

# Manual for Liturgical Assistants



University Lutheran Chapel  
Minneapolis, Minnesota



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# General Rubrics for Liturgical Assistants

## Prior to the Service:

- ◆ Arrive at least 15 minutes prior to the Divine Service. Check with the celebrant regarding any special duties which may be necessary at this particular service.
- ◆ About 5 – 10 minutes before the Service, vest in an alb. Vesting indicates that you are fulfilling a particular liturgical function in the Service.
- ◆ Retrieve all necessary items for use during the service and take them to the narthex before vesting.
- ◆ As the organ prelude begins, join the celebrant in the narthex and line up for the procession into the church.

## General Conduct During the Service:

- ◆ At all times during the service conduct yourself reverently. Remember always both that you are in the presence of God and that you are on public display, thus serving as an example to others in your conduct. Should nature make it impossible for you to maintain reverence (e.g. you have a coughing fit, need to blow your nose, etc.) please step into the sacristy until such need has passed.
- ◆ One of the best ways to fulfill the role of assisting the pastor liturgically is to help teach the proper ceremonial of the Divine Service. To do so, it is necessary to know what to do at the proper time (e.g. bow the head, make the sign of the cross, genuflect, etc.), and to do it. Ceremonial action, while not necessary to salvation, is nevertheless important. Where one is truly worshipping God in spirit and truth, the body cannot help but follow. Salvation is a matter of the whole person, and therefore worship also involves the whole person; the body

in no way is excluded. Proper ceremonial gives shape and order to bodily worship, and also makes confession of Christ through action. When one bows the head at the name of Jesus Christ, one is confessing His divinity and lordship. When we bow as the Body and Blood are elevated, we worship Christ under the bread and wine and confess that He is truly present in with and under these elements. When we make the sign of the cross, we confess that we are saved by Christ's death on the cross and that His death has become our own in Holy Baptism, in which we are sealed with the sign of His holy cross. Ceremonial action lends form, order, meaning, and expression to our worship. For more on this subject, please see the first three chapters of *Ceremony and Celebration* by Paul H.D. Lang (available in the ULC Library).

- ◆ Please be sure to wear dress pants (not shorts or jeans) and dress shoes (not tennis shoes, sandals or clogs), as these will show beneath the hem of the alb.
- ◆ When reverencing the altar, do so from before the altar at the center line of the chancel. When reverencing, do not continue walking, but stand still and then make reverence.
- ◆ When bowing the head, do not bow the entire body, unless a profound bow is called for.

## Ceremonial Actions of the Divine Service:

### **Invocation**

- ◆ Make the sign of the Holy Cross.

### **Confession of Sins**

- ◆ Kneel when the celebrant kneels.
- ◆ Remain kneeling until after the absolution is pronounced and the celebrant has indicated that the congregation may rise.
- ◆ Make the sign of the cross at the absolution.
- ◆ Remain standing throughout during Eastertide.

## **Introit**

- ◆ Bow your head during the *gloria patri* except when performing another liturgical act.

## **Gloria in Excelsis**

- ◆ Bow your head during the phrase, “we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory”
- ◆ Bow again at the name “Jesus Christ,”
- ◆ Bow again at the words, “receive our prayer.”
- ◆ Make the sign of the cross at the words “art most high” (which falls in the middle of the Trinitarian ending and corresponds to the sign made at the end of the Creed).

## **Salutation**

- ◆ Bow slightly to the celebrant when he says, “The Lord be with you.”
- ◆ This action is repeated each time the Salutation is given during the service.

## **Holy Gospel**

- ◆ If not part of the Gospel procession, make the triple sign of the cross as the Holy Gospel is announced (over the forehead, lips and heart).

## **Creed**

- ◆ Bow your head at the name of the Father during the first article.
- ◆ Bow your head at the name “Jesus Christ” during the second article.
- ◆ Genuflect at the words “was incarnate by the Holy Spirit of the Virgin Mary, and was made man.” Rise at “and was crucified.”

- ◆ Bow your head at the words “is worshipped and glorified” during the third article.
- ◆ Make the sign of the cross at the words “life of the world to come”

### **Sanctus**

- ◆ Bow at the words “Holy, holy, holy Lord God of Sabaoth, heaven and earth are full of Your glory”.
- ◆ Make the sign of the cross at the words “Blessed is He who comes in the name of the Lord”.

### **Words of Institution & Pax Domini**

- ◆ Kneel during the recitation of the Verba
- ◆ Make the sign of the cross at the Words: “The peace of the Lord be with you always.”

### **Communion**

- ◆ After the celebrant (and other assisting clergy) have communed, proceed to the place of distribution, reverence the altar, and receive the sacrament with the organist and ushers.
- ◆ At the rail prior to receiving the Body of Christ you may pray silently from St. Matthew 8: “Lord, I am not worthy that You should come under my roof, but speak the Word only, and my soul shall be healed. Amen,” followed by the sign of the cross.
- ◆ When the celebrant says “the Body of Christ, given for you” respond by saying “Amen”, confessing your faith that it is indeed Christ’s body and that it is indeed for you, giving you forgiveness, life and salvation.
- ◆ Prior to receiving the Blood of Christ you may pray silently from Psalm 116 and Psalm 18: “What shall I render to the Lord for all His benefits to me? I will take up the cup of salvation and call on the name of the Lord who is worthy to be praised; so shall I be saved from my enemies. Amen.” followed by the sign of the cross.



- ◆ When the celebrant says “the Blood of Christ, shed for you” respond by saying “Amen”, confessing again your faith as with the Body.
- ◆ At the dismissal make the sign of the cross and then reverence the altar before returning to your seat.

### **Nunc Dimittis**

- ◆ Make the sign of the cross at the first word of the canticle.
- ◆ Bow your head at the *gloria patri*.

### **Benediction**

- ◆ Make the sign of the cross at the Benediction.

# The Thurifer

## Rubrics at the Divine Service:

The thurifer is one of the more involved of the liturgical assistant roles. He leads every procession, and is at hand whenever the deacon or celebrant requires the thurible to sense holy items or people. He also has to tend the thurible to ensure that the charcoal remains hot and that incense is supplied to it for each of the following actions.

- ◆ The thurible is held with the ring in the left hand, ring over the thumb, and the chain grasped by the right hand. When walking the thurible can be allowed to swing freely so long as it does not touch the ground.
- ◆ When leading in procession be careful to keep a medium pace, neither laboriously slow nor hurried. Walk in straight lines when possible, turning sharply at corners along the way. When passing the font do so on the right hand side.

## When there is no deacon or subdeacon:

- ◆ Begin the opening procession at the start of the first hymn. Be sure to have incense burning and allow the thurible to gently swing at your side as you walk. Upon reaching the chancel steps, turn to the pulpit side and take your place before the front pew to the right side of the aisle.
- ◆ At the intonation of the Introit lead the celebrant into the chancel. Walk to the center then proceed to the epistle side of the altar (lectern side) and face the celebrant. If more incense is needed, hand the celebrant the incense boat. Open the thurible to receive fresh incense. Receive the boat back from the celebrant and hand him the thurible. The celebrant will then incense the altar. Once he has completed this task he will hand the thurible back to you. Incense the celebrant with three double swings. Then hand the censor back to him so that he may incense you in turn and the rest of the processional group and congregation. When he has returned the thurible to you again, retire to your seat.

- ◆ During the reading of the Epistle, ensure that there is fresh incense added to the thurible for the Gospel procession.
- ◆ At the Gospel procession take your place at the head of the processional group at the top of the stairs, facing the altar, and wait there until all have taken their places. At the celebrant's indication, turn to your right and lead the procession about one third of the way into the nave. Upon arrival at the place where the Gospel will be read, step to your left and allow the book bearer and torch bearers to pass you. At the announcement of the Holy Gospel, hand the thurible to the deacon (or celebrant) so that he may incense the Gospel book. Receive the thurible back from him and let it swing gently at your side for the reading of the Holy Gospel. After the reading and the attendant responses are completed, lead the procession back into the chancel. Reverence the altar, then retire to your seat.
- ◆ At the Offertory add fresh incense to the thurible, then proceed to the back corner of the altar on the Epistle side. At the *Sanctus*, hand the thurible to the celebrant to incense the elements for Holy Communion. After receiving the thurible back from him, retire to your seat.
- ◆ At the closing hymn, add a small amount of fresh incense to the thurible, then proceed to the head of the chancel stairs and face the altar. Once the entire processional group is in place, at the celebrant's indication, reverence the altar, then turn to your right and lead the procession through the nave. Pass the font on the right and exit the nave. Remain in the narthex until the service has ended. Then return the thurible and boat to the sacristy.

**When there is either a deacon or subdeacon:**

- ◆ Begin the opening procession at the start of the first hymn. Be sure to have incense burning and allow the thurible to gently swing at your side as you walk. Upon reaching the chancel ascend the center before the altar, reverence the altar, and retire to your seat.

- ◆ At the intonation of the Introit, if more incense is needed, hand the deacon (or subdeacon) the incense boat. Open the thurible to receive fresh incense. Receive the boat back from the deacon and hand him the thurible. Receive the thurible back from the deacon after the incensations are complete.
- ◆ During the reading of the Epistle, ensure that there is fresh incense added to the thurible for the Gospel procession.
- ◆ At the Gospel procession take your place at the head of the processional group at the top of the stairs, facing the altar, and wait there until all have taken their places. At the celebrant's indication, turn to your right and lead the procession about one third of the way into the nave. Upon arrival at the place where the Gospel will be read, step to your left and allow the subdeacon and torch bearers to pass you. At the announcement of the Holy Gospel, hand the thurible to the celebrant so that he may incense the Gospel book. Receive the thurible back from him and let it swing gently at your side for the reading of the Holy Gospel. After the reading and the attendant responses are completed, lead the procession back into the chancel. Reverence the altar, then retire to your seat.
- ◆ At the Offertory add fresh incense to the thurible, then proceed to the back corner of the altar on the Epistle side. At the *Sanctus*, hand the thurible to the deacon (or subdeacon). After receiving the thurible back from him, retire to your seat.
- ◆ At the closing hymn, add a small amount of fresh incense to the thurible, then proceed to the head of the chancel stairs and face the altar. Once the entire processional group is in place, at the celebrant's indication, reverence the altar, then turn to your right and lead the procession through the nave. Pass the font on the right and exit the nave. Remain in the narthex until the service has ended. Then return the thurible and boat to the sacristy.

# The Crucifer

## Rubrics at the Divine Service:

- ◆ Carry the crucifix in procession. When there is no thurifer, the crucifer leads the procession at the beginning and end of the service. Be sure to hold the crucifix so that the corpus faces forward (i.e. away from you), It should be carried straight and somewhat aloft. There is no special hand position when carrying it. Be careful to keep a medium pace, neither laboriously slow nor hurried. Walk in straight lines when possible, turning sharply at corners along the way. Always pass the baptismal font on the right hand side. After ascending into the chancel do not reverence the altar. Simply turn at the center and take the processional cross to its stand. Place the cross in the stand, making sure that it is facing toward the congregation. Retire to your seat, pausing to reverence the altar on your way.
- ◆ On days when there is no subdeacon or book bearer, the crucifer will serve as book bearer at the Gospel procession.
- ◆ At the *Sanctus* ring the sanctus bells. The bells are rung three times at the beginning of the hymn, corresponding to the words “Holy, Holy, Holy”. When ringing the bells, do not be tentative, but give them a good hard, sustained, jingle!
- ◆ At the closing hymn, once the thurifer has taken his place at the head of the stairs, remove the processional cross from its stand and proceed to the center of the chancel, facing the altar. Once the entire processional group is in place, at the celebrant’s indication, turn around to the right and follow the thurifer in procession out through the nave. If there is no thurifer, you will lead the procession out. Pass the font on the right and go through the rear doorway. Remain in the narthex until the service has ended.

# The Torch Bearers

## Rubrics at the Divine Service:

- ◆ Carry the torches in procession, following the subdeacon (or book bearer). When there is no book bearer, follow the crucifer. Torch bearers walk side by side and should pass the Baptismal font, one to each side of the font. Pause at the bottom of the chancel steps and wait for the crucifer to place the crucifix in its stand, and the book bearer to place the Holy Gospels upon the altar. Once they have both retired to their seats, ascend the steps into the chancel. Turning together at the center, go to the lectern side to place the torches in their stands on each side of the lectern. Do not reverence the altar when carrying the torches.
- ◆ At the Gospel Procession, after the subdeacon (or book bearer) has received the Gospel book and taken his place in the chancel, retrieve the torches from their stands and take your place in the center of the chancel facing the altar between the deacon (or celebrant) and the subdeacon. When the celebrant indicates, turn around, turning toward the center, and follow the book bearer into the nave. If there is a thurifer, move one step past the thurifer and station yourselves on each side of the aisle. After the Gospel has been read, the subdeacon will pass between you on his way. Turn toward the center and follow the subdeacon toward the chancel. Pause at the bottom of the chancel steps and wait for thurifer (and book bearer) to retire to their seats. After ascending into the chancel, turn together and place the torches in their stands. Again, do not reverence the altar.
- ◆ After the thurifer and crucifer have taken their places for the recessional, retrieve the torches from their stands and take your place in the center of the chancel facing the altar between the clergy and the crucifer (or book bearer). When the celebrant indicates, turn around, turning toward the center, and follow in procession toward the narthex, again going around the baptismal font, one to each side. Remain in the narthex until the end of the service.

# The Book Bearer

There is no book bearer when there is a subdeacon.

## Rubrics at the Divine Service:

- ◆ In procession, the book bearer follows the crucifer. The book should be carried closed, held reverently in both hands outward and somewhat aloft before one's face. Pass by the baptismal font on the right. Pause at the bottom of the chancel steps and wait for the crucifer to place the crucifix in its stand before ascending. Once you have ascended the stairs do not reverence the altar, but carry the Gospel book forward and place it on the Gospel side of the altar (the pulpit side). Reverence the altar before retiring to your seat.
- ◆ At the Gospel Procession, go to the altar, reverencing as you reach the center, to receive the Gospel book from the celebrant. Take your place at the head of the chancel stairs facing the altar and wait until all participating in the procession are in place. At the celebrant's indication, turn around to your right and lead the procession about one third of the way into the nave. When all have arrived, turn around to your left to face the altar, then open the Gospel book and hold it steady - hands below with the top either resting on your arms or on your chest. The celebrant will then announce and chant the Gospel. After the reading of the Gospel, the celebrant will take the book from you and say: "This is the Gospel of the Lord." He will then hand the book back to you, and step to the side that you may lead the procession back into the chancel. Do not reverence the altar, but carry the Gospel book forward and place it on the Gospel side of the altar (the pulpit side). Reverence the altar before retiring to your seat.
- ◆ At the beginning of the closing hymn, once the crucifer and thurifer have taken their places, proceed again to the altar, reverence, and then receive the Gospel book from

the celebrant. Turn to your right and take your place in the processional group behind the crucifer. When the celebrant indicates, turn around to your right and follow the crucifer in procession to the narthex, passing by the baptismal font on the right. Remain in the narthex until the service has ended.

## The Deacon

The deacon is an ordained clergyman assisting the celebrant by performing several of the liturgical duties ordinarily performed by the celebrant. When there is no deacon, some of his duties may be performed by the subdeacon.

### Rubrics at the Divine Service:

- ◆ When there is a baptism the deacon assists. Stand to the Epistle side of the font. When indicated in the rite, light the baptismal candle from the paschal candle and hand it to the celebrant. Remain in place until the procession has reached you. Join the procession following the subdeacon.
- ◆ In procession, the deacon follows the subdeacon. Upon reaching the chancel, do not ascend into the chancel, but step to your right, so that you are positioned to the side of the celebrant for the confession and absolution. In a service without confession and absolution, ascend the steps into the chancel in due order, reverence the altar, and step to the Epistle horn of the altar.
- ◆ At the intonation of the Introit, walk to the thurifer to receive the incense boat from him, after adding incense to the thurible, take the thurible to the celebrant to incense the altar. After the altar has been incensed, receive the thurible from the celebrant and incense the celebrant with three double swings. Hand the thurible back to the celebrant, and remain at the Epistle horn of the altar, facing the center. Upon receiving the thurible again from the celebrant, return the thurible to the thurifer and then return to the Epistle horn of the altar.



- ◆ At the reading of the Old Testament and Epistle lessons, step a little away from the altar to make room for the celebrant at the Epistle side.
- ◆ At the Gospel Procession, go to the altar, reverencing as you reach the center, to receive the Gospel book from the celebrant. Once you have assured that the processional group is ready, indicate to the thurifer that he may lead the procession into the nave. Announce the Holy Gospel as usual, making the sign of the cross over the first word of the reading, then take the thurible from the thurifer and incense the Gospel Book with three double swings. Hand the thurible back to the thurifer and chant the Gospel. When completed close the Gospel Book aloft while chanting "This is the Gospel of the Lord." Hand the Gospel Book back to the subdeacon. Step to the side to allow the procession to pass by, then follow into the chancel. Reverence the altar and return to the Epistle Horn of the altar.
- ◆ After the Creed is said, retire to your seat.
- ◆ At the offertory join the celebrant at the altar, standing at the Epistle horn.
- ◆ Follow the subdeacon to the credence for the lavabo, and recite with the celebrant the words from Psalm 26.
- ◆ Help prepare the altar by removing the veil from the communion vessels, folding it neatly to the right side of the corporal. Then stand to the right of the celebrant.
- ◆ Bow the head for the consecration. Genuflect when the celebrant genuflects.
- ◆ Kneel to receive the sacrament from the celebrant.
- ◆ The celebrant will hand you the chalice and purificator for the distribution. Say the "Take and drink" to the entire group. Then distribute the Holy Blood. The distribution formula, to be said for each communicant, is "The blood of Christ shed for you." Wipe the chalice with the purificator after each communicant, and turn the chalice slightly to present the next communicant

with a fresh sipping surface. Communicants may assist you in guiding the chalice to their lips. After communing each table, return the chalice and purificator to the celebrant.

- ◆ Upon completion of the distribution assist the celebrant, if necessary, in consuming anything remaining of the sacrament. Then return to the Epistle horn of the altar for the remainder of the liturgy.
- ◆ After the Benediction, take your place behind the celebrant, facing the altar for the recessional. Reverence the altar when he does so, turn and follow the subdeacon out of the nave, passing the font on the right side.

## The Subdeacon

The subdeacon, if not an ordained clergyman, is ordinarily a layman in training for the Holy Ministry. When there is no deacon, the subdeacon performs all of the duties of the deacon with the exception of the chanting of the Holy Gospel.

### Rubrics at the Divine Service:

- ◆ Prior to the service, ensure that all liturgical assistants are in place and have whatever items they need for the procession. Also ensure that enough hymnals and bulletins are in place in the chancel so that each may have his own to use during the service.
- ◆ In procession, the subdeacon follows the crucifer. You will carry the Holy Gospels. The book should be carried closed, held reverently in both hands outward and somewhat aloft before one's face. Pass the font on the right side.
- ◆ Upon reaching the chancel, do not ascend into the chancel, but step to your left, so that you are positioned to the side of the celebrant for the confession and absolution. In a service without confession and absolution, ascend the steps into the

chancel in due order, place the Holy Gospels on the Gospel side of the altar, reverence the altar, and step to the Gospel horn of the altar.

- ◆ Go to the lectern to read the Old Testament and Epistle lessons.
- ◆ At the conclusion of the Epistle, go to the altar, reverencing as you reach the center, to receive the Gospel book from the celebrant. Take your place at the head of the chancel stairs facing the altar and wait until all participating in the procession are in place. At the celebrant's indication, turn around to your right and lead the procession about one third of the way into the nave. When all have arrived, turn around to your left to face the altar, then open the Gospel book and hold it steady - hands below with the top either resting on your arms or on your chest. The deacon (or celebrant) will then announce and chant the Gospel. After the reading of the Gospel, the deacon will take the book from you and say: "This is the Gospel of the Lord." He will then hand the book back to you, and step to the side that you may lead the procession back into the chancel. Do not reverence the altar, but carry the Gospel book forward and place it on the Gospel side of the altar (the pulpit side). Remain at the Gospel side for the recitation of the Creed.
- ◆ After the Creed is said, retire to your seat.
- ◆ At the offertory join the celebrant and deacon at the altar, standing at the Gospel horn.
- ◆ Lead the deacon and celebrant to the credence for the lavabo. While they recite a portion of Psalm 26, pour water over their hands from the cruet, over the lavabo bowl. Hand each the small towel to dry their hands. Return with them to the altar, standing at the back side on the Epistle side (to the left of the celebrant).
- ◆ Help prepare the altar by retrieving any additional elements needed and presenting them to the celebrant.

- ◆ At the *Sanctus*, receive the thurible from the thurifer and hand it to the celebrant. After he has incensed the elements, return the thurible to the thurifer.
- ◆ Bow the head for the consecration. Genuflect when the celebrant genuflects.
- ◆ Kneel to receive the sacrament from the celebrant.
- ◆ Retire to your seat for the rest of the distribution.
- ◆ Once the celebrant and deacon have consumed anything remaining of the sacrament return to the Gospel horn of the altar for the remainder of the liturgy.
- ◆ After the Benediction, retrieve the Gospel Book from the altar and take your place behind the deacon, facing the altar for the recessional. Reverence the altar when the celebrant does so, turn and follow the crucifer out of the nave, passing the font on the right side.

# Special Rubrics for Holy Week

## On Palm Sunday:

- ◆ The Divine Service begins out of doors.
- ◆ The processional group stands behind the celebrant as he leads the opening liturgy.
- ◆ The processional group in regular order leads the congregation around the church, through the front doors, and into the sanctuary during the singing of the processional hymn, “All Glory, Laud, and Honor.”
- ◆ Once in the sanctuary, proceed to the chancel and in due course, retire to your seats.
- ◆ Because there is no Introit on Palm Sunday, the thurifer leads the way directly into the chancel during the processional hymn. The remainder of the service proceeds as usual.

## On Maundy Thursday:

- ◆ The processional group assists with the stripping of the altar at the conclusion of the service after the candles have been extinguished.
- ◆ The order for removing items from the chancel is: communion ware, communion linens, Gospel book, missal stand, altar candles, fair linen, altar paraments, floor candelabra, pulpit and lectern paraments, processional crucifix, processional torches.

## On Good Friday:

- ◆ The liturgical assistant leads the “assistant” portions of the bidding prayer.
- ◆ He carries the rough-hewn cross during the adoration in the following manner: Go to the narthex during the praying of

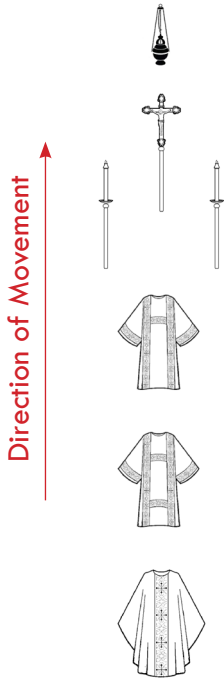
the Lord's Prayer. After the prayer has ended, carry the cross into the nave through the main entrance. Pause when you have reached the baptismal font. After the sentence and response "Behold, the life-giving cross on which was hung the salvation of the whole world. Oh come, let us worship him", continue forward to the front of the nave and pause again. After the sentence and response are chanted, carry the cross to the altar and pause while the sentence and response are chanted a third time. Finally lean the cross up against the altar and retire to your seat.

### At the Easter Vigil:

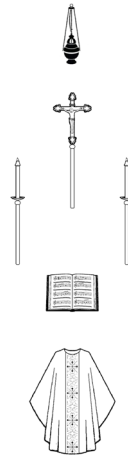
- ◆ Take the new paschal candle to the front porch where the new fire will be kindled by the celebrant.
- ◆ Hold the paschal candle for the celebrant as he blesses it and presses the nails into it. The celebrant will light the paschal candle from the new fire.
- ◆ Hold the candle as the congregation lights their candles from the paschal candle.
- ◆ When all have lit their candles, holding the paschal candle aloft, lead the congregation in procession around the church building to the entrance of the sanctuary. Midway down the sidewalk, pause and chant "the light of Christ" while holding the candle aloft. Do the same before ascending the steps into the chapel building. Do the same a third time at the baptismal font after all have entered the sanctuary. After all have taken their places, place the paschal candle into its stand.
- ◆ Chant the Exsultet.
- ◆ For the service of readings, take your place behind the lectern to read the lessons. After each lesson the celebrant will pray a collect. After certain lessons a canticle will be changed by the congregation. A lengthy pause should follow before the next lesson is read to allow for silent meditation.

- ◆ If there is a baptism, assist with the lighting of the baptismal candle.
- ◆ After the service of Baptism, carry the paschal candle and its stand forward to the altar. Place them on the Gospel side of the altar. Light all of the candles in the chancel from the paschal candle, beginning with those nearest the altar. After lighting all candles, reverence the altar and go to your seat in the chancel.

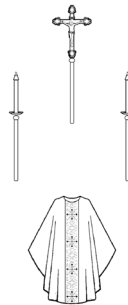
# Order in a Procession



Full Procession  
with Assisting Clergy



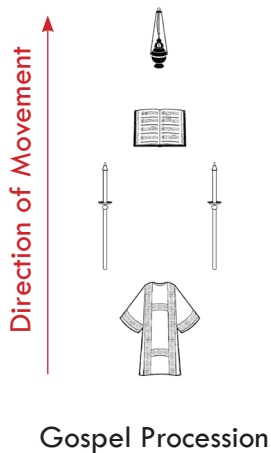
Full Procession  
without Assisting  
Clergy



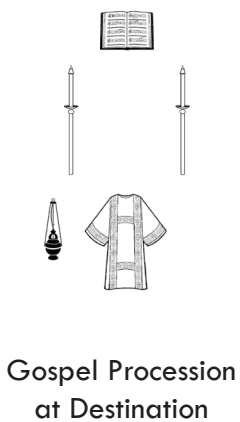
Simple Procession  
without Book Bearer  
or Thurifer



# Order in a Gospel Procession

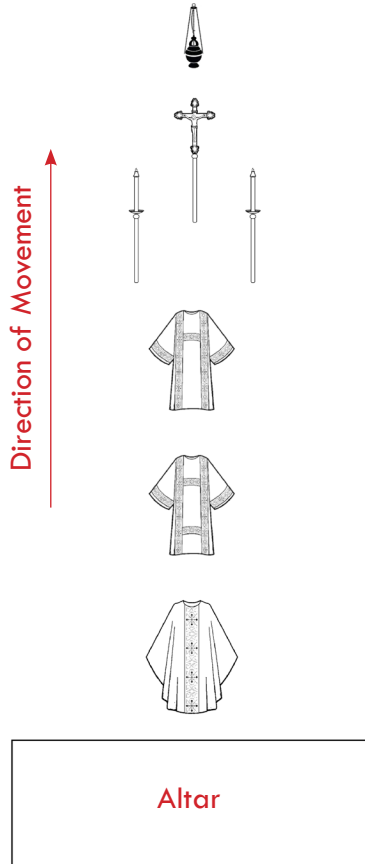


Key	
Thurifer	
Crucifer	
Torch Bearer	
Book Bearer	
Subdeacon	
Deacon	
Celebrant	



# Order at the Recessional

The ordering of liturgical assistants and clergy is the same as the for a processional, but turned so that the movement is toward the the nave rather than toward the altar. The below is provided as an example. For other variations of the recessional, refer to the diagrams of processions.



Full Procession  
with Assisting Clergy

# Calendar for Liturgical Assistants

On the following days, a full procession including, if possible, Book Bearer and Thurifer will be used.

- ◆ The Nativity of Our Lord
- ◆ The Epiphany of Our Lord
- ◆ Maundy Thursday
- ◆ The Resurrection of Our Lord
- ◆ The Ascension of Our Lord
- ◆ Pentecost
- ◆ Holy Trinity
- ◆ Reformation
- ◆ All Saints

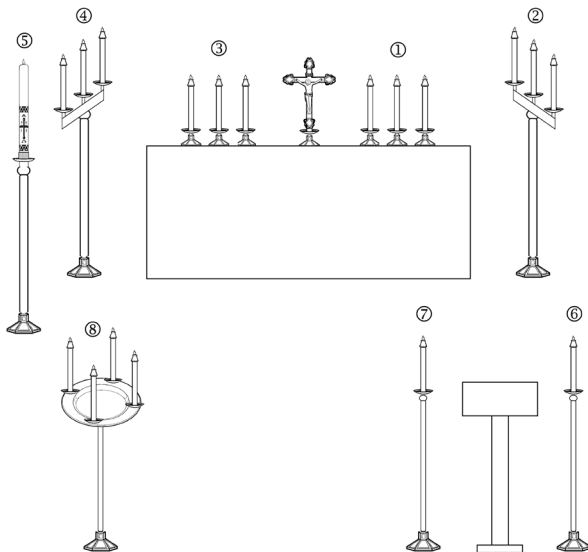
On the following days a simple procession of Crucifer and Torch Bearers will be used.

- ◆ The Sundays in Eastertide
- ◆ All other saint's days
- ◆ All other festivals
- ◆ Christmas Eve

# The Ushers

## Before the Service:

- ◆ Turn on all lights in Chancel and Nave (unless instructed otherwise).
- ◆ Ask any special musicians when they will be communing.



- ◆ Light candles approximately five minutes before the start of the service. Candles should be lit in the following order:
  1. Altar Candles on the Epistle (Lectern) side, left to right
  2. Candelabrum on the Epistle side, left to right
  3. Altar Candle on the Gospel (Pulpit) side, right to left
  4. Candelabrum on the Gospel side, right to left
  5. Paschal Candle (in Eastertide when placed by the altar)
  6. Left Torch
  7. Right Torch
  8. Advent Candles and Christ Candle (when used during Advent and Christmas Eve)
  9. Paschal Candle (at baptisms when placed by the font)

- ◆ When extinguishing the snuffer, do not let the part of the wick that had been lit remain in the tube or it will harden there and get stuck.
- ◆ Distribute service bulletins.
- ◆ Assist Visitors.
  - Please assist visitors by showing them where the liturgy is located in the hymnal and telling them that the propers are printed in the bulletin.
  - If visitors inquire about receiving communion, direct them to the pastor.
- ◆ For festival services, check with the pastor to see if there are any special duties he needs you to perform.

## Throughout the Service

- ◆ Be prepared to distribute hymnals and bulletins to late comers. Do NOT seat late comers during:
  - Confession and Absolution
  - Collect (or other prayers)
  - Reading of the Lessons
  - Any part of the Communion Liturgy prior to the *Agnus Dei*
- ◆ Be on the lookout for visitors who appear “lost” and offer them assistance by showing them where we are in the service.
- ◆ Count ALL people in attendance (including children, pastor, organist, musicians, assistants, etc.)

## During the Lord’s Supper

- ◆ Ushers will commune at the first table with the organist.
- ◆ The admitting usher (the one walking from row to row) should stand so that there is a clear path for communicants to enter the line.

- ◆ The “Gate” usher stands in the aisle on the opposite side of those entering the line.
- ◆ Gate directs communicants to the chancel as soon as there is a clear path even though departing communicants may still be making their way out of the chancel.
- ◆ Each “Table” consists of 10-12 people (including non-communicants). Children in arms should not be included in the count. Try to allow spouses/families/betrothed to commune together, but not at the expense of exceeding the limit of 12 people.
- ◆ For the sake of statistics, count all communicants including pastor, organist, liturgical assistants, etc.

### After the Service

- ◆ Extinguish candles in reverse order of their lighting. Be careful not to crush the wicks.
- ◆ Record attendance and communion numbers
- ◆ Straighten things up, collect extra bulletins, etc.
- ◆ Turn off the lights in the sanctuary

## Glossary of Terms

Alb – The full length whit vestment worn at the Divine Service, symbolizing the righteousness of Altar – The place of sacrifice from which Holy Communion, the fruit of Christ’s sacrifice, is given to the people. Symbolizes also, the presence of God and place of offering our own sacrifices of praise and thanksgiving to Him.

BookBearer – The person carrying the Holy Gospels.

Cassock – The long black garment worn under the surplice at the Daily Office, formerly the day to day attire of the clergy.

Censer - See Thurible.

Chalice – The cup used in the distribution at Holy Communion

Chancel – Sometimes used for the entire worship space, but properly the area in which the altar is located.

Chasuble – The vestment worn by the Pastor over the alb, a symbol of his Office

Cincture – The rope that is worn as a belt around the waist of the alb

Compline – The service of the Daily Office to be said at the end of the day before retiring to bed.

Corporal – The Square white linen cloth placed on the center of the mensa, on which the sacramental vessels are placed.

Credence – A shelf which holds the offering plates, extra elements, and other articles necessary for the Service.

Crucifer – The person who carries the processional crucifix

Crucifix – A cross bearing a corpus (the image of the body of Christ).

Daily Office – The non-communion services held on weekdays, such as Matins and Vespers which consist mainly of Psalmody, Scripture reading, and prayer. Also called the Divine Office, the Liturgy of the Hours, or simply the Hours.

Divine Service – The main service of the Church in which Christ Himself serves us His Word and Sacrament, giving us forgiveness, life and salvation. Also called the Mass.

Epistle Side – The right side of the altar when facing it from the congregation. The side at which the Epistle is read, or where the pastor stands during the reading of the Epistle.

Evening Prayer – Another evening service that is a variation of Vespers.

Ewer – The pitcher in which water is carried to the Baptismal font.

Fair Linen – The top white linen cloth covering the mensa of the altar, symbolizing the shroud used in the burial of our Lord.

Flagon – A pitcher-like vessel which contains the wine used at Holy Communion.

Gospel Book – A special book containing only the four Gospels used during the Divine Service

Gospel Procession – The carrying of the Gospel Book to the center of the nave from which the Gospel Lesson is read, symbolizing Christ's incarnate presence among His people, that "The Word became flesh and dwelt among us" (St. John 1:14).

Gospel Side – The left side of the altar when facing it from the congregation, the side from which the Holy Gospel is read when there is no procession.

Incense – Sweet smelling resins which are burned at certain points during the liturgy, representing both the prayers of the people ascending to God, and the presence of Christ by whom those prayers ascend. It is also used to symbolically sanctify people and objects which are censed.

Lauds – The morning service of the Daily Office said after Matins at around sunrise.



Lectern – The speaking stand from which the lessons may be read, especially the OT and Epistle lessons during the Divine Service.

Lectionary Book – A book containing the Scripture lessons for the Church Year.

Mass – The Divine Service.

Matins – The early morning service in the Daily Office.

Mensa – From Latin for “table”, the top surface of the altar.

Missal – The Service Book on the Altar, containing all of the pastor’s parts for the Divine Service.

Missal Stand – The stand upon which the missal is placed.

Morning Prayer – Another morning service that is a variation of Lauds.

Nave – The section of the church where the congregation sits (the belly of the ship, as it were).

None – The service of the Daily Office said at about 3:00 p.m.

Pall – Linen-covered square placed over the rim of the chalice when the chalice is not in use.

Paraments – The cloth hangings of various liturgical colors used to adorn the altar and pulpit

Paschal Candle – The large candle lighted at the Easter Vigil and placed on the Gospel side of the altar during from Easter Eve through Ascension Day, symbolizing Christ’s forty days on earth after His resurrection. At other times, it is placed near the font and lit for Holy Baptism.

Paten – The plate used to hold the Body of Christ for the Sacrament of the Altar.

Proper – The changeable portions of the liturgy which differ according to the day of the Church Year, including the introit, collect, gradual, alleluia verse, lessons, offertory, hymns, prayers, and proper preface.

**Pulpit** – The raised reading stand from which the pastor preaches the sermon.

**Purificator** – A square linen napkin used to cleanse the rim of the chalice.

**Sacristy** – The room used to store and prepare items used in the service, especially the vessels and elements for Holy Communion – also candles, vestments, incense, etc., especially when there is no vestry (a room used primarily for the vestments, paraments, and other such items).

**Sanctuary Lamp** – A constantly burning candle mounted on the chancel wall, symbolic of Christ's living presence in His Church.

**Sanctus Bells** - Set of bells rung during the Sanctus and, historically, during the consecration of Holy Communion at the elevation of the host and cup.

**Sext** – The service of the Daily Office said at noon.

**Stole** – A long cloth scarf-like garment worn by the pastor over the alb, signifying the yoke of obedience and service to Christ which the pastor bears by virtue of his ordination and office.

**Surplice** – A long loose-fitting white garment worn over the cassock, symbolizing the righteousness of Christ (like the alb). The surplice is not worn at the Divine Service, but at the daily offices.

**Terce** – The service of the Daily Office said at about 9:00 a.m.

**Thurible** – A pierced and covered bowl, suspended from a light chain, for the burning of incense and the censuring of objects during the liturgy. Also called a censer.

**Thurifer** – The person carrying the thurible.

**Torch** – A large candle carried on a tall staff for use in processions.

**Torch Bearer** – The person carrying the torch in the procession.

**Vespers** – The evening service of the Daily Office said at or around sunset.

## For Further Reading and Study

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The Rev. David A. Kind, Campus Pastor  
University Lutheran Chapel  
Minneapolis, Minnesota  
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