



The Episcopal Church of
**St. Peter &
St. Paul**

Lift High the Cross

A Guide for Acolytes

The Episcopal Church of St. Peter and St. Paul – Marietta, GA



The Acolyte Guide

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Introduction

Welcome to the acolyte ministry at The Episcopal Church of St. Peter and St. Paul in Marietta, Georgia. You are participating in an ancient ministry within the church. We are especially proud of the quality of our acolyte team at St. Peter & St. Paul. Your service will help us continue that tradition.

THANK YOU for your willingness to serve and to help make each service a special occasion for all worshippers at St. Peter & St. Paul!

The Ministry of the Acolyte

The term acolyte comes from the Greek work *akolouthos*, meaning “follower” or “attendant.” The earliest known mention of acolytes was in the year 251, when Pope Cornelius wrote in a letter that there were 42 acolytes in Rome. In the early years, only boys and young men were acolytes, and they were considered a minor order of clergy, but that is no longer true. Now acolytes are young lay people, both boys and girls, who assist the clergy and congregation in the Holy Eucharist and other services. The liturgy – the service – is the work of all the people, young and old, male and female.

Acolytes are part of the worship team – the clergy, choir and musicians, vergers, lay Eucharistic ministers, readers and intercessors – who together with the entire congregation join in worshipping God. Together we hear and receive God’s Word and Sacraments. Acolytes add dignity and majesty to the service.

The Episcopal Church of St. Peter & St. Paul has a large and active acolyte program. It provides you, as an acolyte, an opportunity to participate up close in the liturgy, which means the work of the people – all the people, youth and adults alike.

What Do Acolytes Do?

From the earliest days, the duties of the acolytes included lighting and extinguishing candles, carrying candles in procession, taking charge of the alms basin, helping the priest prepare for the Eucharist, and generally fetching and carrying.

Likewise, today acolytes assist the priests (and deacons) in leading the congregation in worship. They participate in all the major phases of the Eucharist service – the gathering, the liturgy of the Word, the Great Thanksgiving, and the dismissal. By carrying the cross and torches, the Gospel book, the flag and banners, and by helping provide the incense on special feast days, they help provide dignity to the mystery that is the Eucharist.

Roles and Responsibilities

Commitment

By becoming an acolyte, you understand and agree that you are expected to perform the duties of your office and assignments faithfully, reverently and seriously, as a personal commitment of your time and talent in the service of the Lord. You are to be willing, sincere, prompt, regular in attendance, alert to your duties, and reverent in worship.

Training

Acolyte training will be scheduled from time to time for both new and experienced acolytes. You agree to participate in all scheduled training sessions.

Conduct

Serving as an acolyte, you are a minister of the Eucharist or service in which you are serving. You are expected to participate in the liturgy by responding to the prayers, reciting the Creed and Lord's Prayer, and singing the hymns. *You are to avoid talking, whispering, and unnecessary movements, such as swinging your cincture (rope belt).* Other worshipers can see you, and inappropriate movements are a distraction.

Appearance

Keep the vestments clean and orderly by hanging them up after each use in the correct order – tallest to shortest. If vestments are stained or dirty, bring them to the attention of the acolyte masters or vergers.

- DO wear muted-color, closed-toe shoes in good repair and appropriate “church clothes.”
- DO NOT wear shorts, tee shirts, blue jeans, flip-flops, sneakers, or sandals; girls should not wear (very) high heel shoes.
- Shirts/tops with bold stripes/patterns or dark colors will show through the alb. Please try to wear solid or nearly solid, light-colored shirts/tops.

Attendance

You are expected to: (1) fulfill your acolyte assignments as scheduled, or (2) arrange an appropriate substitute if you will not be able to serve as scheduled, and notify the verger of the change.

Punctuality

Be on time. That means be in the vesting room and **vested 20 minutes before the service** begins.



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Senior Acolytes

Senior Acolytes provide leadership for the entire acolyte team.

Younger acolytes look to the seniors because they are older and more experienced. The Acolyte Master and Verger count on the Senior Acolytes to help organize the acolyte team each Sunday, to know which acolytes will be present, to perform all duties as needed, and to help with on-the-job training, if required. The Clergy rely on the Senior Acolytes to help ensure that the liturgy proceeds smoothly, reverently and with dignity.

Senior Acolytes should be willing and prepared to assist as needed when called upon and are expected to be alert and observant to any aspect of the liturgy that needs the attention of the Clergy or Verger.

Seniors Acolytes should expect to:

- Attend meetings several times a year with the acolyte master, vergers and clergy to discuss changes in the schedule, and to plan for special services and any changes in acolyte responsibilities.
- On Sunday morning before the service, determine who will take each of the acolyte positions for the service. Work closely with the acolyte master and verger for any special adjustments for that service.
- Ensure that each acolyte is familiar with their assigned responsibilities.
- Assist the newest acolytes with alb selection and cincture tying, if needed.
- Ensure all acolytes are participating in the service.
- Be ready to step in to help in any way necessary.

Senior acolytes are looked to by the clergy, acolyte masters and vergers to assist in any way needed to ensure the liturgy proceeds smoothly, reverently and with dignity. They are willing to step in to assist as needed when called upon and are expected to be alert and observant to any aspect of the liturgy that needs the attention of the clergy or vergers.

Vergers

The vergers serve both the clergy and the acolytes in a number of ways to help the worship service move smoothly and to help the acolytes grow in their ability to support the worship.

The clergy, and particularly the rector, are responsible for conducting the worship service as outlined in the Book of Common Prayer. The verger supports them by making sure the service moves as the clergy direct.

Before each service vergers make sure that everything is prepared and in its place – from the lectionary readings, to the elements on the credence table. They make sure that all assigned liturgical ministers are present, and make last minute adjustments for absences.

During the service, the verger organizes and directs the movements of processional, gospel procession, and recessional, and assists the clergy and Eucharistic ministers in the administration of communion.

The Basics

Vesting

Alb

The alb that acolytes wear comes down to us from the simple clothing of religious orders. Wearing an alb serves to direct attention away from us and toward the worship of God.

Make sure your alb is clean, looks neat, and comes down to about an inch above the top of your shoe. Be sure you know your size. During this time of your life you are growing rapidly, and may need to change sizes during the year.

Alb sizes are written inside the collar and are based on their height.

Cincture

The cinctures (ropes) come in different sizes. When your cincture is on it should come to about six inches above the bottom of the alb.

Do not twirl or otherwise play with the cincture..

Scapular

The scapulars are worn by the first cross bearer, second cross bearer and Gospel book bearer, if possible. The color worn matches the Church season.



Seasonal Scapulars



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Gloves

All acolytes must wear gloves. This keeps a neat uniformed look as well as protects the things we carry from dirt and oils on our hands.

Gloves are to be worn during all processions. Gloves worn when you are carrying anything. They should be removed to serve at the altar and receive communion. When you do not have your gloves on you may tuck them in your cincture so they remain with you at all time.

Crosses

Different parishes have different policies about acolytes wearing crosses while vested.

The current practice at St Peter & St. Paul is that acolytes may wear a cross if there is not a cross on their vestment (such as crosses embroidered on scapulars). Please use only the crosses supplied in the vesting room.

How to Tie a Rope Cincture



Fold cincture in half



Wrap around waist
with knots on your
right side



Grab end of loop made
by the fold and overlap
as shown



Using right hand, slip
loop over left hand,
keeping hold of cincture



Grab knotted end with
your right hand



Slip knotted ends through
loop (where left hand is
making sure that single loop
is on top of double cincture.)
Feed knotted ends through
loop from top to bottom



Drop loop and then
tighten around waist



Knot is on left hip

CM ALMY

Processional Appointments

First Cross and Torches



First Cross and Torches



First Cross Close Up



Torch Close Up

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Flags



Episcopal Flag



American Flag

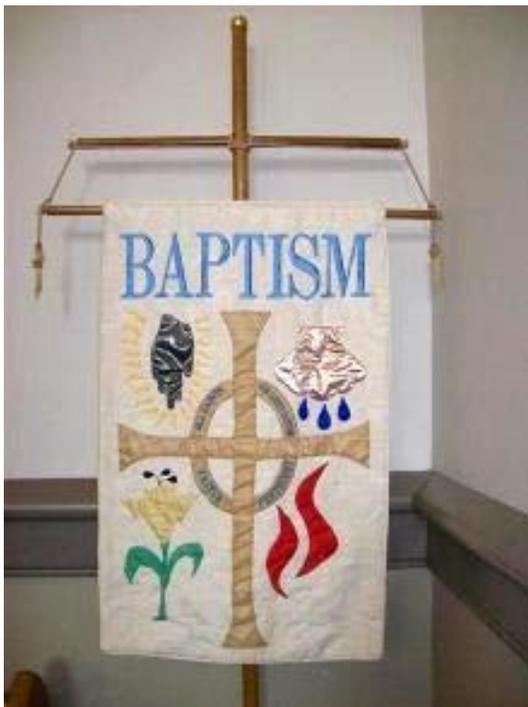
Banners



St. Peter and St. Paul Banner



Stephen Ministry Banner



Baptism Banner

Second Cross

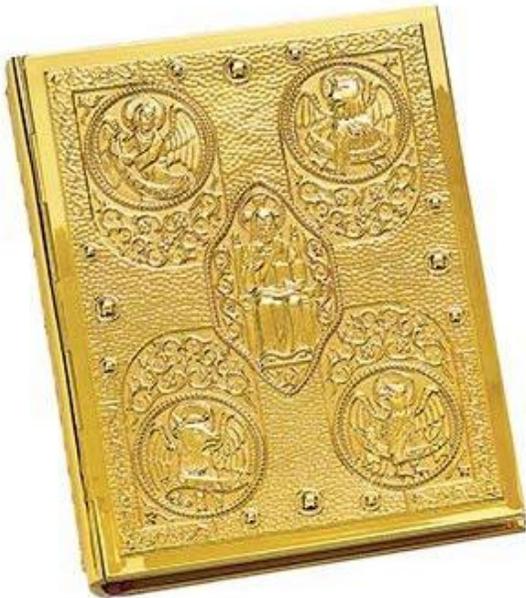


Second Cross and Torches



Second Cross - Close Up

Gospel Book



Gospel Book

Basic Movements

General

An acolyte should keep in mind that the attention of the congregation is on the liturgy, and should not be drawn to those ministering. Therefore, always move discretely and quietly – and above all with reverence.

Posture

When standing – stand up straight, and if you are carrying a torch or cross, make sure that it is straight.

When kneeling – put all of your weight on your knees and kneel upright. Do not squat or slouch. You want to remain dignified and reverent, slouching looks terrible.

When bowing – there are two types of bows.

1. The solemn bow is used when reverencing the altar without anything in your hands. It is from the waist, inclining the head and shoulders forward.
2. The simple bow is a bow of the head only, and is used at the name of Jesus.

When sitting – sit up straight in the pew, knees together.

When holding a book – hold it with both hands and keep it in front of you.

When your hands are empty – They should be folded in front of you, preferably with your elbows bent at 90 degrees.

Turns

In the processional, the crucifer and torches stop in front of the altar on the first step just inside the rail, hold for one count, then turn to the left or right together. Pivot on your right foot, then push off on your right foot to stay together.

At the recessional, when the torches and crucifer arrive at the step, pause for one count, then all turn towards the congregation; pause for one count and then all together step forward off the steps and proceed down the aisle.

During the Service

Acolytes are participants in all of the service, not just those parts when they are moving. Therefore it is expected that acolytes will participate in the prayers, the hymns, the Creed and the responses just as all other members of the congregation do.

Prepare for the Service

➤ *Acolyte Instructions*

| | |
|--|---|
| All | <ul style="list-style-type: none"> • Be vested and ready 20 minutes before service |
| Seniors | <ul style="list-style-type: none"> • Make assignments based on number of acolytes and their training and experience. • See the Order of Procession and Acolyte Assignment for assignment pattern. |
| Altar Candle Lighter (assigned by Senior) | <ul style="list-style-type: none"> • Light altar candles 15 minutes before service begins. • The candles on the altar represent the light of Christ being present. • From Easter through Pentecost, and at Baptisms and funerals, the Paschal Candle is lit before first; acolytes should light their taper from the Paschal Candle. • As you face the altar, the LEFT side = Gospel side; • RIGHT side = Epistle side. (always lit first) • Light the tapers before walking toward the altar. • After lighting the last candle, pull the taper in to extinguish the flame, then immediately push it back out about ½ inch to make sure the wax on the taper doesn't melt inside the tube. |



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The Service

There are four major parts to the Episcopal worship service: 1) the Procession or Gathering, 2) The Liturgy of the Word, 3) the Eucharist or Great Thanksgiving, and 4) the Recession or Dismissal.

Procession / Gathering

The entrance, or gathering, is most visible in the opening Procession.

The following excerpt from A Guide to the Celebration of the Eucharist at Holy Comforter, by the Rev. Richard A. Lord, M.Div., S.T.M. explains it well.

The act of gathering, including the intentional care and welcome of newcomers, should not be thought of as taking place before the liturgy begins, but rather as being itself the beginning of the liturgy. The act of gathering is supported by careful attention to the small visual and auditory details that happen as people enter the sanctuary. If the act of gathering is left to happen in a haphazard way, then a message of disinterest will be conveyed.

Liturgical evangelism asks the question, "What will the stranger or newcomer think and feel as they enter for worship on Sunday morning?" "What will enhance or inhibit their openness to hear with depth the Gospel story proclaimed in the word and sacrament that is to follow?"

Looking at the liturgy through the eyes of those entering for the first time would help develop an appreciation for the act of gathering as a critical element of the liturgy itself.

For the clergy, acolytes, Eucharistic ministers, vergers, and choir, the gathering begins in the narthex, where the procession is lined up, and where the celebrant or other clergy says a prayer to dedicate our service to God.

The verger directs and starts the procession. The procession should continue at a slow and dignified pace up the aisle, ensuring that each group does not run into the group in front of it.

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➤ Acolyte Instructions

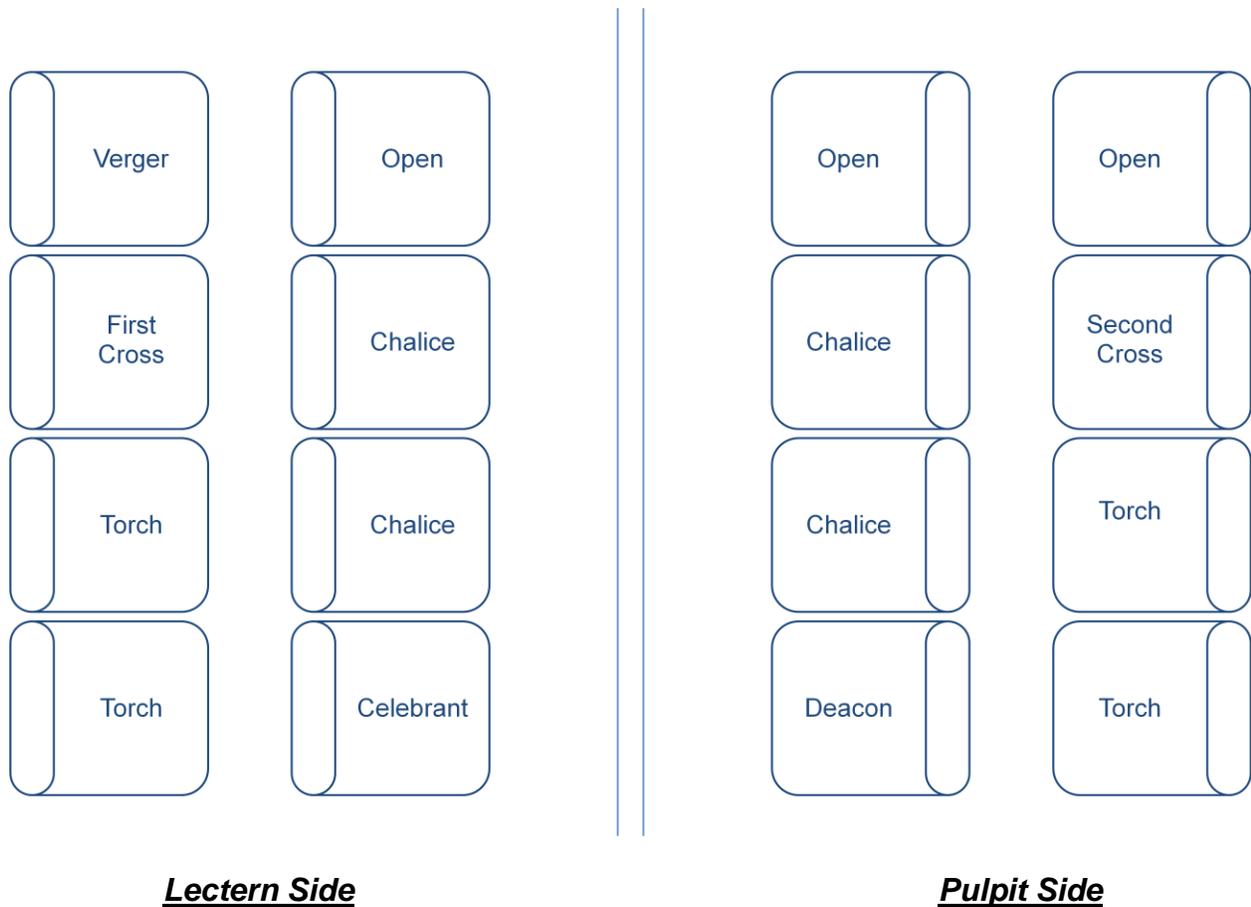
| | |
|---------------------------------|---|
| <p>First Cross and torches</p> | <ul style="list-style-type: none"> • Carrying Cross & Torches: right hand on bottom, left hand at nose, lifted high! • Check that torches are at same height. • 3 Across on Procession: Torch/Cross/Torch • Torch bearers press themselves close into the crucifer. • Form procession on side walls - First Cross and torches on left (facing Altar), Second Cross and torches on right. • On signal from vergers, crucifer leads with a quiet "Go" – all three lead off with left foot. Crucifer sets pace, which is reverent and slow. Don't outrace those behind you. The torches keep up with crucifer – which is easy when all three are pressed into each other. • Step up first step together. • Stop just inside altar rail. DO NOT BOW – hold for one count, then turn left and proceed to acolyte area. • Proceed Torch/Cross/Torch around to Lectern. • Torches in front of Lectern. • Torches move in front of stands, turn together and store torches. • Cross moves behind Lectern. |
| <p>Flags</p> | <ul style="list-style-type: none"> • Carry the flags at a 45 degree angle with your left hand forward and your right hand back. • You should hold the top corner of the flag in your left hand. • Process with the flag next to each other. American flag on the left and the Episcopal flag on the right. • Before the chancel step and outside the altar rail: • The Episcopal flag stops and slightly raises the flag so that the American flag can cross in front and to the right. • The American flag should pass in front of the Episcopal flag in a smooth motion without stopping and proceed to store the flag. • After the American flag clears the Episcopal flag should turn left and proceed to store the flag. • Flag bearers should sit in the transepts in the first row. |
| <p>Banner(s)</p> | <ul style="list-style-type: none"> • Carry the banner at a slight angle forward. You have to carefully watch the floor in front of you to see the steps. • If more than one banner process one behind the other. • When you get to the chancel step, pause for one count and then turn to the appropriate side. • Proceed to store the banner • Banner bearers should sit in the transepts in the first row. |
| <p>Second Cross and torches</p> | <ul style="list-style-type: none"> • Wait for direction from vergers; follow same instructions as for first cross, except second cross and torches turn right toward the Pulpit. |

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| Gospel bearer | <ul style="list-style-type: none"> • The gold-covered Gospel book is carried aloft, with dignity and reverence. • It is carried slightly in front of the face, lifted high overhead, and held straight, not tilted. • When you reach the chancel step, do not stop; lower the book to mid-chest level (close to your heart). • Proceed straight up to the altar and place the Book on the Lecture side of the altar. • Proceed to chair behind Lectern. |
|---------------|--|

Refer to the Chancel Seating diagram for where to sit.

Chancel Seating



Flags and Banners sit in Transepts on respective sides.

Liturgy of the Word

The ministry of the Word, the second movement in the liturgy, begins after the act of gathering and entrance. This section of the liturgy has its origin in the Synagogue service of the Word, where the Hebrew Scriptures would be read to the gathered community and a Rabbi or synagogue leader would expound on their significance.

Acolytes play a key role in presenting the Liturgy of the Word.

The Gospel procession includes the first cross and torches, and a Gospel bearer, as the procession leads to the middle of the people where the Gospel is proclaimed by a priest or deacon.

➤ ***Acolyte Instructions***

1. On signal from the vergers, First Torches move to front of Lectern, pull torch, turn to face congregation, lift and wait. First Cross moves to position between Torches, lift and wait. Gospel bearer goes to Altar and picks up Gospel book. Carrying Gospel at chest height, walks around Altar to front and stands at top of steps.
2. Gospel bearer raises Gospel above head once he/she steps down outside the chancel.
3. Verger leads - Torch/Cross/Torch turn on Crucifer's signal, proceed to Altar rail step.
4. Torch/Cross/Torch should lead the Gospel and Deacon to the second pew beyond where Verger stops. Torches stop one step behind Cross.
5. Gospel moves to fill in between Torches.
6. Cross, Torch/Gospel/Torch should all pause (count 1, 2) and turn in unison.
7. Gospel is handed to Deacon, who announces, "The Holy Gospel of our Lord Jesus Christ according to ..." and the congregation responds, "Glory to you, Lord Christ." (Acolytes silent). Then the cross and torches are lowered to rest on the floor and held straight upright.
8. Gospel is held steady for the deacon; lean Gospel on chest if heavy.
9. After Gospel is read, the Deacon says, "The Gospel of the Lord" and the congregation responds, "Praise to you Lord Christ." Raise the cross and torches. Deacon will hand the book back to Gospel bearer.
10. Deacon will step to his/her left (Gospel bearer's right). Gospel bearer will step to the OPPOSITE side of the Deacon.
11. Cross and torches are raised to carrying position.
12. Cross will step past Deacon and pause behind Verger. Torches will step through and pause with the Cross. All then process to chancel. Gospel bearer will follow with book held high. Order: Verger, Torch/Cross/Torch, Gospel, Deacon
13. Cross team returns to places.
14. Gospel is lowered to chest height and carried straight up to Altar. Gospel is placed on Altar, with front side facing the congregation.



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Sermon

A sermon is given by the preacher, and connects the Scripture readings, especially the Gospel, to our lives today.

Creed

After the Sermon we respond with the Nicene Creed, emerging from the fifth century as a symbol of the orthodox faith.

Prayers of the People

As Christ's body we share his priestly ministry. One aspect of priesthood is intercessions. In obedience to Christ we offer intercessions for the world, for the Church, for the local community, for our parish, for special needs, and for the dead. Intercessory prayer is "to be with God with the people on your heart."

We offer the prayers of the people from the Book of Common Prayer, plus special prayers for those celebrating birthdays and anniversaries, and finally a prayer for the nation.

Prayer for the Nation / Flag Hymn

Our prayer for the nation (or the flag hymn) is the final verse of *My Country, 'Tis of Thee*. During the singing of this hymn we present the American flag in front of the congregation.

➤ **Acolyte Instructions**

At the end of the birthday and anniversary blessing the American flag bearer should position themselves at the flag and get ready to present the flag. At the start of the music, walk in the side gate of the chancel and to the chancel step, turn and hold the flag during the singing of the hymn. At the end of the hymn, turn and walk the flag back to the stand then return to your seat.

If there is no American flag bearer it is the responsibility of the second cross bearer to present the American Flag.

Confession of Sin

We say what is true. The priest, it will be noticed does not himself forgive our sins. The word "absolution" refers to the declaration that we being penitent, are forgiven by God for Christ's sake. The priest is the voice we hear, declaring that it is God who forgives, whether we feel that way or not.

Peace

The exchange of Peace is liturgical sign of renewed relationships within the Christian community. Something we are to enact "in the name of the Lord."

Offering

Thanksgiving

Offering: the first action of this thanksgiving consists in preparing the gifts of bread and wine and placing them on the altar. The Prayer book calls this “the offertory.”

This expresses symbolically and ritually the self-offering of our lives to God. Money offerings symbolize the fruit of our work, and acknowledge that the source of our possessions and wealth is God. It is a moment of stewardship, when we acknowledge in monetary gifts, that the whole earth belongs to God.

During the Offering the senior acolyte assists the “Deacon of the Table” with the preparation of the table and the elements, then receives the offering plates.

➤ **Senior Acolyte Instructions**

At the point the Priest or Deacon moves to the altar, the senior acolyte should move there as well. On the way to the altar see if there are elements for the home communion kit that will need to be consecrated. Usually there are.

You should position yourself on the clergy’s right side. Take Gospel book and place on right side of Credence Table (facing table).

From here the instruction will take you back-and-forth between the Altar and the Credence Table. The objective here is to minimize movement. You should always move slowly and reverently. You should never carry more than one thing in each hand. The clergy should never have to leave the altar or turn around. The acolyte should never have to make extra trips between the altar and credence table.

1. **Altar:** Remove Gospel Book from altar, place on credence table above the lavabo bowl near the right front corner.
2. **Credence Table:** Bring flagon (wine) to the priest, grasping the flagon by the body (not the handles) to take to the altar. The handle should be facing away from you for the clergy to use.
3. **Altar:** Take the burse, pall and veil from the clergy and take it back to the credence table. Place them under the credence table in the center so the burse will open from the front if needed.
4. **Altar:** The Clergy will give you the lid from the ciborium (bread) and the empty flagon (wine) take these to the credence table and place them to the left of the water cruet.
5. **Credence Table:** Remove the stopper from the water cruet. Grasp the cruet by its body (not the handles) to take to the altar. The handle should be facing away from you for the clergy to use.
6. **Altar:** Wait at the altar until the priest is done pouring water into flagon and chalice. Water cruet will then be handed back to you to be placed back on the credence table in its original position. At this point the priest may ask you to bring the small silver bowl to the altar for the wafers that will not be consecrated or ask you to bring the extra wafers in the Lucite containers to the table.
7. **Credence table:** If there are too many wafers, take silver bowl to the priest. If bread was requested, remove the lid from the bread box, place the lid on the credence table and take box to the altar.
8. **Altar:** Wait for the silver bowl or bread box to be returned to you. Take silver bowl or bread box back to the credence table returning to original position.

9. **Credence Table:** If necessary, take the cork stopper out of the home communion wine cruet and the lid off the home communion bread box. Place the cork inside the upside-down lid and place them by the home communion kit box on the back right of the credence table. Take the cruet and bread box to the altar.
10. **Credence Table:** Move to lavabo bowl. Open and place towel on wrist/arm. Pick up the bowl and the cruet of water. Wait for the celebrant to come to you. Usually the celebrant will be seated behind the lectern. Pour water of the celebrant's finger tips for 3 to 5 seconds. Stop pouring and offer the towel. The celebrant will take the towel, dry their hands and place it back on your arm. If two priests are present at the service, repeat these steps for the additional priest. Set the lavabo and cruet back on the credence table. Fold the towel and place it back over the bowl. Turn and wait for the offertory.
11. **Altar/Offering:** When the celebrant moves to the altar that is your cue to go receive the offering. You should move to the center of the first step. Wait on the first step for the procession to come forward and clear to the side. Once the offertory has cleared, step down to the entrance to the chancel and receive the offering. Stay even with the altar rail (do not step outside the chancel) to receive the offering. Take the offering to the center of the altar and pass it to the celebrant, who will receive it, bless it and place it on the altar.

Great Thanksgiving

The priest and people often sing the first part of the Eucharistic prayer known as the sursum corda "Lift up your hearts." St. Augustine said, "A prayer which is sung is a prayer which is prayed twice; once in the knowing the words and once in knowing the tune."

The story of the saving work of God in Christ, and of his loving reign in the midst of human life is not only spoken, it is enacted in the Eucharist. The Eucharist recalls the sacred events of our redemption in Christ and our participation in memory and hope makes them a present reality.

On the night before he died Jesus took bread and wine, blessed them, and said: "Take, eat, this is my body which is given for you . . . This is my blood of the new covenant which is shed for you . . . Do this in remembrance (anamnesis) of me." . . . Anamnesis is active remembrance; we will never forget that God chose to be bound with us in the life of a person named Jesus of Nazareth.

In order to remember Jesus, we use ordinary bread and wine, ordinary things that become holy things. This is what we mean by consecration. We believe that in the whole liturgy we are in the presence of that saving mystery that Jesus invited his disciples to participate in at the last Supper. No one can explain it. Jesus said that in his Bread and Wine he was giving us his body and blood. . . . When he took break he said "This is my Body . . ." "this is my Blood." It is ordinarily a safe rule with the words of Jesus to suppose that he meant at least as much as he said, and probably no more than we can take in. Certainly, he did not mean less.

As the prayer continues, we declare that we are recalling Christ's death, resurrection, and ascension, and offering "these gifts of bread and wine, and ourselves, to God. The next paragraph is known as the ancient petition, the "epiclesis" which simply means, "the calling down upon." We ask that the Holy Spirit, the Real Presence of Christ in the church, will "come down" upon these gifts and upon us also. Through our baptism and through our participation in the Eucharist, Jesus Christ dwells in us as a consecrating presence. His Spirit "makes holy" and bestows a sacred meaning upon all of our life commitments. That is the inward and spiritual grace of this sacrament.

Now the priest breaks the bread. Here we see the great sign of Divine Love: self-giving. We break bread to eat it. Jesus' body was broken like this when offering himself to God for the life of the world. As we see bread broken, we are reminded that we are his Body. We, who have received



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Eucharist, become Eucharist for others.

During the Eucharistic prayer, the acolytes, like all members of the community, should be listening and praying along with the priest. The end of the Eucharistic prayer calls for “The Great Amen,” as we affirm what has been said. The Great Amen should be said with passion and conviction. All then say the Lord’s Prayer aloud.

Then the priest breaks the bread (the “fraction”), says,
“(Alleluia) Christ our Passover is sacrificed for us” “Therefore let us keep the feast (Alleluia).”
(The Alleluia is omitted in Lent).

The celebrant extends the Invitation:
“The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving,” or in another form.

➤ **Senior Acolyte Instructions**

During the Great Thanksgiving we ring the Sanctus Bells. They are rung during all season except for Lent. The bells are always rung in groups of three. There are 4 places during the Eucharistic prayer that the bells are rung: Sanctus (Holy, Holy, Holy), Consecration of Bread, Consecration of Wine, and the beginning of the Doxology (By him, with him, and in him).

The places where the bells are rung are marked in the tabbed Prayer Book turned to Eucharistic Prayer A, B, C or D, as indicated in the service bulletin.

For the Sanctus, the bells are rung on each “holy”

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Then During the consecration they are rung after the remembrances.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

Ring when the celebrant **Raises** the bread, places it on the **Altar** and then **Bows**.

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Ring when the celebrate **Raises** the bread, places it on the **Altar** and then **Bows**.

The final time is during the doxology.

All this we ask through your Son Jesus Christ. **By him**, and **with him**, and **in him**, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.



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Return to the Altar after the Fraction anthem to assist.

➤ ***Acolyte Instructions***

1. **Altar:** Remove offertory plates, placing them under the credence table next to the burse, veil, pall.
2. **Credence Table:** Bring Chalice/Chalices and purificators to the altar for priest to fill with consecrated wine.
3. **Altar:** Place all chalices to the right of the Celebrant and close to the corporal.
4. **Credence Table:** Bring reserved elements to altar (found in the Lucite tray). Remove stopper from cruet and top from both host boxes (silver bread box and glass rice wafer container)
5. **Altar:** Place vessels to the right of the Celebrant.

All movement should take place during the fraction anthem. Once anthem is completed, stop bringing things to the altar and go back to your seat until it is time for the worship party to receive communion.

Communion

The verger, acolytes and Eucharistic ministers take communion inside the rail. As soon as you have communicated, you should return to your seat.

During the rest of the communion, acolytes should be in their seats, and joining in the communion hymns.

After all have received communion, we say a prayer of thanksgiving for having received communion, along with the “going forth” – “Send us now into the world in peace, and grant us strength to love and serve you...” Following that, the celebrant gives the final blessing.

Dismissal (Recessional)

The final movement of worship is dismissal. We have entered into the presence of the Lord; we have heard God speak through the readings of Scripture and the Sermon; we have responded in prayer and thanksgiving; and have shared in the spiritual nourishment of sacramental bread and wine.

The proclamation of the Gospel story, through word and sacrament, leads finally to the sending forth of the people into the world where the daily practice of loving and serving God is a continuation of their worship. It is our prayer that every Eucharist will open our eyes to the intimate connection between celebrating the Eucharist and living a Eucharistic life.

➤ ***Acolyte Instructions***

Immediately after the blessing, as the first and second crosses rise to extinguish the altar candles.

Candle Snuffing: Go to the front of the altar; bow slightly; extinguish LEFT (Gospel) candle first, then RIGHT (Epistle) candle; return to the center; bow slightly. Return the snuffer to its place.

ALL the acolytes rise, take their torches, flags and banners, and line up in the appropriate places. It is extremely important that everyone start to move at the same time so you are in position before the verger directs you to leave.



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Crosses and torches remember: right hand supporting the cross or torch, left hand with thumb knuckle to nose.

- Torches should line up in front of the lectern and pulpit and raise their torches to carrying position.
- The Gospel bearer moves behind the altar and lifts the Gospel book to chest level.
- Flags should get their flag and slowly move to the front on the altar rail where the rail begins to bend.
- Banners should get their banners into carrying position.
- Follow the processional order to the rear of the nave.

After the Service

After the recessional, please remain at the left side wall of the nave (as you face the Altar) until the dismissal. After the dismissal, proceed to the vesting room to disrobe.

Before leaving, hang up your alb in its proper place **with all snaps fastened**. Make sure that you have signed the attendance sheet.

You may want to say a quiet prayer of thanksgiving:

Glory to you, Lord Jesus, Glory to you!

Grant that as I have served in your presence, so I may witness faithfully and loyally to your love in the world and forever proclaim, "In all things, God be glorified." Amen.

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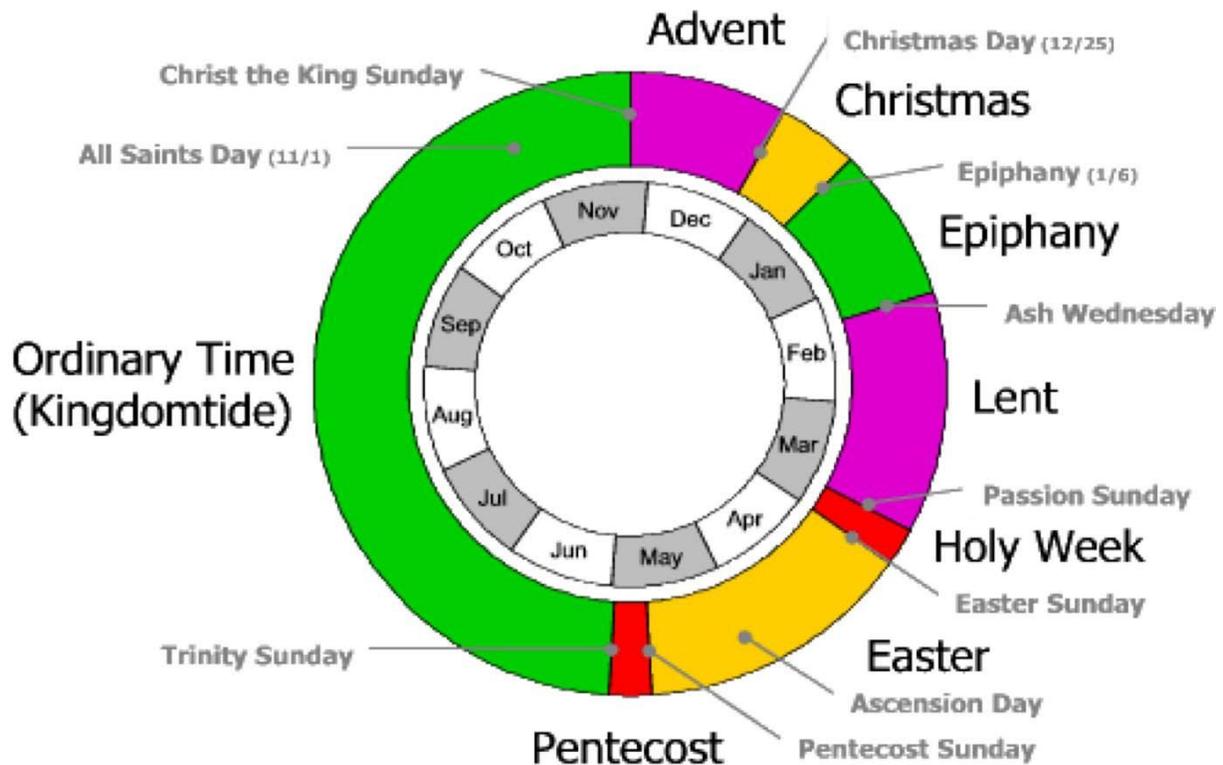
Order of Procession & Acolyte Assignment

The exact procession order is determined by the Verger. This guide will give the senior acolyte an outline of the assignments to be made, depending on the number of team members present. Consult with the verger as necessary, especially about who will carry the Gospel book.

Acolyte roles are underlined and in italics.

| # Acolytes | Order of Procession | # Acolytes | Order of Procession |
|------------|--|------------|---|
| 1 | Verger <u>First Cross</u> Choir Eucharistic Ministers Gospel (by Deacon/LEM) Priest(s) | 6 | Verger <u>First Cross + 2 torches</u> Choir Eucharistic Ministers <u>Second Cross + 2 torches</u> Gospel (by Deacon/LEM) Priest(s) |
| 2 | Verger <u>First Cross</u> Choir Eucharistic Ministers <u>Second Cross</u> Gospel (by Deacon/LEM) Priest(s) | 7 | Verger <u>First Cross + 2 torches</u> Choir Eucharistic Ministers <u>Second Cross + 2 torches</u> <u>Gospel Book</u> Priest(s) |
| 3 | Verger <u>First Cross</u> Choir Eucharistic Ministers <u>Second Cross</u> <u>Gospel Book</u> Priest(s) | 8 | Verger <u>First Cross + 2 torches</u> Choir <u>SPSP Banner</u> Eucharistic Ministers <u>Second Cross + 2 torches</u> <u>Gospel Book</u> Priest(s) |
| 4 | Verger <u>First Cross + 2 torches</u> Choir Eucharistic Ministers <u>Second Cross</u> Gospel (by Deacon/LEM) Priest(s) | 9 | Verger <u>First Cross + 2 torches</u> <u>2 Flags</u> Choir Eucharistic Ministers <u>Second Cross + 2 torches</u> <u>Gospel Book</u> Priest(s) |
| 5 | Verger <u>First Cross + 2 torches</u> Choir Eucharistic Ministers <u>Second Cross</u> <u>Gospel Book</u> Priest(s) | 10+ | Verger <u>First Cross + 2 torches</u> <u>2 Flags</u> Choir <u>SPSP Banner</u> <u>Additional Banner(s)</u> Eucharistic Ministers <u>Second Cross + 2 torches</u> <u>Gospel Book</u> Priest(s) |

Church Seasons and Holidays



The Church Year

Seasons

There are six seasons in the liturgical year: Advent, Christmas, Epiphany, Lent, Easter, and the season after Pentecost.

The church new year begins with the season of Advent, which marks the Advent, or coming of our Lord. Advent begins four Sundays before Christmas Day.

Christmas is a twelve-day season that begins Christmas Day and continues to January 6th.

Epiphany is both a day (Jan.6) and a season, and represents the manifestation (epiphany) of the gospel into the world.

Lent begins 46 days before Easter with Ash Wednesday, and is a time of preparation for Holy Week and Easter.

Easter is a six-week (50 day) season which ends on Pentecost Sunday.

The season after Pentecost runs from Pentecost to Advent.



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Advent

From the Latin *Adventus*: "Coming." Advent is the first season of the Church year. In Advent we prepare for our Lord's coming in three ways: at Christmas; for his coming into our hearts; and for his coming again at the end of time.

Advent begins four Sundays before Christmas and ends on Christmas Day. The color of Advent is traditionally dark "royal" purple or Sarum blue (from the Medieval Sarum rite), marking the preparational aspects of the season. Many churches use blue for Advent to move away from the penitential color purple used for Lent.

An Advent wreath is a green wreath with candles (purple or blue), one for each of the four Sundays. The third Sunday of Advent, known as Gaudette ("Rejoice," from an ancient antiphon based on Philippians 4:4) Sunday, has an especially joyous emphasis, so oftentimes the candle on the wreath is rose or pink as a symbol of joy. A fifth, white, candle – the Christ candle – is often added in the center when Christ is born in our hearts again, on Christmas.

Christmas

Besides being December 25th and the day Christians mark as the celebration of the birth of Jesus (Christ's Mass), Christmas is also a Church season, running from December 25th to Epiphany (January 6th). It is this twelve-day period that is sometimes referred to as the Twelve Days of Christmas.

The color for Christmas is white.

Epiphany

Epiphany means "manifestation" or "revelation," and during this season we see Christ as revealed to the whole world. It is a time for rededicating ourselves to our own ministries and our missionary task – to continue to spread Jesus' light in the world. Just as the disciples were called, we received our calling or vocation as Christians through our baptism.

January 6 is the traditional date for the feast of Epiphany, celebrating the visit of the Wise Men to the infant Jesus. Epiphany marks the end of the twelve days of Christmas (the Christmas season).

Epiphany is also one of the seasons of the Church, running from the end of Christmas to Ash Wednesday.

The feast day color is white; other days during Epiphany are green.

Shrove Tuesday

The final day before the season of Lent begins, usually marked by pancake suppers in parish halls throughout the Episcopal church. Shrove Tuesday is also the final day of Mardi Gras, and various Carnivals throughout the world.



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Lent

From the Anglo-Saxon word *lencten*, meaning "spring," the time of the lengthening of the days.

Lent is one of the six seasons of the church year and is the forty-day period beginning on Ash Wednesday and ending on Holy Saturday (the day before Easter). The period is actually 46 days, but since Sundays are feast days, they are never included in the count.

Lent is intended to be a period of preparation and penitence marked by fasting, meditation and sobriety. Lent is widely associated with denial -- "giving something up for Lent."

Purple marks the season of Lent.

Ash Wednesday

The Wednesday marking the beginning of the season of Lent, usually observed with a period of fasting and spiritual preparation.

In the Ash Wednesday liturgy, the celebrant usually smears ashes on a person's forehead as a mark of their mortality ("Remember that you are dust, and to dust you shall return.") The ashes are often burned palms saved from the previous year's Palm Sunday celebration.

Holy Week

The week preceding Easter -- the last week in Lent. Holy Week is the most important period of the church year, observed with many special services, beginning with Palm Sunday and concluding on Holy Saturday. Holy Week includes Maundy Thursday and Good Friday.

Maundy Thursday

Thursday in Holy Week; the name is from a corruption of the Old English word for "commandment" in Christ's commandment given in John 13:34: "A new commandment I give you, that you love one another." The word "command" was originally spelled "commaundment" and was shortened to "Maundy" through careless enunciation.

The command is closely tied to another "commaund" given by Jesus at the same time: "Do this in remembrance of me." Holy Thursday (Maundy Thursday) was the day on which the first Lord's Supper, the Last Supper, was celebrated with the 12 Disciples.

Maundy Thursday services often include "stripping the altar" (removing all items including hangings) and in some parishes, foot washing (see John 13:5).

Good Friday

This is the day in Holy Week in which we remember Christ's arrest, crucifixion, and death. It is unclear where the name "Good Friday" originated. Some have said it is a corruption of "God's Friday," in the same manner that "Commandment Thursday" became "Maundy Thursday." Others insist it is called "Good" because of the great benefits given to humanity by Christ's death and resurrection.

Appointments are spare, and the crosses and crucifixes are covered in black.

Easter

The festival that commemorates the resurrection of our Lord Jesus Christ, the third day after he was crucified. It is called Easter Day in our prayer book, but has come to be called (redundantly) Easter Sunday by the media, most laity, and some clergy, all of whom ought to know better.

Easter is a movable feast, which means it does not always fall on the same day each year. Easter is always the first Sunday after the full moon following the vernal equinox (first day of Spring). By this calculation, Easter could occur anytime from March 22 to April 25.

The length of Epiphany and the Season after Pentecost, as well as the dates of Ash Wednesday, Holy Week, Ascension Day, Pentecost, and Trinity Sunday are all determined by the date of Easter. Easter is also a Church season, spanning the 50 days (six Sundays) after Easter, to Ascension Day.

White marks the greatest feast day of Christianity.

Pentecost

The Festival Sunday that comes fifty days after Easter, in which we commemorate the coming of the Holy Spirit on the twelve Disciples after Christ's Resurrection (Acts 2). Pentecost is traditionally seen as the birthday of the church. It is also the beginning of the longest season in the church – the season after Pentecost.

Red, signifying the Holy Spirit, is the color of Pentecost.

The season after Pentecost runs from the day of Pentecost to the first Sunday in Advent; it is called “ordinary time” for which the color is green.

Adapted from:

- The Prayer Book Guide to Christian Education - <http://prayerbookguide.wordpress.com/living-the-season/>
- The Christian Calendar – www.chirstianitysite.com/calendar.htm
- *Why Does the Priest Wear Different Colors at Different Times of the Year?* - <http://www.holyspiritme.org/Olio%20page/Vestments/vestments.htm>
- The Church Year - <http://www.acr-nh.org/churchyear.html>

Glossary - Terminology

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| Ablutions | Ceremonial washing of communion vessels and/or the ceremonial washing of the hands of the celebrant. |
| Absolution | A declaration by a bishop or priest, announcing forgiveness by God to those who have confessed their sins and repented. |
| Acolyte | From a Greek word meaning, "to follow." Acolytes are lay volunteers who follow the Cross in the procession and recession and assist the priest in worship. An acolyte lights and sometimes carries candles, and helps in the preparation of communion. |
| Advent Wreath | A wreath with four or five candles, used in most Episcopal churches and in some homes during the season of Advent. Four candles are placed in a circle, and a fifth may be placed in the center. One candle is lit on the first Sunday in Advent, two on the second Sunday, three on the third and four on the fourth Sunday in Advent. On Christmas day, the fifth candle is lighted. |
| Alb | A white robe worn by many priests when celebrating communion, generally worn over daily clothes but under other vestments. A polyester variation of the alb called the cassock-alb has become the de facto standard Eucharistic garment for many, if not most Episcopal, Lutheran and Roman Catholic clergy. |
| All Saints' Day | November 1st - a day we commemorate all the saints of the Church and those we know who've joined the saints in worship at the heavenly banquet table. Originally known as "All Hallows Day," and followed "all hallows eve" (Halloween). |
| Alms | From the Greek word eleos, meaning "pity." Money given by the Church to the poor. According to the canons, the loose offering (cash and undesignated checks) on the first Sunday of every month is supposed to go into an Alms account. |
| Alms Basin | An Episcopalian "offering plate." |
| Altar | A table, usually in the sanctuary, on which the bread and wine used in the Communion service are consecrated. Also known as and referred to in the prayer book as the Holy Table. |
| Altar Guild | A special lay service group in a church who prepare the altar and maintain the furnishings in a church building. The altar guild usually supervises all seasonal church decorations and is usually responsible for all flower arrangements. |
| Amen | From Hebrew, meaning, "So be it." Episcopalians say "ah-men," while most other communions say "eh-men." |
| Anglican | A term which simply means "English." The Episcopal Church is part of the worldwide Anglican Communion -- a collection of Churches around the world that has their origins in the Church of England. |
| Anthem | A hymn or choral piece sung only by a choir, without the congregation. |

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| Apostolic Succession | The doctrine that holds that bishops are the direct successors of the original eleven apostles (excluding Judas) and are thus inheritors in an unbroken line to the ministry to which Jesus Himself ordained the Apostles. In the Episcopal Church, we believe that our bishops had hands laid upon them by bishops who had hands laid upon them by bishops who had hands laid upon them... all the way back to the original apostles. |
| Archbishop | The term used by most of the Anglican Communion (America being the largest exception) to define a bishop in charge of a group of dioceses in a geographical area, or a national church. His superiority over other bishops is only a matter of organizational rank. As the saying goes, "He (or conceivably she) is first among equals." In writing or speaking to an archbishop, the form of address is "The Most Reverend." The Archbishop of Canterbury has an additional title: The Most Reverend and Right Honorable Dr. Rowan Williams. In speaking to him directly, you call an archbishop "Your Grace." |
| Archbishop of Canterbury | The equivalent of a Presiding Bishop for the Church of England. Most Episcopalians (in an honorary sense) acknowledge the Archbishop of Canterbury to be the spiritual head of the worldwide Anglican Communion. Increasingly, the letters "ABC" are being used as a shorthand code for the title. |
| Aumbry | A box or cupboard in the wall of a church building or in a sacristy where the Reserved Sacrament is kept. |
| Baptism | The sacrament that celebrates a person's joining of the Church. At our baptisms we are cleansed from sin, and adopted by God into His family, and made heirs of His eternal Kingdom. Since we can only be adopted once, baptism is a final, non-repeatable act. The Episcopal Church recognizes both adult and infant baptism and offers both. Also, in the Episcopal Church, one can be baptized by being immersed, by being sprinkled, or by having water poured on them. Baptism and Holy Communion are the two great sacraments of the Episcopal Church. |
| Bible, The | The primary source of inspiration and the single most important book for Episcopalians. Three or more Bible readings are included in a typical worship service. Over 80% of the prayer book comes directly from the Bible. |
| Bishop | From the Greek word episcopas, meaning overseer. A Bishop is a member of the highest of the orders of ministry in the Church. In the Episcopal Church, there are five kinds of Bishops - Presiding, Diocesan, Assistant, Coadjutor, and Suffragan. No bishop is "higher" in rank than another. The five kinds merely define their function. Bishops are the only order allowed to wear purple shirts, and their crosses are usually gold, while priests' crosses are usually silver. |
| Bishop, Diocesan | The primary bishop of a diocese, elected by the people of the diocese he or she serves. Sometimes referred to as "the diocesan." |

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| <p>Book Of Common Prayer</p> | <p>The worship book of the Anglican Church since its inception in 1549. Commonly called the "prayer book," commonly abbreviated as the BCP, the Book of Common Prayer is a collection of classic and contemporary prayers, devotions, services and psalms designed to allow the entire Church to worship in common union. The current prayer book was last revised in the 1970's.</p> <p>1979 Prayer Book - The single largest update of a prayer book in Episcopal Church history. Begun in the late 1960's with numerous and often controversial trial liturgies, compiled in 1976 as the Proposed Book of Common Prayer, and ratified by the 1979 General Convention. The book attempted to retain traditional Episcopal liturgies while incorporating many innovative forms of worship. The Convention mandated its exclusive usage, thus alienating many traditional parishioners who, in the 2000's, still refer to the book as the "new" prayer book. The book has the distinction of being copyright free, so that its pages may be used by anyone at any time.</p> <p>See Rite I, Rite II, Rite III</p> |
| <p>Bread</p> | <p>One of the two elements of communion, signifying to us the Body of Christ. As Scripture reminds us, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." (Matthew 26:26)</p> |
| <p>Broad Church</p> | <p>One of three popular designations to define the style of worship in a particular Episcopal church. "Broad church" worship is vaguely midway between low and high, and may or may not include elaborate liturgy, incense, and/or sanctus bells. See High Church, Low Church.</p> |
| <p>Burse</p> | <p>From the Greek byrsa, meaning, "a bag." A burse is one of the furnishings of the altar for communion, and is a pocket case made from two squares of some rigid material covered in cloth. The burse sits on top of the chalice, paten and veil, and serves to hold a corporal. Often, the burse also serves to hide an extra purificator.</p> |
| <p>Canterbury</p> | <p>The top diocese in the Church of England, and by tradition, the entire Anglican Church. Although all the branches of the Anglican Church are autonomous, each maintains a traditional connection with England, and therefore looks to the Archbishop of Canterbury as the spiritual leader of the Church. It was at Canterbury cathedral (officially titled, the Cathedral Church of Christ) that St. Thomas Becket was assassinated by King Henry's friends in 1170. Soon after Thomas' death, pilgrimages to his Canterbury shrine began. (The shrine was destroyed by Henry VIII in 1538) It was one of these pilgrimages that served as the setting for Chaucer's Canterbury Tales.</p> |
| <p>Carol</p> | <p>A festival hymn, simple in tune, sung during the Christmas Season. Traditionally Episcopalians do not sing carols before sundown on December 24th, and will sing carols right up until Epiphany, at least two weeks after the rest of America has abandoned them.</p> |

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| Cassock | A black robe worn by priests or deacons, and are usually worn with a white over-garment called a surplice. A Canon may wear a black cassock with red piping, or (with permission) may wear a purple cassock. Deans and archdeacons may wear black cassocks with red or purple piping. Lay readers, choir members and acolytes can also (and often do) wear cassocks. |
| Catechism | An elementary instruction in the principles of Christianity, in the form of questions and answers. (See pages 845-862, BCP) In past generations, one had to memorize the entire catechism before he or she could be confirmed. |
| Cathedral | The Greek word meaning "seat." A cathedra is special sanctuary chair only used by a bishop. The chair remains empty except during bishop's visitations and serves as a visible reminder that the parish priest represents the bishop, and that the bishop is the spiritual head of the diocese. |
| Cathedral | The church in which the diocesan bishop's throne or cathedra is kept, and often the gathering place for many of the diocese's official functions and major worship celebrations. If the cathedral is a parish church (i.e. has a congregation of worshipers) their rector is given the title of Dean of the Cathedral. |
| Catholic | A word usually thought of as a reference to the Roman Catholic Church, however "catholic" literally means "universal" or "found everywhere." (from the Greek word katholikos, meaning "general" or "universal") In the Nicene Creed, we say we believe in the holy catholic [universal] church. |
| Celebrant | The person who leads the worship service. In a Eucharist, the celebrant is the bishop, or someone who the bishop appoints to lead the service for him or her. In a service of Morning Prayer, the celebrant may be either lay or clergy. |
| Censer | (Also called a thurible) - a vessel in which incense is burned on charcoal. A censer is usually carried in processions and recessionals by a special acolyte called a thurifer. |
| Chalice | From Latin, calix, meaning "cup." A chalice is the cup used to contain the wine used at Communion. |
| Chancel | From the Latin cancelli, meaning "a grating" or "lattice." Chancel is the name for the section of a church building between the nave and the sanctuary; usually the place the choir sits; sometimes also called the "choir". It is also usually a few steps higher than the nave. |
| Chant | Not exactly singing, nor reading, chanting is a recitation midway between singing and reading. Chanting originated in the monastic orders in the early centuries of the Church. |
| Chapel | From Latin, cappella, meaning "a cape." When the kings of France went on military campaigns, they would carry the cape of St. Martin with them. The tent or other temporary structure that housed the cappella was called a chapel. A chapel now refers to a small building or room set apart for worship and meditation. |

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| Chasuble | From Latin, casula, meaning "little house". A chasuble is a type of vestment worn by the celebrant during Communion. It is usually oval in shape, with a hole for the head to pass through. The chasuble may have been derived from an ancient Roman cloak only worn outdoors and shaped like a tent (hence the name, "little house"). Many Low Church clergy will tell you that the chasuble's liturgical origins were from an identically shaped garment that Hebrew priests would wear to keep blood off them as they were sacrificing animals. |
| Choir | From Latin, chorus, meaning a group of singers. A choir is a group of lay people (voluntary or paid) that help lead the singing during a worship service and sometimes offer special anthems to enhance worship. The word "choir" can also be used to define the chancel, the part of the church building where the choir sits. |
| Chrism | A mixture of olive oil and balsam, and sometimes used at baptisms, confirmations, ordinations and some blessings of altars and other church fixtures. Chrism is not the same as other holy oils such as those used for the unction of the sick. No balsam is added to oil used for unction. |
| Church | The English word comes from the Greek word kurios, meaning, "master" or "lord." A form of this word, kuriakon, had the meaning of "...pertaining to, or belonging to the lord." Originally, the word referred to the building used by the Lord's people. However, the French and other Romance languages get their word for church from the another Greek word - ekklesia (lit. "called out") - in French, eglise, which means an assembly of people. We use both terms when speaking of the church; we speak of the building and of the people inside the building. It is interesting to note that when the Bible speaks of the church, the word used is ekklesia. The Bible's authors never thought of the church as a building. When the word is capitalized, it usually refers to the universal, or catholic church. |
| Church of England | The official name of the original Church in England, the Anglican Church. During the reign of King Henry VIII, the Church, in England, broke formal ties with Rome and became the Church OF England. Sometimes referred to as the "C of E." |
| Ciborium | A cup that resembles a chalice, except that it has a removable lid. A ciborium is used to hold communion wafers during the Eucharist |
| Clergy | The group of ordained people, consecrated for unique ministry for a particular church or denomination. |
| Collect | From the Latin word collecta, meaning "assembly." The word is normally used to refer to the prayer near the beginning of the Eucharist that precedes the lessons. The collect was supposedly designed to "collect" the thoughts of the lessons and bind the thoughts together, back in the days when only one lesson and a Gospel were read. A collect is actually any short prayer that contains an invocation, a petition, and a pleading in Christ's Name (in that order). |

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| Colors | Color plays an important part in the designation of seasons and feasts in the Episcopal Church. Each church season has a color associated with it. Advent is purple (the color of preparation and penitence) or Sarum Blue, Christmas is white (the color of celebration), Epiphany is green (the color of growth; growth of the gospel message from Jew to Gentile - re: the three Wise Men), Lent is purple, Easter is white, and the season after Pentecost is green (for the growth of the church). Weddings and funerals are usually occasions for white (the color of celebration) while Pentecost Sunday and ordinations are red, to signify the presence of the Holy Spirit. Black is occasionally used one day a year -- Good Friday. |
| Communicants | From the Latin word <i>communicare</i> , meaning "to share, or partake." Communicants are the members of a local church who do or who are eligible to receive communion. |
| Communion | 1. The Christian sacramental meal, the Lord's Supper, commanded by our Lord ("Do this in remembrance of me."). For centuries the service used to celebrate the meal was called Holy Communion, but is now more commonly called the "Eucharist" in Episcopal churches. Also known as Mass in Roman Catholic churches. 2. The term describing a group of autonomous churches who recognize common ties and share a common faith, for example, the worldwide Anglican Communion. |
| Compline | A monastic evening service used to end the day, and included for the first time in the 1979 prayer book. It is pronounced "comp-lyn," not "comp-line." |
| Confirmation | From two Latin words - <i>firmare</i> , which means "to strengthen," and <i>com</i> , which adds force to the word. Literally to confirm is to "strengthen greatly." At Confirmation a person makes a mature, public confession that he or she accepts Jesus Christ as his or her personal Lord and Savior, thus owning up to the vows his or her godparents made for him or her at his or her baptism. The bishop then lays his or her hands on the confirmand, and prays for the Holy Spirit to "strengthen greatly" the person in the rest of his or her life. Confirmation is considered to be one of the five sacramental acts, or minor sacraments of the Church. |
| Congregation | The groups of people who make up the local church, or the members of a local church who are present for worship. |
| Consecration | The word literally means, "to set aside." At the Eucharist, the elements are consecrated before we partake in communion. Consecration services include dedications and ordinations. In 1835, the Chapel of the Cross was consecrated for God's service on Sullivan's Island. In 1990, Bishop Edward Salmon was consecrated as the 13th Bishop of South Carolina. |
| Convention | A diocesan meeting (usually held annually) to elect officials, propose resolutions, and to pass laws to govern the diocesan body. |
| Cope | A vestment of dignity which may be worn by any order of the clergy, but is usually thought of as being worn by a bishop, along with his miter. The cope is a long and heavy semicircular cloak of rich material, generally matching other vestments in the color of the season. |
| Corporal | From Latin: <i>corpus</i> , meaning "body." A square piece of linen laid on top of the altar cloth at Communion. |

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| Credence Table | A small table or shelf on the epistle side of the altar that holds the bread, wine and water before consecration. |
| Crosier | The bishop's staff (a shepherd's crook) carried in a procession and held when giving the absolution or blessing. |
| Crucifer | A person in a religious procession who carries a large cross (a processional cross), and leads the procession into the church and the recession out of the church. |
| Crucifix | From Latin, crux, meaning "cross." A crucifix is a cross bearing the likeness of the body of Christ on it. |
| Cruet | From old French, crue, meaning "a vial or a glass." A cruet is the vessel (glass or metal) used to hold the water and wine for the Eucharist. |
| Deacon | The subservient rank in the three orders of the Church's ministry (Bishop, Priest, Deacon). There are two types of deacons - transitional deacons, who will soon be ordained to the priesthood, and permanent deacons, who chose the order as a permanent servant ministry. Priests are first ordained to the diaconate to remind them and the Church that they are, and that they always will be servants (see Matthew 20:25-28). |
| Dean | From Latin, decanus, meaning "ten." Originally the title was given to a minor official who served in some supervisory position over ten people. The title is now used to refer to the resident clergyman of a cathedral, the chief academic officer of a college or seminary, or the head of a diocesan deanery. If the dean is ordained, the title "The Very Reverend" is appropriate; if the dean is a lay person, this title is not used.. |
| Deanery | A geographical division of a diocese, roughly equivalent to counties in a state, also sometimes known as a convocation or an archdeanery. |
| Deputy | An official church or diocesan delegate to a meeting. A deputy may be clergy or lay, but the term usually applies to the lay people chosen to attend a convention. |
| Diaconate | The state of being a deacon; also, the life of deacon-like service in the church. |
| Diocesan Seals | Heraldic insignia of a diocese; diocesan seals are sometimes cut into rings or dies for impressing wax on official diocesan documents. |
| Diocese | A unit of church organization; the spiritual domain under a bishop. A diocese may contain many parishes and missions. When used as an adjective, the term is diocesan. The diocese is most often thought of as the primary and basic unit of the Church. |
| Diocesan Council | A group that advises the bishop on diocesan affairs. The Diocesan Council's duties are similar to the duties that the vestry carries out at the parish level. |
| DFMS, or Domestic and Foreign Missionary Society | The corporation founded to carry out the work of the Episcopal Church. The DFMS headquarters are at 815 Second Avenue in New York City. |
| Elements | The bread and wine of Holy Communion. |
| Episcopal | The name of a form of church organization which means government by an overseer. From the Greek word episcopos, meaning overseer. See Bishop. |

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| Episcopal Church, The | The official name for the American branch of the worldwide Anglican Communion. The Episcopal Church welcomes you! |
| Episcopalian | 1. A member of the Episcopal Church. 2. The noun form of the word. Proper grammarians would point out that "episcopal" is an adjective and "Episcopalian" is a noun. |
| Epistle, The | Usually (but not always) included in a Sunday service, the epistle is a reading from one of the New Testament books other than the Gospels. The epistle and the Old Testament lessons are typically read by a Lay reader. |
| Epistle Side | The side of the building from which the Epistle lesson is read. The side depends on whether the altar is located against a wall or free standing, meaning the priest celebrates the Eucharist from behind it. If the altar is free standing, the Epistle side is the right side of the church building when one is facing the altar. |
| Eucharist | Literally means a "good gift" or "thanksgiving." The current usage in the Episcopal Church refers to the entire Communion service. According to the current prayer book, the Eucharist is intended to be the principal service on a Sunday. |
| Eucharistic Minister | A lay person authorized and licensed by the Bishop to administer the consecrated elements at the Eucharist. Formerly called a chalice bearer. Eucharistic ministers operate under the supervision of deacon or other clergy. |
| Eucharistic Visitor | A lay person authorized and licensed by the Bishop to take the consecrated elements to someone who was unable to be at the service because of illness or infirmity. Formerly called a lay Eucharistic minister, or LEM. |
| Evensong | An evening worship service; evening prayer; and especially evening prayer service featuring a choir. |
| Fair Linen | A white linen cloth cover for the altar, used during Eucharist. |
| Father | A familiar or direct way of referring to some ordained clergy. "Low Church" Episcopalians usually never use the term. The title is abbreviated as "Fr." |
| Fast Days | Special days set aside for abstinence. On these days, one typically eats less, or eats nothing at all. While any day may be observed as a fast day, Ash Wednesday and Good Friday are officially designated as fast days. |
| Feast Days | Days of celebration, as opposed to fast days. The primary feast day is Easter. All Sundays are miniature celebrations of Easter, and thus all Sundays are feast days. Other feast days include saint's days and all special days like Ascension, Epiphany, Holy Cross Day, etc. |
| Flagon | A container that is larger than a cruet and is used instead of, or in addition to cruets at larger celebrations of Communion. |
| Font | A basin for water to be used in church baptisms. |
| Fraction | The part of the Communion liturgy where the Communion bread is broken by the celebrant. According to the prayer book, a period of silence is to follow, and then can be said or sung, "Christ our Passover is sacrificed for us." (prayer book pages 337 and 364) |

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| General Convention | The national triennial meeting of the Episcopal Church. General Convention is dividend into two governmental bodies: the House of Bishops and the House of Deputies. Each diocese sends deputies to General Convention to enact laws to govern the Episcopal Church, and to pass resolutions stating the "mind of the church" on topical issues. |
| Genuflection | From the Latin words genu, meaning "knee," and flectere, meaning "to bend." A genuflection is a sort of deep curtsey where the right knee touches the ground. The appropriate times for genuflection (if you do it at all) are when passing before the Reserved Sacrament, when entering or leaving your pew when the consecrated bread and wine are on the altar, and in the Nicene Creed at the words, "who for us and our salvation." |
| Godparents | Godfathers and godmothers, persons who sponsor an infant or young child at his or her baptism. Godparents make vows that they will, by their example, help the child know what it means to be a Christian, so that later in his or her life the child can confirm that fact for himself or herself at Confirmation. |
| Gospel, The | Any reading from Matthew, Mark, Luke, or John. We stand for the gospel reading in the Eucharist, to show reverence for Jesus, since he is speaking to us when the gospel is read. |
| Gospel Side | An older usage for designating the interior of a church. The gospel side is on the right-hand side of the priest, as determined by where he/she is facing when celebrating the Holy Communion. The Gospel side is thus dependant on whether the altar is located against the wall or free-standing. Originally, the priest celebrated communion facing the people and thus the Gospel Side was the north side of the Church building [the left side, when facing the altar]. In medieval times the altar was pushed against the west wall, and the Gospel side then became the right side, when facing the altar. |
| High Church | One of three popular designation for styles of worship in an Episcopal Church. "High Church" worship emphasizes theological or liturgical formality. Parts or all of a "high" service are often sung or chanted rather than reading or speaking them. Services often include several vested assistants, incense and sanctus bells. |
| Holy Orders | A way of referring to ordination among Roman Catholics, Episcopalians and a few others: an ordained person is spoken of as "being in holy orders"--meaning that the person has made priestly vows and has been admitted by a bishop into one of the several levels of ordination. |
| Homily | A short sermon often on a single topic of devotion or morality. The difference between a sermon and a homily is primarily the length. Some wags are known to refer to homilies as "sermonettes." |
| Host | The consecrated "bread" part of the Holy Communion. In most Episcopal churches a wafer is used as the host, but an increasing number of churches are using actual baked bread. The wafer the priest breaks at the fraction is called a "priest's host." |
| Hymn | From the Greek word, hymnos, meaning "song of praise." A hymn is a poem or other metrical composition adapted for singing in a church service. Hymns have only been allowed in the Anglican Church since 1820. |

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| Incense | From the Latin word, <i>incendere</i> , meaning "to burn," incense is the "smell" element in "smells & bells"; a fragrant powder burned in a small dish or pot; used during the service or in the processions. Some say incense is used to recall of one of the three gifts of the Wise Men to the Christ Child. Scripture commends its usage, particularly in Psalm 141, where prayers are asked to be like incense. |
| Kyrie | From the Greek for the actual name, <i>Kyrie Eleison</i> , which means, "Lord have mercy." The Kyrie comes after the Ten Commandments or the summary of the law in the Rite I Eucharist, to serve as a reminder to us that we cannot, by our own effort, keep the commandments. It is a plea for grace by fallen sinners. In Rite II, where there is no recitation of the Ten Commandments or a summary of the law, the Kyrie seems out of place, and is, for that reason, often omitted. |
| Laity | From the Greek word, <i>laos</i> , meaning "people," the laity are the non-ordained members of a church, as distinguished from "the clergy". An single member of the laity would be referred to as a "lay person." |
| Lavabo | From Latin, meaning, "I will wash." The name originally referred to the ceremonial washing of the priests hands before he or she celebrated Communion, while saying the words, "I will wash my hands in innocence." (Psalm 26:6). Now used primarily to refer to the bowl into which the water is poured during the washing. |
| Lay person | Any non-ordained person; in the Episcopal church today, lay person is often used instead of the older (and politically incorrect) Episcopal usage "layman". |
| Lectern | From the Latin, <i>lectrum</i> , meaning "reading desk" - A raised platform used for reading prayers or scripture; usually located at the front of the nave, opposite the pulpit, on the epistle side. |
| Lectionary | The complex series of Biblical readings used in the Episcopal Church throughout the year. The Church uses a three-year cycle of lessons for Sunday readings and a two-year cycle for daily readings. |
| Lesson | A reading from the Bible during a worship service. Lessons are usually read by a lay person and are not taken from the Gospel or the Psalms. Lessons are usually read from the epistle side of the church building and conclude with the reader saying, "The word of the Lord" or "Here ends the reading." |
| Lesson and Carols | Popular name of the Festival of Lessons and Carols held during late Advent or early Christmas at Anglican Churches throughout the world. |
| Litany | A solemn form of supplication for God's mercy, composed of short responsive prayers. The traditional Anglican Litany (page 54 in the 1928 BCP) is almost recognizable in the words of The Great Litany (BCP page 148) in the 1979 Prayer Book. |
| Liturgical | From "liturgy," used to describe a particular style of worship that requires active participation (standing, sitting, kneeling, recitation, common prayer, etc.) from both the clergy and laity. Episcopal, Lutheran, Orthodox and Roman Catholic churches are generally considered to be liturgical churches, while most Protestant denominations are not. |

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| Liturgy | From a combination of two Greek words, laos (people) and ergon (work). Literally the word means "the work of the people, " and is generally used to refer to the entire, complete worship service. |
| Low Church | A popular designation for a church that is, on the whole, less formal. Most low churches tend to emphasize good sermons as being more important than good liturgy, and do not chant or sing their services or use incense or sanctus bells. A low church might alternate Morning Prayer with the Eucharist for their primary Sunday worship. See High Church, Broad Church. |
| Low Sunday | Specifically, the term refers to the Sunday that follows the highest Sunday of the year -- Easter. Some wags will insist that the name refers to the low attendance on that Sunday following Easter. |
| Minister | In olden days, the word was synonymous with the clergy. While the ordained do indeed have special ministries to perform, we Episcopalians recognize that every baptized Christian has ministry to do for God's greater glory. We therefore believe that all Christians are ministers. In our Catechism we state, "The ministers of the Church are lay persons, bishops, priests and deacons." (page 855, BCP) |
| Ministry Of All The Baptized | Ecclesiastical, professional and vocational ministries derived from our Baptismal Covenant. See Page 304-305 and 855-856 of our prayer book for a description of ministry. |
| Missal | The altar book - The big book on the Altar or Holy Table containing the services of Holy Eucharist. |
| Miter, or Mitre | The tall, pointed liturgical hat worn by a bishop during formal worship. Its shape is said to be symbolic of the tongues of fire which rested on the original bishops at the first Pentecost. |
| Morning Prayer | A daily morning worship service without communion; Also known as the Daily Office and found on pages 37 (Rite I) and 75 (Rite II) in the prayer book. In some churches, Morning Prayer is alternated with Eucharist as the principal Sunday service. Since Morning Prayer does not require the presence of ordained clergy, the service is sometimes used in the absence of the rector or vicar. |
| Narthex | In Greek, the word literally means "a large fennel" (a tall herb). In church architecture, the narthex is an enclosed space at the entry end of the nave of a building; the area in the church building inside the doors and in front of the nave. The narthex is usually enclosed (primarily to provide a buffer between the outside weather and the heating/cooling inside), and is the area where the procession gathers prior to the service. |
| Nave | The main part of a church building; the place where the congregation sits. Probably derived from the Latin word navis, meaning "ship." (As in Noah's ark) In medieval England the derogatory term "knave" (commoner) developed from nave, because the nave is the area of the building where the "common" people sit. |

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| Offertory | Most think of the offertory as the time in the worship service where the offering is taken up. The offering of money is part of the offertory, but the offertory also includes the offering of bread and wine that is to be consecrated during the communion, and the offering of "...ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice." (BCP Page 336.) Or, as Rite II says, "Sanctify us also." (BCP page 363)) |
| Oil Stock | A special container designed to hold holy oil used in unction and at baptisms. Oil stocks are usually about as wide as a quarter, and about an inch in length. A cotton ball inside the oil stock holds the holy oil. |
| Ordination | From Latin, ordo, meaning "order." Ordination is one of the five sacramental acts (or minor sacraments) of the Episcopal Church. At an ordination, an individual is commissioned and empowered for the work of ministry. Ordination is the ritual used to make someone a priest or deacon, by the laying on of hands by a bishop. Bishops, in turn, are not ordained; they are consecrated. |
| Palm Sunday | The Sunday before Easter, where Jesus' final and triumphal entry into Jerusalem is observed. In many Episcopal congregations the passion narrative read is also read. Real palm branches or crosses made from palms (or both) are usually distributed to the congregation. In some churches, Palm Sunday palms are saved and later burned to make the ashes for the next year's Ash Wednesday service. |
| Parish hall/house | A gathering place for a local congregation separate from the church building. The term "parish hall" also is used to refer to a large room inside the Parish Hall/House. |
| Parish | The group of people of a certain area who are organized into a local, self-supporting church. Sometimes the word is used to refer to the geographic region around a church |
| Parson | From the Latin word persona, meaning "person." From the eleventh century English, where there term was a legal one, applying to the parish priest, because in all matters he was the designated "person" to deal with. Today, the term is not used as often as it was, and often evokes rural connotations. |
| Paschal Candle | From the Hebrew word Pesach, meaning Passover. A very large candle in a very tall holder and placed in a prominent display in the epistle side of the sanctuary. The candle is lighted throughout the Easter season, and during baptisms, weddings, and funerals. |
| Passion Narrative | The name given to the gospel reading on the Sunday of the Passion - Palm Sunday. The reading chronicles the final hours of Jesus' earthly ministry. The reading traditionally begins with Jesus in the Garden of Gethsemane, and continues through his arrest, trial, crucifixion, and death. It is the longest lesson read in the Church year (see: seasons), and the only gospel reading with an option allowing the congregation to sit during the first part of the reading. In many parishes the narrative becomes a passion play. Specific roles (Pilate, Peter, etc.) are assigned to different persons, and the congregation plays the part of the crowd assenting to the crucifixion. |

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| Pastor | Another name for a clergy person. In both Latin and English the word simply means "shepherd." All Lutheran clergy are called pastors, and many Episcopal and Roman Catholic clergy are comfortable enough with the term to use it to describe them. |
| Paten | From Greek, patane: a shallow vessel. The paten is the vessel used to contain the consecrated bread during a Communion. |
| Peace, The | Also known as "passing the peace." A part of the ritual in the Episcopal Church in which members of the congregation, including the clergy, greet one another. The priest says, "The Peace of the Lord be always with you." The congregation responds, "And also with you." (When using Rite I, the response is "And with thy Spirit.") Immediately after these words people shake hands or speak or sometimes embrace in the church. |
| Pews | Long, single, and usually permanent seats in the nave of a church building. In the earliest times there were no chairs except for the clergy, and the congregation "congregated" in the nave. Later individual seating was added particularly for older members. Pews came into existence as a way for local churches to support themselves financially, by renting or selling pews to families. After the American Revolution and the disestablishment of the state-owned Anglican church, pew rental was the sole means of income for many colonial churches. In some parishes today, the family pew still exists. Today, however, the family does not actually own the pew. They only think that they do. |
| Piscina | From Latin, meaning "fish pond." The piscina is the stone or porcelain basin (traditionally set in the south wall of the Sanctuary) from which a drain pipe carries to the ground the water used in the ablutions. It is also the most convenient way for many Altar Guilds to dispose of the remaining consecrated wine after a service. The piscina is never, ever to be hooked up to the building's plumbing. |
| Presbyter | The actual, official name for an Episcopal priest. The word is a Celtic contradiction of the Greek word presbyteros, meaning "elder." The presbyter represents the bishop in a parish or mission, as he or she has since the earliest of Church times, when older members of a congregation were chosen to represent the bishop. |
| Presiding Bishop | The elected episcopal head of the Episcopal Church in America [PECUSA]; the chief administrator and spiritual head of the Episcopal Church. Until the 1920's, the Presiding Bishop was simply a diocesan bishop elected to preside over General Convention. In more recent history the Presiding Bishop has become the American equivalent of an Archbishop and the head of the Domestic and Foreign Missionary Society. Title: The Most Reverend. |
| Priest | A special term for an ordained minister of a Roman Catholic or Episcopal or Orthodox church; In Roman circles, the term refers to those who recite the Mass, but the Episcopal Church traces the word's origin to a Celtic corruption of the official term for Clergy - Presbyters. The duty of a priest, according to the prayer book, is to baptize, preach the Word of God, and to celebrate the Eucharist, and to pronounce Absolution and Blessing in God's Name. |

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| Procession | The line of choir, clergy, acolytes, crucifer, torchbearers and others walking into a church building to begin a service. |
| Processional | Pertaining to the procession. A processional hymn is a hymn sung while the procession is entering the church building. |
| Proper | (Often referred to as "the propers") "The Proper of the Church Year includes the appointed Collects; the Proper Prefaces... and the appointed Psalms and Lessons..." (page 158, BCP) |
| Proper Preface | An addition to the words of the Communion part of the Eucharist which follows the Sursam Corda. There are Proper Prefaces provided for all the the Church's seasons, as well as for major feasts of the Church. The Prefaces are found beginning on pages 345 and 378 in the BCP. |
| Processional Cross | The large cross carried by the crucifer during the procession. |
| Protestant | From the Latin pro, meaning "for," and testare, meaning "witness." Thus literally, if one was to be a protestant it would mean he or she would be a witness for something. The word was first used in 1529 as part of Martin Luther's reform movement. The Episcopal Church does not officially consider itself to be a Protestant church, but is considered to be Protestant by Roman Catholics, as well as by many lay members of the Episcopal Church. |
| Pulpit | From the Latin, pulpitum, meaning "a platform." A raised platform or podium used for the sermon or homily; generally located in the front of the gospel side of the nave. In some Colonial church buildings and in many non-Episcopal churches, the pulpit is in the center, to signify the importance of the sermon. |
| Purificator | From Latin purus (pure) and facare (to make). A purificator is a small piece of white linen used at Communion to cleanse the chalice, by wiping the rim of the chalice with the purificator. |
| Purple | The primary color used in the season of Lent, and the most popular color used in Advent. Purple signifies penitence and preparation. Purple was originally a sign of royalty, as purple dye was rare. Thus, a purple clergy shirt (or some shade of violet) usually indicates that the wearer is a bishop. |
| Pyx | A small container used for transporting the Host. Most commonly used by a priest or LEM when taking Communion to a sick person or shut-in. |
| Reader | Anyone who reads a lesson, psalm or prayer in a service. Lay persons may read any lesson but if the service is Eucharist, the Gospel reading must be read by a deacon or priest. |
| Real Presence | A distinctively Anglican doctrine that emphasizes the actual presence of the Body and Blood of Christ in the Eucharist. This is in contrast to theologies that hold that the Body and Blood are present only figuratively or symbolically. The Anglican doctrine of Real Presence stops short of Transubstantiation in defining how the presence happens. (Transubstantiation says that at a specified point in the liturgy the wine and bread become actual flesh and actual blood.) |
| Readings | The lessons that are read during a worship service. |
| Recession | The procession of the crucifer, acolytes, choir, readers, clergy and other assistants out of a church building at the end of a service. |

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| Recessional | The final hymn sung as the recession takes place. |
| Rector | The head priest of a parish; the word, in Latin means "ruler." If a parish has more than one clergy, the others are called Assistant Rectors or Associate Rectors. A mission cannot have a rector. A mission has a priest-in-charge, who is often called a vicar. |
| Rectory | The residence of a rector; the place where an Episcopal (or Roman Catholic) clergy lives. Called a parsonage or manse in most other Christian denominations. |
| Reredos | [rear-re-doss] any decoration behind or above an altar; may be in the form of statues, screens, or tapestries. |
| Reserved Sacrament | Consecrated bread and wine kept in the church building after a Communion service; kept primarily for distribution to the sick of the Church. |
| Retable | Also called a gradine, the retable is a narrow shelf located behind an altar that is placed against the wall. Candles and flowers are sometimes placed on the retable. The retable is also sometimes used to house a tabernacle. |
| Reverend, The | An honorific title given to ordained clergy in most Christian churches. The correct form of address is "The Reverend John Doe," and never "Reverend John Doe." |
| Reverend Doctor | An ordained person [hence Reverend] who also holds some degree at the doctorate level [hence Doctor]--a way of referring to a clergy person who was also a professor, or to a member of the clergy who holds an honorary or earned doctorate. A bishop who held a doctorate would be referred to as the Right Reverend Doctor. |
| Reverend Father | An affectionate, devotional or pietistic way of referring to a priest who has accepted the term Father. |
| Right Reverend, The | A form of address for a bishop in the Episcopal Church, as in "The Right Reverend Peter Lee." |
| Rite I | A portion of the Book of Common Prayer which contains worship services using the traditional worship language of the Church from as used from the 1600's until 1976. |
| Rite II | A portion of the Book of Common Prayer containing worship services which use more modern language and place importance on a different theological emphasis than traditional Episcopal worship. |
| Rite III | There is no Rite III service in the prayer book, but the alternative forms 1 and 2 (pages 402 -405) have been euphemistically called Rite III since the introduction of the 1979 prayer book. These forms for Eucharist are intended for informal use, and never intended for a regular, weekly worship service. |

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| Sacraments | From the Latin word <i>sacrare</i> , meaning to "consecrate." According to the prayer book, sacraments are "outward and visible signs of inward and spiritual grace." Sacraments are physical actions that point us to deeper realities than we are able to experience with our five senses. The Episcopal Church recognizes two major, or "gospel" sacraments, and five minor sacraments, or sacramental acts. The two major sacraments, Baptism and Communion, and called gospel sacraments because Jesus told us (in the gospels) to do them until he comes again. The five sacramental acts (or minor sacraments) are not all necessarily required of all Christians. They are Confirmation, Marriage, Ordination, Reconciliation, and Unction. |
| Sacristy | A room near the altar where the communion vessels, altar hangings, candlesticks, etc. are kept and cleaned. The room is often seen as the exclusive domain of the Altar Guild. |
| Sanctuary | From the Latin word <i>sanctus</i> , meaning "holy." The sanctuary is the part of the church building where the altar or holy table is -- the area behind the altar rail. |
| Sanctuary Lamp | A lamp hanging somewhere in the sanctuary. Sometimes there are three lamps, sometimes seven, but usually only one. A single, continuously burning sanctuary lamp indicates the presence of the Reserved Sacrament. |
| Sanctus | The part of the Holy Communion service that begins with the words, "Holy, Holy, Holy." |
| Sedilia | The seats inside the sanctuary, used by clergy and acolytes. |
| Seminarian | A student enrolled in a seminary. |
| Seminary | A general term for a residential academic program for the study of theology. Priests in the Episcopal Church are usually (but not always) required to be seminary graduates. The academic program is generally three years, and culminates with the conferring of a masters degree called a Masters of Divinity, or M.Div. |
| Sermon | A verbal address given after the readings, and hopefully given to further explain the readings and to put them in a modern context. In the Anglican Church the sermon is seen as a bridge between the Biblical world and the modern world. |
| Server | Someone who assists the celebrant at the altar, helping him or her set the table and perform ablutions. |
| Stole | A long strip of cloth (often silk) worn around the neck of the priest and allowed to hang down the front of the clerical vestments. Only bishops, priests and deacons are allowed to wear stoles. The stole is usually worn at all Eucharistic services, weddings and funerals, but never worn at Morning Prayer services. The stole is said to represent the yoke of obedience to Christ. |
| Surplice | A white over-garment worn over other vestments (usually a cassock); somewhat longer and fuller than a cotta; The surplice and cassock are the traditional garments of the Anglican Church. |
| Sursum Corda | Latin for "Lift up your hearts." The Sursum Corda is part of an antiphon that has been in the Eucharist since the third century. |

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| Tabernacle | A small cabinet (sometimes a vessel) designed to contain the Reserved Sacrament. The tabernacle may be found built into the altar, sitting on the altar, on the retable, or it may be built into another part of the sanctuary. In very Low Churches the tabernacle will not be found anywhere. |
| Torch [Torch Bearer] | A person who carries a candle in a religious procession; often the Crucifer is followed by two "Torches" -- two persons each carrying a candle mounted on a short staff. |
| Trinity, The | A fundamental symbol of the Christian faith and a critically important, basic, core doctrine in Christianity. The Trinity refers to the oneness and essential unity of God as Father, Son, and Holy Spirit. |
| Twelve Days of Christmas | The time from December 25th to January 6th, that is from Christmas day to Epiphany. The time from the first Sunday in Advent until Christmas Eve is, properly, Advent; the time from December 25th to January 6th is the Christmas season or the "Twelve Days of Christmas." |
| Veil | From Latin vela: a sail or curtain. In the Church, the veil refers to the solid cloth that covers the chalice and paten at the Eucharist, or the loose-woven netting that is draped over crosses (and sometimes pictures) during Lent and Holy Week. |
| Verger | From the Latin word, verga, meaning "a rod." Someone who carries a mace or ceremonial staff in a procession, and comes before some dignitary. Verger's Guild definition: A verger is a committed lay minister within the Church who assists the clergy in the conduct of public worship, especially in the marshalling of processions. |
| Very Reverend, The | A form of address for clergy who hold the office of dean in a diocese, church or school. |
| Vestments | From the Latin word vestis, meaning "garment." Vestments are clothing worn by clergy or people leading a worship service. A monk or nun's clothing is usually named a "habit," and the clothing worn by choir members is usually called a "robe." The clothing worn by some pastors of Protestant denominations and by college professors is usually called a "gown." |
| Vestry | The vestry is the governing board of a local Episcopal parish consisting of the rector, the wardens, and lay members. In many parishes, the rectors, wardens and the treasurer form an executive committee, and will often meet separately from the whole vestry between vestry meetings. |
| Via media | A Latin phrase which means "by the way of the middle." Many would say that the adherence to the middle way in all matters is one of the major identifying characteristics of classical Anglicanism. |
| Vigil | Originally, a vigil was a Fast Day observed on the day before certain major Feast Days. In the 1979 Prayer Book a new service called the Great Vigil of Easter (BCP page 285) became a way to celebrate Easter on Holy Saturday. |
| Visitation | An official appearance by a diocesan bishop. According to the national canons, the bishop must visit each congregation within his or her jurisdiction at least once every three years. |
| Votive candle | A devotional candle placed in a church or chapel in some "higher" Episcopal Churches. Votive candles are usually small, short candles in a special glass holder. |

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| Wafer | The bread part of the Lord's Supper signifying to us the Body of Christ, and is often an unleavened, and very thin cracker-like substance. After the wafer is consecrated, it is usually called the Host. Sometimes the wafer is imprinted with a cross, sometimes it is smooth. Wafers that will serve as priest's hosts are larger than the people's hosts, and can range from one inch to several inches in diameter. The people's host is usually about a half inch in size. |
| Warden, Junior | One of two vestry members chosen to serve his or her parish in a special capacity. Wardens (both junior and senior) can either be elected or appointed, depending on local parish or diocesan canons. Junior wardens are often elected by the parish at the annual congregational meeting, and are thus referred to as "the people's warden." |
| Warden, Senior | The other of two vestry members chosen to serve his or her parish in a special capacity. Although the duties vary widely due to local canons, in most cases the Senior Warden is viewed as the "top" lay person in a parish. In many parishes the Senior Warden is chosen by the rector, and serves as a liaison between the rector and the parish. |
| Wine | The beverage portion of the Lord's Supper. As Scripture reminds us, "And he took the cup, and gave thanks, and he gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many, for the remission of sins." (Matthew 26:27-28) In the Episcopal Church, wine is used at communion (instead of grape juice) and is often a port wine. |

Adapted from: An Online Dictionary, Episcopalian Terminology, found at:
<http://www.holycross.net/>

The majority of the inspiration for this work (especially the etymology) came from an out-of-print book by Howard Harper, entitled the Episcopalian's Dictionary (Seabury Press, 1974).

References

For more information, here are some books and web sites that may be useful:

Barthle, Donna H. Parish Acolyte Guide Harrisburg, PA. Morehouse Publishing, 2003. (An Episcopal guide).

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