- Willingness to keep confidentiality;
- Knowledge of when to notify clergy if changes have occurred in those visited;
- Commitment to report regularly to the clergy about pastoral visits;
- Commitment to visit regularly;
- Understanding of the liturgical services used in ministering to the sick and shut-in including services and prayers for healing and anointing, Holy Communion under Special Circumstances
- Competency in these requirements can be demonstrated by:
 - Clergy-directed study/mentorship to develop these skills with a particular focus on the healing ministry as described in the BCP, the Book of Occasional Services and Enriching Our Worship 2
 - Participating in the Christ Pastoral Care Circle

Part III. The Deacon

The Function of the Deacon in the Eucharist in the Diocese of Olympia

When a deacon is present, he/she will vest and participate in the liturgy. When a deacon is one of the ministers at the Eucharist, the deacon shall:

- Read the Gospel
- Read the exhortation to confession
- Pronounce the dismissal
- The deacon shall stand at the altar with the celebrant. If more than one deacon is present, it is appropriate that the other(s) also be at the altar with the celebrant.
- When a deacon is one of the ministers at the Eucharist, the deacon shall prepare the altar. This includes:
 - Preparing the vessels
 - Receiving the offerings and oblations from the laity
 - Attending to a second chalice and/or paten before the administration
 - Removing the vessels after communion and performing or supervising ablutions
- When a deacon is one of the ministers at the Eucharist the deacon shall either:
 - Assist in administering the Communion, offering either the bread or the cup, or
 - Attend the altar by performing such functions as refilling the patens,
 - Refilling the chalices and preparing the Eucharistic home communion kits
- It is appropriate and recommended that the deacon be responsible for assuring that those communicants who are unable to come forward have the sacraments brought to them.
- It is appropriate and recommended, when a deacon is present, that the deacon:
 - Read the Summary of the Law and the Comfortable Words (in Rite I services). Lead the Confession
 - Elevate the cup at the doxology of the Eucharistic Prayer and at the celebrant's words, "The gifts of God for the People of God," while the celebrant elevates the paten
 - When a deacon administers the bread during Communion and comes to a child or adult who does not receive, it is appropriate for the deacon to sign them with the cross and greet them with an appropriate liturgical phrase, assuring that person of God's love for them.

PART IV. A Glossary of Terms

THE CHURCH - A GLOSSARY OF TERMS

Altar -- is the focal point of the Church. It is a long wood or stone table in the center of the sanctuary. The main aisle is free and open from the front door to the altar.

Altar Book and Stand -- the altar book is the book containing the communion service and rests upon its stand on the altar during the communion service.

Apse -- usually a semicircular or polygonal, often vaulted recess, especially found at the termination of the sanctuary end of a church.

Ambry or Tabernacle – a closed niche used for storing reserved sacraments and holy oils.

Chancel -- up three steps from the nave (Father, Son, and Holy Spirit). This is where the pulpit and lectern are located.

Eucharistic Candles -- or communion candles are the large candles on either side of the altar or on the altar. They are always to be lighted when the Holy Communion is celebrated.

Font - is the vessel where the water is placed for Holy Baptism.

Lectern -- is the podium from which the lessons may be read.

Narthex-- the lobby or entry area of the church.

Nave -- the main body of the church where the congregation sits in the pews.

Office Candles -- are the Candles on either side of the Cross and are normally placed on the high wall.

Piscina -- a sink which empties directly to the earth for the purpose of disposing consecrated wine. It is located in the sacristy.

Pulpit -- the podium from which the Bishop, Priest, or Deacon delivers a sermon. (At Christ Church, the same as the Lectern)

Retable -- the shelf behind the altar and under the cross upon which the flowers rest.

Sacristy -- the room behind the altar where the communion vessels, the altar vestments, and the bread and wine are stored and prepared.

Sanctuary -- from Latin *sanctuarium*, from *sanctus* 'holy' It is the part of the church inside the altar rail;

TERMS ASSOCIATED WITH HOLY COMMUNION

Ablutions -- the cleansing of the communion vessels after the congregation has received communion.

Bread Box --a round silver container with a top containing unconsecrated bread.

Celebrant – the Presider—Priest or Bishop—celebrating the Holy Communion.

Chalice -- the cup from which the consecrated wine is served.

Ciborium -- the covered cup in which the bread is kept. The consecrated bread may be served from the ciborium.

Consecration -- the part of the service where the bread and wine are blessed and made ready for distribution to the congregation.

Corporal -- the linen square on which the chalice stands during consecration.

Credence Table -- A small table or shelf for holding the bread, wine, and vessels of the Eucharist when they are not in use at the altar.

Cruet -- the small covered pitchers in which the wine and water are kept. They may be silver or glass.

Elements -- the bread and wine.

Epistle -- a part of the New Testament which are letters from the Apostles.

Flagon -- a large silver cruet in which wine is kept.

Gospel -- the words of Jesus in the New Testament, read during the Liturgy of the Word.

Lavabo Bowl -- a basin in which the celebrant washes her hands.

Lavabo Towel -- linen used by the priest to dry her hands after washing them.

Paten -- the small, round plate upon which the bread is consecrated and from which the bread is served.

Priest's Host -- a large wafer or bread loaf that the priest breaks during the Holy Communion.

Purificator -- a small white cloth used to wipe the chalice as the wine is administered.

Thurible -- the incense pot containing burning charcoal.

Boat -- container (with spoon) used to hold unused incense.

Wafer -- a thin disk of unleavened bread used for the Holy Eucharist.