

Chancel Book



The Church on the Hill

*Captivating the Heart
of the World with the Glory of God*

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Dear Friends,

Thank you for worshipping at St. Peter's and wanting to be part of our worship service group. Our prayer is that you will feel our warmth and family spirit and also, that the Spirit of the living God will touch you in your service to Him.



When we pray together and serve together we are strengthened together. We love our neighbors and we want to be a blessing to them. We are committed to Christ as servants in the community and around the world. We volunteer, help, give, and do whatever needs to be done to accomplish God's purposes in the world. Our family is richer because we serve.

Here at St. Peter's we like to have fun. We are constantly thinking of ways to have meaningful fun and fellowship as we gather together. Worship is our primary reason for going to church on Sunday but also we need each other every day of the week. Our gratefulness to God overflows in our joy as we walk together in His grace and love.

It our hope that you find this information helpful in serving the Lord at St. Peter's.

Father Charlie Holt+

Diaconal Preface

This book provides directions as to how worship is accomplished at St. Peter's Episcopal Church, Lake Mary and may not necessarily reflect how things were done when you were an acolyte. The first and last thing that a Deacon learns in the Diaconal School of the Institute of Christian Studies is "the Rector is always right!" Nuff said?

Deacon Dane

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Acolyte Prayer

Almighty God, you have called us to be your servants through the office of Acolyte in your Church, that clothed in your grace we may minister before you; we pray that you will guide, strengthen, and sanctify us by your Holy Spirit; that always doing your will, we may both by our service in your House and by our daily life, please you and give glory to your Name, that we may always stand by your altar of worship; through Jesus Christ our Lord. Amen

1. Acolytes

The ministry of acolytes exists at the heart of our worship services. The ministry itself, the vestments, the titles, and the duties acolytes perform in assisting a priest and the deacon to prepare for the mystery that is the Holy Eucharist are directly tied to almost two thousand years of history. Borrowing from an old expression, “you can’t know where you’re going if you don’t know where you’ve been.”

The term acolyte comes from the Greek word *akolouthos*, meaning “follower” or “attendant.” Although some people believe that the history of acolytes traces back to Samuel in the Old Testament, the first written historical record of the term appears in a letter from Pope Cornelius to the Bishop of Antioch in the year 251 CE. In this letter, the pope lists the clergy of Rome, which included forty-two acolytes.

In the early history of the church, acolytes were one of four lower orders of the clergy. The primary purpose of the order was to prepare young men for the priesthood. Their duties 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 (“go-fers”). References in early texts also reveal that some acolytes carried consecrated (or blessed) bread to other churches, took Communion to the sick and imprisoned, and helped prepare and examine candidates for Baptism or Confirmation.

In the Anglican tradition, Acolytes actively assist the priests and deacons in the worship of Almighty God. The Book of Common Prayer states, “At all celebrations of the Liturgy, it is fitting that the principal celebrant...be assisted by other priests, and by deacons and lay persons.”

The Acolyte is a very important part of the worship at St. Peters, and your duties should be approached with reverence, humility and care.

The following information is intended as a step-by-step guide to the responsibilities executed by you as acolytes. What you do is a ministry for the church that requires accountability, diligence, and a worshipful spirit.

1.1 What does the Acolyte Do?

Just what does an acolyte do? There are several possibilities:

- Lighting the Paschal Candle and altar candles
- Extinguishing the candles
- Assisting the Priest in Baptisms
- Carrying the Gospel
- Assisting with the offering plates
- Participating in the Gospel Procession
- Acting as Crucifer
- Serving
- Torch Bearer/Flag Bearer
- Closing Altar Rail

1.2 Prayerful Preparation

Before we get to the “dos” of an acolyte, let’s prepare for the work.

In the Exhortation before the service of the Holy Eucharist in the BCP, p. 316, we are told that “if we are to share rightly in the celebration of those Holy Mysteries, and be nourished by that spiritual Food [the Body and Blood of our Lord Jesus Christ], we must remember the dignity of that Holy Sacrament.” Careful preparation should be made then before receiving the Sacrament. St. Paul said it this way:

A [person] ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. (First Corinthians 11:28-29, New International Version)

Our Eucharistic liturgy is designed so that anyone who actively participates in it will have done this preparation of recognizing the body and blood of our Lord Jesus. However, the greatest benefit comes from self-examination before arriving at the service.

- Relax in a place away from the noise and normal distractions of your world. Find a quiet place, kneel or sit, and begin to be aware of God’s presence. God is ever-present, surrounding us with divine love and mercy. Try repeating several times: “Jesus, you are present with me. Thank you.” Our God is forever willing to receive us, even when we seem to turn our back on God. Renew your willingness to follow the Son of God, Jesus Christ, the Risen One, as your Lord and King.
- Read the Gospel lesson for the next Sunday. The reading can be found in the lectionary of the BCP for Year A, B, or C (see instructions on p. 888 BCP). Identify one idea or phrase in the lesson that has particular meaning for you. Reflect on this for a few minutes.

- Confess your sins, considering your life this past week with God, yourself, your family, friends and neighbors.

Lord, in your presence, I confess I have _____

I am truly sorry, and I repent and turn to you for forgiveness, in the Name of Jesus Christ. Amen.

- Receive God's forgiveness by faith, knowing that God's promise of forgiveness is for those who, in true repentance and faith in Jesus Christ, confess their sins, recognizing their dependence upon the Lord.

Thank you, Lord, for forgiving me. I receive your forgiveness by faith, in the Name of Jesus Christ. Amen.

- Close in prayer:

Help me, Lord, to present myself as a living sacrifice to you, that I may serve you and your Church faithfully, and worthily receive the Body and Blood of Christ. Amen.

- Recite the Lord's Prayer.

1.3 Candles and Christian Worship - Brief Background and Use

The symbolical and ceremonial use of light goes back to the Old Testament, where the symbolism of light is referred to often and the ceremonial use was prescribed by God for the church's worship.

Light and the things related to it, such as fire and the burning of incense, are symbols of God, sacrifice and prayer. If used properly, they enhance the worship experience.

God is light, and in Him is no darkness at all (I John 1:5). He created light and went before the Children of Israel as a pillar of light. He is the true light, which lighteth every person that comes into the world.

1.3.1 Candles

Candles have been used in Christian worship since ancient times, first because they provided light necessary for reading and in recent times because of their symbolic value, signifying Christ as the light of the world (John 8:12, 12-26).

The most traditional candle in Christian worship is the *Paschal Candle*, a large decorative candle symbolic of Christ's appearance following his resurrection. It is

lighted throughout the Easter season and each Sunday following, when there is a Baptism. It is often kept near the Lord's Table during Easter and then by the Baptismal Font for the remainder of the year. It can also be carried at the head of a procession during a funeral.

The most commonly used candles are the *Altar of Lord's Table Candles*, which were originally needed to provide light to read the service. These can be placed on the Lord's Table or Retable behind the Lord's Table.

1.4 The Acolyte – General

The acolyte, torchbearer or candle bearer is a server who carries a candle or a torch. These are always carried in pairs, *never singly*. The acolytes walk with lighted candles on either side in line with the crucifer, width of the aisle permitting.

The following are general rules and duties of the Acolyte:

- Arrive 15 minutes before the service; be sure your hair is neatly combed
- **Do not chew gum**
- No Thong Sandals wear closed toed shoes. If you do not **have** any you can wear sandals that have a strap around your ankle.
- Put on your vestments.
- Pray before the service – see above
- Server or Crucifer lights the candles
- While walking take short steps, keep your head up and your eyes straight ahead. Always move discreetly and quietly.
- Always walk slowly and with dignity when serving at the altar. Your movements should never appear rushed or hurried.
- When you reach the altar (Lord's Table) pause and look reverently at the cross for a moment. Go to your designated seat. Sit up straight in the chair, knees together, feet together. When sitting, either fold your hands in your lap or place them straight out on your knees with palms down.
- **PLEASE DO NOT BOW WHEN CARRYING THE CROSS OR TORCHES.**
- Participate actively in the entire service. When the congregation stands or sits, you also stand or sit. Eyes should always be focused on the action at the altar, on the reader, or on the priest. Do not stare at the congregation or the ceiling.
- At the end of the service, be ready to perform your duties.
- After the service, take off your vestments; carefully and neatly hang them up. If for any reason the vestment has been soiled or torn please advise the person in charge. Team leaders (servers) make sure all vestments are arranged properly before leaving.
- Pray after the service

1.5 Lighting the Altar Candles

The traditional manner for lighting the candles is as follows:

- Always be vested before lighting the candles. They should be lighted **ten minutes** before the service.
- Make sure the taper in the candle lighter is long enough.
- Bend the taper slightly in case the wick of a candle is down.
- Light the taper in the sacristy, before you go to the altar. (During the Fifty Days of Easter, the taper should be lighted from the Paschal Candle. If this candle is not already burning, it is always lighted first.)
- Reverence the altar at the center. Then proceed to light the candles on the altar before any others. (Right On – Left Off)
 - If there are two candles on the altar, the one on your right (Epistle Side) as you face the altar is lighted first. Bow again at the center and light the one on the left (Gospel side).
 - If there are four or more candles on the altar, start with the one on your right (Epistle Side) nearest the center and continue with the others, going to your right. Go back to the center, bow, and start with the one on your left (Gospel side) nearest the center, then light the others, going to your left.
 - Other candles in the church should be lighted accordingly. (In some places the tradition is observed that at the main Eucharist on Sundays or feast days, all the candles on chapel or side altars are lighted.)
- After you have finished lighting all of the candles, pull the lever on the pole to extinguish the taper and then immediately push it up again so that part of the taper is visible. This is done so that the wax on the taper does not melt inside and clog the tube.
- Reverence the altar at the center and return to the sacristy.



- On certain occasions, such as the Great Vigil of Easter or when the Order of Worship of the Evening is used, the candles are not lighted before the service but during it. Check with the celebrant before lighting candles on special days.
- If two people are assigned to light the candles, the procedure basically is the same. However, after reverencing the altar together, they light the candles nearest the center first (each taking a different side) and work outward. This should be done in a dignified and quiet way.
- In some places a wreath of fresh greens with four candles may hang in the chancel or some other place during the weeks of Advent. The candles are lighted as the weeks progress: one on the first Sunday, two on the second Sunday, and so on until all four candles burn on the Fourth Sunday of Advent. It is traditional to light those candles first.

1.6 Extinguishing the Candles

After the celebrant finishes the post communion Prayer and the Recessional Hymn starts the candles are extinguished.

- Take the candle lighter/snuffer; go to the center of the altar and reverence. The candles are extinguished in the reverse order from the way they were lighted. (As indicated by the red numbers)
 - If there are two candles, the one on your left as you face the altar is extinguished first. Go to the center, bow, and extinguish the other.
 - If there are four or more candles on the altar, start with the one on the left farthest from the center and work toward the center. Then bow, and start with the one on the right farthest from the center and work toward the center. **Note: If there are torch bearers, DO NOT extinguish the torches!**
 - All other candles are extinguished after those on the main altar.
 - During the Fifty Days of Easter, if the Paschal Candle does not burn at all times, it should be extinguished last.



- During Advent, it is traditional to extinguish the candles on the Advent Wreath last.
- After all of the candles (except the Sacrament lamp) have been extinguished, come back to the center, reverence the altar, and return to your place in the altar party.
- If two servers are assigned to extinguish the candles, the procedure is the same. After reverencing the altar together, begin with the candles on either end, farthest from the center, and work towards the center. After the altar candles have been extinguished, other candles are extinguished (remember, the Paschal Candle is last during Eastertide!). The servers come to the center, reverence the altar and return to your places in the altar party.
- At the end of the Recessional, return to the sacristy and remove your vestments.

1.7 Torch Bearers

In the event that there are at least three acolytes, two acolytes will carry the torches and one will be the crucifer. The following are general guide lines:

- Carry the candle so that it is even with the other acolyte.
- Grasp the pole firmly with both hands in such a way that the torch will be balanced. One hand should be around the neck of the holder and the other supporting the base.
- **Never bow when holding a torch or candle, pause only.**
- Always be reverent and dignified.
- Walk on either side of the crucifer.
- Pause in front of the altar and place your candles in the holders on each side of the altar. This should be done in unison.
- Return to the center and reverence the altar together and move to your seats.
- Follow the service and keep you eyes on the clergy.
- When sitting either fold your hands in your lap or place them straight out on your knees with palms down.
- Participate in the service, when the congregation stands or sits you also stand and sit.
- At the start of the last hymn, acolytes are to stand on either side of the crucifer.
- At the clergy's sign you may proceed in front of the altar pause (stop briefly), pick up the

candles. Pause again and start walking behind the crucifer.

- When you have reached the back of the church the candles are extinguished. Return the candles in the holders, be quiet and do not walk too fast.
- You now can go to the sacristy and take off your vestment.

1.8 The Crucifer

The crucifer carries the processional cross during the procession and at the retiring procession. The crucifer assists during the Gospel reading, with the offertory and can also fulfill the torchbearers' duties. The crucifer also at times does some of the responsibilities of the server.

1.9 Server

The server assists the rector (priest) during the Holy Eucharist and at other times during the service, as needed. The server can also fulfill the crucifer and/or torchbearer duties, carry banners or incense.

- Reverence the altar when you walk in front of it, usually this is just once at the beginning and once at the end of each task.
- When the priest finishes the announcements, get the offering plates and stand next to the altar on the side where your seat is. Allow the server to receive the gifts from the ushers and take them directly to the altar.
- After the gifts have been placed on the altar, go forward to give the offering plates to the usher/greeters.
- The acolyte that will be serving at the altar will begin to assist in the setting of the altar. If the Gospel book is on the altar, remove it along with the burse, veil and pall and place it on the bottom shelf of the credence table. Bring the ciborium to the altar if the count is more than 100.
- If the ciborium is not required, remove the stoppers from the water cruet and then the wine cruet. Place the wine stopper on top of the water stopper (this is so not to stain the linen with wine). That the wine and water to the altar, handles toward the altar with the wine in the left hand and the water in the right hand. After the clergy takes the wine, move the water to your left hand. Remain at the altar till the clergy returns the water to you.
- Return to the credence table and get the bowl and towel. Hold the bowl in your weaker (usually left) hand, drape the towel over that arm; take the water cruet in the hand you use more easily, pour the water over the priest's fingers, then offer your arm with the towel.

Return the bowl, water cruet and towel to the credence table. Make sure that the credence table is not mess.

- Go to the altar and take the things back to the credence table as the priest hands them to you. While you are doing this, watch for when the ushers are ready to bring the plates forward. The ushers bring the offering plates directly to the altar and hand them to the priest.
- After you finish at the credence table, return to the altar and stand to the priest's left, facing the side of the altar during the Eucharistic Prayer. Stand still with your hands folded at your waist. Watch the priest and the deacon and basically follow what they do.
- When you take communion, remember to place your hands in a reverent position, right hand resting in the left, up by your chest - not down by your waist.
- After you receive communion, return to your seat and wait quietly until the clergy is ready for your help with clean-up.
- Take anything else the clergy gives you and place it neatly on the credence table.
- Return to your seat.

1.10 Thurifer

The thurifer is one who carries the thurible and boat when incense is used at the Eucharist or other celebrations. The thurifer helps to express adoration, prayer, and reverence before God. Psalm 141 describes incense as a symbol of prayer: "Let my prayer rise like incense before you." The use of incense helps our entire being to be more deeply engaged in liturgical prayer. The thurifer helps to engage all of our senses in prayer, heightening the solemnity of the liturgy.

The traditional use of incense at the Eucharist is at the entrance, during a solemn procession, at the Gospel, and at the Offertory. In some places incense is used for blessings and other indications of honor or reverence. The responsibilities of the thurifer are important and must be carried out carefully and reverently. Remember, this is not a show, and the focus of attention should not be on the thurifer.



1.10.1 Some General Principles

- Always have both the thurible and the boat—don't ever forget the boat!
- The thurible should be held at the top of the chain, not by the ring, if there is only one chain.

- If there is more than one chain , hold the thurible securely under the disc in such a way that you will not burn yourself or drop it.
- The thurible is held in the right hand, the boat in the left.
- Make sure there is incense and a spoon in the boat.
- At least ten minutes before the celebration begins, the charcoal should be lighted. Use a pair of tongs to hold the piece of charcoal and then carefully light it. Once you are sure that it is lighted, place it in the thurible and light another piece in the same way. Ideally, there should be three pieces of charcoal (or more, if a large thurible is used) in the thurible.
- Always make sure that the coals are hot. You may have to use new ones before the Gospel if there has been a solemn procession at the entrance. Always put new coals in for the Offertory. Again, give them enough time to be very hot— about ten minutes before they will be required. Discard the old ones in a safe container before putting fresh charcoal in the thurible.
- Never attempt to genuflect with the thurible. Instead, solemnly bow. If bowing from the waist is too awkward with the thurible, bow deeply with the head and shoulders.
- When turning completely around, always turn around to your right. **Be predictable, especially when carrying fire!**

1.10.2 Carrying the Thurible and Boat

- Carry the thurible in your right hand, holding the top of the chain (which is fully extended).
- You may slip your thumb through the top ring, but to not let the chain simply dangle from the ring.
- Your hand should be about a foot in front of you and about six inches to the right of your shoulder and slightly above it. Find a point that offers both control and comfort.
- When standing or walking in the chancel, let the thurible swing gently back and forth. This allows smoke to escape and oxygen to enter.
- When walking in procession, swing the thurible forward no more than 90⁰ and backward no more than 45⁰. Use a minimum of arm movement -- swing with the wrist and fingers.

- Carry the boat on the palm of your left hand (holding it securely by the base with your fingers), with your elbow at a 90 angle and the boat against your chest.

1.10.3 Censing the Thurible

- Present the boat to the priest.
- With your left hand, grasp the lower ring and lift the thurible in front of you. With your right hand still holding the top of the chain and your thumb through the ring, swing your hand down and lift the top of the thurible up to the lower ring. The priest will spoon incense into the thurible and bless it. Once the priest has blessed it, lower the top and return it to its position by your side.
- Receive the boat with a reverent bow of the head and shoulders.

1.10.4 Censing with the Thurible

There are two ways of censing with the thurible.

- To cense the priest and altar party, transfer the chain to your left hand, reach down with your right hand and grasp the chain below the lower ring (slipping your thumb into the ring if this works best), lift the thurible up in front of you and over your head, as you lower your left hand in front of you so that the chain is straight but slack at about a 45 angle. This should all be accomplished in once graceful movement. Swing the thurible twice from your hand to the front. On the backswing, it should make contact with the chain and produce a pleasant ring. Note: Each censing is made up of two swings.
- To cense the congregation from the edge of the chancel, transfer the chain back to your right hand, and swing the thurible to about a 90 angle. A *very slight* jerk when it is at its farthest point will produce a puff of smoke.

1.10.5 Presenting and Receiving the Thurible

- To present (give) the thurible to the priest, bring it in front of you, lift it up and grasp the chain under the lower ring with your left hand. Lower your right hand (making sure your thumb is no longer in the ring) so that the priest does not have to reach up for it. Cross your right hand over to the left of your left hand (and, of course, above it), so that the priest can grasp the chain without crossing arms. Present the thurible with a reverent bow.
- Receive the thurible as it is presented to you, with a reverent bow. Gracefully move it to its appropriate place.

1.10.6 The Procession

- Before the procession, the priest will cense the thurible (as above) in the narthex, at the priest's discretion.
- The thurifer processes directly in front of the crucifer and behind the verger, if there is a verger. Note that the crucifer is right behind you, so swing the thurible with care.
- Proceed to the chancel very slowly and reverently. Bow to the altar, turn left, stop, and turn around on the Gospel side of the gate. Place the boat on rail.
- When the priest begins the *Gloria in excelsis*, present the thurible and remain where you are.
- Receive the thurible and immediately leave the chancel to the sacristy. Take the thurible out and hang it on the nails next to the door.
- Be seated with the acolytes in their station.

1.10.7 The Gospel Procession

- Retrieve the thurible early enough to add another coal (if necessary) and to tend to the glowing embers, stoking them with the tongs to expose red areas. The exact timing will depend upon the length of the second reading, but remember: **The coals take at least 10 minutes to be ready for the incense.**
- At the beginning of the Gradual hymn, carry the thurible and boat to the gate. It may be more convenient if you place the boot on the rail for the deacon, who will cense it as above. In any case, leave the boot on the rail, proceed to the end of the chancel, turn, and wait for the procession to form. You will probably have to remind the crucifer not to turn around as well (only the one at the head needs to turn to see when the deacon is in place).
- Once the deacon joins the procession, turn and proceed to the fifth row of pews. Step to the right, turn to the center of the aisle, and step back to the pew to allow the rest of the party to pass in front of you. (You may need to remind the crucifer to stop so the cross is between the seventh row of pews.) You should end up to the deacon's right and behind. When everyone is in place for the Gospel reading, prepare to present the thurible.
- The deacon will take it, cense the Gospel book, and return it to you. Remain standing, facing the Gospel book and gently swinging the thurible. If there is no sub deacon with the Gospel book, take the book as you present the thurible and hold it for the priest to cense it.

- **Be alert! If you notice the smoke overwhelming the nearest torchbearer or parishioner, move the thurible away from them.**
- After the Gospel reading, lead the procession back to the chancel. Reverence the altar, turn left, and exit to the sacristy as before.

1.10.8 Eucharist

- During the sermon (at least ten minutes before the end), retrieve the thurible and take it into the sacristy. With the tongs, crush the remains of the charcoal, light a new piece (if necessary), and place it into the basin amongst the old pieces. Take it outside and swing it around a few times.
- When the deacon has set the table and before the lavabo, carry the thurible and boat to the priest and present it to the priest as before.
- After censuring the elements, the priest will return it to you. If the priest so desires, cense him or her three times, reverently bowing before and after censing.
- Proceed to the edge of the chancel. Using the swing motion (each time twice), cense the congregation on the Gospel side (right), on the Epistle Side (left), and then directly down the center aisle. Reverently bow before and after each censing.
- Step down and leave through the sacristy door.

1.10.9 Recessional (The Retiring Procession)

- Retrieve the thurible and stoke the coals before the recessional hymn. At the beginning of the recessional hymn, carry the thurible and boat to the gate for the priest to cense it. Leave the boat on the rail. Turn and take your place behind the verger, if there is one. If there is no verger, go to the edge of the chancel, stop, and turn around to face the altar.
- If there is no verger, turn and proceed slowly and reverently to the narthex. The Crucifer and altar party will follow.

1.10.10 Disposing of the Ashes

- The incense in the ashes has been blessed and must be disposed of properly. But the coals are also extremely hot and must be disposed of safely.

- Fill a glass with water and take the water and the thurible outside. The Deacon will indicate where the ash pit is located. Pour water into the basin, pour the incense and ashes onto or into the ground, and pour the rest of the water over them. Gently stir it to make sure the fire is out.

1.11 Procession

1.11.1 Sunday Service

(Verger)

(Thurifer)

(Torch) Crucifer (Torch)

(Choir)

Assisting Ministers (Chalice)

(Sub Deacon)

Deacon

Celebrant

(Bishop's Crucifer)

(Bishop)

() Denotes - If used

1.11.2 Gospel Procession

(Thurifer)

(Torch) (Crucifer) (Torch)

Book of Gospels

Deacon

() Denotes - If used

1.12 Special Times of the year

1.12.1 Christmas

The season for preparation is called Advent. An advent wreath with five candles is placed next to the Lord's Table. Four candles are placed in the circle of the wreath (they represent the four Sundays in Advent). On of the first Sunday one candle is lighted. On the second Sunday, two (the one lighted the previous Sunday and one other) are lighted. On the third Sunday, three (the two previous Sundays and one other) are lighted. On the fourth Sunday all four are lighted. These four candles may all be purple. The fifth candle is in the middle of the wreath and is white. It is called the Christ candle and is lighted on Christmas Eve. The following Sunday after Christmas all candles are lighted (Christmas thru Epiphany, January 6 when we remember the visit of the Wise Men.

1.12.2 Easter

The season for preparation is called Lent. It begins with Ash Wednesday, the seventh Wednesday before Easter. The Paschal candle is a large white candle that stands in a tall holder on the floor. It stands for the risen and living Christ. During the Easter season (Easter day thru Pentecost) it is lighted every Sunday immediately after the other candles are lighted. It is to be extinguished immediately before the other candles are extinguished. It is also lighted at baptismal or funerals.

1.13 Acolyte Rewards

The Acolyte Festival is an all day event in which the *committed** acolytes get half of their admission paid by St. Peter's, into Wet'N'Wild. The park is exclusively closed just for the acolytes in Central Florida. Also special incentives will be given to those who show excellent dedication.

**Committed – This means that the acolyte has attended 6 training classes and served 10 Sundays during the past year.*

2.0 Lay Readers

The ministry of Lay Reading is that of reading the Holy Scriptures during public worship. Lay Readers read so that the Word of God can be easily heard and comprehended. They support each other in their effort to understand and communicate the lessons and they commit to study and practice the lessons in preparation for reading.

Participation is by invitation from the Rector, and one can also volunteer. Candidates who are chosen must audition for reading and attend training sessions that are offered for all new members and occasional refresher courses (three times annually) provided for the entire group.

The role of the Lay Reader is very much a servant role and those who participate do so in the footsteps of Our Lord who came to earth and walked among us in humility and servitude.

The Lay Reader should approach from the front of the altar and after reverencing the altar, proceed directly to the lectern. The lessons will be marked. Congregational greetings at this time are not appropriate. The purpose of the reader is to read the Word of the Lord in His service and with humility and not draw attention to the person reading.

After the reading is complete, the reader should exit to their right, allowing the next reader access through the altar rail at the front of the altar.

3.0 Glossary

Ablutions - The cleansing of the chalice(s), paten, and other vessels after the administration of Communion. This may be done at the altar or at the credence, or after the dismissal.

Acolyte - A term specifically applied to one who carries a torch or a candle in processions and at other times during the liturgy. This term is also commonly interchanged with server. Originally a minor clerical order but now usually a lay function in the church.

Advent Wreath - A special wreath (circle of greens) containing five candles used in churches and homes as reminders of the four Sundays before Christmas. Four of the candles are arranged in a circle, the fifth--a white candle--is placed in the center. By tradition one additional candle is lighted each Sunday until on the fourth Sunday all four candles are lighted. On Christmas, the fifth candle is lighted.

Alb - A long, white, sleeved linen vestment worn over the cassock, covering the body from neck to ankles. It is derived from the under-tunic worn in Roman times.

Alms Basin - A large metal plate into which the money offerings of the people are placed before they are presented to the officiant.

Altar Book - The large book containing the texts from *The Book of Common Prayer* and music for the celebrant at the Eucharist and other liturgies.

Ambry (or Aumbry) - A closed recess in the wall of a church for reservation of the Blessed Sacrament or holy oil for the sick.

Aumbry - A receptacle to hold the Reserved Sacrament, that is affixed to a wall, or sits on a shelf apart from an altar (see *Tabernacle*). An aumbry may also be used as a place where chrism and oil are kept; this aumbry is separate from the one used for the Sacrament, and is not identified by the burning of a Sanctuary Lamp.



Boat - A small container, with a lid and spoon, in which incense is kept before it is placed in the thurible.

Bread Box - The container in which the bread or hosts for the Eucharist are kept. This is presented to the celebrant at the Offertory by the server or a member of the congregation.



Burse - A pocket or envelope of stiff board covered with material of the same liturgical color as the vestments, in which the corporal is kept when not in use on the altar.

Candle Lighter/Extinguisher - A long pole with a two-pronged end. One side is a tube into which is inserted a taper; a knob is used to raise or lower the taper for lighting of candles. The other side is a bell-shaped snuffer used to extinguish the candles.

Chalice - The stemmed metal or ceramic cup or other vessel used to hold the Communion Wine.

Chalice Bearer - One who is licensed by the diocese to administer the chalice at communion.

Chalice Veil - A square piece of material of the same liturgical color as the vestments used to cover the chalice and paten when they are not in use. The burse, with the corporal inside, rests on top of the veiled chalice.

Chancel -The area of the church between the nave and the sanctuary; i.e., the portion of a church between the front row of pews and the altar; usually the place the choir sits; sometimes also called the "choir."

Cassock - A vestment symbolizing devotion.



Chasuble - A long, wide sleeveless vestment, worn by the celebrant at the Eucharist. It is usually oval when laid out flat, with an opening in the center to accommodate the celebrant's head. It is of the liturgical color of the day or season and usually worn over all other vestments

Ciborium - A covered metal or ceramic vessel in which the Blessed Sacrament is kept when reserved in a tabernacle or aumbry. There is a "button" or differentiates



"bubble" in the bottom of the ciborium that it from a chalice.



Cincture - A rope, usually white, worn with the alb or cassock-alb, tied with a slip knot at the right side of the waist and allowed to hang down the right side. The ends of the rope may have either knots or tassels. This rope is sometimes called a girdle.

Collect - A prayer that is sung or said on behalf of the people by the celebrant or officiant at

liturgical celebrations.

Colors, Liturgical - By tradition, various colors are used for the vestments and altar hangings for the different seasons and feasts of the Church Year. In Western use the tradition is:

- Red - on Pentecost, Feasts of Martyrs, and during Holy Week.
- White - on Feasts of our Lord, Feasts of Saints who were not martyrs, Feasts of the Blessed Virgin Mary, and in some places at the Burial of the Dead.
- Green - on the Sundays and Ordinary days of the Year after Epiphany and Pentecost.
- Blue - in some places used during Advent.
- Purple or Violet – for penitential occasions, during Lent, at Requiems or the Burial of the Dead, and Advent.
- Black - in some places for the Burial of the Dead and Requiems.
- Lenten Array - in some places used during Lent in place of purple (see *Lenten Array*).

Comfortable Words - See *BCP*, 332.

Cope - A long cape, worn over the shoulders by the celebrant and others at various liturgies (processions, the Burial of the Dead, etc.), or by a bishop. It is usually of the liturgical color of the day or season, has a clasp at the chest and is worn over alb and stole or over cassock and surplice.

Corporal - A large square white cloth, usually linen, that is placed on the altar at the time of the Offertory and upon which the chalice and paten are placed. The corporal may be kept in the burse when not in use on the altar.



Cotta - A short robe often worn by choir members over cassocks

Credence or Credence Table - A shelf or table, usually to the right of the altar, on which the vessels and other items for celebration of the Eucharist are kept.



Crucifer - A person in a religious procession who bears the cross and who leads the procession into the church.

Cruets - Glass or metal containers for the wine and water used at the Eucharist. Cruets have handles and tops, either a removable stopper or a lid that can be raised. If the cruets are metal, it is helpful if the wine cruet has a "V" engraved upon it (for "vino" - Latin for wine) and the water cruet an "A" engraved upon it (for "aqua" - Latin for water) for easy identification of

the contents. Cruets should be held in the palm of the hand with handles facing out when the celebrant or other person will be pouring, as at the Offertory. When the server is to pour from a cruet, as at the lavabo or ablutions, it should be held by the handle.

Deacon - A member of the diaconate, the Sacred Order of Deacons. A special ministry of servanthood of deacons directly under the Bishop. In the name of Jesus Christ, the diaconate are to serve all people, particularly the poor, the sick and the lonely. An ordained assisting minister whose main functions at the Eucharist are to read the Gospel, (in some churches to lead the Prayers of the People), prepare the gifts at the Offertory, assist with the administration of Communion, help with the ablutions, and dismiss the people. In the absence of a bishop or priest, a deacon may administer Communion from the Reserved Sacrament (*BCP, 408-409*). The initial level of ordination in the Episcopal Church. Unlike protestant churches where Deacon is a lay order, in the Episcopal Church Deacon is a clerical order. Deacons often have special clerical duties.

Episcopal - An adjective meaning "of or pertaining to bishops." From the Greek word "episcopoi" (overseers). The "Episcopate" is the office of a bishop, the period of time during which he or she holds the office, or bishops as a group. The name of a form of church organization which means government by an overseer

Epistle - Another word for letter. When reading from the Bible, there were many letters written to the people living at that time.

Epistle Side - The right side (as you come in the main, front entrance of the church) of the sanctuary - also known as the epistle horn.

Eucharist - Another word for Holy Communion, from the Greek word meaning "thanksgiving."

Genuflection - The bending of the right knee when reverencing the Blessed Sacrament and at other times of solemn reverence

Gospel Side - The left side (as you come in the main, front entrance of the church) of the sanctuary - also known as the gospel horn.

Holy Communion - This is the term Apostle Paul uses to refer to the Lord's Supper or the Last Supper. Soon after the apostles and Jesus had eaten supper together on what we call Holy Thursday, the Roman soldiers came to arrest Him.

Host - Literally, a "sacrificial victim." The consecrated bread in the Eucharist.

Incense - The "smell" element in "Smells & Bells;" a fragrant [and now usually hypo - allergenic] powder burned in a small dish or pot; used during the service or in the processions in recollection of one of the three gifts of the Wisemen to the Christ Child; a mixture of perfumed spices, burned on the coals in the thurible, and used as a sign of prayer, honor, and solemnity at liturgical functions.



Lavabo - The washing of the celebrant's fingers after the Offertory at the Eucharist or at other times such as when oil or chrism is used or after the imposition of ashes on Ash Wednesday.

Lavabo Bowl - The metal or ceramic dish into which the water is poured by the server at the lavabo.

Lavabo Towel - A piece of cloth, usually linen, presented to the celebrant by the server at the lavabo to dry the fingers. It is presented hung over the server's left arm.

Lectern - A raised platform with railing used for reading prayers or scripture; usually located at the front of the nave opposite the pulpit; a book-stand or podium from which the lessons and sometimes the Gospel are read at the Eucharist and other Offices. Also called an Ambo.

Missal Stand - The stand (or, in some places, a pillow) upon which the Altar Book rests when in use at the altar.

Narthex - An enclosed space at the entry end of the nave of a church; "The ushers will line up in the Narthex."

Nave - The main body of the church in which the congregation sits during worship services. Derived from an old word for ship; in older churches the beams of the roof resembled the beams and timbers in the sides of a ship; the area of the church where the people gather for the liturgy

Oblations - Offerings to God at the Eucharist.

Offertory Procession - At the Eucharist, the presentation of the bread, wine, and other gifts by members of the congregation.

Pall - A stiffened square of linen (or other) white cloth that is placed over the chalice to keep objects from falling into the wine. The term may refer also to the cloth covering the casket or urn during the Burial of the Dead.



Paschal Candle - A large white candle, which may be decorated with a cross, the year of blessing, A (alpha) and 91 (omega), grains of incense, and other symbols of the resurrection. It is lighted at the beginning of the Great Vigil of Easter and burns for all services during the Fifty Days of Easter. At other times, it may be kept near the Baptismal Font and lighted for Baptisms. It may also be carried in procession at the Burial of the Dead, and placed in its holder near the casket or urn.

Paten - A metal or ceramic plate on which the bread for the Eucharist is placed after it is



presented by the server or a member of the congregation.

Piscina - A sink for washing the vessels used at the Eucharist and for reverently disposing of Wine that has been consecrated. The piscina does not drain into a sewer or disposal system, but directly into the ground.

Priest - A presbyter; a cleric in one of the three orders of ordained ministry. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the Bishop the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God. A special term for the minister of a Roman Catholic or Episcopal or Orthodox church; originally the term mean someone who performed a sacrifice; later the term referred to those who said Mass; now often synonymous with minister although the older terminology is still familiar in some churches.

Purificator - A linen (or other) white cloth used for cleansing the chalice during the ablutions, or for wiping the chalice during the administration of Communion.

Rubric - The ceremonial and other directions found printed in italics in *The Book of Common Prayer*. The word comes from the Latin for "red" since the directions were traditionally printed in that color.

Sacrament Lamp - A clear or white container with oil or a candle that burns in front of or near the place where the Blessed Sacrament is reserved. This candle is never extinguished when the Sacrament is present. The Sacrament Lamp may also be known as the Sanctuary Lamp or Light. The light can also be electric.

Sanctuary - The elevated place at the front of the church where the alter stands. It is also where the acolytes, chalice bearers, and priests conduct the service during Holy Communion.

Sacristy - A room or rooms where the vessels, vestments, and other liturgical objects are kept, and where the celebrant, officiants, and assistants vest before the liturgy.

Stole - A long strip of material worn by bishops, priests, and deacons when officiating at the Eucharist or other sacramental functions. The priest wears the stole around the neck and hanging down in front (either crossed or straight) over an alb or surplice. The deacon wears the stole over the left shoulder and crossed under the right arm, again either over an alb or surplice. The stole is of the liturgical color of the day and matches the material of the other vestments (see *Eucharistic Vestments*); some stoles are decorated with parish, diocesan or school insignia near the lower ends.



Surplus - A surplice (Late Latin *superpelliceum*, from *super*, "over" and *pellis*, "fur"), also referred to as a cotta, is a liturgical vestment of the Western Christian Church. It has the form of a tunic of white linen or cotton material, reaching to the knee or lower, with wide or moderately wide sleeves.

Thurible - The container in which incense is burned.

Thurifer - The server whose duty it is to handle the thurible and boat.

Tongs - A two-pronged hand-held device for holding charcoal when lighting.

Torch - A candle on a pole or stand that is carried by an acolyte.

Torch Bearer- A person (Acolyte) 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

Veil - Cloth used to cover the sacramental vessels that remain on the altar during the part of the service that they are not in use.

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