

Saint Paul's Cathedral

Acolyte Manual



Revised as of
March 3, 2018

Part 1 – Acolyte Service

A Prayer for Acolytes:

Gracious God, the epitome of light and love: You call us to light the way for your people in a world of change and uncertainty. Grant to your acolytes reverent hearts, steady hands, and the will to persevere in service at your altar and at prayer. Bless and guide us by your wisdom and help us to spread your word throughout the world, through Jesus Christ our lord, who lives and reigns with you and the Holy Spirit, one God now and forever. Amen.

Mission Statement of Saint Paul's Cathedral Acolyte Guild

The Acolyte Guild's mission is to lead the youth of St. Paul's on a path of Christian faith, spiritual growth and loving service through their involvement as Acolytes. The Acolytes assist the clergy in St. Paul's worship. The Guild nurtures and supports the Acolytes and affords leadership opportunities for older Acolytes.

An Acolyte serves God through his or her service in the Church. Acolyte means "one who serves". The Acolytes are instrumental in ensuring that the services meet their purpose. Acolytes aid in *the worship of the other Congregation members*. Acolytes are leaders in the Church through the examples they set at the Altar.

Thank you for using your talents to serve Christ and the Church.

"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."

1 Peter 4:10 (NIV)

Commitment

Acolytes understand and agree that they are expected to perform the duties of this ministry faithfully as a personal commitment of their time and talent in the service of the Lord. This includes not only serving on the day they are scheduled, but also learning about being an Acolyte through reading and training.

Reverence

We must emphasize the need for reverence. Our services are to worship the Lord and they occur in holy space. The service is to be solemn and dignified. As Acolytes, we are helping lead in that worship. Our purpose is to aid in the worship, not to distract from worship. A wrong turn or wrong action is not nearly so significant as a yawn, a laugh, a whisper, a scratch, or a slumped posture.

The torches and the crosses must always be carried properly, even before and after the service. There are hundreds of "no-no's" (twirling the cincture, yawning, hand gestures, fidgeting), but it should be put in positive terms: *participate reverently in the service*.

Scheduling

The general goal is that each Acolyte serves about one time per month. We distribute the roster and schedule about once a quarter. If an Acolyte cannot be present to serve on his or her assigned Sunday, the Acolyte is responsible for finding a replacement. Contact information is in the roster. Emergencies happen and in that case, you should contact the Acolyte Master as soon as possible.

Vesting

Arrival time: Acolytes should arrive by 15 minutes before the service to allow sufficient time for vesting, making assignments, and lighting the candles. At five minutes before the service, the worship party (Priests, Deacons, Chalicifers, Verger and Acolytes) assembles in the Chapter Room to receive the Celebrant's blessing before proceeding to the Narthex.

When vesting, find an alb (robe) that fits you. The alb should fall between mid-calf and your ankle. The cincture should be at your waist and the knot should be at your right side. Acolytes are encouraged to wear crosses, but crosses are not mandatory.

Flexibility of Assignments

The Acolyte Master will make the assignments based on the Acolytes present, their experience, and other factors that the Acolyte Master believes might aid the worship or the Acolyte's development. An Acolyte's experience and length of service are important factors. As a general rule, we assign simpler tasks to younger Acolytes and more demanding tasks to older Acolytes. Whenever an Acolyte fails to arrive on time, the Acolyte Master must make assignment changes at the last minute before the service. This may mean that an Acolyte might serve in a different capacity than he or she is usually assigned. **NO one is ever demoted!**

Training

Training is a continual process and the Acolyte Master provides instruction with each service. While the basic steps can be learned quickly, the finer points of acolyte service take years to master. We hold formal training sessions periodically and an Acolyte or prospective Acolyte can arrange special training with an Acolyte Master. Any Acolyte with any question or problem should feel free to contact the Acolyte Master.

Other Notes and Procedures

At St. Paul's Cathedral, Acolytes are often requested for funerals and weddings. They may be requested, as well, for special occasions such as ordinations.

We perform our service with grace and discretion. We walk at a dignified pace. We do not hurry or call attention to ourselves. If we are not holding or carrying something, we stand or sit upright.

When two or more acolytes are working together, such as processing or lighting candles, we try to act in unison. Standing and sitting at the same time as other acolytes and the clergy is an example.

We bow or acknowledge the Cross when passing in front of it. We also bow when passing before the Altar. These are acts of reverence. There is an exception if we are holding anything substantial. We do not bow if we are holding a Cross, torch, banner, offertory plate or Gospel Book.

When we turn directions, we use an “eased military” turn, which is softer than a sharp, square turn. The direction we turn depends on whether there are two or three of us. When we are paired, we turn toward each other. If there are three of us, such as a Cross and two Torchbearers, those on the outside turn toward one another and the center turns to the right. A single Acolyte in a procession also turns to the right.

Part 2 – the Order of Service

Procession

The Worship Party assembles in the Narthex.

Torches or Torchbearers: There are two or more Torchbearers during each service (two torches for each Cross). The torches are lit when the procession gathers in the Narthex. The Acolyte Master usually assists in the lighting. The two Torchbearers line up on either side of the First Cross. The torches are held with the left hand over the right hand with a foot or more separation between the hands. The torches are held vertically straight and at the same height, even if the Torchbearers differ in height. The height may vary somewhat according to the heights of the Torchbearers, but the height of the flame should normally be between five and six feet above the floor.

The Torchbearers process with the First Cross. They process slightly behind the First Cross (the torches are never in front of a Cross). The torch should be even with the shoulder of the First Cross. The Torchbearers and First Cross process to the chancel steps at the 9:00 o'clock service (Rite II) and to the chancel rail at the 11:00 o'clock service (Rite I). They pause at the steps or rail, and then turn to exit on the east side. Do not rush the exit. Exit at the same pace as you process.

First Cross (Head Cross) or Crucifer: The First Cross carries the large gold cross with the oaken staff. In the procession, the First Cross takes his or her place behind the Verger and between the two Torchbearers. The First Cross must always remember to “lift high the Cross”. The Cross is a major focal point for the congregation during the service, so the Cross should be high enough to be clearly seen over the procession. The First Cross and Torchbearers process to the chancel steps at the 9:00 o'clock service (Rite II) and to the chancel rail at the 11:00 o'clock service (Rite I). They pause at the steps or rail, and then turn to exit on the east side. Do not rush the exit. Exit at the same pace as you process.

Second Cross or Crucifer: The Second Cross carries the large gold cross with the golden knob on the staff. In the processional, the Second Cross follows the Choir. If the Choir is not processing, the Second Cross follows the Chalicifers. Like the First Cross, the Second Cross processes to the chancel steps at the 9:00 o'clock service (Rite II) and to the chancel rail at the 11:00 o'clock service (Rite I). He or she pauses at the steps or rail, and then turns to exit on the east side. Like the First Cross, the Second Cross must also remember to “lift high the Cross”. In addition, the Second Cross should not crowd the preceding group. The Second Cross should leave a space of eight to ten feet; this slight gap tells the congregation that a Cross is coming.

Third Cross or Crucifer: The Third Cross carries the small gold cross. In the processional, the Third Cross follows the Clergy and precedes the Celebrant. Like the First Cross and Second Cross, the Third Cross processes to the chancel steps at the 9:00 o'clock service (Rite II) and to the chancel rail at the 11:00 o'clock service

(Rite I). He or she pauses at the steps or rail, and then turns to exit on the east side. As with the First Cross and Second Cross, the Third Cross must remember to carry high and straight and to leave a slight gap between the Third Cross and the preceding group.

Banner-bearer: If a banner is used in the procession, we use the St. Paul's banner unless the Bishop is present, in which case we use the Diocesan banner. If one banner is used, the Banner-bearer follows the First Cross and Torchbearers. If both St. Paul's banner and the Diocesan banner process, the St. Paul's banner follows the First Cross. The Diocesan banner follows the cross that precedes the Bishop. When the Banner-bearer reaches the chancel steps, a Banner-bearer carrying the St. Paul's banner turns to his or her right and moves to the space in front of the lectern (where the banner base should be). A Banner-bearer carrying the Diocesan banner turns to his or her left and moves to the space in front of the pulpit (where the banner base should be). A Banner-bearer remains in this position with the banner lofted until the worship party has passed and the final stanza of the processional hymn has begun. The banner is then placed in its holder.

Book-bearer (Gospel-bearer): The Book-bearer follows the First or Second Cross. The recommended order is to follow the First Cross if a banner is not following the First Cross and to follow the Second Cross if the banner is following the First Cross. If two banners are in the procession, the Book-bearer will follow the banner behind the First Cross. The Book-bearer carries the Gospel with both hands at head-level. The Gospel is placed on the bookstand on the small table in the side chapel by the Sacristy door in preparation for the Gospel procession.

Gospel Procession

First Cross and Torchbearers: For the 9:00 o'clock service (Rite II), the First Cross and Torchbearers will assemble at the Chapter Room door with the Verger during the Epistle reading. When the music (the gospel acclamation) begins for the reading of the Gospel, the Verger will lead the First Cross and Torchbearers (Torch, First Cross, Torch) to the crossing where they will stop facing the Altar. When the Deacon/Gospeller reverences the Altar, the Gospel processional party turns in unison and processes to the Nave. The Torchbearers stop at the second pew and the Cross continues one more pew and stops and turns to face the Gospeller. After the reading, the Book-bearer and Deacon move to the Gospel side to let the Verger, Cross and Torchbearers lead the procession. They will stop at the chancel steps, pause and turn right to exit through the Chapter Room door.

For the 11:00 o'clock service (Rite I), the First Cross and Torchbearers will assemble by the Sacristy door with the Verger during the Epistle reading. During the processional hymn or Gradual (typically the second verse), the Verger will lead the First Cross and Torchbearers (Torch, First Cross, Torch) to the top of the chancel stairs where they will stop facing the Altar. When the Deacon/Gospeller and Book-

bearer reverence the Altar, the Gospel processional party turns in unison and processes to the Nave. The Torchbearers stop at the second pew and the Cross continues one more pew and stops and turns to face the Gospeller. After the reading, the Book-bearer and Deacon move to the Gospel side to let the Verger, Cross and Torchbearers lead the procession. They will stop at the chancel stairs, pause and turn right to exit through the Chapter Room door.

The First Cross is held aloft throughout the Gospel reading. Similarly, the torches are also held aloft unless the Torchbearers are too young to do so. It is important that the First Cross and Torchbearers remain as still as possible so as not to distract from the reading.

Note about the Gospel formation. When the Gospel processional party is in formation for the reading, they will form a Cross if viewed from above. The First Cross is the foot of the Cross and the Deacon/Gospeller is the head. The Torchbearers are the arms of the Cross. The axis of the Cross is the Gospel book (not the Book-bearer).

Book-bearer. At both services, the Gospel book is on the bookstand in the acolyte area by the Sacristy door. The Book-bearer takes the Gospel book in both hands and holds it at head-level. When the Book-bearer sees the Verger, First Cross and Torchbearers move to the crossing (not before), the Book-bearer walks behind the Celebrant and Lecturer to meet the Deacon/ Gospeller at the top of the chancel steps. Facing the Altar, the Deacon/Gospeller will reverence and the Deacon/Gospeller and Book-bearer will turn to process to the Nave with the Deacon/Gospeller following the Book-bearer. As they reach the First Cross and Torchbearers, the Book-bearer will turn to face the Deacon/Gospeller with the Gospel book held generally a chest-level and positioned between the Torchbearers (the Gospel is the axis of the Cross, not the Book-bearer). The Deacon/Gospeller will adjust the desired height and angle of the Gospel book, which Book-bearer maintains throughout the reading. When the reading concludes, the Deacon/Gospeller and Book-bearer step to the Gospel side to allow the Verger, First Cross and Torchbearers to pass. The Book-bearer follows the First Cross and the Deacon/Gospeller follows the Book-bearer. The Book-bearer will pause at the top of the chancel steps where the Deacon/Gospeller will join him or her. The Deacon/Gospeller will reverence the Altar and the Book-bearer will then proceed to the Gospel side of the High Altar (the left side facing the Altar), where he or she will place the Gospel book. This signifies that the Gospel reading has finished. As the Book-bearer returns to the acolyte area, he or she will reverence the High Altar in passing.

At the 11:00 o'clock service, the process is similar, except that the Book-bearer will follow the Verger, First Cross and Torchbearers and meet the Deacon/Gospeller in front of the chancel rail. At the conclusion of the Gospel procession, The Gospel book is placed on the Gospel side of the High Altar, which signifies that the Gospel reading has finished.

Offertory and Communion

Getting the Children

After the Sermon, one Acolyte goes to the nursery with a Cross (generally, the small cross) where the childcare workers will gather the children who are to join in the Communion. When assembled, the Acolyte and one or more childcare workers will go to the Chapter Room door and wait until the exchange of the peace. At that time, the Acolyte carrying the Cross leads the children to the crossing and down the aisle of the Nave. The children will join their parents. The Acolyte exits through the Narthex and courtyard, returns the Cross to the cabinet in the vesting area, and rejoins the other Acolytes. Although the Cross may be small, it is important to carry it like any other Cross – high and straight. Walk with reverence and do not rush.

Oblationers

As the offertory begins, the Oblationers will bring the elements (bread and wine) forward for the setting of the table. One or preferably two Acolytes will meet the Oblationers at the chancel steps to receive the elements. The Acolytes then turn and take the elements to the Deacon preparing the table.

Offertory Plate (Alms Basin)

The offertory plate or alms basin is located underneath the credence table by the High Altar. At the 9:00 o'clock service, an Acolyte goes to the High Altar credence table after exchanging the peace. When the doxology begins, the Acolyte goes to the top of chancel steps with the offertory plate where he or she meets the ushers, who place their (smaller) offertory plates into the Acolyte's offertory plate. The Acolyte turns and walks to the Deacon, who takes the offertory plate and hands it to the Celebrant. The Celebrant blesses the alms and returns the offertory plate to the Deacon, who hands it to the Acolyte. The Acolyte returns the offertory plate to its place under or on top of the High Altar credence table. The Acolyte will return to side chapel when convenient (either immediately or at time of communion).

At the 11:00 o'clock service, the process is much the same, except that all of the Acolytes are at the High Altar and will remain there until they have received communion. The Acolyte handling the offertory plate goes to the credence table after exchanging the peace. The other Acolytes can go there either after exchanging the peace or at the conclusion of the announcements. If the latter, the Acolytes allow the Clergy to go to the Altar first.

Communion

First Server: As the offertory begins (during the Choir's anthem), the First Server helps the Deacon or Priest prepare for communion. The Server stands beside the credence table until the Deacon or Priest is ready for the objects on the credence table. At the 9:00 o'clock service, the credence table is located behind the Altar rail

on the Gospel side. At the 11:00 o'clock service, the credence table is located beside the High Altar on the Epistle side.

The Server starts by moving the chalice covered with purificator, paten, pall and corporal from the credence table to the Altar (or giving it to the Deacon). The purificator, paten, pall and corporal merely lay upon the chalice. They are not affixed in any way and are loose. To avoid dropping these, the Server holds the chalice with one hand and the purificator, paten, pall and corporal with another (place your hand on top so that these do not slide off the chalice). The Server next hands the breadbox to the Deacon. The Server removes the lid and holds it in one hand while handing the base to the Deacon with the other hand. The Deacon will return the base to the Server, who replaces the lid and returns the breadbox to the credence table.¹ The wine is next and it is typically contained in the tankard. The Server presents the tankard with lid open and its handle facing the Deacon. The tankard remains on the Altar. If there is also a wine cruet, the Server presents it to the Deacon in the same fashion. The cruet will return to the credence table. After the wine, the Server presents the water cruet with lid open and its handle facing the Deacon. The Deacon will return the water cruet to the credence table. In short, the order is *chalice, bread, wine and water*.

There are two additional chalices on the credence table. The First Server places these on the Altar after the Celebrant and Deacon have received communion and before the Acolytes receive communion.

Second Server. The Second Server washes the Celebrant's hands when the Celebrant is ready. The Celebrant will be vesting at the communion rail and will remain there until the washing of the hands. The Second Server typically approaches the Celebrant when the First Server offers the water to the Deacon. To wash hands, the Second Server places the towel over his or her left arm, takes the lavabo bowl in his or her left hand, removes the stopper from the water cruet with the right hand, and picks up the cruet in his or her right hand.² The Celebrant will place his or her hands over the bowl, which will catch the water that the Second Server pours over the fingers of the Celebrant. The Celebrant takes the towel to dry hands and returns towel over Server's arm. Server returns to credence table and places the cruet, bowl and towel on the table.

After receiving communion, at the 9:00 o'clock service, the Acolytes leave through the side chapel to prepare for the recessional. At the 11:00 o'clock service, the Acolytes assist the Acolyte Master with the closing the Altar rail gate and positioning

¹ If there is a reserve Ciborium (like a breadbox with a stem and covered with a veil), it is placed on the Altar with lid after handing the Deacon the breadbox. If there is a traveling communion set, it is placed on the Altar after the Deacon returns the water cruet.

² This description presumes a right-handed Acolyte. A left-handed Acolyte may use her or his opposite hand for these steps.

the cushion as they leave. Note: the Altar rail cannot be closed until the Priest and Chalicefer performing the standing station leave the Sanctuary.

Acolyte Master: The Acolyte Master is responsible for the performance and conduct of the Acolytes. With more activity during communion, the Acolyte Master's supervision and assistance is particularly important. The Acolyte Master ensures that each Acolyte begins his or her assignment on cue and completes the assignment correctly. At the 11:00 o'clock service, the Acolyte Master typically handles the bells and does not delegate responsibility for that task, except to the most experienced Acolytes. The Acolyte Master will remain in the sanctuary to assist the Clergy and Chalicefers. When communion ends, the Acolyte Master will open the Altar rail gate and reposition the cushion.

During communion, all Acolytes need to remain standing - including the side chapel.

Recessional

At the 9:00 o'clock service, at the recessional hymn, the Verger, Crosses and Torchbearers proceed through the Chapter Room door and assemble in the crossing facing the Altar. The First Cross and Torchbearers are closest to the pews. The Second Cross (and Torchbearers) are closest to the chancel steps. The Chalicefers are positioned between the First Cross and Second Cross. As the Verger, Crosses and Torchbearers proceed, the Book-bearer retrieves the Gospel from the High Altar and moves to the top of the chancel steps, where he or she turns and faces the Alter. The processional party remains in this position until the Clergy assemble and reverence the Altar. Everyone turns in unison and processes out.

The 11:00 o'clock service is similar, except that the Verger, Crosses and Torchbearers proceed through the Sacristy door (the side chapel) and assemble in the chancel area. The First Cross and Torchbearers follow the Verger and near the chancel steps. The Second Cross (and Torchbearers) are near the Altar rail. The Gospel remains at the High Altar and is not carried in the recessional.

If a Banner-bearer is present, the Banner-bearer also waits to the side and enters the procession to assume his or her proper position. At the 9:00 o'clock service, the Banner-bearer will be near the crossing facing the congregation. At the 11:00 o'clock service, the Banner-bearer will be in front of the lectern facing the congregation. If holding the St. Paul's banner, the Banner-bearer will follow the First Cross and step in front of the Chalicefers. To avoid confusion, the Banner-bearer should be decisive in his or her movements so that the Chalicefers understand the Banner-bearer's intentions.

If a Third Cross is present (for the Celebrant), the Third Cross waits at the side and enters the procession to assume his or her proper position. At the 9:00 o'clock service, if the Banner-bearer is present, the Third Cross will set up outside of the Banner-bearer facing the congregation. At the 11:00 o'clock service, the Third Cross will set up along the Altar rail facing the Second Cross. As with the Banner-bearer,

the Third Cross should move decisively so that the Celebrant knows the Third Cross will intervene to follow the Clergy and precede the Celebrant.

Part 3 Processional Order

	Verger	
Torch Bearer	First Cross	Torch Bearer
	Banner (St. Paul's)	
	Choir	
Torch Bearer	Second Cross	Torch Bearer
	Chalicifers (Lay Eucharistic Ministers)	
	Book-bearer (before the Gospeller, who follows)	
	Clergy	
	Third Cross	
	Banner (Diocesan)	
	Celebrant	

If the Choir is not processing, the Chalicifers will follow the First Cross (and Banner, if any). The Second Cross will follow the Chalicifers. The Third Cross will precede the Celebrant.

If we have flags in the procession, the American flag will follow the First Cross and the Church flag will follow the American flag. The Banner will follow the Second Cross.

When the Bishop is present and we use the Diocesan Banner, the Diocesan Banner will follow the Clergy and precede the Bishop (and Bishop's Deacon).

One Cross never follows immediately behind another Cross.

Part 4 – Other Aspects of Acolyting

Lighting and Extinguishing the Candles

The Altar is dressed with Eucharistic candles, which are lit to signal a Eucharistic service. The Altar may also be dressed with “office lights”, which are the sloping candles between the Eucharistic candles and the Cross that rise toward the Cross.

In lighting and extinguishing candles, we must remember two rules. First, the light moves outward from the center of the Altar (symbolically, from the tabernacle housing the reserve sacraments) and returns to the source. Second, the Gospel side never stands alone.

In practice then, when the office lights are used, the candles are lit from the candle nearest the center to the candle farthest from the center (a Eucharistic candle). The candles are extinguished in reverse order – beginning with the candle farthest away (a Eucharistic candle) and ending with the candle nearest the center.

If there are no office lights, the Eucharistic candle on the Epistle side (the right side facing the Altar) is lit first and then the Eucharistic candle on the Gospel side. The candles are extinguished in reverse order.

When two Acolytes are lighting and extinguishing candles, they work in unison.

If only one Acolyte is lighting or extinguishing the candles, he or she starts on the Epistle side (the right side when facing the Altar) working inside to out and then moves to the Gospel side working inside to out. The candles are extinguished in reverse order – beginning with the Gospel side and ending with the Epistle side working outside to in, in each case.

The Altar candles are lit and extinguished before any other candles are lit and extinguished. The “Gospel side” rule also applies to lighting and extinguishing the candles at the lectern.

In Eastertime, the Paschal candle is lit and the Acolytes will light their tapers from the Paschal candle.

In the four weeks of Advent, one purple candle is lit in week one. Two purple candles are lit in week two. Two purple candles and the pink candle are lit in week three. All candles are lit in week four. The candles are lit in the order of their weeks – that is, the week one candle is lit first, then the week two candle, and so on. The pink candle is the week three candle. The candles are extinguished in reverse order.

When extinguishing the candles, *do not allow the snuffer bell to touch the candle's wick*. Smashing the wick makes it difficult for the next Acolyte to light the candle.

Ringling Bells

Bells are used at the 11:00 service and other designated services. We generally ring the bells at the Sanctus (one ring each at each open “holy” and a final ring on the last

syllable of the concluding “highest”), at the words of Institution and conclusion of the Eucharistic Prayer (once with each genuflection and elevation), and at the Pascha Nostrum (continual ringing through the “alleluias” at the opening and ending). We may also ring the bells immediately before the words of Institution (“For in the night in which he was betrayed . . .”) and at the great Amen, when the congregation is invited to come forward. The volume of the ring should be louder during the singing and softer during the spoken words. The task of ringing the bells is usually done by the Acolyte Master or an experienced Acolyte.

Baptisms

On Baptism Sundays, at the proper point in the service, the Verger will process out with the First Cross and the two Torchbearers. This group stands behind the Officiant (the Priest performing the baptism) at the top of the stairs. During the prayers, the Priest and the Acolytes will proceed to the baptismal font, where the Acolytes will stand in formation against the east door until the baptism is complete. As the baptismal hymn begins, the Acolytes will lead (or follow the Verger) from the baptismal procession down the center aisle, through the Narthex, and up the east aisle.

Jubilation Streamers

If the Jubilation Streamers are used in the procession, the streamers will follow the Verger and precede the First Cross. The streamers should be fully extended so that the streamers will not touch the parishioners as they are waived back and forth during the procession. At the crossing, the streamers turn away from one another and move to the middle of their respective pews, where they will turn facing the congregation. The streamers are waived in a synchronized, figure-8 pattern so that they come together and move apart in unison and in time with the music. The streamers stop when the processional hymn ends. The Acolytes collapse the streamer poles discretely. The Epistle-side Acolyte will exit through the Chapter Room door. The Gospel-side Acolyte will exit through the West door or down the outside, Gospel aisle if the weather is inclement. If the streamers are used in the recessional, the streamers assume their positions on each side of the Nave facing the congregation when the remainder of the recessional party sets up. The streamers will waive in unison throughout the recessional hymn and do not process with the recessional party.

Thurifer

The Thurifer and Boat (the Acolyte who accompanies the Thurifer and carries the incense) serve at designated services to heighten the celebration. While a detailed description of the Thurifer’s duties are beyond the scope of this Acolyte Manual, the Acolytes should be aware of the Thurifer’s duties generally. The Thurifer will be present during the procession, the Gospel procession, the setting of the Table, and the recession. In the procession, Gospel procession and recession, the Thurifer

follows the Verger and precedes the First Cross. At the Gospel reading, the Thurifer stands to the right of the Gospeller. After the doxology and before the Eucharistic Prayer, the Thurifer approaches the Bishop or Celebrant, who incenses the Altar and may incense the cross, sanctuary party and congregation. After the incensing, the Eucharistic Prayer follows in its normal order. For those interested in serving as a Thurifer, we have a Thurifer Guild that will provide training.

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