

A Vergers' Training Manual



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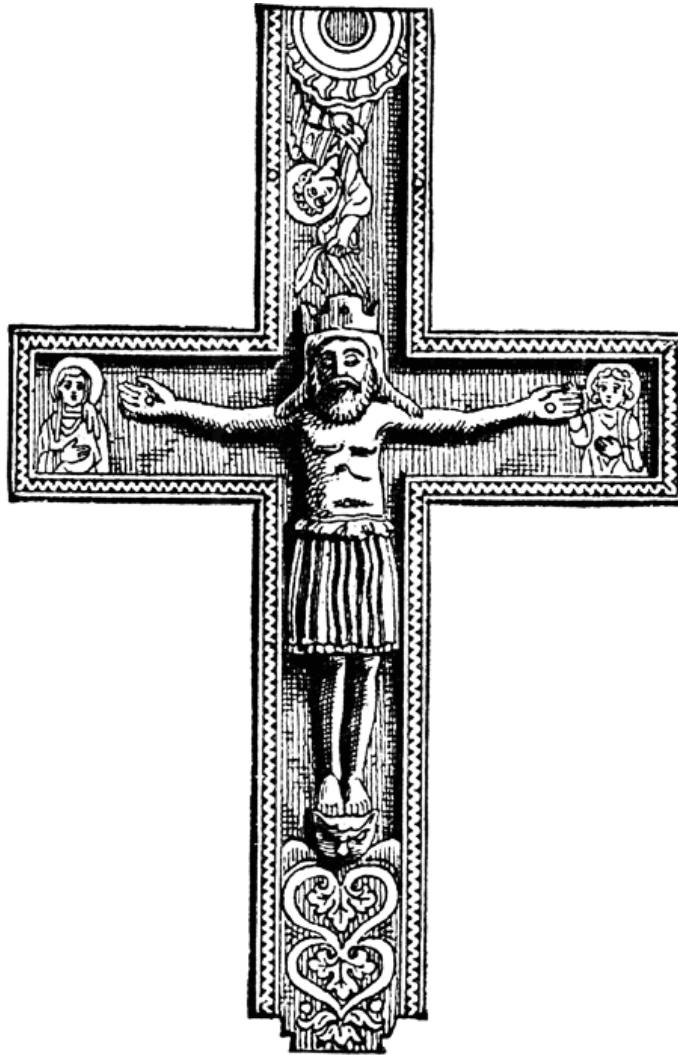


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Introduction

Prayers

Pre- Training Prayer

The Lord be with you.
And also with you.

Let us pray.

Almighty God, You have called these persons to the office of Verger in your church. Give grace, we humbly pray, to all who are called to this office and so fill them with heavenly zeal that they may faithfully serve before you, to the glory of your great name and for the benefit of your holy church, through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, One God, now and forever. *Amen.*

After- Training Prayer

The Lord be with you.
And also with you.

Let us pray.

Almighty God, Thank you for these persons called to the office of Verger in your church. Give them understanding of your worship, we humbly pray, and so teach them that they may faithfully serve before you, to the glory of your great name and for the service of your holy church, through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, One God, now and forever. *Amen.*

A Prayer for Vergers and the VGEDoFW

Almighty God,
You equipped your prophet
Moses,
and Aaron his brother
with swords to guard and
guide your
chosen people
to the Promised Land:

Pour down your blessing,
we pray, upon the
Vergers' Guild of the
Episcopal Diocese of Fort Worth
and all Vergers.

Grant them grace to
honor the trust
of those whom they serve,
strength to faithfully and
reverently perform
the
duties of their office,
and a fervent love and
devotion to the worship of
your
Holy and Undivided Trinity;
through Jesus Christ
our Lord.

Amen



Phase 1—Getting Started

Introduction

Welcome to the training course of the Vergers' Guild of the Episcopal Diocese of Fort Worth. This is not primarily a reading course; this manual is the guide to help you learn to explore your future activities in working with your clergy. This course may require several months for completion from the time you first meet with your mentor.

Remember, you work at the behest and call of your rector exclusively. You will do only what your clergy tell you to do and nothing more than you are requested to do.

Vergers' Guild History

The office of Verger dates from the 16th century. As the Protector of the Procession, the Verger led the way for the church procession around the church to the front doors, clearing a pathway with the virge (or mace) through the crowds of people and animals. As the first person in procession, the Verger cleared the way for the Crucifer, Acolytes, Choir, and Ministers by swinging the virge.

A virge (or mace) is the staff of office carried by a Verger in procession. Originally a weapon of war, the virge was used to clout the enemy from horseback. As the advent of long-range weaponry came about, the club went out of use on the battle front. The virge or mace remained popular, however, as a symbol of strength and authority. The club end shrank and Civic Maces developed, with coats of arms being added to the pole. Vergers' Wands or maces evolved into simpler versions of the Civic Maces and often had crosses or other Christian symbols on the end where the coat of arms was located.

The original responsibilities of a Verger included preparation for liturgy, order and upkeep of the house of worship, grave digging, building and grounds maintenance and conduct of the laity.

The Verger today is a lay assistant to the clergy, reporting directly to the clergy and carrying out the liturgical style directed by the clergy. This assistance extends to the Altar Guild, Acolytes, Lay Readers, LEMs, Sextons, Musicians, and other lay participants of the liturgy.

This ministry is experiencing a revival in some Anglican churches today. In essence, a Verger is a committed lay minister within the local congregation who assists the clergy in the conduct of public, corporate worship, in either a purely ceremonial fashion or in additional administrative responsibilities.

Basic vestment for a Verger is a black cassock. When performing ceremonial functions, the Verger wears a gown over the cassock. Often, this gown is sleeveless, resembling a bishop's chimere, but is another color than red.

Differing from the Church of England, where Vergers are often full-time paid employees of the Church, American Vergers are more often than not volunteers with a special calling to assist the clergy with the ordering and conduct of the Church's liturgy. Clergy throughout the Church have come to appreciate the ministry of Vergers within their congregations. Vergers can relieve the clergy of some liturgical details so that they can concentrate on their priestly duties to preach the Word and administer the Sacraments.

A Servant Ministry

Remember to always open every training session with a prayer. Please consider the prayers following this section to use. You may customize your own prayer after you become familiar with praying at each training session.

The Mentor

This course requires that you work closely with your mentor, rector or other member of the clergy appointed by your rector. Evaluations are conducted jointly by you and your mentor, clergy monitor and are submitted with your written coursework for final review by the Diocesan or Chapter Training Officer at the end of the course. The Guild will award its certification at completion of your training.

The Notebook

You should prepare a notebook to hold your coursework for the duration of the training period. This manual, your notes and completed written assignments should be kept in the notebook. At the conclusion of your training period, your notebook will be reviewed by your rector and other clergy members to see what you have learned in preparation for installation as a Verger. You may also find that this notebook will serve as a resource guide throughout your service as a Verger after installation.

The Reading List

It would be impossible to supply you with all of the previously published materials that may be useful to you during your training period. Therefore, within these materials, you will frequently be referred to other texts. You may wish to purchase some of these texts for your own library. Some of these materials may be available on loan from your parish or diocesan library or your rector's personal library. A Verger's Reading List has been provided for you at page 50.

On Local Custom

Despite attempts to the contrary, from papal edict to Acts of Uniformity, to liturgical manuals past and present, there has never been a single universal liturgical custom. While this course and other texts may suggest certain ways to perform liturgy and ritual, the local custom of your parish and the wishes of your rector, who has canonical responsibility for your parish, must take preced-

ence. Any deviation from the parish custom must be done with the full cooperation and support of your rector.

Remember who you work for and why!

Step 1—Contact Your Rector

Contact your rector and make an appointment to discuss your desire to take this course. It may be that at this point your rector will wish to designate another member of the clergy to be your mentor, such as a canon for liturgy in a cathedral, an assistant rector, a curate or deacon. Your mentor ideally should be a member of the clergy with oversight of the parish's liturgy and to whom you will interact most as a Verger in that congregation.

Step 2—Sit Down with Your Mentor

Make an appointment with your mentor. Your "mentor" would be that person from whom you will receive direction during your course of training. Usually this is your liturgical leader/clergy person responsible for planning services.

At this initial session, you will give your mentor a copy of this course outline. During this session, discuss your goals during the training period. Review the assignments and set a reasonable timetable for the completion of each assignment. Set a time for regular follow-up sessions with your mentor. Set realistic expectations and record them in your notebook.

Assignment 1:

Job Description

If you are already a Verger, take this opportunity to review your present duties and compare it to your job description. If you do not have a written job description or you are new to the role as a Verger, take this opportunity to draft a working job description. At the end of this course, you and your mentor will review this job description, make appropriate changes, and submit it to the Vergers' guild as part of your completed coursework.

Your job description may be as detailed or as general as your personal situation requires. Obviously a Verger who is employed full-time by a church will have a more detailed description which would also include amount of pay, benefits and other terms of employment. More typically, for the volunteer Verger, the job description will include expectations of the clergy with regard to attendance at regular and special services, lines of communication with other liturgical ministers in the parish, such as the Altar Guild, and other responsibilities, if any, outside of service times.

See the sample Job Description (page 54) included in *Resources* .

Step 3—Contact Your Tutor

After your initial meeting with your mentor, contact your tutor and inform him or her of your plan.

Your “tutor” would be the person who assists in your training who has already completed either the Diocese of Fort Worth Training Course, The Vergers’ Guild of the Church of England Training Course, The Diocese of Texas Verger Training Course or the National Vergers’ Guild of the Episcopal Church Training Course. Contact your Diocese Training Officer for a list of tutors.





Phase 2—Setting the Foundation

For the first few weeks of this course, you will spend a lot of time getting to know your own parish. Whether you are a new or old verger, or a newcomer or old-timer at your parish, you should spend several weeks completing the assignments in this section. The work you do here will lay the foundation for the rest of this course as well as the groundwork of your ministry as a verger.

Assignment 2: Knowing Your Church—the people

Sometimes the verger's concern for the liturgy of the church causes us to forget that the church is first and foremost the people and not the building or physical things inside it. One of the fundamental duties of a verger is to act as the deputy of the clergy in making the liturgy of a parish truly work for the people. In order for this to be successful, the verger must know the people of the congregation.

Take time to look at the people of your parish and reflect who they are, who their families are, why they attend your parish, what roles have they played in the life of the parish. Briefly describe the demographics of your congregation, noting any unusual characteristics, such as “parish in a resort town with a seasonal congregation” or “historic downtown church with aging congregation” or “parish with a special ministry, such as college students.” A recent parish profile may be helpful in your review.

Considering the diversity of the people within your congregation, how accurately do those participating in the “up front” liturgical ministries reflect the entire body of the congregation? For example, if your congregation has a large number of youth, are they represented among the lectors, the choir, etc.? Record your observations in your notebook and review your results with your mentor and discuss any revisions which may be necessary.

NOTE: The Vergers' Guild strongly recommends that its members participate in a liability training course offered by the diocese. In the Diocese of Fort Worth, the program is entitled “Safeguarding God's Children” and is a requirement for any lay or clergy person working with children in a parish. Whether your ministry brings you in direct contact with young persons or not, sensitivity in the area of sexual abuse and/or harassment is essential to your effectiveness as a pastoral minister.

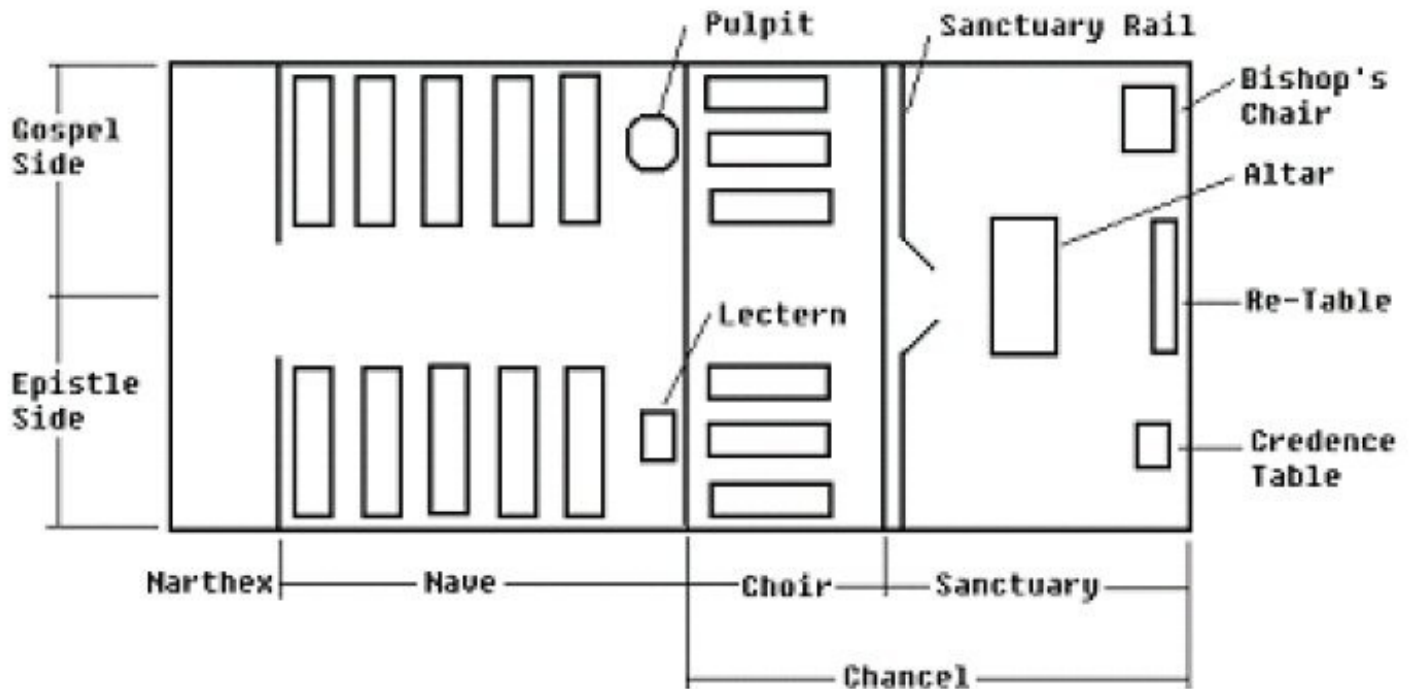
Assignment 3: Knowing Your Church—the building

While the character of a congregation determines the liturgical patterns of a parish, the character of the worship space, the church building, unavoidably plays another major role. In fact, some liturgists see the architecture of a parish as the starting point from which a parish's ritual and ceremony proceed.

Using all available resources and in conversation with your mentor, write a brief description of your church buildings for your notebook. Be sure to note architectural style, important dates in its construction and renovation, notable features such as stained-glass windows or wood-carving or historic silver, and information which may affect access to the space. You may want to interview members of the parish Buildings & Grounds Committee or the Junior Warden for their input.

Include a seating diagram which indicates the overall seating capacity of the nave, chancel and any galleries as well as noting the individual seats in the chancel and sanctuary which are available for lay and clerical ministers during the liturgy. (See the example on the next page.)

(You will use this diagram in a later assignment.)



Assignment 4: Knowing Your Church—the history

We are all familiar with the well-worn phrase “But we’ve always done it that way!” While this is not always the best reason for doing something a certain way, it is helpful to know the reasons why something is done the way it is. Knowing how your congregation came to be, the influence key people, clergy and lay, played in its formation, is important to making liturgy honest to the mission of your parish within the one holy catholic and apostolic Church.

Again, using all available resources, prepare a thumbnail sketch of your parish history. What is its place within the overall ministry of your diocese? Be sure to include not just clergy when mentioning important people in the life of your parish. Who were the founders of the parish? Who gave the land? Have there been lay people who have contributed significantly to the parish Christian Education program, outreach ministries, music? Record your findings in your notebook and review them with your mentor.

This document may be helpful when you or others have an opportunity to greet visitors to your parish and may be the beginning of a more com-

plete parish history if one does not already exist.

Assignment 5: Knowing Your Church—pastoral considerations

Depending on where your parish is located, you may encounter non-parishioners in need in the course of your duties. While this has always been a common occurrence in urban congregations, it is becoming no less a common occurrence in suburban and rural churches as well.

Discuss with your mentor what actions are appropriate in your situation when you are approached and asked for money, food, emergency shelter and similar requests. Become familiar with resources available within your own community to assist persons in need, such as shelters, soup kitchens and other forms of public assistance.

Summarize your findings in your notebook.

Assignment 6:

Knowing Your Church—safety considerations

The final step to getting to know your church is being prepared for the unexpected. Unfortunately, a lack of preparedness in this area can result in tragedy yet often these issues are rarely addressed by the worshipping community.

These are important considerations and should not be passed over lightly. Each area should be given ample reflection in conjunction with appropriate members of the parish staff as well as with trained professionals.

Safety—Fire

Ascertain the location of all fire alarms and extinguishers in the church. You may wish to invite a fire marshal to review the fire safety of your church or to meet with the parish administrator, clergy or ushers and discuss evacuation procedures in case of fire.

Are all emergency exits unlocked during service times? Are there procedures to assist the elderly and disabled in the event of emergency? Write up or revise as necessary the procedures to be followed in the event of a fire during worship. Include a copy in your notebook.

Safety—First Aid

Is there a well-equipped first aid kit available for use in the event of an emergency? Where is the nearest telephone to call for assistance from a 911 operator? Is it readily available during service times? Are the ushers and/or vergers trained to deal with minor emergencies such as fainting, trips and falls, paper cuts, etc? Are any parishioners trained in CPR, the Heimlich maneuver and other life-saving procedures? Write up or revise as necessary first-aid procedures for your parish. The Red Cross can be helpful in your review of these matters. Include a copy of your work in your notebook.

Safety—Security

What are the procedures for securing the money offering after a service? Is adequate precaution taken that no one handles this task alone? Is the money carried in the open from the church to a safe or other secure place?

What are the building's opening and closing procedures, especially for evening services or high-crime areas, as necessary? Review these procedures with a public safety officer from your community. Include any notes from your investigation in your notebook.

Assignment 7:

Knowing Yourself

By now, you should have a pretty good feel for your parish as a people and as a structure. The final step in this phase is to examine your place in it.

What brought you to the parish as a communicant? What keeps you here? What do you see as your unique ministry to your parish? Does the servant ministry you offer your parish satisfy you spiritually?

To be a good verger, you must have a solid spiritual foundation upon which your ministry is based. Yet, the irony of the situation is that many times it becomes difficult for the verger to find time to worship adequately in the middle of performing the liturgical functions of the job.

How will you find the time to meet your spiritual needs during services where you are acting as verger? Do you find opportunities to meet your needs in other ways? Many clergy discover they must find alternatives such as worshipping on a weekday in another parish to fill that void. Is this something you would find helpful?

Do you follow a spiritual discipline? While a "rule of life" may sound oppressive to some, it can be as simple or as detailed as you believe is helpful to your spiritual life. At a minimum, do you pray daily? Do you read Scripture regularly? Do you contribute monetarily to the life and mission of your parish?

While these questions appear to have little to do with being a vergers, their answers will tell you much about the motivation and reasons surrounding your call to exercise the ministry of vergers. Reflect honestly with your mentor the result of your personal spiritual inventory and commit to a personal discipline of prayer, study, service and worship. Record your rule in your notebook.



Phase 3—Basic Training

With the foundation work of the previous section firmly in place, this next phase will expose you to some of the essential knowledge of liturgy and worship that vergers need to perform their ministry. As stated in the introduction, you are encouraged to read source material referred to in this course. Certain references are required; others may be read as interest warrants. Questions will be asked throughout this section to test your knowledge of the subject matter. Your answers to these questions should be recorded in your notebook for final evaluation by your mentor and Guild trainer.

Familiarize yourself with the Verger's Reading List on page 50. Read as many of these texts as you can throughout the course of your training.

(Note: If you are unfamiliar with any vocabulary in this section or elsewhere in this course, you are referred to *Words of Our Worship* by Charles Mortimer Guilbert, published by Church Hymnal).

The Book of Common Prayer—History

You may have seen the phrase "*Lex orandi, lex credendi*" before. It is a Latin phrase which means, very roughly translated, "We believe what we pray." For Anglicans, this is especially true since we have no doctrinal statements such as those put forth by the Roman Curia or are subscribed to by Lutherans with the Augsburg Confession. The closest thing the Anglican Church has to a statement of doctrine is our Book of Common Prayer. A thorough knowledge of the Prayer book is essential to your ministry as a Verger.

Certain parts of the Prayer Book are sure to be familiar to everyone—the Holy Eucharist, Holy Baptism, and perhaps the Daily Office. Other sections are not so familiar—the Consecration of the Church, the Tables of Holy Days, Historical Documents of the Church. To be a helpful resource for your clergy, you should be thoroughly familiar with the entire Prayer Book as well as being knowledgeable of its history.

For a concise history and background of our current Prayer Book, read *The Story of the Real Prayer Book* by William Sydnor, published by Morehouse, or the 1930 edition of *The Prayer Book—Reason Why* by Boss.

Questions

- ✍ What year was the first Book of Common Prayer published in England?
- ✍ What year was the first American Prayer Book adopted?
- ✍ What year was the current American Prayer Book adopted?

The Book of Common Prayer—Contents

Your working knowledge of the Prayer Book must include a familiarity with the rubrics. When reading these instructions, make sure to note what "should" be done and what "may be done."

Read through the sections entitled "Concerning the Service of the Church" and "The Calendar of the Church Year."

The readings are divided and cycled so that the readings of the Old Testament, Psalms, New Testament and Gospels are read in sections beginning with Year A and continuing with different readings in Year B and Year C, successively. The Lectionary of this church is the one found on pp. 889-921 of The Book of Common Prayer.

Questions

- ✍ What are the regular services appointed for public worship in this Church?
- ✍ Scriptural citations follow the numeration of what version of the Bible?
- ✍ What are the seven principal feasts observed in this Church?
- ✍ What are the two principal fasts of this Church?

Read through the remaining contents of the Prayer Book. Be sure to study carefully the “Concerning the Service” and “Additional Directions” of each section, particularly those used regularly by your parish. Note any significant deviations from these norms and discuss them with your mentor. There may be pastoral reasons for these variations which you, as verger, should be aware of.

Questions

- ✍ What four services mention the use of the Paschal Candle?
- ✍ Within how many days must a priest notify the bishop if Communion is refused for disciplinary reasons?
- ✍ In which service is there a rubric concerning wills?
- ✍ How is the date of Easter determined?



The Book of Common Prayer—Outline

The Book of Common Prayer

Calendar of the Church Year

Daily Offices

Rite I Services in traditional or older language, spoken in Elizabethan timeframe in England

Morning Prayer Rite I Page 37

Evening Prayer Rite I Page 61

Rite II Services in Contemporary or modern language

Morning Prayer Rite II Page 75

Noonday Prayer Page 103

Evening-Vespers Page 108

Evening Prayer Rite II Page 115

Compline (completion of day) Page 127

Daily Devotions for individuals and families—this is not public office but is appropriate for one or several persons.

The Great Litany—a series of petitions (requests) and responses. This is the oldest Service in English in our Book of Common Prayer. Page 148

Collects - Traditional: in the older language, spoken in the Elizabethan timeframe in England.

Seasons of the Church Year—e.g. Advent, Christmas Page 158

Holy Days - days set aside for special saints Page 185

Common Saints—prayers for people like pastors Page 195

Various occasions—e.g. Baptisms, Confirmations Page 199

Collects—Contemporary in the Modern Language

Seasons of the church year Page 211

Holy Days Page 237

Various Occasions Page 251

Additions to regular services on special days

Ash Wednesday Page 264

Palm Sunday Page 270

Maundy Thursday Page 274

Good Friday Page 276

Holy Saturday Page 283

Easter Vigil Page 285

First service of Easter Day celebrated between sunset on Holy Saturday and sunrise on Easter morning.

Holy Baptism Page 299

Holy Eucharist

Holy Eucharist—Rite I - Traditional Page 323

Holy Eucharist—Rite II - Contemporary Page 355

Prayers for the People Page 326 or 383-393

Six different forms of which one is used in Holy Eucharist

Communion under special circumstances Page 396

e.g. for people sick at home

Pastoral Offices

Confirmation	Page 413
Commitment to Christian Service	Page 420
Blessing of a Civil Marriage	Page 433
Marriage	Page 435
Thanksgiving for Birth or Adoption	Page 439
Reconciliation	Page 447
The act of admitting you have done wrong and God is forgiving you and you are reconciled to the Church.	
Sick	Page 453
Time of Death	Page 462
Burial I	Page 469
Burial II	Page 491

Episcopal Services

Ordination of a Bishop	Page 511
Ordination of a Priest	Page 525
Ordination of a Deacon	Page 537
Litany of Ordinations	Page 548
New Ministry	Page 557
Consecration of a Church	Page 567
Psalter—The 150 Psalms from the Bible	Page 585-808
Prayers for Special Things—e.g. peace & birthday	Page 814-835
Catechism or our Outline of Faith	Page 845-862
Tables to Find Easter Day	Page 880-885
Lectionary	Page 888-1001

Holy Eucharist Rite I & II The Word of God

The first half of the service that focuses on the reading of Scripture the saying of the creed and prayers of praise and petition

	<u>Rite I</u>	<u>Rite II</u>
Salutation	Page 323	355
Collect of Purity	323	355
Summary of the Law	324	N/A
Optional-Kyrie Eleison- Lord have Mercy	324	356
Optional—Gloria (in Excelsis)	324	356
Collect of the Day	159-210	211-261
Lessons—Old Testament Reading	Bible	Bible
Psalm	Psalter	Psalter
Epistle	Bible	Bible
Gospel	Bible	Bible
Sermon—usually based on Gospel of Day		
Nicene Creed	326	358
Prayers of the People	328	1 of 6, 383-393

	<u>Rite I</u>	<u>Rite II</u>
Optional—Confession of Sins	331	360
Optional—Absolution of Sins	332	N/A
Peace	332	360

Rite I The Holy Communion

The second half of the Holy Eucharist that includes the preparation, consecration and reception of the Communion

	<u>Eucharistic Prayer I</u>	<u>Eucharistic Prayer II</u>
Offertory		
The Great Thanksgiving	333	340
Sursum Corda		
The Lord be With You		
And with thy spirit		
Proper Preface	344-349	344-349
Sanctus "Holy, Holy, Holy"	334	341
Prayer of Thanksgiving & Consecration	334-336	341-343
Lord's Prayer	336	336
Breaking of the Bread	337-339	337-339
Fraction—Priest Breaks bread	337	337
Agnus Dei—O Lamb of God		
Prayer of Humble Access	337	337
Invitation to Communion—Gifts of God	338	338
Communion of the People		
Post Communion		
Prayer of Thanksgiving	339	339
Blessing/Benediction	339	339
Dismissal	340	340

Rite II

The Holy Communion

The second half of the Holy Eucharist that includes the preparation, consecration and reception of the Communion

	<u>A</u>	<u>B</u>	<u>C</u>	<u>D</u>
Offertory				
Great Thanksgiving				
Eucharistic Prayer	361	367	369	372
	to	to	to	to
	363	369	372	375
Sursum Corda	361	367	369	372
Proper Preface	377	387		
Prayer of Thanksgiving & Consecration and Words of Institution	362	368	371	373
Eucharistic Prayer concludes with Great AMEN	363	369	372	375
Lord's Prayer	364	364	364	364
The Breaking of the Bread	364	364	364	364
	To	to	to	to
	365	365	365	365
Fraction—Priest Breaks the Bread	364	364	364	364
Invitation to Communion—Gifts of God	364	364	364	364
Communion of the People	365	365	365	365
Post Communion Prayer of Thanksgiving	365	365	365	365
	To	to	to	to
	366	366	366	366
Dismissal	366	366	366	366

Assignment 8:

Constitutions and Canons

Read Title II, Worship and the Administration of Sacraments from the Constitution and Canons of The Anglican Church in North America.

Read Article I from the Constitution of The Episcopal Diocese of Fort Worth.

Read Canons 23 through 28 from the Canons of The Episcopal Diocese of Fort Worth.

Read the Customary of The Episcopal Diocese of Fort Worth.

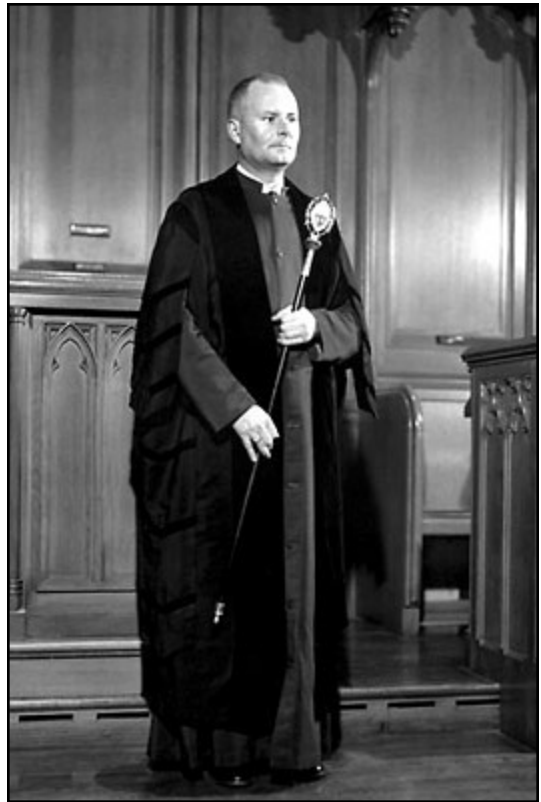
Read The Handbook on Licensed Lay Ministry from The Episcopal Diocese of Fort Worth.

See page 53 for links to each of the above.

Write a short review of each document and include it in your notebook.

Questions

- ✍ How many versions of The Book of Common Prayer are authorized for use in the Episcopal Diocese of Fort Worth?
- ✍ What is the procedure for adopting a new prayer book?
- ✍ Is The Book of Common Prayer copyrighted? If so, when?
- ✍ Which translation of the Bible does your parish use for public reading and why?
- ✍ Who is the final authority for the administration of matters pertaining to music in each parish?
- ✍ What are the five licensed lay ministries referred to in the Canons?
- ✍ Do you need to be licensed to read the lessons or to read the prayers of the people?



The Book of Occasional Services and the Lesser Feasts and Fasts

These are two books with which you should become familiar. They can provide a useful resource when planning for special services.

Questions

- ✍ For what two seasons do the Lesser Feasts and Fasts provide daily Eucharistic readings?
- ✍ On what feast does a Candlemas Procession take place?
- ✍ What two blessings of the church furnishings are reserved to bishops and what two blessings are traditionally reserved to them?

Hymnal Outline

Service Music (S1 to S288)

Daily Office

- Morning Prayer - 1
- Evening Prayer - 1
- Morning Prayer - 2
- Evening
- Evening Prayer - 2
- Litany
- Special Days
- Holy Baptism
- Holy Eucharist
- Canticles

Hymns

Daily Office

- Morning Prayer
- Noonday
- Evening & Evening Prayer
- Compline

Church Year

- Sunday
- Advent
- Pentecost
- Holy Days, Common Saints, Various Occasions
- Holy Baptism
- Holy Eucharist

Pastoral Offices

- Confirmation
- Marriage
- Burial

Episcopal Services

- Ordination
- Consecration

General Hymns

- Christian Life
- Rounds & Canons
- National Songs

Parts of the Church and Church Furniture

Altar Rail	The railing enclosing the sanctuary or surrounding the altar at which communicants kneel or stand to receive communion; also called a sanctuary rail.
Aumbry	A wall safe, not on or in the altar, in which reserved elements of the Sacrament are stored, like the Tabernacle. When the Aumbry has Blessed Sacraments in it, the Sacrament or Sanctuary Lamp or Candle is lit.
Baptismal Font	A stand equipped with a bowl or basin that holds water. The water is blessed as it is being poured into the bowl and is used to make the sign of the cross on a person's forehead as they are being baptized; also as one enters or exits the church.
Bishop's Chair / Cathedra	In churches and missions, a chair is usually placed in the Chancel for use by the bishop on his visitation. In cathedral's, this chair is called a Cathedra and usually is permanently situated in the Sanctuary.
Candle Lighter / Extinguisher	A long pole with a two-pronged end. One side is a tube into which is inserted a taper; a knob is used to raise or lower the taper for lighting candles. The other side is a bell-shaped snuffer used to extinguish candles.
Chancel	The part of the church (the east end in most traditional and older churches) which contains the sanctuary and the choir, usually raised by the chancel steps above the nave.
Choir Stalls	The name given to the pews in the section where the choir sings. The stalls are usually deeper with higher and carved ends than the usual pews in the nave. In many modern-day churches, these have been replaced with normal pews.
Credence Table or Shelf	The shelf or table made of wood or stone at the side of the sanctuary where the elements and the vessels of the Eucharist are placed before the service.
Gospel Candles	Two candles placed on each side of the Gospel stand.
Lectern	The stand or desk from which Scripture lessons are read or prayers led, almost always on the Epistle or right side of the aisle.
Mensa	The top surface of the altar.
Narthex	The rear of the Church where the people enter the Nave; the foyer.

Nave	(Latin: <i>navis</i> means “ship”) The body of the church building where the congregation assembles; called “nave” because the church is often symbolized as a ship in art, with pews, like benches in ancient galleys, and the people pulling together in service.
Office Candles	Six candles situated on the altar or behind the altar; always lighted for the Daily Office and also for Mass.
Pulpit	An elevated platform or high reading desk used in preaching or conducting a worship service; usually located on the Gospel or left side of the aisle.
Sacrament or Sanctuary Candle	Burns when the Blessed Sacrament is held in reserve in the Aumbry or Tabernacle.
Sacristy	The room in the church building where the vestments, sacred vessels and altar hangings are kept.
Sanctuary	(holy place) The area around the altar, or portion of the Chancel within the altar rail.
Tabernacle	A box or receptacle for the Reserved Sacrament located on an Altar, just like an Aumbry.
Taper	A waxed wick placed in a candle lighter from which candles are lighted.
Thurible	The vessel used for burning incense.



Gestures

There are a number of gestures used during liturgy; some or all may be common in your parish. You should become familiar with each and how to incorporate them into worship as directed by your clergy.

Sign of the Cross

One of the earliest references to signing with the cross is found at the end of the second century. Later in the fourth century, Augustine clearly expressed that if the sign of the cross is not made on the forehead during baptism, then “the act has not been duly performed.” By the eighth century, it was customary to cut crosses into places in the church like altars that had been consecrated with the sign of the cross. Thus, signing with the cross became a definite part of the medieval church, while at the same time being rejected by the Protestant reformers. Signing of the cross is still used in the Anglican Church by members at certain times, but is only ordered to be used in the baptismal service. The cross is made by gathering the thumb to the first two fingers of the right hand and touching the forehead, then the midpoint of the chest, then the left shoulder, and finally the right shoulder.

Genuflect

When one genuflects, it is the act of bending the knee in a kneeling or half kneeling position. This act is normally done when a person enters or exits their pew and at certain times during the service. This act is in respect to the altar and the reserved Sacrament, an act from early times that acknowledges a person’s rank or importance. The act is similar to that performed by the English when they bow for royalty. It is customary to genuflect when entering or exiting the Sanctuary.

Profound Bow

The act of bowing deeply from the waist. This act was used prior to the institution of genuflection.

Bowing of Head

The act of bowing one’s head is performed by a person in place of when a person might genuflect or use the profound bow. Many people bow their head at the mention of the name Jesus. It is also customary to bow the head when passing in front of the Tabernacle when crossing from one side of the church to the other.

The Peace

This serves as a mutual greeting of participants, as a sign of fellowship. The first mention of using such a greeting appears in the New Testament—“Greet one another with the kiss of love. Peace to you all who belong to Christ.” (1 Peter 5:14) Matthew also mentions the command of Jesus to make peace before bringing a gift to the altar. (Matthew 5:23) As a result, this gesture has always been made right before the second half of the service, between the Word of God and Holy Communion. The kind of greeting has varied over the years and varies among parishes and congregations. East Syrians clasp the hand of a neighbor and kisses him; Armenians merely bow. In the Western Church, the kiss is usually limited to a form of embrace or handshake. The custom was found in masses until it disappeared from the 1552 Prayer Book. In 1967, Rite II Holy Communion for the Church of England, the pax reappeared and has been officially reinstated since that time.

Kneeling

Kneeling as an individual within the service is a representation of piety or reverence by that individual. Always be aware that others within the sanctuary will be following your lead on the appropriate times to kneel. At many points in the various services included in The Book of Common Prayer, a section is prefaced with “the people stand or kneel” (pg 362) and “the people kneel or stand” (pg 334). If there are to be changes in direction, your liturgical leader should direct them and lead the congregation. These changes are commonly known as “Episcorobics.”

Liturgical Colors

There was never an official liturgical color scheme in the Anglican Church. Most congregations have been accustomed to using some form related to the Roman scheme. However, since the liturgical reform movement, many parishes have begun to adopt all or part of the Sarum (the usage in the cathedral in Salisbury, England). This color scheme is designed to emphasize our Anglican heritage. A comparison of the color schemes is below:

<u>Season or Day</u>	<u>Roman</u>	<u>Sarum</u>
Advent Season	Purple	Blue
Principal Feasts	White or Gold	Gold or Best
Christmas Season	White	White
Lenten Season	Purple	Lenten Array
Holy Week	Red	Crimson
Easter Season	White or Gold	Gold or Best
Day of Pentecost	Red	Scarlet
Apostles & Evangelists	Red	Scarlet
"Ordinary Time"	Green	Green
Feasts of our Lord	White	White
Holy Cross & Martyrs	Red	Crimson
Lesser Saints not Martyrs	White	Yellow
John the Baptist	White	Blue
Ember & Rogation Days	Purple	Blue
National Days	White	White

Questions

- ✍ What is the primary Gospel read in Year A? Year B? Year C?
- ✍ What is the earliest possible date for Easter? Latest date?
- ✍ You are leading Morning Prayer tomorrow. What reading will you use?
- ✍ Who may hear one's confession?
- ✍ Where and when may a confession be heard?
- ✍ On what day is the feast of Clare, Abbess of Assisi 1253?
- ✍ Define a "rubric."
- ✍ On what pages do you find the collects for the first Sunday in Lent?
- ✍ What common item is given to bishops, priests and deacons upon ordination or consecration?
- ✍ What are the names of the three creeds that are printed in The Book of Common Prayer?
- ✍ What do the Historical Documents of our church have to say about Purgatory and on what page of The Book of Common Prayer do you find this?
- ✍ What are the two fast days of our faith?
- ✍ What are the seven principal feasts of the church year?
- ✍ When may the Great Vigil of Easter be celebrated?
- ✍ May a confessor tell something told to him/her during a confession?
- ✍ Is there a prayer for church musicians? If so, where?

- ✍ Which Psalm is scheduled to be read for Eucharist on Monday in Holy Week of Year B?
- ✍ What are the three main parts of Ministration to the Sick?
- ✍ What special day falls on March 19th?
- ✍ How many forms for Holy Eucharist are there?
- ✍ List the four ways the Psalms may be said or sung?
- ✍ Without using the chart on page 882, what will be the date of Easter in 2031? (use the chart afterwards to check your calculations).
- ✍ On what page do you find the Historical Documents of the Church?
- ✍ List the first six words of the Contemporary Collect for the Last Sunday after Epiphany.
- ✍ What are the first two words of the service for the Burial of the Dead, Rite II?
- ✍ Who are the ministers of the Church?
- ✍ What service is provided for persons who wish a liturgy in the church after a secular marriage?
- ✍ Where would you find a short morning devotion for a family or individual?
- ✍ When was the first Book of Common Prayer written? When was the BCP ratified?
- ✍ Where do you find a prayer for sleep?
- ✍ List at least three gifts given to a new rector or vicar at the Celebration of a New Ministry.
- ✍ What has the fool said in Psalm 53?
- ✍ What three things do persons being baptized renounce?

Questions

- ✍ Choose two lessons appropriate for the Ordination of a Deacon.
- ✍ What are the lessons for Friday of the week of 4 Epiphany in Year Two?
- ✍ What is spread on the Holy Table during Holy Eucharist?

Vestment Styles

American Roman



German



Galician



Spanish



Australian



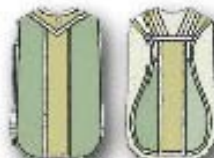
Polish



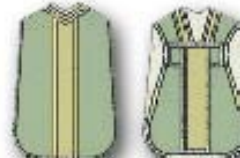
French



Swiss



Italian



Modified Gothic



Bernadine Gothic



Phase 4—Planning and Execution

Processions

Loosely defined, a procession is any formal movement of people from one place to another during the liturgy. The principal processions at the Eucharist are those at the beginning and the end of the liturgy. The lesser processions take place at the reading of the Gospel and at the Offertory. At baptisms, there may be a procession to the font. On certain occasions, there may be processions around or outside the church, as at the Great Litany during Lent, the Liturgy of the Palms on Passion Sunday or on Rogation Days.

When planning a procession, the first step is to determine who will be processing. How many acolytes will you have? How many clergy will participate? Will the choir be included? Will the congregation also process?

Noting that the acolyte team is usually made up of pre-teens and teenagers, it is sometimes the case that a full team does not appear for a given service. In that event, consider the following assignments based on the number of acolytes that appear to serve.

One Acolyte	- Epistle Cross—Crucifer
Two Acolytes	- Crucifer and (1) torchbearer
Three Acolytes	- Crucifer and (2) torchbearers
Four Acolytes	- Crucifer, (2) torchbearers and (1) Server
Five Acolytes	- Crucifer, (2) torchbearers, (2) Servers
Six Acolytes	- Crucifer, (2) torchbearers, (2) Servers, thurifer

Next, determine the order of the participants. Keep in mind that you do not want portions of the procession to come to a halt while other portions of the procession find their place. A typical order for processions might be like this:

Beadle or Verger
 Thurifer with boat
 Crucifer with Torchbearers
 Choir
 Clergy seated with choir
 Verger
 Banners
 Acolytes
 Lectors and/or Lay Eucharistic Ministers
 Assisting Clergy
 Sub-Deacon
 Deacon carrying Gospel Book
 Celebrant
 Verger or Chaplain to Bishop
 Bishop

While it is not necessary for regular services, it may be helpful to have a written order of procession available for the participants in the vesting room or near where they gather to begin the procession. Those in the procession should be vested and in place at least five minutes before the liturgy begins so that the verger can check to make sure all are present and arrange them properly.

Spacing is essential to a good procession. Bunching causes frequent stops and slows the procession. If you space each row or participant in the procession about 3 or 4 pews apart, it will flow smoothly, allowing for bows, turns and other movement. Those carrying crosses or banners should be instructed to hold them high enough to be seen above the heads of the participants in the procession.

Record in your notebook the regular order of procession for a Sunday morning worship in your parish. Using a copy of the seating chart you prepared earlier, indicate where each member of the procession will sit.

Vestments

Academic Hood



Cloak or piece of clothing given by a college in token of a degree; originally a head covering, now worn over the shoulders. Color of the ban (red for theology) indicated the type of degree; inside colors are those of the institution conferring the degree.

Alb



A white or natural-colored vestment, reaching from the neck to the ankles and often gathered at the waist by a rope or cincture, worn by the celebrant and other ministers at the Eucharist. May be worn together with a detachable collar, or amice, or may come with its collar or hood attached. Worn with a stole and under chasubles, dalmatics, tunics, and copes, or by itself, depending on the role or order of the wearer. Traditionally made of lightweight material and worn over the cassock.

Amice



A linen neckpiece or collar worn with the Alb. It was originally a hood covering the head and neck, symbolizing the helmet of salvation.

Biretta

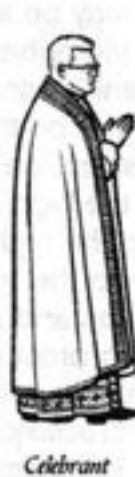


A stiff square hat with three raised corners and a pompom on top sometimes worn by clergy. Priests' birettas are black, while those of bishops are purple.

Cappa Nigra (cloak)



A black cloak, usually made of wool, with a hood, worn outdoors by some clergy. Frequently worn over vestments at the end of services when clergy are greeting parishioners at the door of the church building in cold weather.



Cassock



A long garment reaching from the shoulders to ankles, worn by both clergy and choir and all who assist in the services. Cassocks are usually black, but purple for bishops and often red for acolytes; today other colors—white, blue, maroon, etc. are being used for choirs. There are two basic styles of cassocks: (1) the Anglican cassock, which is double-breasted and fastens only at the shoulders, and (2) the Roman cassock, which is single-breasted and buttons all the way down the front. Both are usually worn with a sash or cincture at the waist; occasionally clergy may wear a short cape with the cassock.

Cassock-alb



A vestment that combines the color of the alb (white or natural) with the cut and material of the Anglican cassock. Cassock-albs come with either a high collar or a hood at the neck to take the place of the amice.

Chasuble

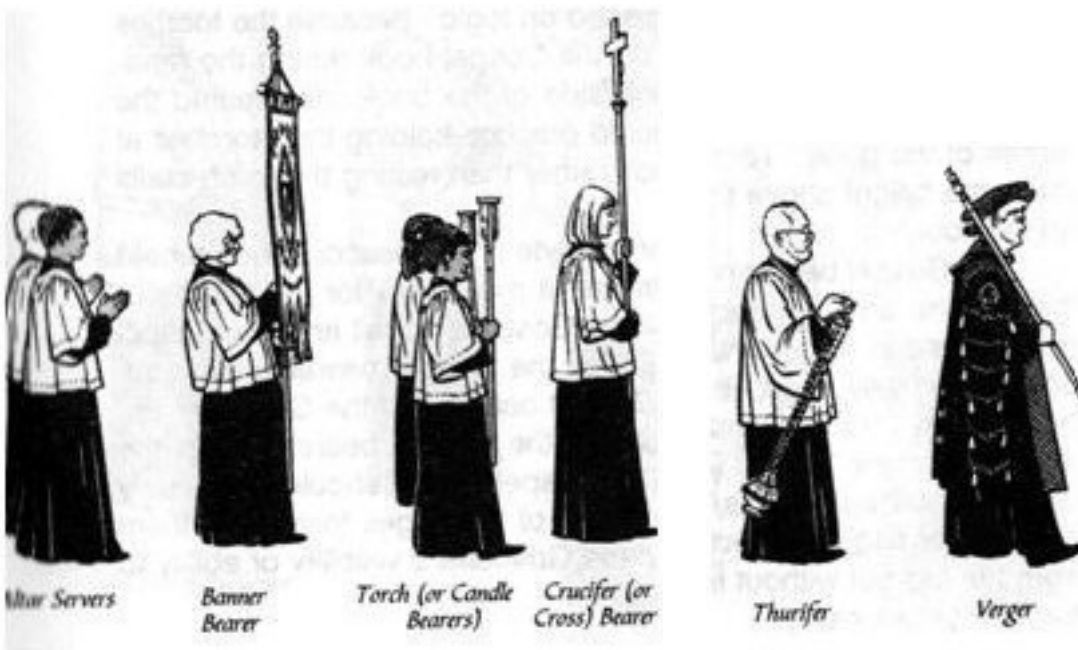


A large oval-shaped vestment (Eucharistic), either plain or colored, without sleeves, worn over the alb, with an opening in the center to go over the head of the celebrant. It is sometimes decorated on the back with orphreys forming a cross, and if colored, conforms to the season of the church year. It represents the robe which the Roman soldiers placed on Christ after they had scourged him.

Chimere



A red or black sleeveless, long vest-like gown, usually of silk or satin, worn by Anglican bishops over a white rochet and a purple or black cassock. Also, the simplest garment worn by a vergers over the cassock.



Cincture (or Girdle)



A rope, usually made of white cotton, tied around the waist over the alb. Usually, it is tied with a simple slip knot on the left side and allowed to hang, but the celebrant knots his or her cincture in the middle and forms a loop on either side of the knot, creating an opening through which the ends of a stole pass to secure the stole so that it will not flap around during the actions taken by the celebrant during the Eucharist. The cincture may have knots or tassels at the ends; it is also called a girdle. As a part of the Eucharistic vestments, it represents the cords with which Jesus was bound in his Passion.

Cope



A semicircular cloak worn over the alb and stole by the celebrant in procession to the altar and during the early part of the Eucharist; he or she may change into a chasuble at the Offertory or keep the cope on throughout the Eucharist.. They are often worn by bishops but may also be worn by priests, deacons, or the laity on special or festive occasions. They are generally quite elaborate.

Cotta



(coat) A short white linen (or lace) garment similar to the surplice, worn over the cassock by members of the choir, acolytes, lay readers, etc. Most often shorter than the surplice. May also be made out of cotton or other white cloth.

Dalmatic



A vestment worn by deacons when assisting at the altar, a tunic worn over an alb and stole; decorated with two colored strips of material that run vertically from front to back over the shoulders and are connected in the front and back by two horizontal strips of the same material. The dalmatic is a distinctive sign of the office of deacon, but may also be worn by priests when they are functioning as deacons at the altar.

Deacon's Stole



A long narrow band of cloth, often embroidered, which a deacon wears across his or her chest from left to right. Its color matches the church season.

Eucharistic Vestments

The traditional vestments now worn at the Holy communion have their origin from the holiday attire of the Roman citizen in the first centuries of the Christian era. For the first six centuries, there was no such thing as ecclesiastical vestments, but we can be sure that bishops and other ministers wore their Sunday best when celebrating Mass. After the 6th century, secular costumes gradually changed and became less flamboyant. But the church retained a form of gracious and beautiful garments worn in the Mediterranean area.

Humeral Veil



A shawl-like vestment made of fine cloth; worn around the shoulders of the Priest or Deacon usually during Benediction of the Blessed Sacrament to insulate their hands from touching the sacred vessel housing the Blessed Sacrament.

Maniple



A scarf or short stole, which hangs from the left arm as a part of the Eucharistic vestments; originally a napkin. This vestment is not often used in modern liturgies.

Mitre



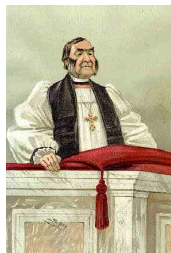
The liturgical headgear and part of the insignia of a bishop; a shield-shaped hat made of satin with two fringed ribbons hanging down from the back. Bishops wear their mitres in procession and when pronouncing episcopal blessings.

Pectoral Cross or Pendant



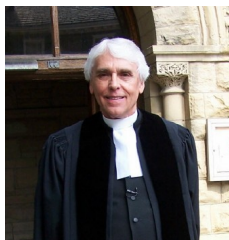
A cross of wood or metal or a pendant particular to your parish worn while performing verger duties as a reminder to you and others of your duties. It usually is three to four inches in length and worn on a cord long enough so the cross hangs over the wearer's heart. An especially fine pectoral cross, often adorned with jewels, is part of the official regalia of bishops, although other clergy often wear more modest versions.

Preaching Gown



A long black garment with bell-shaped sleeves, often with velvet bands similar to an academic gown, worn with a cassock and preaching tabs when the wearer's only role in a service is to preach.

Preaching Tabs



White starched neckwear in the shape of an inverted V worn with a cassock by a designated preacher who is not the celebrant; also called preaching bands. They may also be part of the garb of a bishop when wearing rochet and chimere. In some locations, vergers also wear tabs with their cassock and chimere.

Rabat



A shirt-front, usually in black, with a clerical collar attached, which can be worn over almost any other shirt (although usually a white one).

Rochet



Among the vestments distinctive to the office of bishop, the rochet is a white, shoulder-to-shoe vestment similar to an alb, except that it has wide sleeves with fluted cuffs which are puffed at the shoulders and gathered at the wrists by red or black silk bands. The rochet is worn over the bishop's purple cassock and under his chimere.

Scapular



A garment that forms part of the regular monastic habit, the scapular is essentially a long wide band of material with an opening for the head that is worn over the shoulders and reaches almost to the feet. Usually black, it is worn with a cassock. In some regions, the scapular is worn by vergers instead of a gown or a chimere.

Stole



A long narrow band of cloth, sometimes fringed at the ends, and often embroidered, which a bishop or priest wears about his neck. A deacon wears across his or her left shoulder and it is tied at the right side. It is sometimes worn crossed on the breast with Eucharistic vestments. Its color matches the church season and it symbolizes the yoke of Christ.

Surplice



The outer vestment worn by Roman Catholic and Anglican clergy in various offices. It is white cloth, full with wide open sleeves. A surplice is usually longer than the cotta worn by choristers or acolytes. Surplices are also worn with cassocks by lay readers and Eucharistic ministers.

Tippet



A broad, usually black non-liturgical stole worn mostly by clergy, but it may also be worn by certain lay ministers, such as vergers, licensed lay readers acting as officiants of offices, and licensed lay preachers. It often bears on the ends a seal of the Anglican church, the diocese or the wearer's seminary crest.

Tunicle



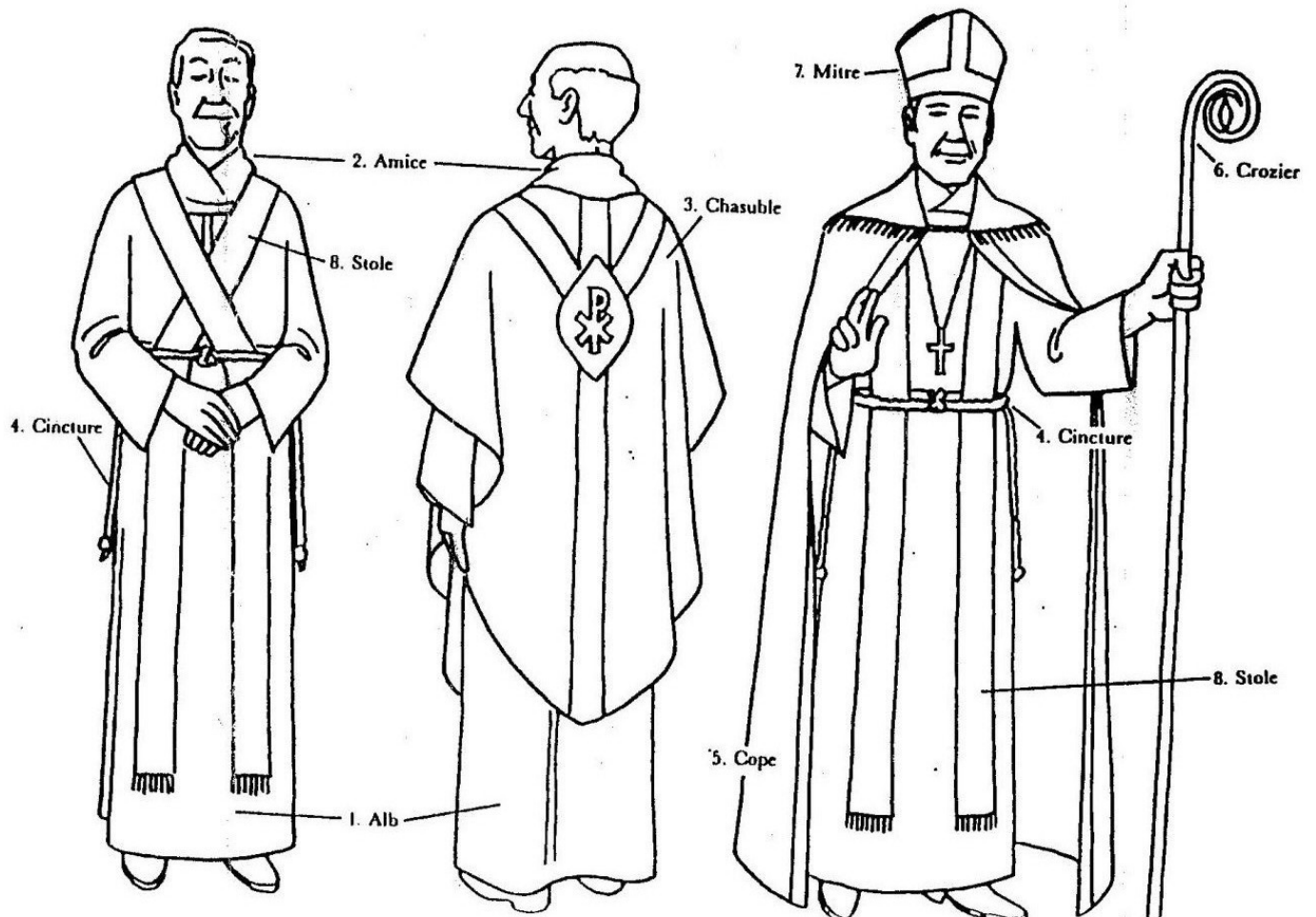
A liturgical vestment worn by a sub deacon that looks almost identical to a deacon's dalmatic. The tunicle is usually a little shorter and is decorated with two parallel vertical orphreys and a single horizontal bar or panel of contrasting color.

Zucchetto



A small skull cap worn by clergy.

VESTMENTS



Verger Vestments

Typically, the verger's basic garment is the simple black cassock (oftentimes purple in a cathedral). It should be worn whenever you are on duty so that you may be readily identified by those who may need your assistance. During Service time, a gown is frequently worn over the cassock.

Verger's gowns come in several varieties. One is made with full sleeves and resembles an academic gown. A second is modeled like a bishop's chimere and is sleeveless. Very often, a verger's gown is adorned with the coat-of-arms of the parish or diocese and or that of the Guild. While commercial suppliers such as Wippell or Almy (see *Resources*) supply suitable gowns, there is nothing to prevent the gown from being made locally. Gowns vary in degree of elaboration but at all times care should be taken so that they do not compete with the Eucharistic vestments of the clergy. It should be apparent to any visitor that the celebrant in a chasuble and stole is the president of the worshipping assembly and that the verger does not preside at liturgy but rather enables others to participate fully in the liturgy.



A Verger's Gown with Lappets



A Verger's Chimere

Virges, Maces and Beadles

The virge is the staff which a verger carries in procession. The name comes from the Latin *virga* which simply means “rod” or “staff.” Hence, a verger is the one who carries a staff. The virge can trace its history back to the ceremonial maces carried before civic and ecclesiastical dignitaries. The Maces of State used in the House of Lords and the House of Commons of the British Parliament are examples of another modern use of these medieval symbols. Originally, they were a weapon used to clear the way for processions (and control unruly choristers!). Now, they are principally honorific. Again, the size and shape of a virge varies widely from place to place, but they usually have one end embellished with a cross or other Christian symbol mounted on it.

While the virge, in shape, resembles a spear, some places use a mace which resembles a club in shape. Even though the references to these items as “weapons” may seem inappropriate in the context of Christian worship, we must not ignore the origin of these items which were, in fact, used for defense.

A longer variation of the virge is called a beadle pole and was originally used to lead academic processions.

Record in your notebook what your local custom is regarding vestments and virges. Include a brief description of the items involved.

Assignment 9: Vestments

Complete the review sheet on page 65 and include it in your notebook. Do not use any reference material during the exercise.



When to Use a Virge / When to use a Beadle

Typically, the average parish will have a single virge. In this case, it should be used in all processions, large or small. Where the parish has a virge and a beadle, the beadle should be used to lead the processions at the beginning and end of the liturgy. The virge should be used within the liturgy, as at the Gospel or Offertory processions, or when leading individuals.

Many vergers will also have a personal virge, especially when the parish does not possess a virge.

Carrying the Virge / Carrying the Beadle

When leading a person or person in procession with the virge, it should be held in the right hand at a 45° angle from your body (“extended” position). At other times (when standing in place or going to get those to be led in procession), it may rest on your right shoulder or cradled in your arms (“at rest” position).

For example, if it is your responsibility to conduct the bishop from the episcopal chair in the sanctuary to the pulpit for a sermon, you would carry the virge “at rest” to the bishop’s chair, make a simple bow to the bishop, and turn and carry the virge “extended” to the pulpit. Arrive at the pulpit, wait for the bishop to take his place and then put the virge “at rest,” again bow to the bishop, and go take your seat for the duration of the sermon.

In some places, the virge is always carried in the “at rest” position.

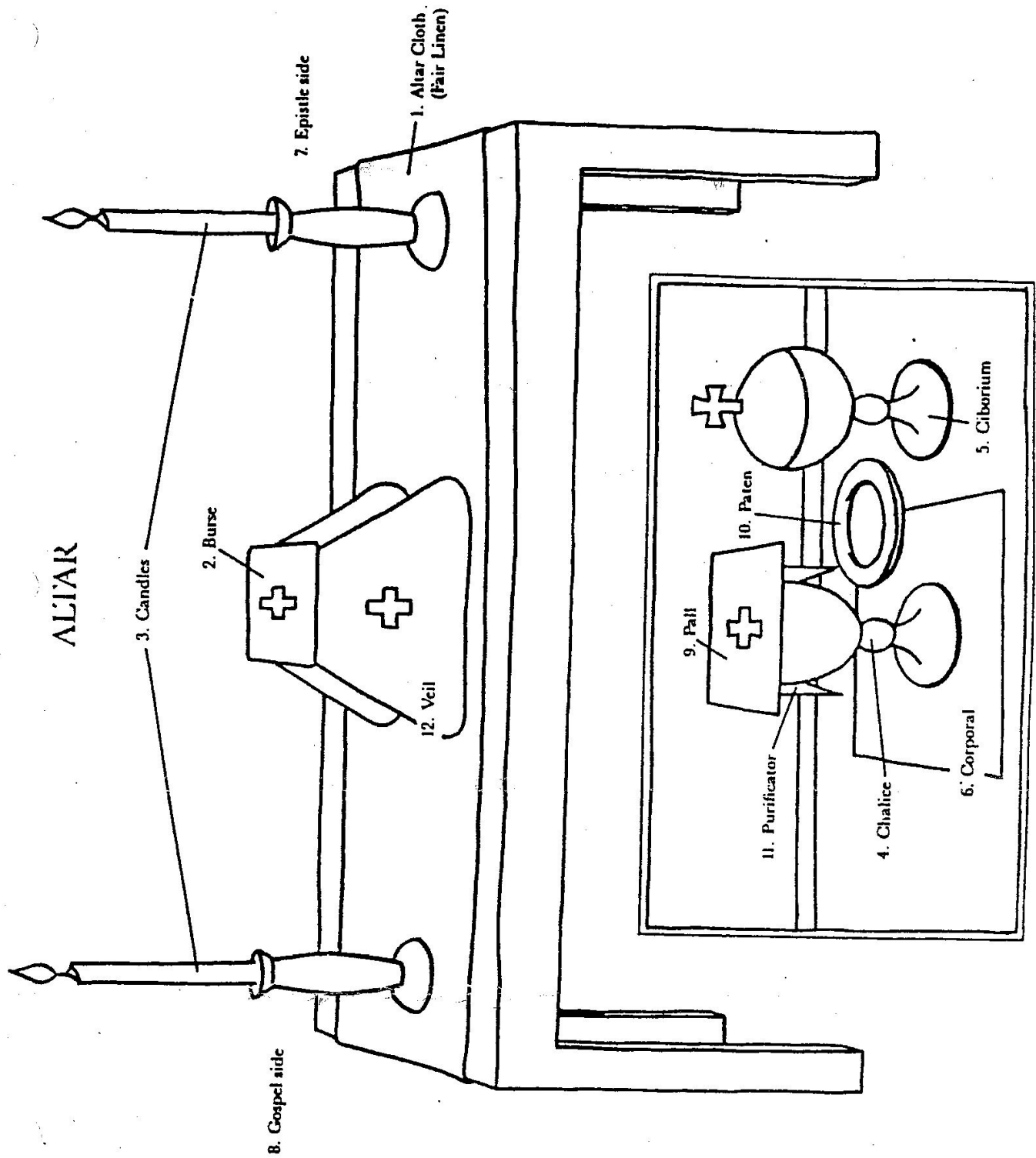
Beadles should not be carried extended like a virge, or in the manner of a bishop carrying the pastoral staff. When in procession, the beadle should rest on the right shoulder at a 45° angle to the body. At other times, it should rest on the floor parallel to the body.

How Many Vergers, Where Do They Go?

Multiple vergers can be used to set off different sections of a lengthy procession much the way banners or (less correctly) processional crosses are used. (Note: Most liturgists today prefer a single processional cross so as not to dilute the power of the symbol. A second cross is usually reserved for an archbishop.)

Typically, dividing points would be the choir (chancel ministers), the sanctuary ministers, any special groups processing (such as baptismal candidates or confirmands, scouts on Scout Sunday, etc.), and the bishop with any attending chaplains. Each section could then have a verger, a banner (with the processional cross replacing a banner at the head of the procession), and torchbearers leading that contingent. Of course, this would usually only occur on the greatest festivals of the year.





Vessels and Appointments

Advent Wreath	A festive wreath of greens arranged to hold four candles of the same height and a center taller candle symbolic of the Light of the World. The first candle is lighted on the first Sunday of Advent and the first and second candles are lighted on the Second Advent Sunday and so forth. The center candle is lighted on Christmas Day, or at Christmas Eve services.
Alms/Alms Basin	Alms were originally money or gifts for the poor. It has been extended to mean offerings by congregations or gifts for any religious or charitable purpose. The alms are collected in a large plate of metal or wood as offerings from the congregation for presentation before the altar.
Bread Box	A covered container for the unconsecrated bread or wafers.
Book of Remembrance	A book, usually kept in the Narthex or vestibule of the church, in which are permanently recorded memorial gifts to the church, such as lectern, windows, cross, candlesticks, pictures, etc. Names of donors or persons memorialized and dates are included.
Burse	The square pocket or purse which is made to contain the corporal linen chalice veil, and often extra purificators. It is placed over the veiled chalice and paten on the altar. It usually is of the same material and color as the chalice veil.
Chalice	The cup, usually of silver or gold, in which the wine is consecrated in the service of the Eucharist. If the chalice is silver, it is often gold plated within the cup, and is so required by the Roman Church.
Chalice Veil	A silk square veil which matches the burse in color of the season and is used to cover the empty chalice. When used to store consecrated bread in the Tabernacle, it is often covered with a linen veil.
Ciborium	A covered chalice or box, usually made of silver, for holding the consecrated bread of the Eucharist.
Corporal	A fine linen napkin that is spread over the fair white linen cloth on the altar, and upon which the sacred vessels of the Holy Communion are placed.
Crozier	The bishop's staff representing a shepherd's crook.
Cruets	Two small vessels of glass or metal provided for unconsecrated water and wine. These are placed on the credence table. In some liturgies, one cruet containing wine is presented at the altar at the beginning of the Eucharist.
Elements	The water, wine and bread of the Eucharist.
Flagon	A large metal, glass or ceramic pitcher used for wine or water at the Eucharist or water at a Baptism.
Eucharistic Candles	The two candles used for the service of the Eucharist. They represent Christ as the Light of the World, Christ as Man and God; or the two parts of the Sacrament, outward sign and inward grace.

Fair Linen	The altar cloth, a long linen cloth covering the altar and hanging over the ends; often embroidered with five crosses. In the plural, this term is often applied to all Eucharistic linens.
Host	The large piece of bread or wafer consecrated by the priest as he breaks or “fractures” during the Eucharist; also referred to as the priest’s host.
Lavabo	(I will wash) The name for the small towel used, and the bowl used for the water, in the ceremonial washing of the celebrant’s hands before the consecration, usually at the offertory, and following the distribution of Communion.
Missal / Altar Book	The Book containing the Communion Service. It is sometimes called the Altar Book.
Missal Stand	The stand upon which the Missal/Altar Book rests when in use at the Altar.
Monstrance	An ornate vessel used in the Roman Catholic, Anglican and Lutheran Churches to display the consecrated Eucharistic host during the Benediction of the Blessed Sacrament.
Paten	A round, flat plate, usually of silver, upon which the bread is consecrated and from which it is administered during the Communion Service.
Pall	(Funeral) A large cloth, usually white, black or purple, placed over a casket; or a square cover placed over the vessel or box containing cremains.
Paschal Candle	A large, pure white candle, preferably of bleached wax, placed in a large candlestick in the sanctuary on the Pulpit side, symbolizing the risen Christ, and lighted ceremonially on Easter Eve, to remain lighted throughout the forty days of Eastertide until Ascension Day. At other times, it is kept near the baptismal font and lit for the Sacrament of Holy Baptism. During funerals, it is placed to the side of the casket and lit for the Service of the Burial of the Dead.
People’s Host	A small flat disk or piece of unleavened bread for the Communion. Also called a wafer.
Priest’s Host	The large piece of unleavened bread or wafer consecrated by the priest during the Eucharist. Often impressed with a cross or other holy symbol.
Purificator	A small linen napkin used to wipe or cleanse the chalice after the celebration of the Eucharist. Handled by Lay Eucharistic Ministers during the administration of the Eucharist to the congregation.
Sanctus Bells	A small hand-held bell or set of bells used to create a joyful noise to the Lord as a way to give thanks for the miracle taking place atop the Altar of Sacrifice; to focus the attention of those attending the Mass that a supernatural event is taking place on the altar. Also, called an altar bell.
Wafer	See People’s Host.

Acts or Parts of the Service

Ablution	Ceremonial cleansing of the sacred vessels (chalice and paten) after the Eucharist; washing of the priest's hands; a washing or cleansing as a rite.
Absolution	The declaration in a public service or privately by a minister, of God's forgiveness and remission of sins, to those who are repentant and have made a confession of their sins.
Agnus Dei	(Lamb of God) An anthem of devotion; a title of Jesus, spoken by John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." The Agnus Dei is often a symbol of Christ—a lamb with or without a banner.
Alleluia	An exclamation of praise and joy, used in various parts of the liturgy, <u>except during Lent</u> .
Amen	The response said or sung at the end of prayers, creeds, hymns, and anthems, signifying approval solemn ratification.
Ascription	Words spoken by the person giving the sermon at the beginning and end of the sermon.
Benediction	The blessing pronounced in God's name by the minister upon the congregation at the end of a service. Also known as the service of Benediction of the Blessed Sacrament.
Collect of the Day	A short prayer appointed for the day of the church year and one which "collects" or sums up the thought of the day or season.
Dismissal	The words said or sung by the priest at the conclusion of the Eucharist. The response to the dismissal is "Thanks be to God."
Epistle	The word means Letter and refers to one of the letters of the New Testament, by St. Paul, St. James, St. Peter, St. John, or St. Jude; a portion of an epistle or other Scripture appointed to and read in the communion service.
Gloria in Excelsis	(Glory be to God on high) One of the most ancient doxologies of the church (4th century). The first verse in the angels' hymn at the nativity of Christ.
Gloria Patri	(Glory be to the Father) An Ascription of praise to the Trinity; a doxology used after the Psalms and Canticles.
Gospel	The word Gospel, which means the message or good news, is always a story about Jesus Christ and his church from one of the 4 books of the New Testament containing the life and sayings of Christ, namely, Matthew, Mark, Luke and John; a portion of gospel Scripture appointed for each Sunday or holy day, called "Gospel of the Day."

Gradual Psalm	The psalm appointed to be read or sung after the reading of the first lesson.
Litany	Any form of prayer with petitions and responses; the Great Litany is a service itself in the Prayer Book. It is the oldest service in English in our Book of Common Prayer.
Liturgy	The “work of the people.” In Western usage, this term may apply to a public celebration of the Church. In the churches of the East, The Holy Devine Liturgy refers specifically to the celebration of the Holy Eucharist.
Processional	The entrance or exit of the choir and clergy at the beginning or end of a church service, often preceded by a crucifer with the processional cross; the hymn sung while entering a church for divine service; a service book containing the offices for ecclesiastical processions.
Proper	The proper is the (a) Collect, (b) proper prefaces, or (c) psalms and lessons appointed for each Sunday.
Proper Preface	The portion of the Eucharistic prayer immediately before the Sanctus.
Rite I	The liturgies in The Book of Common Prayer that are in Elizabethan English.
Rite II	The liturgies in The Book of Common Prayer that are in modern English.
Sanctus	(Holy) The tersanctus; the hymn that goes “Holy, Holy, Holy, Lord God of Host; Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High” which is said or sung in the liturgy of the Eucharist in Roman Catholic and in Anglican Churches; a hymn in any church.
Sermon	The talk given normally by a member of the clergy, usually based on the Gospel of the Day.
Sequence Hymn	An anthem, sentence or hymn sung or said between the Epistle and Gospel in the Communion Service.

General Vocabulary

Apocrypha	The 14 books of the bible that make up the section between the Old and New Testaments. The word “apocrypha” is a Greek word meaning “hidden things.” The word was applied to these books because it was felt that they should be “hidden” since they were thought not to be very valuable or informative.
Bishop	In certain churches, a clergyman of the last of the three orders of ministry (bishops, priests and deacons). The functions peculiar to the office of bishop are to (1) preside over his or her diocese or missionary district; (2) consecrate other bishops; (3) ordain to the ministry; (4) administer confirmations; (5) consecrate church buildings; and (6) administer ecclesiastical discipline. Bishops are successors of the apostles.
Bishop Coadjutor	A bishop who is elected to assist the bishop of a diocese, and who upon the latter’s death or resignation succeeds him or her in office.
Bishop Ordinary	The main bishop; ordinary does not mean plain, it means he or she ordains things into existence.
Bishop Suffragan	A bishop elected to assist the bishop of the diocese, but without the right of succession to the office.
Bishop’s Committee	The equivalent of a parish vestry but for a mission. The members are appointed by the Bishop and not elected by the members of the church as a vestry.
Canticle	A hymn, usually taken from Scripture, sung or said in the various worship services of the church.
Catechism	A summary of Christian principles and doctrine in the form of questions and answers to be learned by church members before baptism or confirmation, and providing an outline of the faith for further study or discussion.
Celebrant	The principal officiate at the Eucharist and other Sacraments. The bishop is the normal celebrant, or if the bishop is not present, a priest.
Communicant	A baptized member of the church in good standing who partakes of the Eucharist regularly.
Deacon	(servant) The first order of the ministry. St. Stephen was the first deacon. Deacons wear a stole crosswise over the left shoulder and under the right arm. They ministered to the poor and the needy in the early churches. The title is used in some Protestant churches by lay officials who assist the minister.
Diocese	The area of geographical limits of jurisdiction of a diocesan bishop. A diocese is self-supporting in contrast to a missionary district, which is aided.

Diocesan Council	(or Convention) The legislative or policy-making body for each diocese. It is made up of one house of two parts—(1) priests and (2) Lay people. The lay people are elected/selected each year from their local parishes or missions. All Priests canonically resident in the Diocese are members. It meets once a year.
Episcopal	The word comes from the Greek word “episcopos” which means “bishop.”
Epistoler	A lay person who assists the priest at the Eucharist and reads the epistle.
Eucharist	(giving thanks) We give thanks to God for enabling us to receive the real and living presence of Christ. It is the sacrament commanded by Christ for the continual remembrance of his life, death and resurrection, until his coming again. Other names for this service are the Lord’s Supper, Holy Communion, and Mass.
Gospeller	The priest or deacon who reads the gospel at the Eucharist.
Incarnation	The act of God becoming man in the form of Jesus Christ.
Intinction	A method of administering the Eucharist by dipping or placing the bread or wafer in the wine and dispensing both at the same time.
Laity	Collective name for the people; members of a church apart from the ordained clergy.
Lay Reader	A person licensed to read the lessons at the Eucharist or at the Daily Offices and who may assist the celebrant or officiants in other ways; if specifically licensed by the Bishop, may administer the chalice at Communion.
Lectionary	An authorized table of Scripture lessons and psalms to be read for each day of the church year. See page 888 of The Book of Common Prayer.
Lector	A person who reads the lesson at the liturgy.
Mission	A church that cannot financially support itself and is under the control and guidance of the bishop directly. It is headed by a Vicar.
Monasticism	A religious life in community of either men or women usually living separately under specific vows (i.e. poverty, obedience, stability, etc.) which might also be called a rule of life, for example the Benedictine Rule written in the 6th century. Their living quarters are usually referred to as a monastery (men) or a convent (women) and they are referred to as monks and nuns.
Parish	A church that financially supports itself. The priest in charge is called a Rector.
Pew	A bench or seat with a fixed back for use by members of a congregation in a nave.
Psalter	Name for the Book of Psalms, or a selection of Psalms, used in religious services. The Psalter is included in The Book of Common Prayer.

Rector	The priest who heads up a parish.
Rectory	The residence provided for the rector by the parish.
Reverence	A solemn bow or genuflection to the altar.
Reserved Sacrament	The consecrated Bread and Wine, reserved for administration to the sick or others who could not attend the celebration of the Eucharist, which is kept in the Aumbry or Tabernacle.
Rubrics	The word means red; it is the set of instructions or directions as to the conduct of the services, usually printed in italics (originally printed in red ink).
Shrove Tuesday	The day before Ash Wednesday. The people on that day went to the priest to be shroved (absolved) from their sins. In the early days not only meat but also eggs and milk were renounced for Lent. Thus it also became a Pancake Tuesday since pancakes were an excellent way to use up eggs, milk and fat; hence also known as Mardi Gras, French for “Fat Tuesday.”
Taper	A waxed wick placed in a candle lighter from which other candles are lighted.
Trinity	The doctrine of the three-fold nature of God as three persons in one God-head (the Father as Creator, the Son as Redeemer, the Holy Spirit as Sanctifier), one in substance but three in individuality.
Vestry	<p>1. In the Anglican Church, the official governing body of the parish responsible for its temporal affairs. It is composed of the rector, two wardens and several vestry members.</p> <p>2. A room in the church where the clergy and choir put their vestments.</p>
Vicar	The priest that heads up a mission.
Wardens	Two lay officers of the parish vestry, called Senior or Rector’s Warden, usually appointed by the Rector, and Junior or People’s Warden, elected by the other vestry members or by the people. Both wardens may be elected by the parish. If the church is a mission, the bishop appoints these persons and they are called the Bishop’s Wardens and serve on the Bishop’s Committee, which is similar to the parish vestry but appointed by the bishop.

Assignment 10:

Vessels and Appointments

Complete the review sheet on page 66 and include it in your notebook. Do not use any reference material during the exercise.





Assignment 11: Preparing Checklists for Regular Services

You may find it helpful for yourself, especially in the training of new vergers, to prepare simple checklists for your regular services in the church. If pocket-sized and laminated, they can be carried in your cassock pocket for reference. The checklist may include items not your direct responsibility but which should be checked on nevertheless prior to the start of the liturgy.

List all the preparations required in setting up for a service, including those performed by others. Do not forget items such as changing the hymn board, roping off reserved seating, turning on the heating or sound system, changing the altar hangings, putting out bulletins, etc. Use this checklist for several weeks and make necessary revisions. Include it in the final version(s) in your notebook.

Also list in your notebook your responsibilities at the following services. If you have no responsibilities in a given service, discuss with your mentor the relative merits of using a verger to assist at these services.

Questions

-  What are your responsibilities during the celebration of the Holy Eucharist?
-  What are your responsibilities during the recitation of the Daily Office?
-  What are your responsibilities at baptisms and confirmations?
-  What are your responsibilities at weddings and funerals?

The Bishop's Visitation

Does your bishop have a customary which is expected to be followed at every parish in the diocese when he visits? If so, make sure you get a copy from your mentor and be sure that it is followed when planning for a bishop's visit. If a customary is not readily available in your parish, it might be worth a call to the bishop's office before a visit to discuss any distinct parish customs the bishop might not be familiar with in advance. The Prayer Book assumes that the bishop will reside and preach the sermon when present. As celebrant, the bishop is the final authority over that particular liturgy. Planning for a visitation without consulting the visitor can result in sudden last-minute changes, which can make a verger's job much more difficult. A common and often overlooked courtesy is to ensure that the bishop has a convenient parking place and someone is there to meet him and help carry vestments and his pastoral staff.

The Parish Register

Canon law and custom require each member of the clergy to maintain certain permanent records known as the parish register. Often, the verger is delegated some or all of this responsibility. Most likely though, the parish secretary will ensure the registry is updated.

The first of these records is the Record of Services. This book is frequently kept in the clergy vesting room and is a record of every service held in the parish, whether in the church proper, the chapel, or in hospital or at home. It includes not only the regular array of liturgies attended by the congregation but also, for example, communion of the sick administered by lay Eucharistic ministers or the deacon, garden weddings, burial at sea, etc. The information contained in this register is used in compiling the annual Parochial Report for the diocese and becomes an important historical source document. Its accuracy is essential.

Other registers record more detailed information relating to Baptisms, Confirmations, Marriages, and Deaths of Communicants.

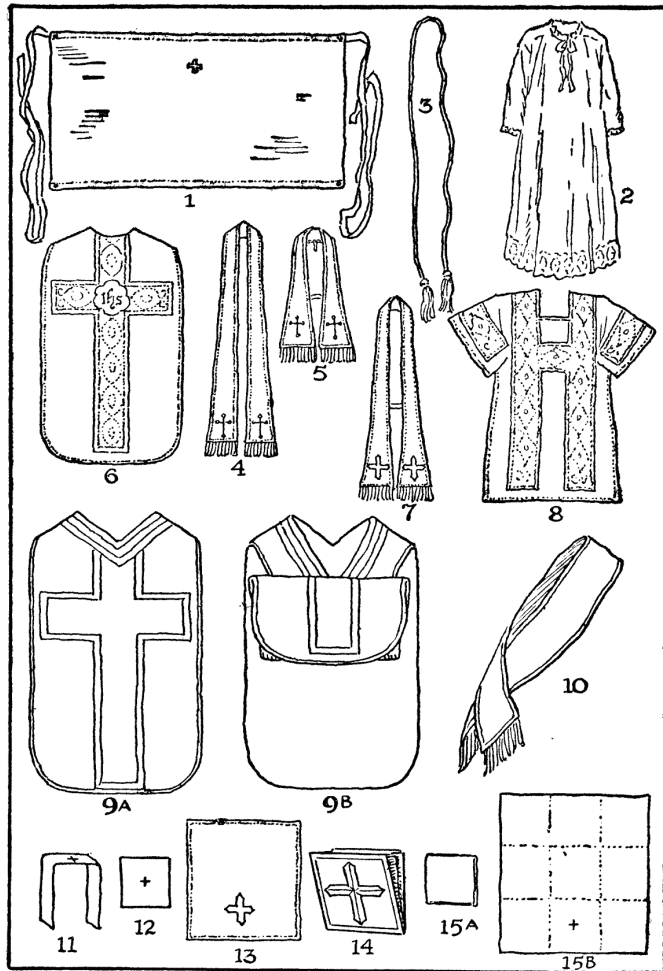
Whether or not you have direct responsibility for the maintenance of these registers, become familiar with their contents and where they are stored. Also, with help of your mentor or other person responsible, familiarize yourself with the Annual Parochial Report and the process for sending and receiving letters of transfer.

Assignment 12: Planning a Special Service

Much of what a vergers does comes from habit and direct observation. This is good. There are occasions, however, when a vergers will be involved with a special liturgy which is unfamiliar. You should be able to plan such a service using reference material you have developed through this course and other sources as well as taking into consideration the knowledge of your church (people, building, history, etc.)

Using either The Book of Common Prayer or the Book of Occasional Services, plan a complete liturgy that differs from your usual Sunday morning worship. Suggestions include but are not limited to the Holy Week liturgies, Rogation Procession, Tenebrae, Celebration of New Ministry. Your plan should include who participates, in what order they will process and where they are to be seated, what special books or other supplies will be needed, such as a Chrism or Paschal Candle. What music requirements need to be communicated to the musicians; are there special requirements for the acolytes, altar guild or other lay participants? Write the order of the service in detail. Review your plan with your mentor and include the final copy in your notebook.

If you happen to have the opportunity to plan for an actual service, include a copy of the service leaflet, if any, as well as comments from your mentor or others after the service has taken place. Make your own notes on what was successful or could have been organized differently.



Phase 5—Final Evaluation

Congratulations! You have completed the course work in the Vergers' Training Manual. While your work on this course draws to a close, your ministry as a verger is just beginning. This is true whether you have been on the job six months or sixteen years. The Vergers' Guild hopes that your study, reflection and experiences as a result of this course will only be the starting point for a deeper exploration of your ministry in and to your parish.

Before attending your last session with your mentor, review the contents of your notebook from start to finish. Make any changes, comments, additions which you believe are necessary to present an accurate description of your progress through the work you have undertaken in this course.

Then, meet with your mentor, go over your coursework, paying particular attention to your job description and your personal rule of life. It is recommended that your mentor prepare, in advance, a written evaluation of your progress to be discussed with you at this final session and included in your notebook for review by the Guild President and Training Officer.

Upon completion of this final session, you should forward a complete copy of your notebook to the Guild Training Officer for final evaluation. Your comments and those of your mentor concerning the contents of this course are encouraged.



Verger's Reading List

All books on this Reading List are available through various Bookstores, both brick-and-mortar and online. A prime source is Amazon.com at <http://www.amazon.com>.

Items marked with a cross ✝ are required reading for the Verger Training Course.

Acolytes

- ✝ *A Manual for Acolytes*, Dennis Michno, Morehouse Publishing Co., 1981.
- ✝ *You are an Acolyte*, Conrad Grosenick, Forward Movement Publications, Rev. Ed., 1992.
- ✝ *The New Complete Server*, Christopher Heller, Morehouse Publishing Co., 1995.
- Serving Basics*, The International Order of St. Vincent.

Altar Guilds

- ✝ *The Altar Guild Book*, Barbara Gent and Betty Sturges, Morehouse Publishing Co., 1982.
- ✝ *The Complete Training Course for Altar Guilds*, B. Don Taylor, Morehouse Publishing Co., 1993.
- ✝ *An Altar Guild Manual*, Edith Weir Perry, Morehouse Publishing Co., 3d Ed., 1963.
- ✝ *A Manual for Altar Guilds*, Dorothy C. Diggs, Morehouse Publishing Co., 3d Ed., 1990.
- The Altar Guild Handbook*, Marion J. Hatchett and Anne K. LeCroy, Harper & Row, 1986.

Anglicanism

- A New Dictionary for Episcopalians*, Rev. John N. Wall, Jr., Harper & Row, 1985.
- ✝ *The Spirit of Anglicanism*, William J. Wolf, ed., Morehouse-Barlow Co., 1979.
- ✝ *The Anglican Way*, Peter Toon, Morehouse-Barlow Co., 1983.
- A History of the Church in England*, 3d. Ed., John R.H. Moorman, Morehouse Publishing Co., 1980.

Miscellaneous

- The Parish Worship Committee*, Associated Parishes.
- ✝ *Worship without Words—The Signs and Symbols of our Faith*, Patricia S. Klein, Paraclete Press, 2007.
- ✝ *Words of Our Worship—A Liturgical Dictionary*, Charles Mortimer Gilbert, Church Publishing Co., 2000.
- Prayers for Pastor and People*, Carl G. Carlozzi, Church Publishing Co., 2000.

The Liturgy

- ✠ *The Ceremonies of the Eucharist: A Guide to Celebration*, Howard E. Galley, Crowley Publications, 1989.
- ✠ *Commentary on the American Prayer Book*, Marion J. Hatchett, The Seabury Press, 1981.
- ✠ *Prayer Book Rubrics Expanded*, Byron D. Stuhlman, The Church Hymnal Corp., 1987.
- Opening the Prayer Book*, Jeffrey Lee, Cowley Publications, 1999.
- ✠ *The Book of Occasional Services*, The Church Hymnal Corporation, 1991.
- The Study of Liturgy*, Jones, Wainwright and Yarnold, Oxford University Press, 1978.
- Planning the Church Year*, Leonel L. Mitchell, Morehouse Publishing Co., 1991.
- A Priest's Handbook: The Ceremonies of the Church, 2d Ed.*, Dennis G. Michno, Morehouse Publishing Co., 1983.
- Pastoral Occasional Liturgies*, Leonel Mitchell, Cowley Publishing, 1998.
- ✠ *Lesser Feasts and Fasts*, the Church Hymnal Corporation, 1980.
- ✠ *Liturgies of the Western Church*, Bard Thompson, Fortress Press, 1961.
- ✠ *Deacons in the Liturgy, 2d Ed.*, Ormonde Plater, Church Publishing Co., 2009.
- Redeeming the Time*, Byron D. Stuhlman, Church Publishing Co., 1992.
- The Crafting of Liturgy*, Daniel B. Stevick, Church Publishing Co., 2000.
- ✠ *The Prayer Book Through the Ages—A Revised Edition of The Story of the Real Prayer Book*, William Sydor, Morehouse Publishing Co., 1997.
- The Prayer Book—Reason Why*, Nelson Riley Boss, Kessinger Publishing, LLC, 2009.
- ✠ *Beyond Smells & Bells: The Wonder and Power of Christian Liturgy*, Mark Galli, Paraclete Press, 2008.

Lay Ministry

- ✠ *A Manual for lay Eucharistic Ministers*, Beth Wickenburg Ely, Morehouse Publishing Co., 1991.
- ✠ *A Lay Minister's Guide to The Book of Common Prayer*, Clifford W. Atkinson, Morehouse Publishing Co., 1977.

Vergers

- Of Vergers, Vestments & Virges*, William H. Gleason, Vergers' Guild of the Episcopal Church.
- The Verger in the Church of England*, John G. Campbell, 1998.
- ✠ *The Ministry of Verger*, The International Order of St. Vincent, Tract No. 15, 1999.

Resources

Guild Links

Diocese of Dallas Vergers' Guild

<http://www.vgdd.org/>

Diocese of Texas Vergers' Guild

<http://www.texasvergers.org/>

Church of England Vergers' Guild

<http://societies.anglican.org/guild-of-vergers/>

Liturgy

Lectionary

<http://www.io.com/~kellywp/>

Book of Common Prayer

<http://www.bcponline.org/>

The Daily Office

<http://www.missionstclare.com/english/>

Bible Online

<http://www.biblegateway.com/passage/?search=/>

Church Supplies

CM Almy

<http://www.almy.com>

Kevin Mayhew Church Supplier

<http://www.kevinmayhew.com>

J & M Sewing Service Ltd.

<https://www.jandmsewing.com/>

J. Wippell & Co., Ltd.

<http://www.wippell.com/>

J. R. Evans

<http://www.jre-best-religious-supplies.com/>

F. C. Ziegler

<http://www.zieglers.com/Scripts/default.asp>

Gaspard

<http://www.gaspardinc.com/>

Sacco

<http://saccoscom.x-shops.com/>

The Holy Rood Guild

<http://www.holyroodguild.com/xcart2/home.php>

Miscellaneous

Church Publishing Inc.

<http://www.churchpublishing.org/>

Verger on Wikipedia

<http://en.wikipedia.org/wiki/Verger>

The Anglican Church in North America

The Anglican Church in North America <http://anglicanchurch.net/>

The Constitution and Canons of the Anglican Church in North America
[http://www.anglicanchurch.net/media/
 acna_constitution_and_canons_june_2009.pdf](http://www.anglicanchurch.net/media/acna_constitution_and_canons_june_2009.pdf)

The Episcopal Diocese of Fort Worth

The Episcopal Diocese of Fort Worth <http://www.fwepiscopal.org/index1.php>

The Constitution of the Episcopal Diocese of Fort Worth
<http://www.fwepiscopal.org/resources/constitution.html>

The Canons of the Episcopal Diocese of Fort Worth
<http://www.fwepiscopal.org/resources/canons2007i.html>

The Customary of the Episcopal Diocese of Fort Worth
<http://www.fwepiscopal.org/customary/Customary2005.html>

The Handbook on Licensed Lay Ministry (The Episcopal Diocese of Fort Worth)
<http://www.fwepiscopal.org/resources/resources.html>

Prayer Lists for The Episcopal Diocese of Fort Worth
<http://www.fwepiscopal.org/downloads/prayers.html>

Sample Job Description

Verger for [Name of Parish]

Participates in All Regular Services, Special Services, Bishop's visits, Eucharist preparation, Baptisms, Daily Offices, Feast Days, Holy Days and Funerals

Duties

Act as Master of Ceremonies for entire liturgy
 Is familiar with all readings and knows where a back-up Bible is located
 Makes sure all readers are present.
 Checks that the Gospel Book and Lectern book are marked.
 Makes sure that the Gospel Book has a gold cover for Christmas, Easter and other feast days.
 Assures that Prayers of the People are printed and available for the reader.
 Checks on Acolytes and their vestments.
 Checks that the Credence table, the oblations table and the altar are properly set and if there is a communion kit to go out, that the deacon is aware.
 Checks that the chasuble is on the rail for the celebrant unless she/he will wear throughout the service.
 Checks that there is a glass of water on the credence table and in the pulpit.
 Knows the locations of any disabled parishioners to receive Holy Communion.
 Checks the Font and Paschal Candle for preparation for Baptism.
 Looks over grounds and entrances prior to service to assure good order.
 Checks the thermostat in the nave, chapel and sacristy.
 Knows how to conduct the liturgy in the event of sudden illness of clergy.
 Knows how to conduct all liturgies permitted for a lay person to conduct.
 Directs ushers with special instructions or regular service instructions.
 Participates in the procession as directed by clergy.
 Assists with directing Acolytes during the service.

Important to know

The seating charge of all clergy, acolytes, LEMs for every service, whether regular or special and be able to direct and communicate this to each participant.

The movement of all participants in the liturgy—procession, kneeling, standing, prayers, genuflection,

Date Prepared: _____

9 a.m. Rite II Holy Eucharist: Engaging and Family Oriented

This welcoming and less formal service incorporates full participation, especially for families, offering opportunities for children to be engaged in worship with their parents. The nature of this service may be found in its approachability, seeking to engage young and old by maintaining a sense of flow of the liturgy while going overboard with hospitality.

Before the Liturgy

Altar Guild
Ushers (4)

Reset altar and book

Arrive at least 20 minutes before the service. Wear an usher badge, found inside the door to the narthex closet. Make sure the pews and prayer books/hymnal racks are orderly. Hymnals go on the outside--prayerbooks to the inside, spines vertical. Locate the service bulletins in the narthex area and put out 4 bulletins on each side for vested leaders on the pews on the bema. Retrieve any offertory plates in the clergy transept. Move back to the narthex to pass out service bulletins to the congregation, crayons and coloring sheets for children. Ring the bell about 5 minutes before the service begins. Close the doors after the procession.

Verger

Make sure everything is in order for the service. Service leaflets at leaders seats, hymn boards out, candles lit. Keep an eye on the leaders who are showing up, and check in with the acolytes to be sure they know their roles. At 3 minutes before 9, the procession should be close to ready.

Lector
Intercessor

Sign in at clergy transept and check lectern to see if book is marked

Sign in at clergy transept and retrieve prayers from the bulletin board in the clergy transept

LEM

Vest in Cassock and Surplice, be in the narthex ready to line up by five before 9

Acolytes*

Vest in alb and cincture, retrieve the crosses, torches/banners from the church parlor, be ready to process in at 5 til 9

4 acolytes: two crosses, two torches

3 acolytes: one cross, two torches

2 acolytes: two crosses

1 acolyte: one cross

0 acolytes: close the church

Deacon

Vest in alb and stole. Check the altar book, credence, etc.

Preacher

Vest in alb and stole. Be sure sermon is in order.

Asst. Priest

Vest in alb and stole.

Celebrant

Vest in alb, stole, and chasuble

Procession

The procession forms in the narthex under the direction of the vergers. The cue for the choirmaster to begin the hymn is the vergers moving to the front of the procession and facing toward the altar. Signal the organist with the remote control.

Order of procession:

Verger (leading)
 Epistle Cross
 Torch Torch
 Choir
 Choir
 Choir
 Gospel Cross
 LEM LEM
 Deacon
 Preacher Assisting Priest
 Celebrant

Beginning the Procession

Verger	Signal organist when all are ready. Begin procession at a dignified pace when the singing begins
Acolytes	Follow just behind vergers
All others	Space procession by "two pews" between you and person you are following

Reverencing the Cross

Verger	Lead the procession onto the bema and step to the epistle side of the rail
Acolytes	Station cross or torch and stand at seat until the reading, if you get to your place in time, bow when the celebrant bows
LEMs	Move to seats
Deacon	Stand before the altar toward the Gospel side
Preacher	Stand before the altar far to the Gospel side
As't Priest	Stand before the altar far to the Epistle side
Celebrant	Move to the altar near the center, wait for movement to stop, raise chin, then bow
All	Bow toward the cross when the Celebrant bows

Seating (Altar)

Preacher Gospel Cross Pyrotokos LEM	As't Priest Epistle Cross Pyrotokos LEM Verger Celebrant
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(Congregation)

If needed, there is an extra chair behind the organ console

Opening Sentences

Verger	Station the verge behind the verger seat
Deacon	Station the Gospel on the altar and move to deacon chair
Others	Move to seats, remain standing
Celebrant	Move to the foot of the bema, and lead the opening sentences, when the Gloria begins, move to the celebrant's chair. Following the Gloria, lead the salutation and collect standing at the chair.

The Readings

Ushers	Count attendance during the readings and mark the attendance number in the notebook in the narthex. Put the number of the count on a small slip of paper and place inside the Ciborium with the wafers. The count should include everyone in the sanctuary. Refrain from seating latecomers during the reading of the Gospel.
All	Be seated
Lector	Move to the lectern during the collect. Announce the reading by simply saying, "A reading from _____." Without saying the verse numbers, or describing the nature of the book, author, or community. Pause (3 counts) Read the reading. Pause (3 counts) Say "The Word of the Lord." Return to your seat following the reading.

Gospel Procession and Reading

Verger	Retrieve the verge, and move just off the bema, turn to face the procession (remind acolytes if necessary.) When all are assembled, turn and lead the procession to the fourth stained glass window, turn and face the altar
E. Crucifer	Retrieve the cross, and stand at the edge of the bema facing the verger, follow the verger, when the verger turns, you also turn around facing the altar
Pyrotokos	Retrieve torches, and go stand at either side of the cross, follow the procession, when the cross stops, turn and face inward, making a space for the G. Crucifer to stand and hold the book
G. Crucifer	Move (without the cross) to stand behind the torches, in front of the deacon, follow the procession, when the procession stops, you will turn and stand between the torches to hold the gospel book
Deacon	Move to the altar for the Gospel Book, turn and wait for the procession to gather; follow the procession. When the procession stops, announce the gospel and hand the book to the G. Crucifer to hold

After the Gospel Reading

Deacon	Step to the side to allow the procession through, follow the procession back, replace the gospel book on the altar, and return to your seat
G. Crucifer	Step to the side to allow the procession through, follow after the torches, return to your seat
Pyrotokos	Allow the vergers and e. crucifer through, and follow the procession back; station your torch, and return to your seat
E. Crucifer	Allow the vergers to step around you to lead the procession. Station your cross, and return to your seat
Vergers	Navigate the parted participants, to lead the procession back; station the verge, return to your seat. This is an opportunity to quietly check in with the celebrant to see if anything is needed.

Children's Sermon and Sermon

Rector	After the altar party has passed by, move to the foot of the bema and sit with the children. (This will occasionally be done by someone other than the rector.)
Preacher	Following the children's sermon, move to the pulpit (or stand at the bema) and preach

*Note to all. Beginning Fall of 2009 there will not be children's chapel.

Nicene Creed

All	Remain seated for a moment following the sermon, before the creed. When the celebrant stands, then stand.
Celebrant	Lead the congregation in the Creed, directing them briefly to the page Number

Prayers of the People

Intercessor	Toward the end of the Creed (I believe in the Holy Spirit) move toward the front of the church near the lectern, when the creed has ended, move to the lectern and lead the prayers as printed. Once your part is finished, you may return to your seat. It may work to kneel at the altar rail for the confession, but this is up to you.
All	Stand for the prayers.

Confession and Absolution

All	At the deacon's bidding, kneel
Deacon	Bid the congregation to confess and lead confession.
Celebrant	Move to foot of bema toward end of confession to absolve. Pause and gesture for all to stand for peace.

The Peace

All

Be prepared to stand when celebrant gestures, this helps lead the congregation in standing. After exchanging peace, be seated.

Celebrant

Initiate the sharing of peace.

Announcements

All

Remain seated for the announcements.

Verger

Noticing anything amiss, takes this opportunity to correct it.

Rector

Deliver announcements.

Ushers

Move to the narthex to get the offering plates. Open the center doors and leave them open until after communion.

Offertory

Ushers

Bring the elements to the altar after the gates are closed. Two ushers lead with elements and the other two follow with all four offertory plates. The wine cruet is on the left and the Ciborium with wafers is on the right. The wine cruet should be held with the handle toward the usher and handed to the acolyte so that he or she can grasp it by the neck of the cruet. When the ushers reach the altar gate, they hand the elements to the acolyte and then bow. The first two then turn and take an offertory plate from the usher behind them and begin collecting the offering. In the narthex, after the offertory has been collected, it is combined to one offertory plate. One usher takes the offering to the front at the final verse when the congregation stands. After handing the offering to the acolyte or verger with the large offertory plate, bow and return to the narthex down one of the side aisles.

All

Sing the offertory hymn

Verger

Help the acolytes remember their jobs

Deacon

Set the table, checking the book

E. Crucifer

Move to the credence and assist the deacon. Then prepare the lavabo. Move to the presider's chair to wash the celebrant's hands.

Pyrotokos

Close the altar rail gates, and receive the bread and wine, take these to the altar. Then move the food basket to the gates, and stand. Assist anyone who may have trouble placing food in the basket. When all are finished, move the basket to the foot of the altar.

G. Acolyte

Prepare offering plate to receive the offering at the last verse of the hymn.

Celebrant

Move to the presider's chair and sit until it is time for the lavabo. At the last verse of the hymn, stand and approach the table. The plates will be brought forward, elevate them, and hand them to the assisting priest, or place them on the edge of the altar

Ass't Priest

Move to the celebrant's left for the prayer

All

Move to stand at a kneeler around the altar for the prayer

Eucharistic Prayer

Verger	Move to your kneeler, but remain standing (Lent is the exception)
Acolyte	Move to your kneeler, but remain standing (Lent is the exception)
LEM	Move to your kneeler, but remain standing (Lent is the exception)
Deacon	Assist with the altar book. Elevate the chalice at the invitation
Celebrant	Lead the celebration. At the invitation, offer the chalice to the deacon, and the bread to the assisting priest
Ass't Priest	Elevate the paten at the invitation

Distribution

Ushers	After the invitation to communion, when the celebrant says "The Gifts of God . . .", all four ushers move forward to the front of the pews and bow. Two ushers remain just outside the aisle at the front and two ushers move down the center aisle to invite the congregation to take places at the communion rail. Keep about 6 to 8 people ready to step up to the altar rail throughout communion. Receive communion after the congregation but before the choir. Return to the narthex and close the doors for the post-communion prayer. Open doors as the procession out begins.
Celebrant	Receive communion first, then offer it to the deacon, then the assisting priest. Then move to administer the paten to the Chalicer and other servers on the epistle side. Continue to administer on that altar rail. After all have received, return the paten to the deacon at the credence, and be seated in the presider's chair until the gates are opened
LEM	After receiving communion, take the chalice and follow the paten on your side.
Deacon	Prepare the second chalice and paten. Hand the paten to the assisting priest. Administer the chalice to the Epistle Side chalicer, then let that person take the chalice. Administer the second chalice to the gospel side chalicer, and let that person continue with the chalice. Then oversee the altar, setting the book, and cleaning up as needed. At the end of communion, move to the gospel credence, and place all vessels there as they return.
Ass't Priest	After receiving communion, you will be given a paten by the deacon. Administer first to the Gospel side chalicer, then to the other servers, then to the gospel side rail.
Verger	Receive communion, move offering to the clergy transept and food basket to the epistle credence; be ready to assist as needed. If an usher informs you of someone who needs communion in the pews, lead the celebrant to that person at the end of communion.
Acolytes	After receiving, move back to your seat. Open the gates after the choir has received.
Preacher	After receiving, return to your seat (unless needed for distribution)
Ushers	Receive communion after the congregation, before the choir.

Post Communion

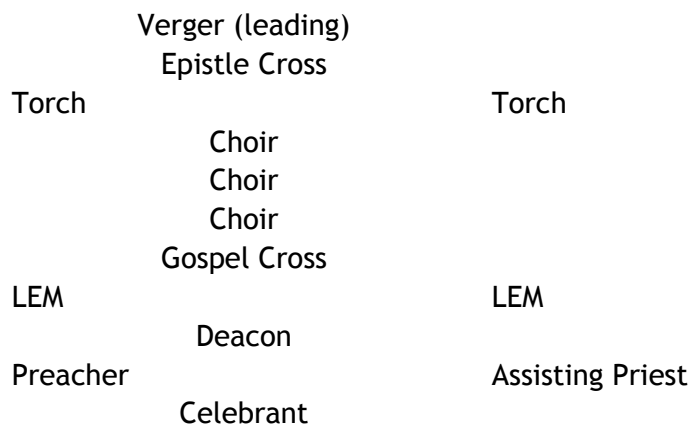
Deacon	Oversee cleanup, then move to the altar.
Celebrant	Wait at the presider's chair until everyone else is in place. Then approach the altar and lead post-communion prayer, and blessing from altar.
Ass't Priest	Move to a kneeler and kneel for the prayer and blessing
Preacher	Move to a kneeler and kneel for the prayer and blessing
All	Move anything consecrated to the gospel-side credence, where the deacon will receive them. Then go kneel, as you are ready, at your kneeler.

Reverencing the Cross

Verger	Retrieve the verge, and move just off the foot of the bema, turn and face the cross.
E. Crucifer	Retrieve the processional cross, and move to the foot of the bema, facing the congregation and wait for the procession out.
Pyrotokos	Retrieve torches, and move to the sides of the crucifer
G. Crucifer	Retrieve the cross and move to just behind the font, you follow the LEMs
LEM	Move to either side of the font facing the cross, waiting for the celebrant to bow. After the bow, turn for the procession out. Follow the choir.
Deacon	Retrieve the gospel book, and stand at the gospel side of the altar, facing the cross waiting for the celebrant to bow, then turn to process out, follow the gospel crucifer
Preacher	Move to the front of the altar on the Gospel side, facing the cross. After the bow, turn and wait for the procession. Follow the deacon.
Ass't Priest	Move to the front of the altar on the Gospel side, facing the cross. After the bow, turn and wait for the procession. Follow the deacon
Celebrant	Move to the front of the altar in the center, facing the cross, and when everyone is in place, lead the bow, then turn to process out following the other clergy.

Procession Out

Choir At the second verse, begin to move to the aisle
 Verger After second verse begins, turn and lead procession out as choir "rounds the bend"
 Order of procession:



Deacon Dismiss the congregation from the back of the church.

After the Service

Acolyte

Return the cross to the church parlor

Ushers

Move the guestbook podium to the outside. Greet visitors and receive recycling and crayons. Straighten pews and racks. Return usher badge to the closet.

Verger

Follow up or at least take notes regarding any difficulties in the liturgy. Check the 11:00 hymns, remove any hymns from hymn boards. Return offering plates from clergy transept narthex.

All

Enjoy coffee, welcome the stranger, catch up with friends. Please return any vestments to hangers

sample

Seasonal Changes and other Notes about Our Liturgy

Advent

Advent Wreath

11 a.m.

Add the “Service of Light” to the beginning service, with wreath lighting

9 a.m.

Add characters to Children’s Sermon

Christmas

Gold cover on Gospel

Lent

9 & 11 a.m.

Add “A Penitential Order” (that includes the confession)

9 a.m.

We kneel for the Eucharistic Prayer

Easter

Paschal Candle

Gold cover on Gospel

9 & 11 a.m.

Use “Alleluia Banners” in place of torches

11 a.m.

Stand for the Eucharistic prayer

High Holy Days

Use Thurible and Chanting at the 11 a.m.

Colors of the Seasons

Advent

Blue

Christmas

White/Festival

Epiphany

Green

Lent

Purple

Holy Week

Red

Easter

White/Festival

Pentecost/Trinity Sunday

Red

Season after Pentecost

Green

*Baptism, Funeral, Marriage

White/Festival

A Schedule of Eucharistic Prayers

Season

Rite I Prayer

Rite II Prayer

Advent

I

A

Christmas

II

B

Epiphany

II

A

Lent

I

C

Easter

II

D

Pentecost (Summer)

I

A

Pentecost (Fall)

II

B

Guidelines for St. Mark’s Episcopobics

Collect:

Always STAND

P. o. People:

Rite I, KNEEL

Rite II, STAND (kneel for Confession)

Eucharistic Prayer (after Sanctus)

Rite I 7:45 always KNEEL

Rite II 9 usually STAND; KNEEL for Lent

Rite I 11 usually KNEEL; STAND for Easter

(receive communion as is your custom)

Post Communion Prayer and Blessing

Always KNEEL



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Assignment 9

Write the name of the item in the blank and include this page in your notebook.



























Assignment 10

Write the name of the item in the blank and include this page in your notebook.

