



ACOLYTE HANDBOOK



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At St. Anne's we believe everybody can serve God, no exceptions. You don't have to be a priest or a deacon. You don't even have to be an adult! God has a need for everybody, especially you.

That's what makes acolyting great. By being an acolyte, you get to serve God in a special way and lead our church family in worship. Acolytes prepare the service, lead the

processions, assist the priests, and make worship go smoothly. Without acolytes, our worship on Sunday mornings couldn't happen.

How do you become a great acolyte? Easy:

1. Love God.
2. Love your church and your friends.
3. Learn as much as you can about acolyting.

(Reading this

handbook is a good start.)

4. Come every Sunday and give God your all.

That's it!

From me and all our members at St. Anne's, thank you for serving God in this special way. Always remember that you are loved by God, and that your St. Anne's family loves you, too.

J. Lomier

SO WHAT IS AN ACOLYTE?

The acolyte ministry originated from Old Testament times. The Scriptures tell us of the prophet Samuel assisting Eli the priest, and of Elijah being assisted by Elisha. The word “acolyte” comes from the Greek word “akolouthos,” which means a servant or attendant who waits on another.

During the time of persecution by Emperors Nero and Trajan about 150 AD, Christians were being chased and had to hide out from the Roman soldiers in the catacombs (underground graves) to worship. Lit torches were needed to lead the congregation into and out of the dark caves, and to illuminate the service, and the young people were given this task.

During the many centuries that followed, the Church has continued to honor the role of its younger members by making them leaders of worship. This is why you are an Acolyte.

As you enter the church at the beginning of the service, and as you leave at the end, always remember the great tradition that you represent. Your service symbolizes the light of Jesus Christ going out into the world where all of us as believers are called to serve.

COMMITMENT

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

REVERENCE

Nothing is more important to emphasize than the need for reverence. This is a service to worship the Lord. It is to be solemn and dignified. The acolytes are helping lead in that worship. Any distraction is noticed by the congregation and disturbs their worship. A wrong turn or wrong action is not nearly so significant as a yawn, a laugh, a scratch, or a slumped posture. (Imagine how distracting it is to the Celebrant reading the communion words, if in his peripheral vision, he sees or hears acolytes whispering.)

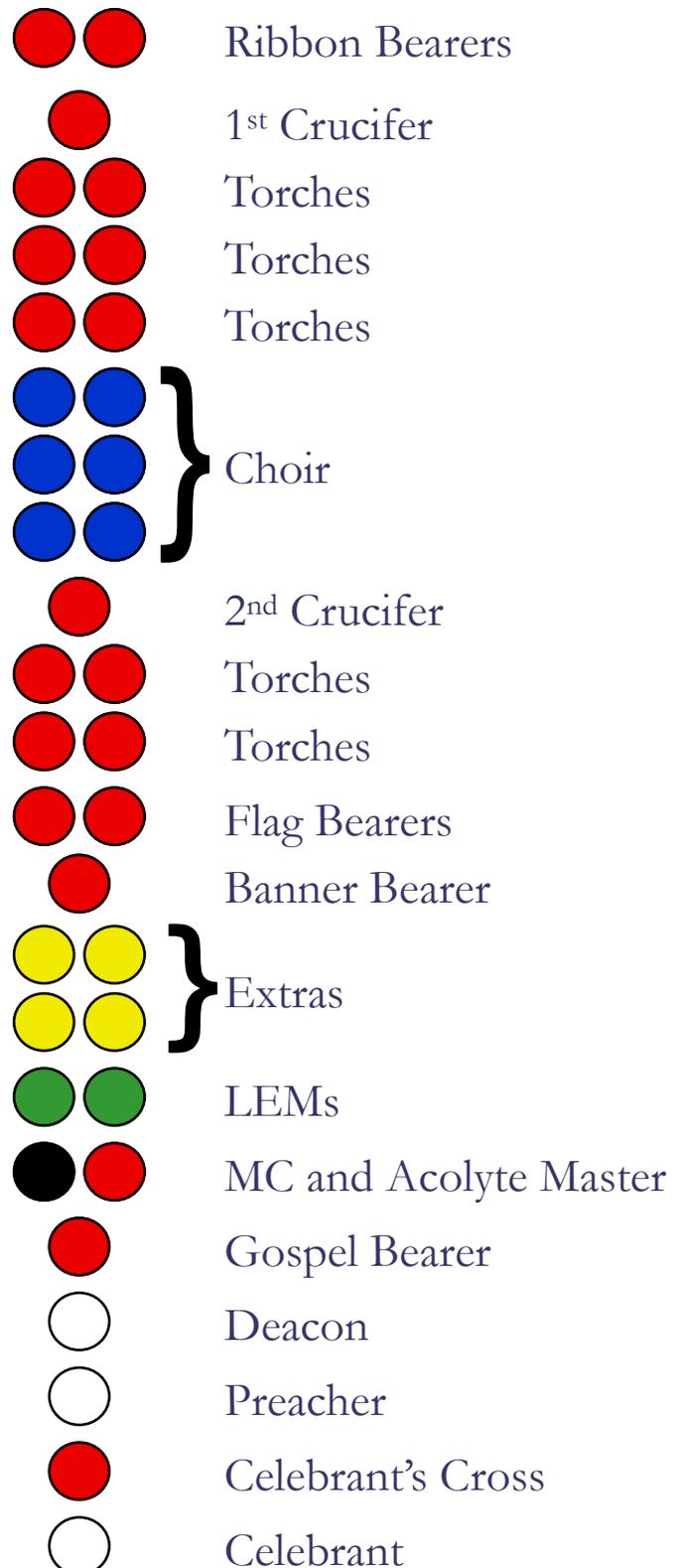
Hands can best be controlled by folding them in the lap. Necessary yawns should always be covered with the hand. The torches and the crosses must always be carried properly, even before and after the service.

There are hundreds of “no-nos” (twirling the cincture, yawning, hand gestures, fidgeting), but it should be put in positive terms: **participate reverently in the service.**

ACOLYTE NOTES

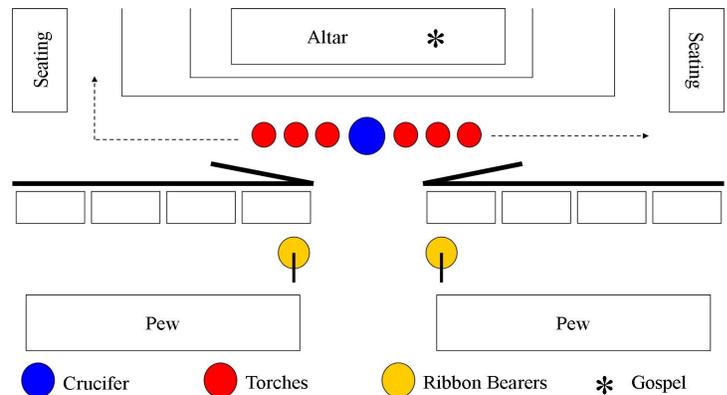
1. Acolytes must be in the acolyte sacristy by 9:30 if they want to participate in the service.
2. Acolytes should wear closed-toed shoes, preferably devoid of bright colors.
3. Acolytes should not eat, drink or chew anything during the service unless it has been consecrated by the Celebrant.
4. Most acolytes will vest based on their rank with cassock, surplice and ribbon. Crucifers will wear an alb and cincture instead of a surplice. Acolyte captains and masters will wear a black cassock, and masters will wear a square-yoked surplice.
5. Crucifers, Gospel Bearer and Celebrant's Cross acolytes should wear gloves.
6. Fifteen minutes before the service, candles on the Altar, behind the choir loft, and in the side chapel need to be lit. During Eastertide and Advent, the Pascal Candle and Advent candles are always lit first.
7. Until further notice, the Thurifer will not process, but should have already lit three coals on the brazier. When the processional starts, the Thurifer will put the coals in the thurible in anticipation of first censuring.
8. Acolytes should always bow when crossing in front of the Altar, except when carrying an object in their hands.
9. A good rule of thumb is that, **if the Celebrant is standing, the acolytes should be standing.**

ORDER OF PROCESSION



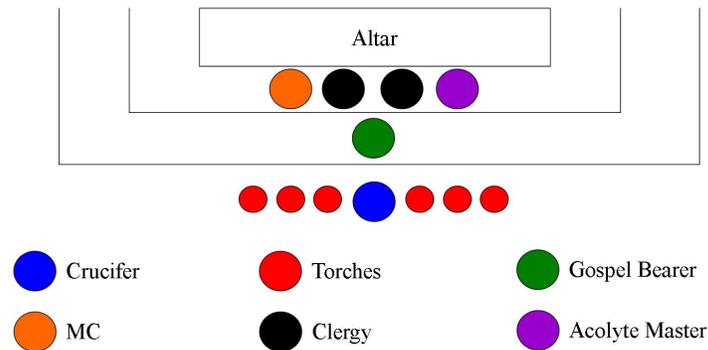
THE PROCESSIONAL

1. Acolytes should line up in the Narthex. The Acolyte Masters should ensure that all torches are lit, and everyone knows where they are in the procession.
2. Torch bearers should be arranged in pairs with the shortest in front.
3. Acolytes should process in at the pace set by the Thurifer or Crucifer, and keep a distance of 1½ to 2 pews between each person. If acolytes are processing in pairs, they should make sure to keep level with their partner.
4. If there are Ribbon Bearers in the procession, they should stop just past the first pew and stand facing the congregation, gently swaying their ribbons at an angle, which the rest of the procession passes between them. Once everyone else has reached the Altar, Ribbon Bearers should collapse their poles, walk up to the first step before the Altar, bow, and walk to separate sides.
5. The 1st Crucifer should stop in front of the first step to the Altar; torches will line up on either side of the Crucifer. When they are all in line, the Crucifer will say "turn." The Crucifer and the torches on the right will all turn toward the acolyte sacristy; the other torches will turn toward the left and put their torches in the holders before proceeding to their seats.
6. If there is a Banner Bearer, he/she will stop just before the gates, then turn to the right and put the banner in its stand before proceeding to his/her seat.
7. The 2nd Crucifer and torches will line up the same as the first set, but when the Crucifer says "turn" they will all turn to the right and walk into the acolyte sacristy.
8. The Gospel Bearer will walk up to the Altar, and stand the Gospel up slightly to the right of the center of the Altar, then back up to the first step, bow, and walk to the left.
9. The Celebrant's Cross will pause in front of the Altar, then turn to the left, put the cross in its stand, and sit on the left side.
10. The Thurifer and Boat will have come out of the Acolyte sacristy door and be waiting for the Celebrant's signal to bring the thurible forward for the first censuring of the Altar. After the censuring, the Thurifer will take the coals outside through the acolyte sacristy, and dispose of them in the urn.
11. After the Collect is read, the Celebrant and the MC will step down to the main aisle in front of the Altar. As they do so, if the Acolyte Master needs to cross the chancel, he/she will meet the Celebrant and the MC in front of the Altar as they turn to bow. All three will bow and walk to their seats.

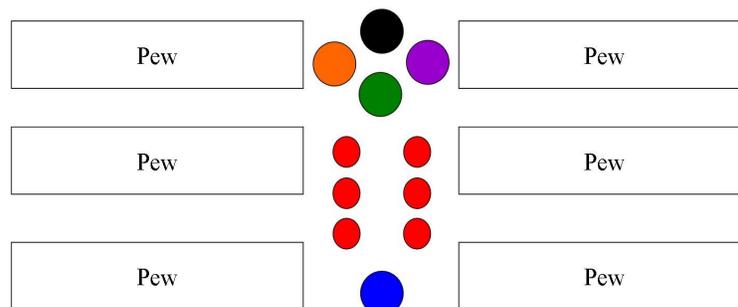


THE GOSPEL PROCESSION

1. When the music starts, the Crucifer, Torches, and Gospel Bearer should line up in front of the Altar.



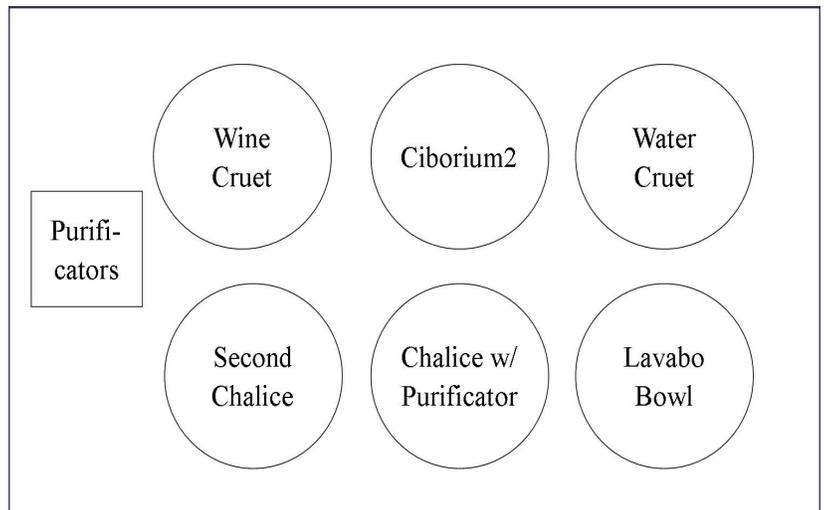
2. When the choir has finished walking out the sides, the Acolyte Master will lead the Clergy and the MC to stand in front of the Altar.
3. When the Clergy bow and start to turn, the Acolytes should all turn in unison towards the right (clockwise) and start processing out through the congregation.
4. The Crucifer will walk about halfway down the aisle, then stop and turn to face the Altar. The Torches will line up on either side of the Crucifer, facing inwards, and the Gospel Bearer will stop and also face the Altar.



5. After the Gospel has been read, the Deacon or Priest will step to the side, and the Gospel Bearer will lead the procession back to the Altar. The Crucifer will follow the Gospel Bearer, walking through the Torches, who will then turn and follow the Crucifer. When they reach the Altar, they will all repeat the actions of the procession.
6. After the Gospel, all Acolytes are allowed to sit in the congregation with their families. Acolytes may NOT leave the sanctuary under any circumstance. Acolytes will return to the Altar area during the Peace.
7. During the Prayers of the People, the Thurifer should return to the acolyte sacristy to light three new coals in preparation for the second censuring.

THE OFFERTORY

1. When the music starts, the Crucifer should close the gates in front of the Altar.
2. The Gospel and Celebrant's Cross (Servers) should help set the Altar for Communion. The Altar Guild will have set the credence table ahead of time with everything needed for the Eucharist .
3. The Chalice with the paten and the purificator on top should be taken up to the Altar first. The acolyte should wrap one hand around the stem, and hold one hand on top to keep everything stable. As the Acolyte hands the Chalice to the Deacon or Priest, (s)he should bow.
4. Secondly, the Servers should carry the flagons of water and wine to the Altar. Acolytes should hold the flagons with the handles facing outward, so the Deacon or Priest can easily grasp them.
5. Meanwhile, the Thurifer has placed the three new coals in the Thurible, and, accompanied by the Boat, carried it across the chancel, pausing to bow in front of the Altar, to the Celebrant. The Celebrant will add incense to the thurible while the servers are setting the table, and when the offerings have been brought to the Altar, will take the thurible and cense the Altar, the Offering Plates, and the unconsecrated host, before handing the thurible back to the Thurifer, who will take it back into the acolyte sacristy and dispose of the coals as before.



6. After the censing, the Servers will carry the lavabo bowl and a purificator to the Altar for the Celebrant to wash his/her hands before the Eucharist. One Server will drape the purificator over his/her arm, and hold the lavabo bowl in his/her cupped hands, and the other Server will pour the remaining water out of the flagon over the Celebrants' hands.

THE EUCHARIST

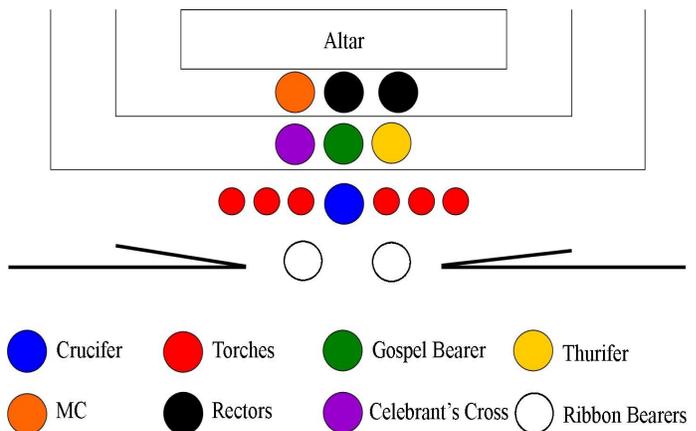
1. When the Clergy and the LEMs have taken their place behind the Altar, the Acolyte assigned to ring the sanctus bell will kneel on the cushion. All other acolytes should be standing. The sanctus bell will be rung during the "Holy, Holy, Holy" three times, on the first syllable of "holy." Immediately after the song, the bell will be rung once, to signal to the congregation to kneel. When the Celebrant says, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me," and raises the large Host, the bell will be rung once, then again when the host is lowered, and a third time when the Celebrant bows. When the Celebrant raises the chalice and again says, "Do this for the remembrance of me," the Sanctus will be rung once when the chalice is raised, again when it is lowered, and a third time when the Celebrant bows.



2. When the Celebrant says, "Christ our Passover is sacrificed for us;" and the Congregation replies, "Therefore let us keep the feast" and the Choir begins to sing, the sanctus ringer should put his/her cushion and bell away, while the Acolyte Master and the other Server take the second chalice and ciborium up to the Altar.
3. When the Celebrant says "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," and the Choir begins the second verse of their hymn, the Acolytes should all line up for Communion. If there are ten or less acolytes, they should line up on the first step in front of the Altar. If there are more acolytes, or some other special circumstances, acolytes should kneel at the Altar rail.
4. Acolytes need to remember that the Eucharist is a very important part of the service. The wafer and the wine are symbols of the body and blood of Jesus Christ, so giggling and talking during the Eucharist, or playing with the wafer is not allowed. It is the priest's choice whether to dispense the wafer to an acolyte; if an acolyte cannot be respectful during this part of the service, they may be passed over until they learn to show more respect.
5. After receiving Communion, the Acolyte Master should make sure there is an acolyte holding a purificator on both sides of the Altar. When an LEM exchanges his/her purificator, the acolyte should carry the soiled purificator back and place it on the credence table.

THE HEALING

1. When the last person has been given Communion, the Crucifer should pass behind the Altar and pour a **small** amount of oil into the lid of the container. The Crucifer will then carry the oil to the front of the Altar, and wait for the Clergy to anoint their hands. During the Healing, the Crucifer will carry the oil along with the Rectors as they anoint members of the congregation.
2. At the same time, the Servers will again get the lavabo bowl, the water and a purificator to wash the Clergy's hands after the Healing. They will stand on the inside of the Altar rail, to the far left.
3. As the Healing ends, the Thurifer will open the Altar gate. The embroidered kneelers need to be propped on their sides so the embroidery is displayed to the congregation.
4. Any adjustments to vestments need to be taken care of before the end of the Healing. No trash may be left in the acolyte seating areas; there are trash cans in both of the sacristies.



THE RECESSIONAL

1. When the final processional hymn starts, the Acolytes will get their instruments and line up in front of the Altar. The procession out will be in the same order as the procession in, so the Acolytes will line up almost in the same positions as they did for the Gospel procession. If there are Ribbon Bearers, they will stand behind the Crucifer, in between the Altar rails, so they can lead the procession out. If there is a 2nd Crucifer, he/she will stand by the acolyte sacristy door until the Choir has processed out, and then merge into the procession.



2. As the Acolytes exit the Sanctuary, they should kneel on the grass to either side of the walkway until a Bishop or Priest emerges to bless them. Then they may rise and **walk** along the **sidewalk** to the acolyte sacristy door.
3. The Gospel Bearer and the Celebrant's Cross are responsible for extinguishing all the candles. During Eastertide and Advent, the Pascal candle or Advent candles should be extinguished last.
4. Acolytes may not leave the sacristy until all of their vestments have been hung neatly in the closet.

ACOLYTE JOBS



Ribbon bearer - On special occasions, these acolytes may lead the procession at the beginning and the end of the service. Depending on the season, ribbons will either be red and gold, or white and gold.



Flags and banners are sometimes used on festive occasions, such as Christmas and Easter. They are used only in the processional and recessional processions, unless the Celebrant says otherwise.



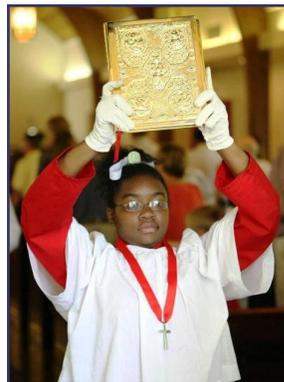
Thurifer - The acolyte who carries and swings the thurible in procession and at other times during the service. Sometimes accompanied by an acolyte carrying the Boat, the small container with a spoon which holds the incense.



Sanctus Ringer - This acolyte rings the sanctus bell during the presentation of the Eucharist to signal to the congregation that something supernatural is occurring.



Crucifer - The acolyte who carries the crucifix (the big cross). He or she leads the procession into the church and the recession out of the church.



Gospel Bearer - An acolyte who carries the gospel during the procession. The Gospel bearer is also expected to light the candles before and after the service, and help set the Altar before the Eucharist.



Torch Bearer - An acolyte who carries a torch during the procession; torches process in pairs, and follow at least a pew-length behind the person they are following.



Celebrant's Cross - An acolyte who carries the smaller crucifix during the procession. He or she is also expected to light the candles before and after the service, and help set the Altar before the Eucharist.

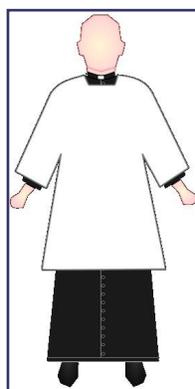
ACOLYTE VESTMENTS

Vestments - From the Latin word vestis, meaning "garment." Vestments are clothing worn by clergy or people leading a worship service.

Vestments started out as everyday clothing. In the Roman times, the clergyman wore normal street clothes - a tunic, and perhaps a toga over it. Between the sixth and ninth century, secular fashion began to reflect the occupation of a person. It was possible to tell what one did by what he or she wore. The Church reflected this change by not changing the style of their garments. Vestments, then, came to us as a result of the clergy being "out of style" when it came to fashion.



Cassock - An ankle-length robe worn by priests or deacons, and also sometimes by lay people assisting with the service, such as lectors, LEMs and acolytes. Cassocks are usually worn with a white over-garment called a surplice.



Cotta - From Middle English meaning "to cover." A cotta is a short, white outer garment often worn by choir members and acolytes.

Surplice - A white over-garment with broad sleeves, worn over other vestments. It is somewhat longer and fuller than a cotta.



Alb - A long, white garment that covers from the neck to the feet and is tied at the waist with a cincture. The white color symbolizes innocence and purity of heart.



Cincture - A thick cord with knotted ends that comes in varying lengths and is worn as a belt over a cassock or alb, often tied with a slip knot at the right side of the waist and allowed to hang down the right side. Can also be called a girdle.



Ribbons - After an acolyte serves for a year, he or she will be granted a surplice to show they are fully trained acolytes. For each year afterwards, a cross medallion with a different colored ribbon will be awarded to denote acolyte rank.

- | | | |
|------------------|-------------------|-------------------|
| 1st Year - Black | 4th Year - Yellow | 7th Year - Purple |
| 2nd Year - Green | 5th Year - Blue | 8th Year - White |
| 3rd Year - Red | 6th Year - Navy | |

AREAS IN THE CHURCH BUILDING

Altar - A table 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. It traditionally was set for the Celebrant to face east, but in recent years, most altars are set for celebrants to face the congregation.

Altar Rail - The rail dividing the chancel from the nave, at which people kneel for communion. Also called the communion rail.

Ambulatory - A side aisle in a church building, between the pews and the side walls, most often used for special processions.

Baptismal Font - A basin or vase, serving as a receptacle for baptismal water in which the candidate for Baptism is immersed, or over which he is washed.

Chancel - Where the clergy, ministers, lectors, servers sit during Mass. The chancel is usually one or more steps above the level of the nave.

Chapel - A smaller worship space within a church or cathedral.

Credence Table - The small table that holds vessels and items for the Eucharist.

Epistle Side - The right side of the Altar when looking from the nave.

Gospel Side - The left side of the Altar when looking from the nave.

Narthex - The entrance area to the church, inside the door and before the nave, where the procession gathers prior to the service.

Nave - The main part of a church building, where the congregation sits.

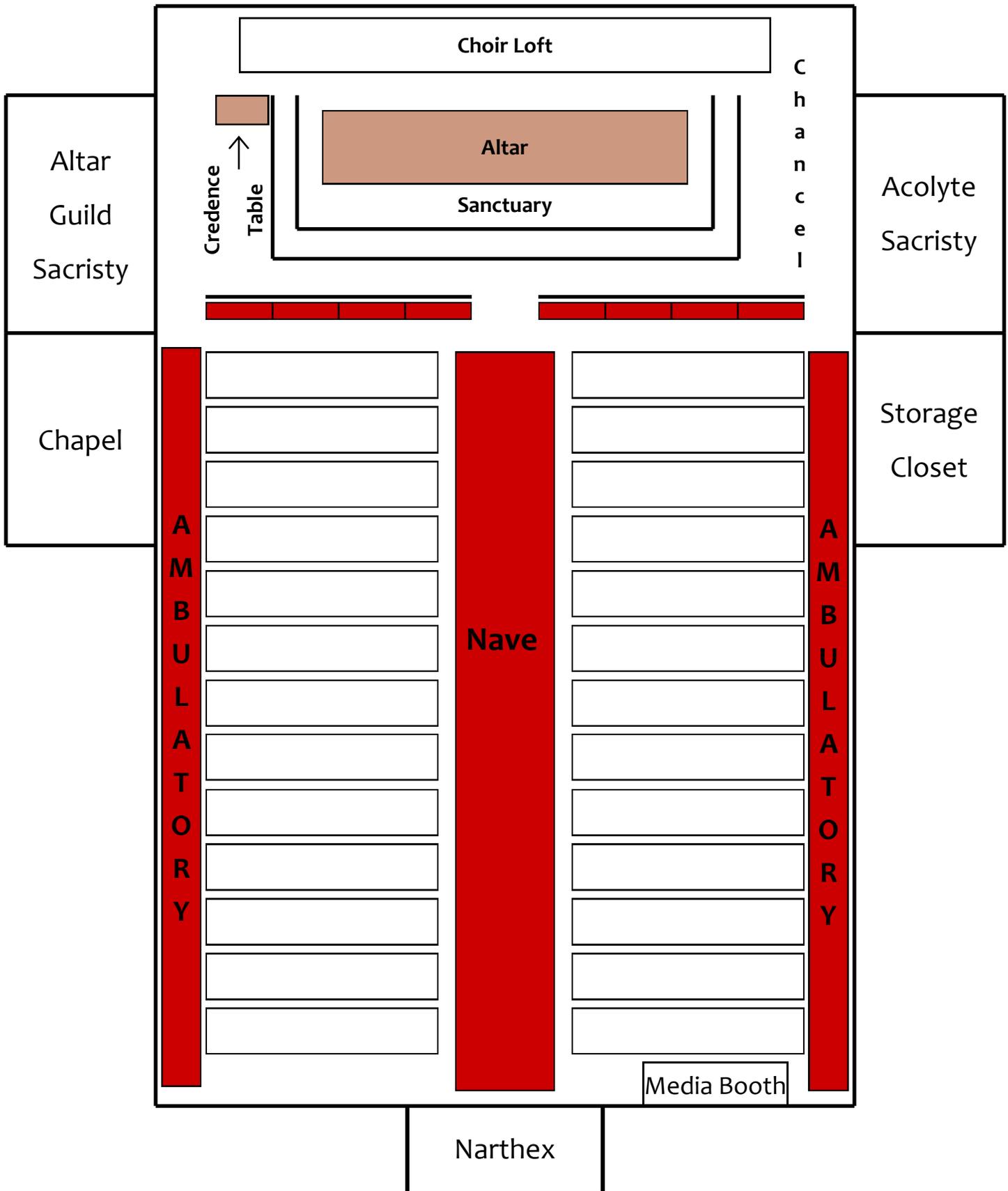
Paschal Candle - A large, white candle that burns during the 50 days of Easter, baptisms, and funerals. It symbolizes new light and the Resurrection.

Sacristy - The room where the participants in the service - the clergy, acolytes, and others - prepare for the service.

Sanctuary - The part of the church building where the Altar or holy table is located.

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, or built into another part of the sanctuary.

Transept - The ground plan of many churches forms the shape of a cross. The two "arms" of the cross are the transepts.



SEASONS OF THE CHURCH YEAR

The Episcopal Church's calendar is divided into seasons that celebrate particular periods of the life of Jesus and the Church. The two main cycles of feasts and holy days are dependent on the fixed date of Christmas and on the movable date of Easter. Other holy days can be found in the Prayer Book. Principal Feasts are marked (†).

Calendar of the Church Year:

Advent: Traditionally four Sundays before Christmas. At Saint Anne's, we often observe Advent for seven Sundays.

† Christmas Day: December 25

† The Epiphany: January 6

Epiphany season: January 6 to Ash Wednesday

Ash Wednesday: Forty days before Easter, not counting Sundays

Lent: Ash Wednesday to Holy Week

Holy Week: The week before Easter

- Palm Sunday or Passion Sunday
- Monday, Tuesday, and Wednesday in Holy Week
- Maundy Thursday
- Good Friday
- Holy Saturday

† Easter Sunday: First Sunday after the first full moon of spring*

Easter season: Fifty days after Easter Sunday

† Ascension Day: The Thursday forty days after Easter Sunday

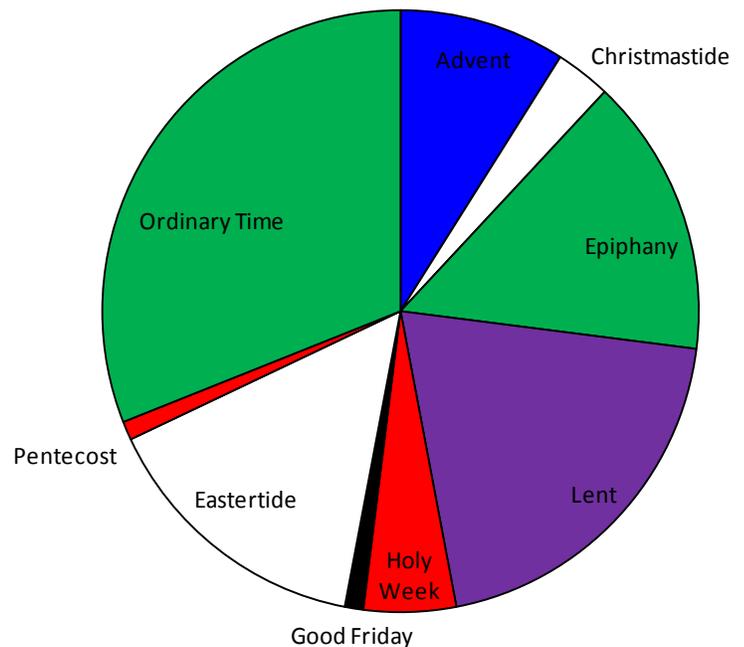
† Pentecost or Whitsunday: Fifty days after Easter

The season after Pentecost or Ordinary Time: Pentecost to Advent

† Trinity Sunday: The Sunday after Pentecost

† All Saints Day: November 1

* The Book of Common Prayer contains a table for finding the date of Easter Sunday and other holy days in any given year.



FEAST DAYS OF SAINTS FROM GEORGIA

Anson D. P. Dodge, Jr. - June 18th

Albert Rhett Stuart - July 8th

Brother Jimmy Lawrence - September 3rd

Deaconess Anna E. B. Alexander - September 24th

Bartholomew Zouberbuhler – October 22

Dr. F. Bland Tucker - November 19th

COLORS USED IN WORSHIP

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, and both vestments and altar cloths usually mirror the seasonal/festive color.

Red - The color of the Holy Spirit; symbol of fire and blood; signifies martyrdom and love for God. Used for the Palm Sunday, the Day of Pentecost, Ordinations and Saints Days commemorating martyrs.

White or Gold - Signifies victory, purity, perfection, joy and the bright light of truth. Used as the colors of celebration for Weddings, Feasts of our Lord, Feasts of Saints who were not martyrs, Feasts of the Blessed Virgin Mary, Burial of the Dead, Maundy Thursday, Easter, Ascension, and the Twelve Days of Christmas.

Green - Signifies hope, regeneration, immortality, life and nature, peace, universality. Used on Sundays and Ordinary days of the Year after Epiphany and Pentecost.

Blue - Represents hope, longing, truth and eternity. In some places used during Advent.

Purple or Violet - Signifies penitence, expectation, and seasons of preparation. Used during Lent, Palm Sunday, Requiems or the Burial of the Dead, and Advent (if blue is not used). 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, or else associated with one.

Black - Signifies mourning. Some congregations use this for Good Friday.

Rose or Pink - May be used on the 4th Sunday of Lent (Mothering Sunday, Mid-Lent, Laetare or Rejoice Sunday) in place of Violet or the Lenten Array, when a less penitential tone is set. May also be used on the 3rd Sunday of Advent.

Organizational Information

The ordained ministers of the Episcopal Church are Bishops, Priests, and Deacons.

The 26th Presiding Bishop of the Episcopal Church in the United States is The Most Reverend Dr. Katharine Jefferts Schori.

The governing body of the Episcopal Church in the U.S. is the General Convention that is made up of the House of Bishops and the House of Deputies.

The Episcopal Church in the U.S. is divided geographically into dioceses.

The spiritual and administrative head of a diocese is the bishop.

The 10th Bishop of the Diocese of Georgia is the Right Reverend Scott Anson Benhase.

The Canon to the Ordinary (assistant to the Bishop) is the Reverend Canon Frank Logue.

Other titles held by the Bishop are the Diocesan and the Ordinary.

The written title of a Bishop is: The Right Reverend _____

The written title of a priest is: The Reverend _____

The priest who administers a parish is called the Rector.

The Rector of St. Anne's is the Reverend Lonnie Lacy.

The Rector may be addressed in any of the following ways: Father, Reverend Sir, or Doctor (if he holds that degree).

An assistant priest in a parish is called a Curate or an Assistant Rector.

The Assistant Rector of St. Anne's is the Reverend David Rose.

The Candidate for the Diaconate (meaning she is studying to be a Deacon) at St. Anne's is Leeann Culbreath.

The Parish Administrator of St. Anne's is Sandra Canady.

The Minister of Music is Stan Smith.

The Acolyte Masters are Sarah Gibbs and Jeff Scott.

The elected leaders who assist the Rector in the vision, direction and oversight of the church is called the Vestry.

The lay leaders of the Vestry are the Senior and Junior Wardens.

The Senior Warden is Paul Akins and the Junior Warden is Don Webb.

Other Acolyte Vocabulary Words

Ablutions - Ceremonial washing of communion vessels and/or the ceremonial washing of the hands of the celebrant.

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.

Ante-Communion - The first part of the Eucharist service, including The Peace, and ending before the offertory. In the prayer book, the ante-communion is also known as "The Word of God."

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, as in The Roman Catholic Church, Orthodox Churches, and a few Lutheran Churches, 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.

Aspergillum - Brush, branch, metal rod, or other instrument used to sprinkle holy water as a reminder of baptism.

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.

Catechism - An elementary instruction in the principles of Christianity, in the form of questions and answers. In past generations, one had to memorize the entire catechism before he or she could be confirmed.

Cathedra - 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.

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 Celebrant is the priest or bishop who leads a celebration of Holy Communion. The principal celebrant is always the diocesan bishop, if present. In a service of Morning Prayer, the leader is known as the Officiant, and may be either lay or ordained. In some parts of the Episcopal Communion, lay presidency is practiced, whereby an authorized lay person may preside at a celebration of Holy Communion.

Chalice - From Latin, calix, meaning "cup." A chalice is the cup used to contain the wine used at Communion.

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").

Chrism - A mixture of olive oil and balsam, 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.

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.

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."

Consecration - The word literally means, "to set aside." At the Eucharist, the elements are consecrated before we partake in communion.

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: corpus, meaning "body." A square piece of linen laid on top of the Altar cloth at Communion.

Credence Table - A small table or shelf (generally 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. Can also be spelled crozier.

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.

Curate - From Latin curatus, meaning “the person in charge.” The term should mean the “head priest” if literally interpreted, but instead has come to refer to a transitional deacon or an assistant to the rector. Usually a curate is one who recently graduated from seminary, and is in the process of “learning the ropes,” or “curing.”

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 always will be servants (see Matthew 20:25-28).

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. For example, the Diocese of Winchester in England.

Elements - The bread and wine of Holy Communion.

Epistle - 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.

Eucharist - Literally means a “good gift” or “thanksgiving.” The current usage in some Episcopal Churches that refers to the entire Communion service. According to many prayer books, the Eucharist is intended to be the principal service on a Sunday.

Ewer - A pitcher most often used to water at baptisms, but can also be used in place of a cruet or a flagon at Communion.

Fair Linen - The white cloth covering an altar. Also called the Altar cloth.

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.

Gospel - 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. This is traditionally an office of the deacon or of clergy acting as deacon in the service.

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.

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.”

Laity - From the Greek word, laos, 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 priest’s hands before he or she celebrated Communion, while saying the words, “I will wash my hands in innocence” (Psalm 26:6). The name lavabo also refers to the small towel used to dry the hands and the bowl into which water is poured during the washing.

Lay minister - A person who is not ordained, but who works closely with a church or religious program. Some lay ministers are un-paid volunteers; some are paid staff members of a church.

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.

Missal - The big book on the Altar or Holy Table containing the services of Holy Eucharist, generally propped on a Missal stand or a small cushion/pillow.

Monstrance - A special container in the shape of a cross with a circular, clear glass (or crystal) receptacle in its center. A monstrance is designed to hold a consecrated Host that is exposed for adoration and certain devotions. The monstrance is designed to “demonstrate” the Real Presence of Christ.

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.

Pall - a square, pocket-shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter falling into it.

Paschal Candle - From the Hebrew word Pesach, meaning Passover. A very large candle, sometimes with incense granule/wax pins inserted in a cross pattern into the side. It stands in a very tall holder and is placed in a prominent display in the epistle side of the sanctuary. The candle is lighted throughout the Easter season and traditionally beginning at Easter Vigil, and it is also used during baptisms, weddings, and funerals.

Paten - From Greek, patane: a shallow vessel. The paten is the vessel used to contain the consecrated bread during a Communion.

Purificator - From Latin purus (pure) and facere (to make). A purificator is a small piece of white linen used at Communion to cleanse the chalice.

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.

Sacraments - From the Latin word *sacrare*, 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.

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.

Thurible - A small metal pot on chains in which incense is burned during the Eucharist and other liturgies. The thurible is also known as a censer. Incense is symbolic of prayer and praises rising to God.

Unction - From Latin, *ungere*, meaning “to anoint.” Unction is the process of anointing someone with consecrated oil for religious purposes. Episcopalians use the word to refer to anointing the sick for the purpose of making them well (see James 5:14).

Vestry - From the Latin word *vestire*, meaning to clothe, or to put on. Originally the word referred to the room where the priest would vest. In the early days the local lay leaders would gather with the priest as he vested to discuss the affairs of the parish. Later, the word came to refer to the leaders, instead of the room.

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.

Unlike some denominations, the Episcopal Church uses a representative form of government, instead of a pure democracy. The vestry is the group elected by the individual members to make the basic decisions about the church budget, and manage the temporal affairs of the parish.

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.



THE FORMER DIOCEAN SEAL



THE CREST OF THE DIOCESE
OF GEORGIA

AN ACOLYTE PRAYER

Gracious God, the epitome of light and love: You call us to light the way for your people in a world of change and uncertainty. Grant to your acolytes reverent hearts, steady hands, and the will to persevere in service at your Altar and at prayer. Bless and guide us by your wisdom and help us to spread your word throughout the world, through Jesus Christ, our Lord. Amen.