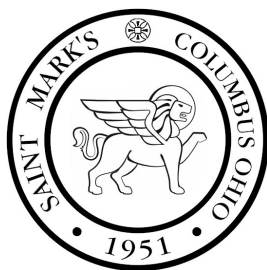


Saint Mark's Liturgical Customary Appendices

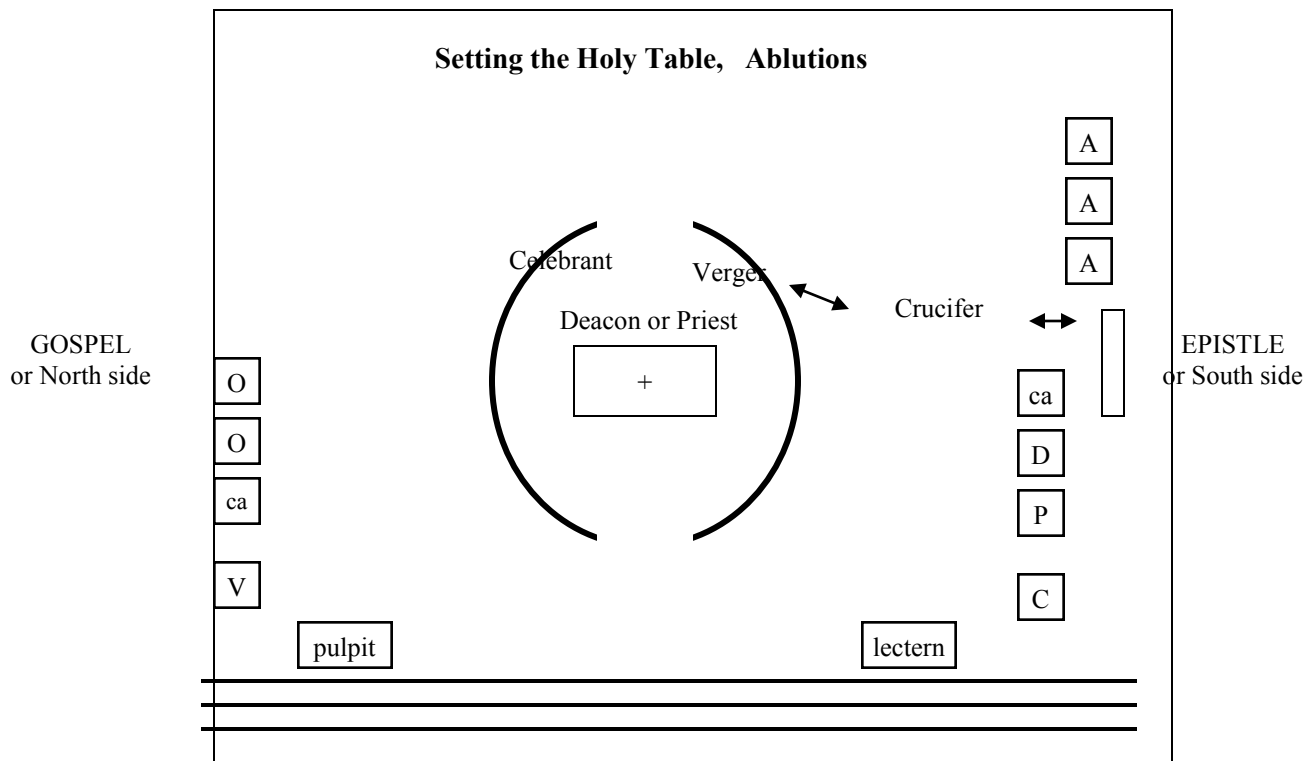
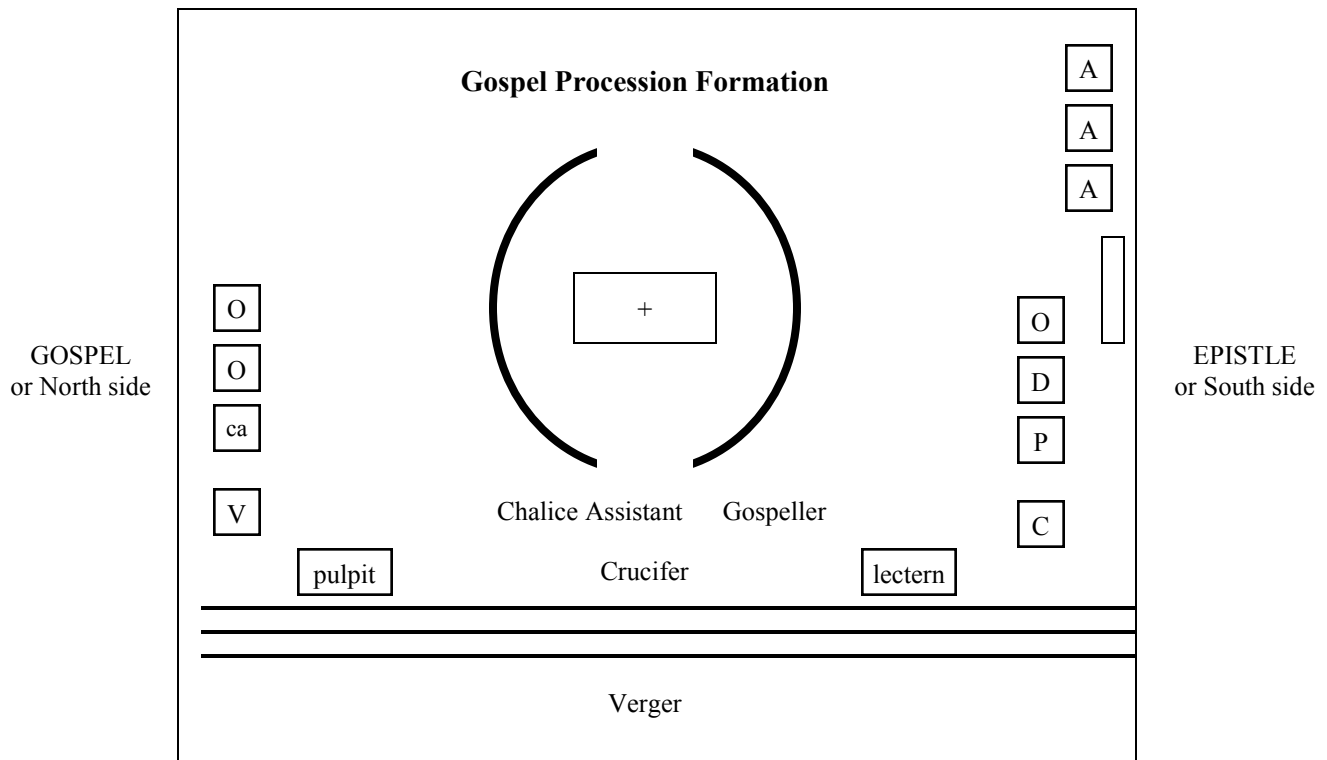


Revised Pentecost 2015

Appendix I

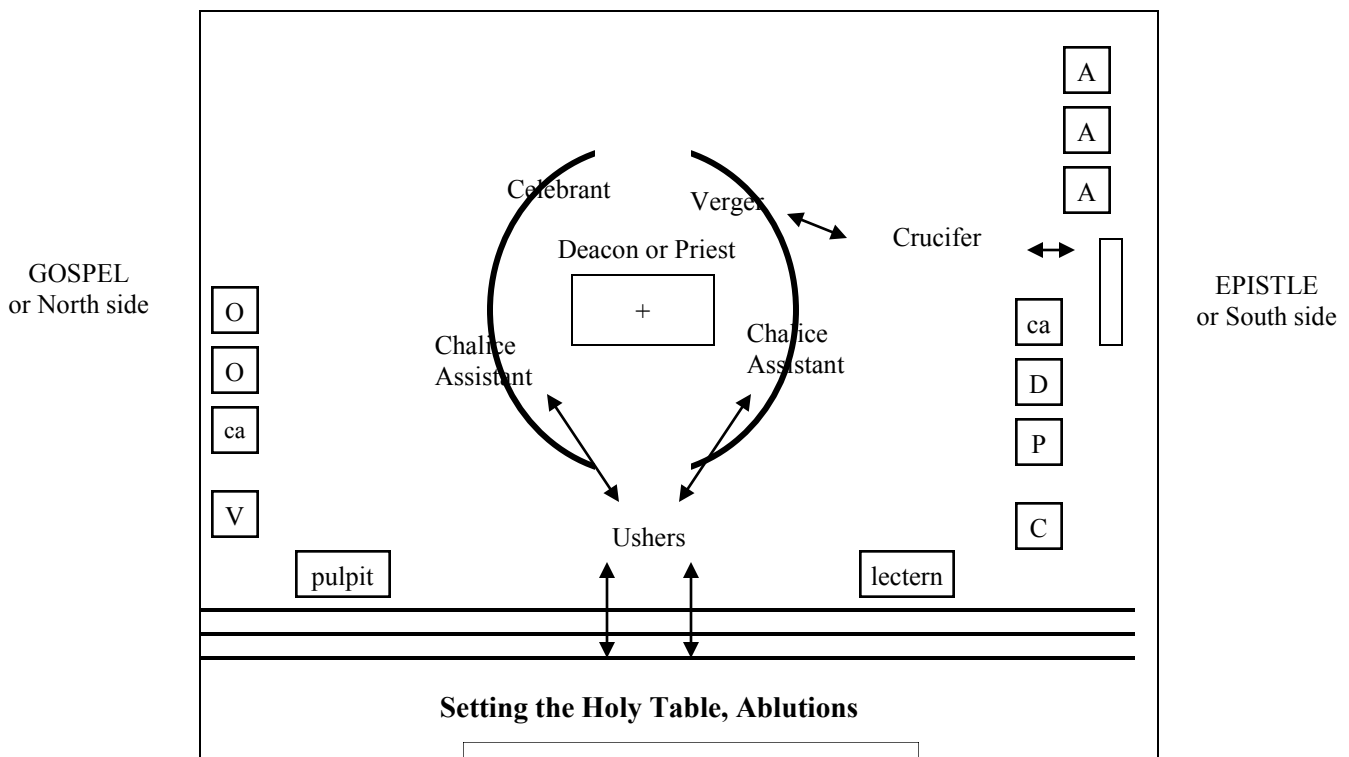
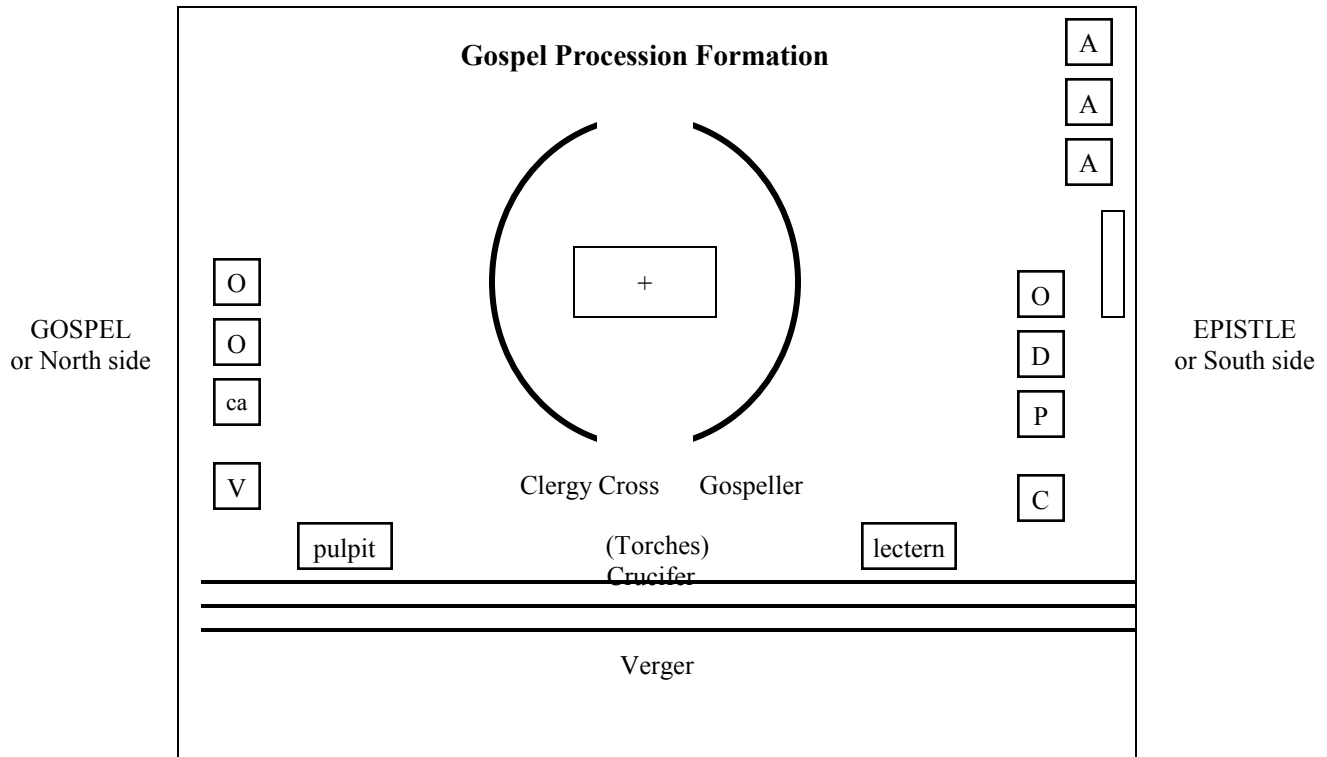
Liturgical Space Diagrams and Processions

Rite One



Liturgical Space Diagrams and Processions

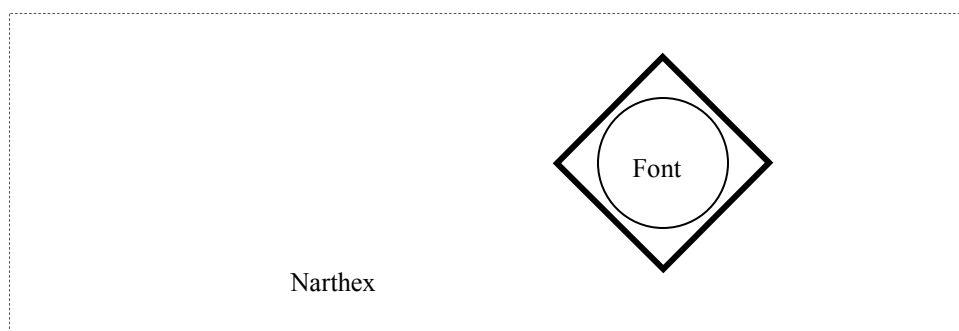
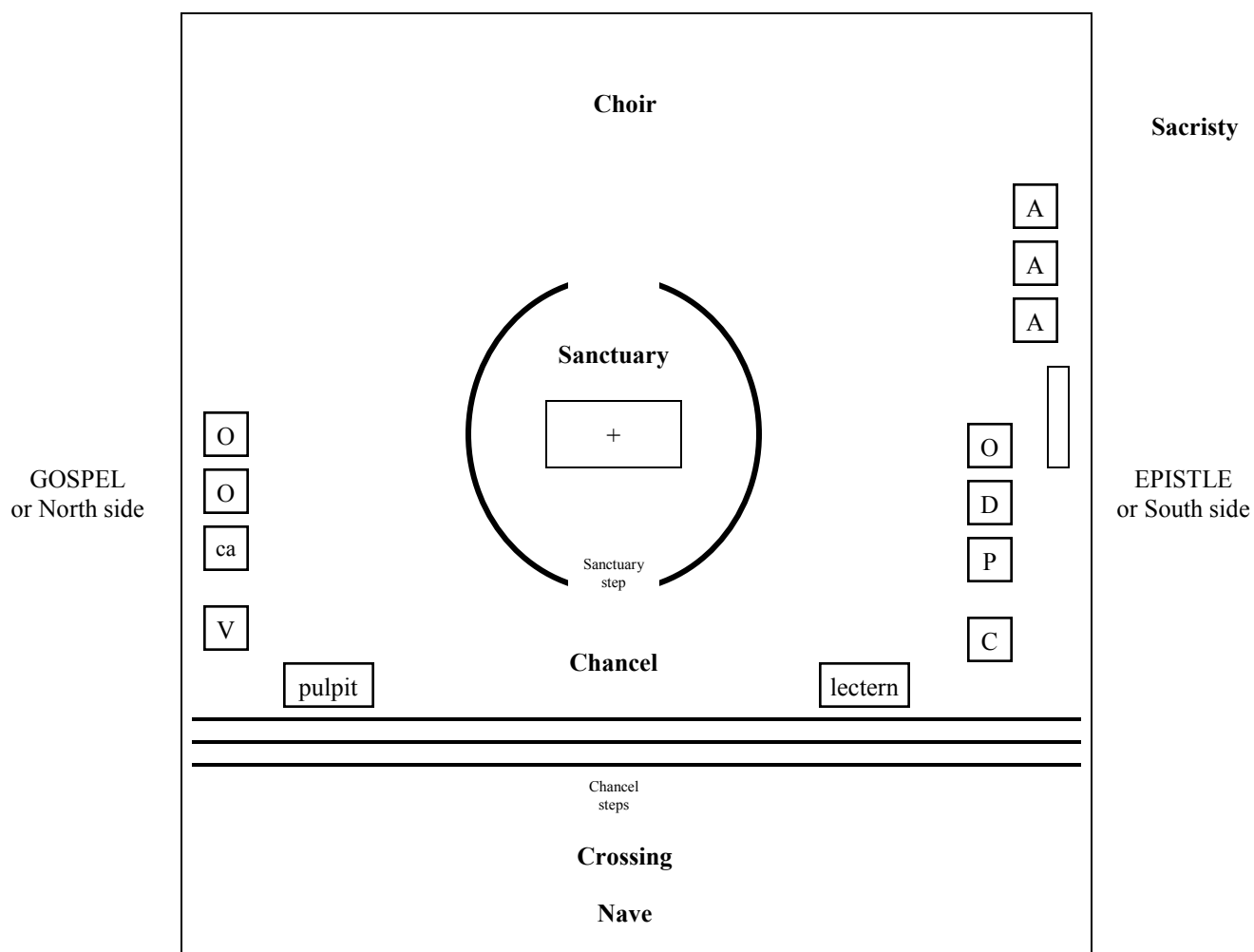
Rite Two



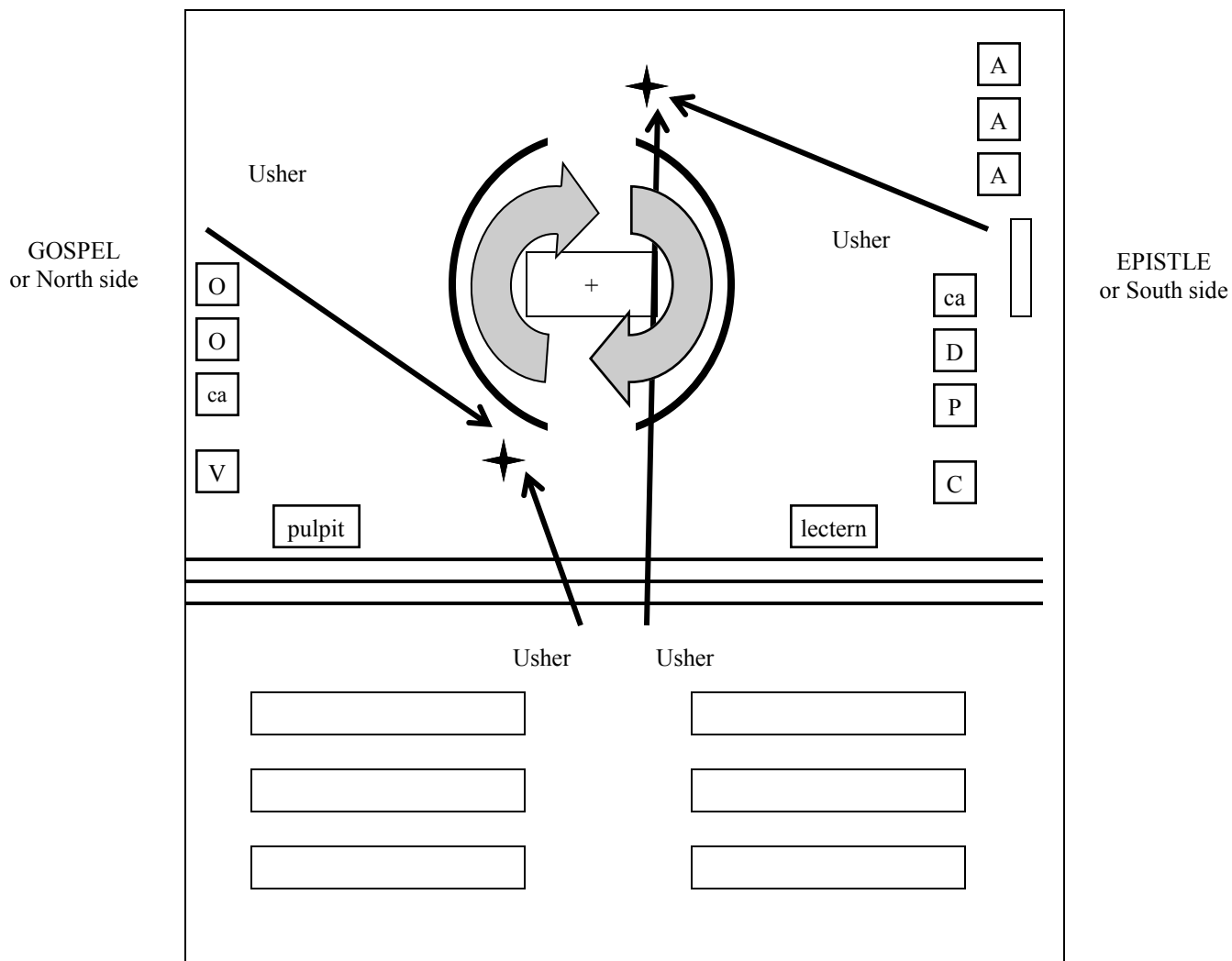
Appendix II

Liturgical Locations

Names of Places



Appendix V Communion Distribution



Communion begins at these locations. Clergy start here.

Ushers please fill in the rail from these points and proceed clockwise.

General Notes on Posture and Movement in the Chancel and Sanctuary

The last century has witnessed considerable simplification of how service participants engage the liturgy. Gone are the days of “maniples and appareled albs,” when a simple drop of the arm below a 90-degree angle caused vestments to fall on the floor—and while some churches still walk down chancel steps backwards as to always face the altar, St. Mark’s is not one of them!

At the same time, adoption of a few basics practices will not only add dignity to the service, but also will help present a unified “customary” approach to moving about the Chancel and Sanctuary.

Everyone is invited to consider the following practices.

1. Wear dark dress shoes whenever possible, preferably black.
2. When passing the altar with empty hands, stop and reverence, acknowledging the altar as a symbol of our parish family and God’s presence among us.
3. When passing the altar with some object in your hands (other than a book or bulletin), do not stop and reverence.
4. When carrying a single object use both hands.
5. Always walk in a slow and deliberate manner—never rush.
6. When standing or walking with empty hands, clasp them in front of you.
Dangling appendages are distracting!
7. When seated in vestments, keep both feet flat on the floor. Crossed legs indicate we’re casual when it comes to liturgical leadership. Be careful to keep vestments together and covering your clothing. Guard against twirling or absent-mindedly playing with cinctures.
8. Indicate “please,” “thank you,” and “you’re welcome” in the liturgical language of a slight nod of the head.
9. Feel free to reverence and make the sign of the cross during the traditional times in the service if you are so moved.*
10. Keep attention focused on the center of liturgical action, whether it be a reading or a prayer.

*** Reverence:** Whenever the full names “Jesus Christ” or the “Trinity” (Father, Son and Holy Spirit) are mentioned; during the word “worship” in the Gloria in Excelsis; from the word “incarnate” during the Creed until the word “man”; at the words of institution during the Eucharistic Prayer; and between the elevation of the bread and wine and the Lord’s Prayer.

Sign of the Cross: At the word “glory” in the Gloria in Excelsis; at the word “resurrection” in the Nicene Creed; at the mention of the departed in the intercessory prayers; during the Absolution; and at the Blessing.

Appendix III

Credence Tables

8:00

Credence Table Set-Up

Alms basins

Breadbox

Water cruet Wine Cruet

Photograph pending

10:00

Credence Table Set-Up

Second chalice

Water cruet

Photograph pending

Appendix IV
Demystifying the Liturgical Calendar

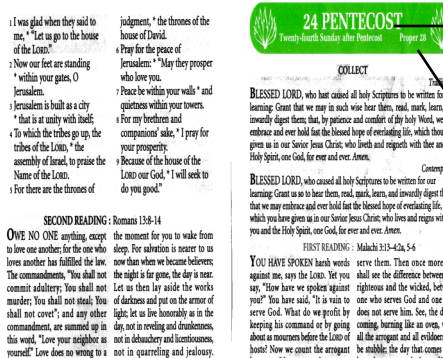
August 2404						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Ninth Sunday after Pentecost 1	2	3	4	5	6	7
Proper 13					John the Baptist Prophet, 1581-16	
The Ninth Sunday after Pentecost 8	9	10	11	12	13	14
Proper 14		Augustine, Bishop and Martyr at Rome, 354-430	Clark, Abbot of Aston, 1213-36	Demetrius, Archbishop of Thessalonica, 282-336	Isidore, Bishop of Seville, 615-48	
The Eleventh Sunday after Pentecost 15	16	17	18	19	20	21
Proper 15		St. Mary the Virgin, Mother of Our Lord (Transfiguration)	Augustine, Bishop of Hippo, 354-430	Demetrius, Abbot of Clairvaux, 1130-39		
The Twelfth Sunday after Pentecost 22	23	24	25	26	27	28
Proper 16		St. Bartholomew the Apostle	Louis, King of France, 1271-98	Isidore, Bishop of Seville, 615-48	Isidore, Bishop of Seville, 615-48	
The Thirteenth Sunday after Pentecost 29	30	31	*	*	*	
Proper 17		John, Bishop of Ephesus, 493-546	Exhortation: Lectorium Year 2 Office: Lectorium Year 2 Weekday Exhortation Readings for use throughout the year see Book of Liturgy, pages 400-406. See Notes on Reverse			

AUGUST 2004					
MANWICKHAMSTON LUTHERAN AND LITURGICAL NOTES					
DAY	PSALM	PROPHET (LITURGY)	SECOND LITURGY	GOSPEL	CONCLUDING COLLECT
1 NINTH SUNDAY AFTER PENTECOST	49 Ezekiel 12:1-14 or 49:1-11	Isaiah 12:1-14 or 49:1-11	Isaiah 12:1-14 or 49:1-11	Luke 12:1-14	Collect at the Proper 5 or Proper (see commentaries)
2 THE TRANSFIGURATION	99 or 99:5-9	Isaiah 34:25-35	2 Peter 1:17-21	Luke 9:28-36	Late Sunday after Epiphany
3 TENTH SUNDAY AFTER PENTECOST	53 or 53:1-11, 18-22	Isaiah 15:1-4	Isaiah 15:1-4 or 15:1-4	Luke 12:35-40	Collect at the Proper 6 or Christmas (see commentaries)
4 ELEVENTH SUNDAY AFTER PENTECOST	62 or 62:1-11, 18-22	Isaiah 12:1-14 or 12:1-14	Isaiah 12:1-14 or 12:1-14	Luke 12:49-56	Proper 6 or Second Vigil (see commentaries)
5 TWELFTH SUNDAY AFTER PENTECOST	34 or 34:1-9	Isaiah 61:1-11	Isaiah 61:1-11	Luke 14:1-5	Various Occasions 4
6 THIRTEENTH SUNDAY AFTER PENTECOST	46 or 46:1-9	Isaiah 12:1-14	Isaiah 12:1-14 or 12:1-14	Luke 14:25-33	Collect at the Proper 7
7 ST. BARTHOLOMEW	91 or 91:1-4	Isaiah 12:1-14	Isaiah 12:1-14 or 12:1-14	Luke 14:25-33	Proper 16
8 THIRTEENTH SUNDAY AFTER PENTECOST	112 or 112:1-14	Isaiah 12:1-14 or 12:1-14	Isaiah 12:1-14 or 12:1-14	Luke 14:25-33	Collect at the Proper 8 or Remembrance of John Baptist (see commentaries)

BCP - The Book of Common Prayer
1662 - The Anglican Service Book
LIT - Lesser Feasts and Fasts, 1992
BOS - Book of Common Prayer, 1994

The calendar on the bulletin board provides a wealth of helpful information. 99.9% of the time it will tell you the liturgical color of the day, the “proprs” or readings to be used. It will indicate days of special importance on which saints are remembered. The rector reminds everyone that C.S. Lewis is observed on November 22.

Navigating the year with Order of Service (“Bulletin”) Inserts (Now included in the Order of Service)



Color of the Day matches the top (except when it is blue. Coronation for Christmas, and Easter.) This color should also match the liturgical calendar.

St. Marks uses a combination of the *Roman Color Scheme* and the *Sarum Color Scheme* (from Salisbury Cathedral in England).*

The Proper for the Day is indicated in the lower right of the colored area. This example illustrates Proper 31. This takes the guessing out of “The Sunday closest to...” formula during Pentecost.

The Church Year, A,B, or C, is located at the bottom left of each insert. It changes annually on the first Sunday of ADVENT.

shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now

GOSPEL : Matthew 24:37-44

FOR AS THE DAYS of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be

grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

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✱

Roman

Advent—Purple
Christmas—White
Epiphany— Green
Lent— Purple
Easter—White
Pentecost (Day) - Red
Pentecost (Season) - Green

Sarum

Advent—Blue
Christmas—Gold
Epiphany—Green
Lent—Blue
Easter—Gold
Pentecost (Day) - Red
Pentecost (Season) - Green

St. Mark’s traditions are in bold.

Appendix IV

Glossary

- Ablutions*—The cleansing of the vessels (chalices, patens, flagons, etc.) after communion.
- Alms Basin*—A large plate in which the offering is collected.
- Altar*—The Holy Table of wood or stone upon which the Eucharist is celebrated.
- Altar Pillow*—A book used to support the gospel book or missal to make visible to the congregation or clergy.
- Antependium*—Festive hangings from the pulpit and lectern - changed seasonally.
- Aumbry*—A receptacle to hold the Reserved Sacrament
- Blessed Sacrament*—The consecrated bread and wine of the Eucharist.
- Baptismal Shell*—a small silver shell used to sprinkle water.
- Boat*—A small container with a lid and spoon used to house the incense before it is burned in the thurible.
- Bread Box*—The silver container for the bread of the Eucharist. At St. Mark's the breadbox nearly always contains consecrated bread.
- Burse*—A pocket or envelope of stiff board covered with fabric in which additional linens are kept (traditionally the corporal).
- Candlesticks*—St. Mark's has both Eucharist candles and office candles.
- Cassock/alb*—A white vestment worn by acolytes, chalice assistants, and clergy
- Chalice*—A cup of silver, gold, or ceramic in which the wine is consecrated during the Eucharist.
- Chancel*—The raised wooden platform on which the lectern, pulpit, and Sanctuary sit.
- Chasuble*—A long, wide, sleeveless vestment worn by the celebrant at the Eucharist.
- Chrism*—Oil scented with balsam consecrated by the bishop for use especially at Baptisms and Confirmations.
- Ciborium*—A bread box. The largest one is used for Reserved Sacrament.
- Cincture*—A rope, usually white, worn about the waist with a cassock/alb or over an alb. Also called a girdle.
- Consecrate*—To bless and set apart for holy use. The “consecrated elements” are the bread and wine after their consecration during the Eucharistic Prayer—now the Body and Blood of Jesus Christ.
- Corporal*—A large square white linen cloth upon which the sacred vessels are placed. The embroidered cross faces the celebrant. Also called the “ninefold.”
- Credence Table*—A table or shelf to the side of the altar on which cruets and other vessels are placed.
- Cruet*—A small covered container for water or wine.
- Elements*—The bread and wine to be consecrated during the Eucharist.
- Ewer*—a large uncovered pitcher
- Fair linen*—A long piece of white linen covering the altar. Its five crosses represent the five wounds of Christ.
- Flagon*—A large pitcher containing wine for the Eucharist.
- Followers*—Open topped pieces which “follow” a candle as it burns down to prevent drips.
- Frontal*—A covering for the altar, usually made of silk, that changes seasonally. This is not used at St. Mark's.
- Gospel Book*—A book containing the gospel readings.

Jacobean—another name for an altar frontal that covers all four sides of the altar.

Incense—A mixture of perfumed spices burned in the thurible as a sign of prayer, honor, and solemnity.

Lavabo—The washing of the celebrant’s fingers after the offertory and before the Eucharist.

Lavabo Bowl—A bowl used for the lavabo.

Lavabo Towel—A white linen towel used at the lavabo. It will contain an embroidered cross which differentiates it from the baptismal towel, which has a shell.

Lectern—The place from which the lessons are read.

Missal—A book containing the order of services—also called the “Altar Book.”

Missal Stand—A stand on which the missal sits.

Narthex—The back entry area of the church.

Nave—The main area of the church where people gather for worship.

Offertory—The presentation, reception, preparation, and offering of the gifts at the beginning of Holy Communion.

OI —“*Oil Infirmatum*” —Oil blessed by the bishop during Holy Week to anoint the sick. It may be used during healing services, and used during home communions by a priest or deacon.

SC —“*Sacrum Chrism*” —Oil blessed by the bishop during Holy Week. This oil is used for anointing at the time of Holy Baptism, at the ordination of a priest, and at the consecration of a bishop. Sacristy Rat’s Hint: Please dispose of rancid oil by poking it into the ground with a stick. Then use fresh cotton and the vials of oil located in the chapel aumbry.

Pall—A stiffened square of linen that is placed over the chalice to keep objects from falling into the wine. The term also refers to the covering for a coffin or urn.

Paschal Candle—A large white candle symbolizing new life in Jesus Christ. It burns during Easter, at baptisms, and at funerals.

Paten—A metal or ceramic plate on which the bread of the Eucharist is consecrated.

Piscina—The sink which contains a drain (*the sacrarium*) that disposes its contents into the ground.

Pulpit—The place from which the sermon is preached.

Purificator—A linen cloth used for cleansing the chalice before, during, and after administration of Holy Communion.

Reserved Sacrament—The consecrated bread and wine reserved for administration to the sick.

Sacristy—A room or rooms where vessels, vestments, and other liturgical objects are kept, and where members of the clergy vest and prepare for service.

Stack—The “vested” chalice and paten. (*see illustration below.*) Sacristy Rat’s Hint: 1/2 inch of veil folded down along the front on the altar holds it neatly in place.

Stole—A long strip of material worn by ordained clergy at sacramental functions, symbolizing the yoke of Christ—the yoke of ministry.

Taper—A thin wax covered wick used in a holder to light candles. The holder usually reverses to extinguish the candles (then called extinguisher).

Thurible—A metal pot with chains for the liturgical burning of incense.

Torch—A candle on a stand or pole carried by an acolyte in procession.

Veil—The colored cloth that covers the chalice and paten “stack”

Vigil Candle—Sometimes called votive (from the Greek “gift”) candle, it burns near an aumbry to signify the presence of Christ through the consecrated elements of the Eucharist such as in the sanctuary. It can also signify something as having been blessed and set aside for a special purpose.

Appendix V

Liturgical Readings

Most Protestant churches including the Episcopal Church use an ecumenical lectionary known as *The Revised Common Lectionary (RCL)*. There is an Episcopal Edition of this book which includes adaptations made by the Episcopal Church to conform to its worship tradition. These include the addition of the Collect for the Day which is not used by many Protestant denominations as well as some variations in Old Testament readings (see below)

The Lectionary for Sundays (and major holy days like Christmas and Holy Week) is arranged in a three-year cycle. Each cycle begins on the 1st Sunday in Advent. In Lectionary Year A - the primary focus of the Gospel readings is on the Gospel According to Matthew. In Year B, the focus shifts to Mark's Gospel, and in Year C, we focus on the Gospel according to Luke. In the course of each lectionary year, portions from John's Gospel are read, instead.

For each Sunday, there are at least four readings: one from the Old Testament (and occasionally from the Apocrypha), followed by a psalm or a portion of a psalm. Then a reading from one of the Epistles (or Letters), and on occasion from the Book of Revelation, is read. The reading from the Holy Gospel is always read last and is required during a celebration of the Holy Eucharist.

During the Season after Pentecost (also known as Ordinary Time) which ends with the Feast of Christ the King in late November, the readings are numbered as "Propers 1-29", and begin on the Sunday following Trinity Sunday.

During the Season after Pentecost, there are options for the Old Testament Reading and the Psalm. Saint Mark's uses what is often referred to as "Track 2," and in this series the Old Testament reading and the Psalm fit as closely as possible to the theme of the gospel reading. In the Track 1 cycle, whole sections of Old Testament books are read over a series of weeks. For example, in Year B, the focus is on the Davidic narrative (Samuel & Kings) and the Wisdom Literature (e.g. Proverbs).

The Biblical Translation used at Saint Mark's for the Old Testament, Epistle and Gospel readings is that of the New Revised Standard Version. The text used for the Psalms is that used in the Book of Common Prayer (1979) which predates the NRSV.

References:

"Concerning the Proper of the Church Year" – Book of Common Prayer, p. 158

"The Lectionary" – Book of Common Prayer, pp. 888 – 931. In older editions of the BCP, this reflects the Episcopal Lectionary before we adapted the RCL.

Revised Common Lectionary: Episcopal Edition published by St. Mark's Press, Good Shepherd Episcopal Church, Wichita, KS

"The Lectionary Page" at www.lectionarypage.net provides all lectionary options and complete texts for Sundays and weekdays. However, verse numbering is not included.

Lectionary app for iPad citation and procedure needed

Appendix VI

An Introduction to Liturgical Reading

Lectors, Intercessors, and Lay Readers facilitate the worship of the church by reading from Holy Scripture, offering prayer, and leading various offices of the church.

A *Lector* is trained to read from Holy Scripture, and may assist in the administration of the chalice. No special licensing is required.

An *Intercessor* leads the Prayers of the People and may assist in ministering the chalice. No special licensing is required.

A *Lay Reader* may read from Holy Scripture, Lead the Prayers of the People, assist in the administration of the chalice, and officiate at Morning Prayer, Evening Prayer, and under special circumstances The Burial of the Dead. Special licensing is required. In addition, Lay Readers may also hold an additional license to preach. In emergency situations, the wardens of the church will serve as Lay Readers of the congregation.

Overview

“The Five P’s of Liturgical Participation”

Prepare. Before the service, read over whatever you are to read. If you are reading a lesson or epistle, read the passage until you are sure you have a sense of the entire reading and its biblical context. *You may rest assured that you will communicate your sense of the reading or your lack of it.* Another word beginning with ‘P’ that is always an appropriate element of preparation is *prayer*. **Prayer and study make a remarkable difference.**

Present. Present the reading to the congregation with enthusiasm, respect, and a touch of drama. You have thirty seconds to either engage or lose attention.

Pronounce. Make every effort to pronounce every syllable of every word in the reading, but pay special attention to last syllables. Last syllables (with the exception of “S”) tend to get swallowed up in a large building. Ephesians will come out sounding very much like “Feez”. *Three syllable pronunciations of Jesus are to be avoided, however.*

Pace. Different types of readings should be paced differently. Narrative readings should be paced in such a way as to maintain the tension and drama of the narrative; epistle readings should have a more conversational pace; poetry should suggest its own pace; and prayers should proceed at a deliberate but dignified pace. *Trust the reading to suggest its own pace to you, but read everything more slowly than you think you need to read it.*

“Pneuma”. This is the Greek word for breath and spirit. The most important thing you can do when you read is breathe. It will relax you, slow your pace, give you confidence, and put volume and energy into your reading. Finally, read with the spirit. Bringing God’s good news to people is a joyous task and privilege. Enjoy! In the words of John Donne: “When I am about the Lord’s work, I look back and find it well done indeed.”



Appendix VII

Lectors Roles and Responsibilities

Advent 2012

The Ministry of Reading the Word

In the Episcopal Church, the focus of worship is the celebration of the Eucharist. However, the celebration of the Eucharist is anchored in the foundations of our faith as revealed in the lessons of the Holy Scripture; both Old and New Testament.

Consequently, our service is divided into two segments: the *Liturgy of the Word* and the Celebration of the Eucharist. As a liturgically based church, the Episcopal Church order of service, that while focused on the Eucharist as the center of worship, builds upon the *Liturgy of the Word*, the reading, contemplation and preaching of the Holy Scripture as the foundation of our beliefs.

The Lay Reader or Lector plays a key role in the Ministry of the Word. The Lector gives voice to the lessons and teachings of the Bible for the congregation and lifts up our prayers for ourselves and all those close to us, the church, our community, the nation and the world.

In Biblical Israel, it was the role of the Levites to read from the scriptures to all the people and give meaning to the word of God. Today it is the role of the Lector to read from the scripture appointed for the day and to give voice and clarity to their appointed readings as the foundation for the homily that will follow their reading.

The Revised Common Lectionary

Most Protestant churches including the Episcopal Church use an ecumenical lectionary. A lectionary is a sequence of lessons and reading that over the course of the year cycles through the Old and New Testaments to bring the message of the Scripture into focus and to refresh the lessons of Scripture, and through contemplation and preaching to bring the lessons of the Scripture to daily life.

In the Episcopal Church we use the Episcopal Edition of as *The Revised Common Lectionary (RCL)* which includes adaptations made by the Episcopal Church to conform to its worship tradition. For a typical Sunday service, these include the Collect for the Day (read by the celebrant at the start of the service), the Lesson or Old Testament reading, the Epistle which is drawn from the writings of the Apostles, a reading from one of the Psalms and the Holy Gospel; Christ's "Good News" reading, which recounts the life and ministry of Jesus Christ. The

reading from the Holy Gospel is always read last and is required during a celebration of the Holy Eucharist.

The Lectionary for Sundays (and major holy days like Christmas and Holy Week) is arranged in a three-year cycle. Each cycle begins on the 1st Sunday in Advent. In Lectionary Year A - the primary focus of the Gospel readings is on the Gospel According to Matthew. In Year B, the focus shifts to Mark's Gospel, and in Year C, we focus on the Gospel according to Luke. In the course of each lectionary year, portions from John's Gospel are read, instead.

Prior to the Service

It is the role of the Lector to give voice and clarity to the appointed readings and to assist the Congregation in hearing the messages that the readings bring to our worship. This requires the Lector to prepare in advance to bring forth the Word of the Lord, considering the messages being conveyed as outlined in the weekly commentary on the readings that is found on the St. Mark's website. The Lector should have read the assigned readings carefully, considered their meaning and the emphasis and articulation that the Lector will bring to the reading. The goal of the Lector is not to be overly dramatic, but to be clear and certain in giving voice to the readings.

Lectors should arrive 15 minutes before service and upon arrival, check in with the Verger. They should also check lectern to insure the readings as marked or the prayers of the people as they have practiced. Should there be a discrepancy, please see the Verger.

Lectors should seat themselves close to the front of the Nave so as to be able to come to the Chancel at the time of the reading without delaying the service.

Lectors are asked to read from the Lectionary book on the lectern rather than from papers or notes. The Verger will have added the introductory citation and the closing statement to each reading by inserting the text in the Lectionary.

Order of Service: 8am

At the 8am service, the Lector is designated to read both the lesson and the Epistle. (At this service, the Chalice Bearer reads the Prayers of the People.)

Note: It is important for the lector to sit in a front pew during the opening few minutes of the service to expedite the walk to the lectern. If for some reason the lector needs to use the ramp to get to the lectern, he or she should come forward during the collect for the day and wait in the Chancel in or near the center acolyte chair.

Once the procession has entered the Chancel, the Priest will then proceed inside the altar rail and right around the altar to face the congregation. The service continues with the Salutation, Collect for Purity, *Gloria* (or *Trisagion* or *Kyrie* during Lent).

After the Collect of the Day, the Celebrant proceeds to the Celebrant's chair.

As the Celebrant moves to be seated, the Lector comes forward to the chancel from a seat in one of the first rows of the congregation on the aisle, reverences the altar and the cross at the top of the Chancel steps.

The Lector then introduces the Lesson and reads the Lesson in a firm tone and at a conversational pace. The lector concludes: "The Word of the Lord". After reading the Old Testament lesson, the lector proceeds to an "open seat" adjacent to the clergy.

The Celebrant then leads the Psalm in unison.

After reading the Epistle lesson, the Lector ends with the phrase: "*Hear what the Spirit is saying to God's people*", reverences the altar from the center of the top of the Chancel steps and proceeds to any vacant pew in the Nave.

Note: Please do NOT introduce either reading with any words other than "A Reading from _____," as an explanation of the reading is provided in the comprehensive order of service.

The Order of Service: 10 am

The Lectors (Old Testament Lesson and the Epistle readers) and the Intercessor (Prayers of the People) should arrive for the service at least 15 minutes prior to the scheduled service time and immediately see the Verger for the service to make their presence known. They should each then go to the lectern and review the reading and insure themselves that the readings are as previously distributed. The Intercessor should also check the table at the rear of the Nave for any blue prayer request cards and alert the Verger of changes that are necessary. The Verger will make any additions or revisions to the intercessions as required.

The Lectors and Intercessor should then take a seat in the Nave, close to the front so as to enable quick access to the lectern at the appointed times.

Once the procession has entered the Chancel, the Priest will then proceed inside the altar rail and right around the altar to face the congregation.

The service continues with the Salutation, Collect for Purity, *Gloria* (or *Trisagion* or *Kyrie* during Lent).

After the Collect of the Day, the Celebrant proceeds to the Celebrant's chair.

As the Celebrant proceeds to the Celebrant's chair, the **Old Testament Lector** comes forward to the lectern from a seat in one of the first rows of the congregation on the aisle, reverencing the altar and cross at the top of the Chancel steps.

Note: It is important for lectors to sit in a front pew during the opening few minutes of the service to expedite their walk to the lectern. If for some reason a lector needs to use the ramp to get to the lectern, he or she should come forward during the collect for the day and wait in the Chancel in or near the center acolyte chair.

After reading the Old Testament lesson, the lector reverences the altar from the center of the top of the Chancel steps and proceeds to any vacant pew in the Nave.

Note: Please do NOT introduce either reading with any words other than "A Reading from _____," as an explanation of the reading is provided in the comprehensive Order of Service. After a pause, the lector concludes:
"The Word of the Lord."

A cantor then leads the psalm.

The **Epistle Lector** comes forward from a seat in one of the first rows of the congregation on the center aisle, reverences the altar and cross at the top of the Chancel steps, and then proceeds to the lectern, and reads the Epistle.

Note: Please do NOT introduce either reading with any words other than "A Reading from _____," as an explanation of the reading is now being provided in the weekly Order of Service. After a pause, the lector concludes:
"Hear to what the Spirit is saying to God's people."

After reading the Epistle lesson, the Lector reverences the altar from the center of the top of the Chancel steps and proceeds to any vacant pew in the Nave.

After the Gospel is read, the **sermon** is preached.

Following the sermon, the preacher returns to his or her chair and sits for a moment of silence.

When ready, the celebrant and congregation stand for the **Nicene Creed**.

Following the Creed, the **Intercessor** comes forward from his or her seat in the first rows of the congregation on the aisle to the lectern, pausing at the top of the top of the Chancel steps to reverence the altar. The **Prayers of the People** are read according to the format printed on the intercessory prayer sheet.

At the end of the Prayers of the People, the Intercessor should remain at the lectern while the Celebrant concludes the prayers with a concluding prayer. The Intercessor then reverences the altar and returns to his/her seat in the Nave prior to the Confession.

Chalice Bearers Note: Wait to stand until the celebrant stands at the Offertory to cross to the center of the Chancel and begin the Offertory procession.

