

ST. ANNE'S EPISCOPAL CHURCH

ACOLYTE HANDBOOK

2022



What is an Acolyte?

The ministry of acolytes originated from Old Testament times. Scripture tells us of the young 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 server who waits on another.

During the time of persecution by Emperors Nero and Trajan around the year 150 A.D., Christians were being chased by Roman soldiers and had to hide in catacombs (underground cemeteries) to worship. Lit torches were needed to lead the congregation into and out of the dark caves and to illuminate the service. 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 sanctuary at the beginning of the service and leave at the end, always remember the great tradition you represent. Your service symbolizes the light of Christ and every Christian believer's call 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

Reverence is extremely important. This is a service to worship the Lord, and the acolytes' job is to help lead that worship. While services at St. Anne's are often joyful, they are also solemn, holy, and dignified. Any distraction is noticed by the congregation and disrupts worship. A wrong turn or a simple mistake is not nearly so significant as a yawn, a laugh, a whisper, or a slumped posture. Imagine how distracting it is to the priest reading the Eucharistic Prayer or the congregation saying their prayers if they see and hear acolytes whispering to the side.

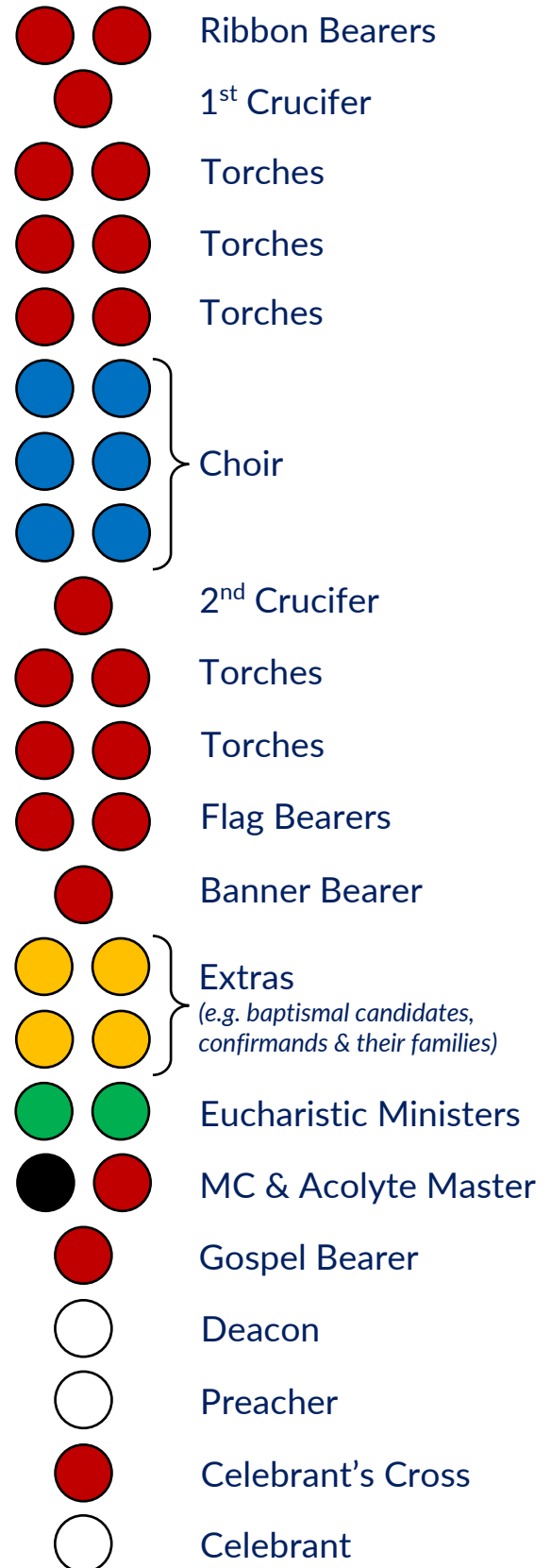
Hands are best controlled by folding them in the lap. Necessary yawns should always be covered with the hand. Torches and crosses must always be carried upright and with reverence, including before and after the service.

While there are plenty of “no-no's,” such as twirling your cincture, talking, or fidgeting, it's better to put it in positive terms: participate reverently in the service.

Before the Service

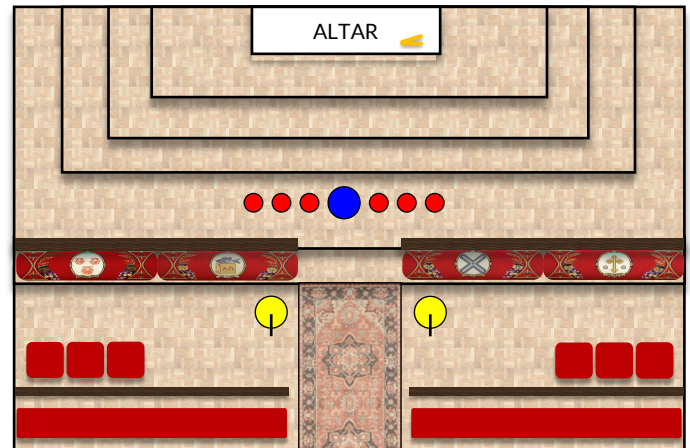
- **Arrival Time.** Not being rushed is part of reverence. Acolytes must be in the vesting room ***no later than 15 minutes before worship***. Arriving late creates a hardship on the rest of the team.
- **PARENTS: Getting your child to the vesting room on time is your responsibility.**
- **Shoes.** Wear closed-toed, closed-heeled shoes, preferably devoid of bright colors.
- **Food.** Acolytes should not eat, drink, or chew anything in the vesting room or during worship except Communion.
- **Vestments.** Most acolytes vest in a red cassock, surplice, and the ribbon of their rank. Crucifers wear an alb and cincture instead of a surplice. Acolyte Captains wear a black cassock with a regular surplice. Acolyte Masters wear a black cassock with a square-yoked surplice. See page 11.
- **Gloves.** The Thurifer, Gospel Bearer, and Celebrant's Cross must wear gloves to prevent tarnishing the brass.
- **Candles.** 15 minutes before worship, candles are lit on the altar, behind the choir, and in the side chapel, typically by the Gospel Bearer and Celebrant's Cross. During Advent and Eastertide, the Advent candles and Paschal candle are always lit first. Acolytes should light all candles using the fire from the votive candle in the Altar Guild sacristy.
- **Thurifer.** 10 minutes before the service the Thurifer places six coals on the brazier and lights three of them. The other three will be lit later in the service. Just before exiting the vesting room, the Thurifer places the three lit coals in the thurible. See page 9 for more details.
- **Bowing.** Acolytes bow reverently when crossing in front of the Altar *except* when carrying an object in their hands. Crucifers, Torches, and Gospel Bearers never bow when carrying their items.
- **Standing.** Generally, if the Celebrant is standing, the acolytes should be standing. This is especially true from the start of offertory through the Eucharistic Prayer. Acolytes may be seated after receiving Communion, but they will stand again for the Post-Communion Prayer.
- **Eyes on the Celebrant.** At all times, the Thurifer and Crucifer should keep their eyes on the Celebrant and Acolyte Master to watch for any signals.

Order of Procession



The Procession In

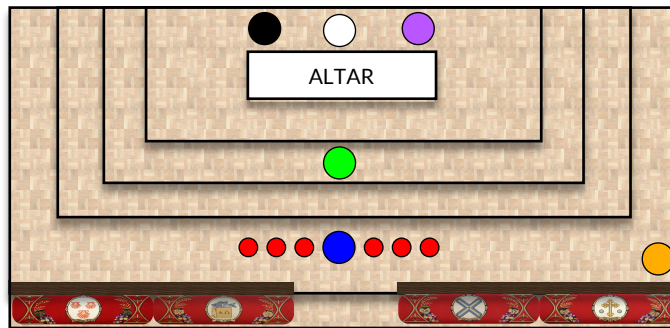
- **Lining Up.** At the direction of the Acolyte Master, acolytes line up outside under the covered walkway. At the appropriate time, the team moves with reverence into the narthex and remains in formation. Acolyte Masters light all torches and ensure everyone knows their place in the procession.
- **Torches.** Torch bearers are always arranged in pairs with the shortest in front.
- **Spacing.** Acolytes should process at the pace set by the Thurifer or Crucifer and keep a distance of 2 pews between each person. Acolytes processing in pairs should keep level with their partner.
- **Ribbon Bearers.** If Ribbon Bearers are in the procession (usually reserved for Principal Feasts), they stop in front of the Communion rail, stand facing the congregation, and gently sway their ribbons at an angle as the rest of the procession passes between. Once everyone else has reached the chancel, Ribbon Bearers collapse their poles, walk up to the first step before the Altar, bow together, and walk to separate sides.
- **Crucifer & Torches.** The Crucifer should stop in front of the first step to the Altar; torches line up on either side of the Crucifer. When all are in line facing the Altar, the Crucifer says "turn." The Crucifer and torches on the right turn to the right; the other torches turn to the left. All place their torches in the holders before proceeding to their seats. The Crucifer should put a foot on the base when sliding the cross into it and make sure the front of the cross is facing out.
- **Banner Bearer.** If there is a Banner Bearer, he or she stops just before the Communion rail, then turns to the right and places the banner in its stand before proceeding to his or her seat.
- **2nd Crucifer & Torches.** On large occasions, there may be a 2nd Crucifer and set of torches. They line up the same as the first set, but when the 2nd Crucifer says "turn" they all turn to the right and walk into the acolyte vesting room where their torch holders are located. After extinguishing their torches and placing them in the bases, they proceed to their seats.
- **Gospel Bearer.** The Gospel Bearer walks up to the Altar and neatly stands the Gospel up on the right half of the Altar, making sure the front cover is facing out and the book is slightly open to prevent it from falling. He or she then backs up to the first step, bows, and proceeds to his or her seat on the left.
- **Celebrant's Cross.** The Celebrant's Cross pauses in front of the Altar, turns to the left, places the cross in its stand, and sits on the left side.
- **Thurifer and Boat.** The Thurifer [and Boat] leads the procession in, turns right, and waits at the vesting room door for the Celebrant to arrive in procession. At the Celebrant's signal, the Thurifer brings the thurible forward and hands it to the Celebrant to cense the altar. After the censuring, the Thurifer places the thurible on the stand in the vesting room, keeping the coals in it so they can be used for the Gospel procession. The Thurifer must ensure the hot thurible is clear of all other objects.
- **Being Seated.** All acolytes remain standing throughout the opening rite. After the Collect is read, the Celebrant and MC will step down to the chancel floor in front of the Altar. As they do so, if the Acolyte Master needs to cross the chancel, he or she will meet the Celebrant and MC in front of the Altar as they turn to bow. All three will bow and walk to their seats. The acolytes are seated when the Celebrant sits.



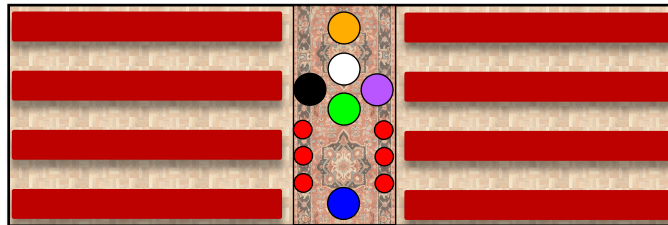
● Crucifer ● Torches ● Ribbon Bearers

The Gospel Procession

- **Lining Up.** When the music starts, the Crucifer, Torches, and Gospel Bearer line up facing the Altar. The Thurifer [and Boat] retrieves the thurible, loads it with one scoop of incense, and waits just outside the vesting room door. When the choir has finished processing down the sides, the Acolyte Master leads the Clergy and MC to stand behind the Altar, facing the congregation. Acolytes not in the Gospel procession walk discreetly down the side aisles and join their families in the pews.



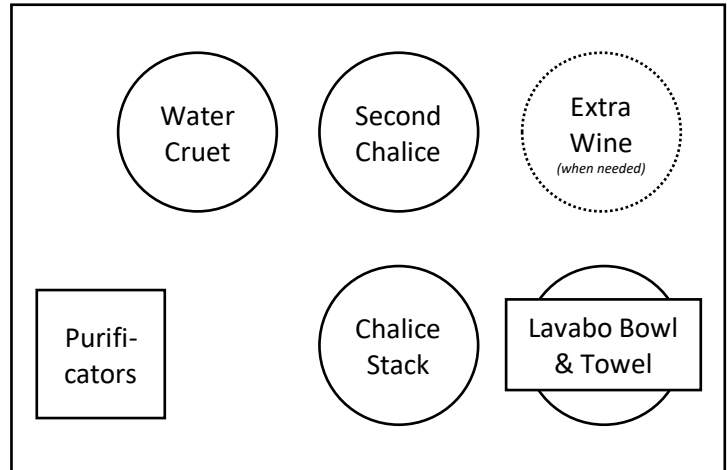
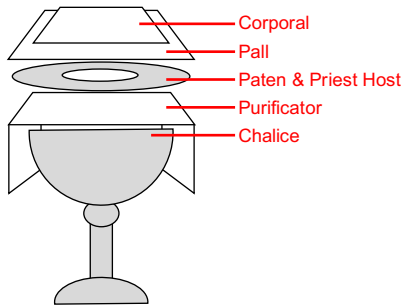
- **Processing Down.** When the Celebrant bows, the acolytes all turn clockwise in unison and start processing down the center aisle. The MC, Clergy, and Acolyte Master walk side-by-side. The Thurifer follows behind the Clergy.
- **Stopping.** The Crucifer walks halfway down the aisle, then stops and turns to face the Altar. The Torches line up on either side of the Crucifer, facing inward, and the Gospel Bearer stops and also faces the Altar.



- **Incense.** The Deacon or Celebrant turns and receives the thurible from the Thurifer, censes the Gospel book, and hands the thurible back. The Thurifer then processes immediately back to the first step, faces the congregation, and gently swings the thurible by the full chain during the reading of the Gospel.
- **Processing Back.** After the Gospel is read, the Deacon or Celebrant and the Gospel Bearer step to the side. The Crucifer leads the procession by walking through the Torches, who then follow the Crucifer, followed by the Gospel. When they reach the Altar, they repeat the actions of the opening procession.
- **Sitting in the Congregation.** After the Gospel, acolytes may sit in the congregation with their families. *Remember: Acolytes are vested worship leaders and should act accordingly, even when seated with family. Acolytes may NOT leave the sanctuary unaccompanied under any circumstances.*
- **The Peace.** Acolytes return to the chancel during the Peace.
- **Thurifer.** During the Prayers of the People, the Thurifer returns to the acolyte vesting room to light three new coals in preparation for the second censing.

The Offertory

- **Standing.** All acolytes should stand attentively through the entire offertory as the Celebrant sets and censes the Altar. Remember, when the Celebrant is standing, you should be, too.
- **Servers.** Typically, the Gospel and Celebrant's Cross help set the Altar for Communion. The Altar Guild will have set the credence table ahead of time with everything needed for the Eucharist. When taking the following items to the Altar, acolytes should walk all the way up to the minister; do not make the minister step forward to receive the items.



- **Chalice Stack.** The Stack is the chalice with the purificator, paten, pall, and corporal on top. It is taken up to the Altar first. Wrap one hand around the stem and hold one hand on top to keep everything stable. As the acolyte hands the Stack to the minister, he or she should bow.
- **Water & Wine.** Second, the Servers carry the cruet of water to the Altar. Acolytes should remove the top beforehand and hold the cruet with the handle facing outward so the minister can easily grasp it. Stay at the altar until the minister hands the cruet back.
- **Thurifer.** Meanwhile, the Thurifer has placed three new coals in the thurible during the Peace, loaded the thurible with a spoon of incense, and is waiting with the smoking thurible near the organ console. The Celebrant takes the thurible and censes the Altar. After that, the Thurifer takes the thurible, walks to the center of the Communion rail; censes the congregation three times and bows; then proceeds back to the acolyte vesting room and places the thurible safely in its stand.
- **Washing Hands:** After the Celebrant censes the Altar, the Celebrant will approach the credence table where Servers are waiting with the lavabo bowl and a hand towel. One Server drapes the hand towel over his or her arm and holds the lavabo bowl in cupped hands as the other Server pours water over the Celebrant's fingers.



The Eucharist

- **Sanctus Bell.** Typically, the Gospel bearer is assigned to ring the Sanctus Bell. He or she should kneel at the cushion with the bell when the ministers take their place behind the Altar. All other acolytes should be standing.

The Sanctus Bell is rung:

- Three times during the “Holy, Holy, Holy” on the first syllable of “holy.”
- **Once** immediately after the “Holy, Holy, Holy” to signal to the congregation to kneel. (This may be omitted during Eastertide; consult the Celebrant.)
- **Three times** after the Celebrant says, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me”: once as the large Host is raised, once as the Host is lowered, and once as the Celebrant bows. Stay in rhythm with the Celebrant.
- **Three times** after the Celebrant says, “Whenever you drink it, do this for the remembrance of me”: once as the chalice is raised, once as the chalice is lowered, and once as the Celebrant bows.
- **Fraction Anthem.** After the Celebrant says, “Alleluia. Christ our Passover is sacrificed for us,” and the congregation responds, “Therefore let us keep the feast. Alleluia,” the choir will sing a fraction anthem—typically Let Us Break Bread Together. At this time the sanctus ringer puts the cushion and bell away, while the other Server takes the second chalice up to the Altar.



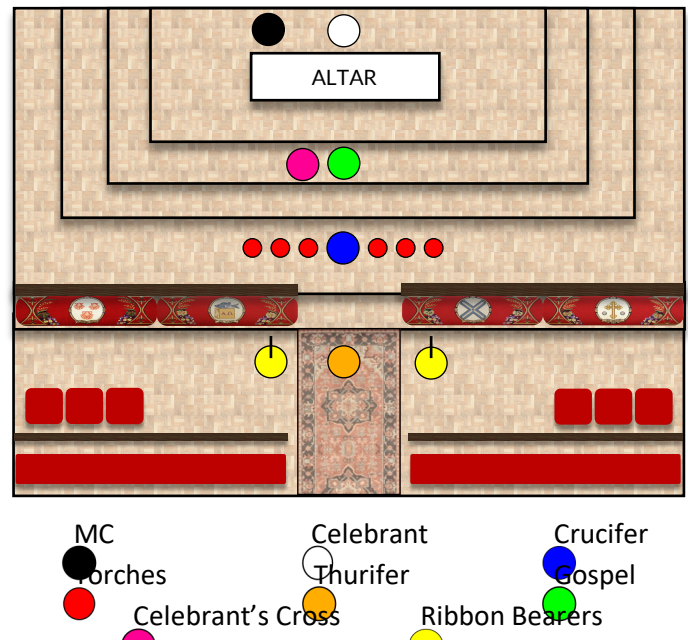
- **Line Up for Communion:** After the Celebrant says, “The Gifts of God for the People of God,” the acolytes line up for Communion. If there are ten or fewer, line up on the first step in front of the Altar. If there are more, or other special circumstances, walk down and kneel at the Communion rail.
- **Purificators:** After receiving Communion, the Acolyte Master should ensure there are two acolytes—typically torch bearers—holding a purificator on each side of the Altar: one in front of the icon and one in front of the processional cross. When an EM exchanges his or her purificator, the acolyte carries the soiled purificator and places it on the credence table.
- **Sitting & Standing:** Acolytes sit reverently during Communion and Healing. Do not be a distraction. As ministers carry items into the Altar Guild sacristy, acolytes sitting on the left side should stand as they pass. If the person is carrying consecrated Bread or Wine, the acolytes should bow as the elements pass.

Healing Prayer

- **Pouring the Oil.** When the last person has received Communion, the Crucifer passes behind the altar and pours a small amount of oil into the lid of the container. The Crucifer then carries the oil to the front of the altar, stands in the center, and waits for the Celebrant to anoint his or her hands. During Healing, the Crucifer carries the oil alongside the Celebrant as he or she anoints members of the congregation.
- **Washing Hands.** At the same time, Servers again retrieve the lavabo bowl, water, and lavabo towel to wash the Celebrant's hands after Healing. Stand on the inside of the Altar rail, to the far left.
- **Tidying Up.** Any adjustments to vestments should be taken care of before the end of Healing. No trash may be left in the acolyte seating areas; there are trash cans in the sacristy and acolyte vesting room.

The Procession Out

- **Lining Up.** When the final processional hymn begins, acolytes retrieve their instruments and line up facing the front of the Altar. The procession out is in the same order as the procession in, so acolytes line up almost in the same positions as they did for the Gospel procession.
 - **Ribbon Bearers.** If there are Ribbon Bearers, they stand behind the Crucifer, just outside the Communion rails, so they can lead the procession out.
 - **Thurifer.** The Thurifer [and Boat] retrieves the thurible from the acolyte vesting room, places a scoop of incense in it, and stands in the center just outside the Communion rail.
 - **2nd Crucifer.** If there is a 2nd Crucifer, he or she stands by the acolyte sacristy door until the Choir has processed out, and then merges into the procession.



- **Standing Reverently.** As the acolytes exit the Sanctuary, they should stand in formation in the narthex until the dismissal is given. They should then walk reverently in formation around the sidewalk and back into the acolyte sacristy.
- **Extinguishing Candles.** The Gospel Bearer and the Celebrant's Cross are responsible for extinguishing candles in the sanctuary. During Eastertide and Advent, the Paschal candle or Advent candles should be extinguished last. Never extinguish the prayer candles on the votive stand in the side chapel.
- **Hanging Vestments.** Acolytes may not leave the sacristy until vestments have been hung neatly.

Thurifer Duties

Before the Service

- Light 3 coals. Once hot, place in thurible.
- The Celebrant will load the incense just before the opening procession.
- Process in. Wait at sacristy door for Celebrant to signal for the thurible. Keep your eyes on the Celebrant!
- After the Celebrant censes the altar, place the hot thurible on the stand. Keep the choir door closed.



At the Gospel Procession

- As the sequence hymn begins, retrieve the hot thurible.
- Load one spoonful of incense.
- Wait outside the sacristy door, then follow in procession behind the minister reading the Gospel.
- After the minister censes the Gospel, move to the front and swing the thurible gently by the full chain.
- After the Gospel is read, walk with dignity into the sacristy, dump the coals carefully into the pot outside, and hang the thurible on the stand.

At the Nicene Creed

- Light 3 new coals.

At the Announcements & Offertory

- Place hot coals in the thurible.
- As the offertory music begins, load one spoonful of incense and come stand in front of the organ console. *Keep your eyes on the Celebrant!*
- After the Celebrant censes the altar, cense the congregation three times from the center of the rail, with dignity.
- Hang the hot thurible on the stand in the sacristy.

At the Closing Procession

- As the closing hymn begins, retrieve the hot thurible and load one spoonful of incense.
- Stand in formation at the center, ready to process out.
- **After the service:** Safely dump hot coals & clean the thurible and your station!



Acolyte Roles



Ribbon Bearer. On special occasions, ribbon bearers may lead the procession at the beginning and end of the service. Ribbons are red and gold on Palm Sunday and Pentecost and white and gold on Christmas, Epiphany, Easter, Trinity Sunday, St. Anne's Day, and All Saints.



Gospel Bearer. The Gospel bearer carries the Gospel book in the processions and holds it for the minister to read. The Gospel bearer is also expected to light the candles before and after the service and to assist with setting the altar before the Eucharist.



Thurifer. The thurifer carries the thurible with burning incense in the processions and at other times during the service. The thurifer is sometimes accompanied by the Boat, an acolyte carrying the boat, the small bowl containing the incense.



Sanctus Bell Ringer. The sanctus bell ringer rings the sanctus bell during the Eucharist to signal sacred moments in the prayer. This person is typically also the Gospel Bearer. On special occasions we may have two ringers: one on the bell-shaped gong, and the other on the handheld chimes.



Crucifer. The crucifer carries the large, main processional cross. He or she leads the procession behind the thurifer. On special occasions we may have more than one crucifer. The second crucifer is typically behind the choir.



Celebrant's Cross. The Celebrant's Cross carries the smaller processional cross, always just before the last minister in the procession. He or she is also expected to light the candles before and after the service and to assist with setting the altar before the Eucharist.



Torch Bearer. Torch bearers carry large candles called "torches" during the procession. Torches always process in pairs and walk at least two pew-lengths behind the person they are following.

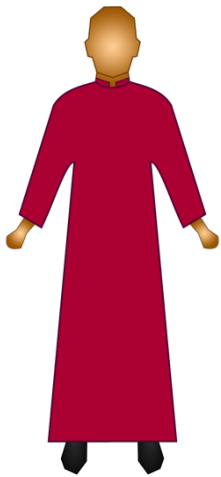


Flag & Banner Bearers. Flags and banners are occasionally used on festive occasions such as Christmas and Easter. They are carried only in the processions in and out, unless otherwise instructed by the Celebrant.

Acolyte Vestments

Vestments. From the Latin word *vestis*, meaning “garment.” Vestments are clothing worn by clergy or lay people leading a worship service.

Vestments started out as everyday clothing. In Roman times, clergy wore normal street clothes: a tunic and perhaps a toga over it. Between the sixth and ninth centuries, secular fashion began to reflect the occupation of a person, and 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.



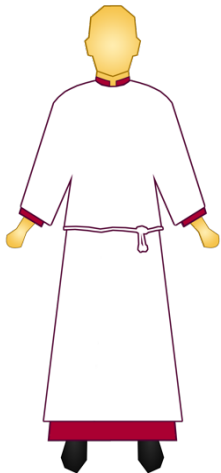
Cassock. An ankle-length robe worn by priests, deacons, and some lay people assisting with the service, such as lectors, Eucharistic ministers, and acolytes.

At St. Anne's, acolytes' cassocks are red. Cassocks for Acolyte Masters and Acolyte Captains are black.



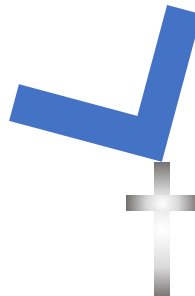
Surplice. A white over garment with broad sleeves, worn over other vestments.

Acolyte Master surplices have a square yoke while all others have a round yoke.



Alb. A long, white, hooded garment that covers from the neck to the feet and is tied at the waist with a cincture. At St. Anne's albs are worn by priests and the crucifer.

Cincture. A thick cord with knotted ends worn as a belt over an alb, often tied with a slip knot at the right side of the waist.



Cross & Ribbon. After an acolyte serves for a year, he or she will be granted a surplice to show he or she is now a fully trained acolyte. Each year afterwards, a cross with a different colored ribbon is awarded to denote acolyte rank.

Ribbons & Years Served



1st Year

Black



2nd Year

Green



3rd Year

Red



4th Year

Yellow



5th Year

Blue



6th Year

Navy



7th Year

Purple



8th Year

White



9th Year

White & Chevron

Areas in the Church Building

- **Altar.** The 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. Traditionally it was set for the celebrant to face east, toward Jerusalem, 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.
- **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 or she has water poured.
- **Chancel.** The area where the clergy, ministers, acolytes, and choir 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. At St. Anne's we have a side chapel known as the Chapel of the Blessed Sacrament where reserve sacrament is held in a tabernacle.
- **Credence Table.** The small table that holds vessels and items for the Eucharist. At St. Anne's the credence table is near the piano.
- **Epistle Side.** The right side of the altar when looking from the nave. So called because epistles and other lessons from scripture were traditionally read from a lectern on the righthand side.
- **Gospel Side.** The left side of the altar when looking from the nave. So called because Gospel lessons were traditionally read from a lectern or pulpit on the lefthand side.
- **Lectern.** The stand from which lessons are read. When it also serves as a pulpit it may be called an ambo.
- **Narthex.** The entrance area to the church, inside the door and before the nave, where the procession gathers prior to the service. This is where the church bell is located.
- **Nave.** The main part of a church building, where the congregation sits. "Nave" comes from the same word as "navy," referring to ships, because the vaulted, wooden ceiling looks like the bottom of a great ship.
- **Pulpit.** The place from which sermons are preached. When it also serves as a lectern it may be called an ambo.
- **Sacristy.** A room where participants in the service—clergy, acolytes, altar guild members, and others—prepare for the service.
- **Sanctuary.** The part of the church building where the altar or holy table are located. It can also be used to mean the church building as a whole.

Seasons of the Church Year

The Episcopal Church structures its year around the life of Jesus and the Church. In addition to Christmas and Easter, six other days call for special celebration: Epiphany, Ascension, Pentecost, Trinity Sunday, St. Anne's Day, and All Saints.

Advent. A season of hope as we await the Second Coming of Christ. It spans the four weeks before Christmas.

Christmas. December 25, the day we celebrate the Incarnation and birth of Christ.

Christmastide. The 12 days of Christmas.

Epiphany. January 6. The celebration of the day the wise men found the child Jesus.

Epiphanytide. The weeks between Epiphany and Ash Wednesday. Lessons during this time focus on the miracles of Jesus.

Ash Wednesday. A day of repentance. It comes forty-seven days before Easter.

Lent. A season of fasting and prayer as we prepare our hearts for Easter. It lasts forty days, not counting Sundays since every Sunday is a mini feast of our Lord's resurrection.

Holy Week. The week before Easter.

- **Palm Sunday.** The day of Christ's triumphal entry into Jerusalem.
- **Holy Monday, Tuesday & Wednesday.** Days of special devotion.
- **Maundy Thursday.** The day Christ instituted the Last Supper and washed his disciples' feet.
- **Good Friday.** The day of our Lord's crucifixion.
- **Holy Saturday.** The day our Lord lay in the grave, reserved as a day of quiet.

Easter Sunday. The day of our Lord's resurrection. It always falls on the first Sunday after the first full moon in spring. The Great Vigil of Easter is the most important service of the year.

Eastertide. A time of great celebration spanning the fifty days after Easter.

Ascension Day. The day our Lord ascended back to heaven. It always falls forty days after Easter.

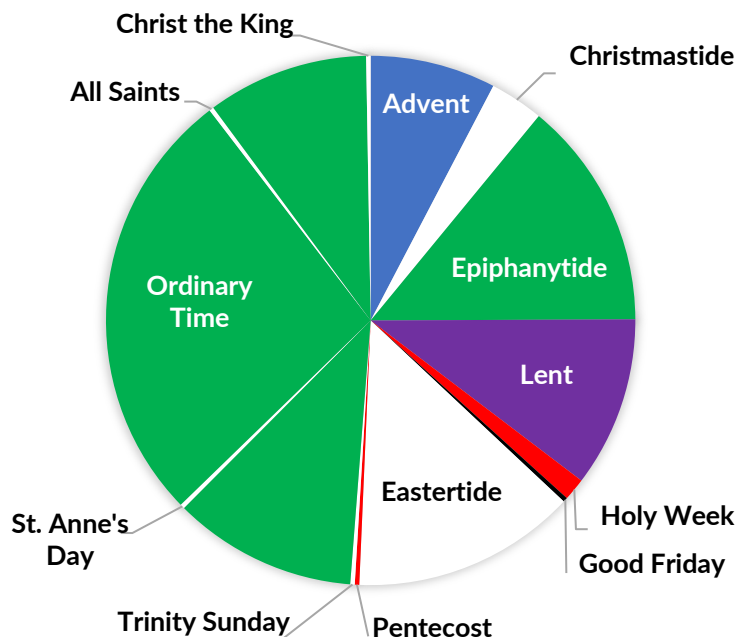
Pentecost. The day the Holy Spirit pushed the disciples into the world and gave them the words to preach the Good News. It comes fifty days after Easter.

Ordinary Time. The long green season between Pentecost and Advent. During this time we focus on being faithful disciples of Jesus. It is called "ordinary" time because Sundays are *ordered*, e.g. "first Sunday after Pentecost."

Trinity Sunday. The Sunday after Pentecost on which we celebrate the mystery of the Trinity.

St. Anne's Feast Day. July 26, the day we celebrate our matron saint and her husband Joachim.

All Saint's Day. The feast on which we celebrate all the saints who have shown us examples of godly life. It is celebrated November 1 but may be transferred to the first Sunday of November.



Acolyte Vocabulary Words

- **Ablutions.** Ceremonial washing of communion vessels after the Eucharist.
- **Altar Guild.** The group of people who prepare the communion vessels and maintain the furnishings in a church building.
- **Aspergillum.** The metal rod used to sprinkle holy water on the people as a reminder of their baptism. A branch can also be used.
- **Baptism.** The sacrament by which a person is cleansed from sin, adopted by God into Christ's Body the Church, 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. One can be baptized by being immersed, sprinkled, or having water poured on them. Baptism and Holy Communion are the two great sacraments of the Church.
- **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 or she has water poured.
- **Celebrant.** The celebrant is the minister who leads a celebration of Holy Communion. The principal celebrant is always the diocesan bishop, if present; otherwise it is a priest. In most other services, the leader is known as the Officiant and may be either lay or ordained.
- **Chalice.** From Latin *calix*, meaning "cup." A chalice is the cup used to serve the wine 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 worn only outdoors and shaped like a tent, hence the name "little house".
- **Chrism.** A mixture of olive oil and fragrant balsam, sometimes used at baptisms, confirmations, ordinations and the blessings of new altars.
- **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.
- **Consecration.** Consecration means to set something aside as holy or sacred. At the Eucharist, the bread and wine are consecrated as the Body and Blood of Christ before we receive 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 cloak of rich material, generally matching other vestments in the color of the season.
- **Corporal.** From Latin *corpus*, meaning "body." It is the square piece of linen laid on the altar at Communion and on which the bread and wine are consecrated.
- **Credence Table.** The small table that holds vessels and items for the Eucharist. At St. Anne's the credence table is near the piano.

- **Crozier.** The bishop's staff, modeled after a shepherd's crook. It is carried in procession and held when giving the absolution or blessing.
- **Crucifer.** The acolyte who carries the processional cross.
- **Crucifix.** From Latin *crux*, meaning "cross." A crucifix is a cross bearing the likeness of the body of Christ.
- **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.
- **Elements.** The bread and wine used for Holy Communion.
- **Epistle.** A reading from one of the New Testament books other than the Gospels.
- **Eucharistic Minister.** A lay person who assists in the distribution of the wine at Communion. Eucharistic Ministers are specially trained and are licensed by the Bishop.
- **Fair Linen.** The white cloth covering an altar.
- **Flagon.** A pitcher that is larger than a cruet, typically used for wine.
- **Gospel.** Any reading from Matthew, Mark, Luke, or John. In services of Holy Eucharist, we process the Gospel and stand for its reading to show reverence for Jesus since the Gospels are the retelling of his teachings and signs.
- **Holy Eucharist.** From Greek, literally means "good gift" or "thanksgiving." It can mean the bread and the wine that have been consecrated at the Body and Blood of Christ, or—more broadly—it can mean the entire service.
- **Host.** The consecrated bread. In most Episcopal churches a wafer is used as the host, but an increasing number of churches use baked bread. The wafer the priest breaks at the fraction is called a "priest's host."
- **Laity.** From Greek *laos*, meaning "people," the laity are the non-ordained members of a church, as distinguished from the clergy. A single member of the laity is 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 bowl into which water is poured during the washing and the small towel used to dry the hands.
- **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.
- **Lector.** A specially trained person who reads the scripture lessons during worship.
- **Liturgy.** From a combination of two Greek words, *laos* (people) and *ergon* (work). It literally 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 containing the services of Holy Eucharist, generally propped on a Missal stand or a small cushion/pillow.

- **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 stiff, square piece of linen placed over the chalice to prevent dust or other matter falling into it.
- **Paschal Candle.** A large, white candle that burns during the 50 days of Easter and at baptisms and funerals. It symbolizes new light and Resurrection and is kindled with the New Fire at the Great Vigil of Easter.
- **Paten.** From Greek *patane*, meaning a shallow vessel. The paten is the plate-like 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 priest, the others are called Assistant Rectors or Associate Rectors.
- **Sacraments.** From Latin *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 sacraments and five minor sacraments. 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 minor sacraments are not all necessarily required of all Christians. They are Confirmation, Marriage, Ordination, Reconciliation, and Unction.
- **Stole.** A long strip of cloth worn over the shoulders of the priest and allowed to hang down the front of the clerical vestments. Only bishops, priests, and deacons wear stoles. The stole is usually worn at all Eucharistic services, weddings, and funerals. The stole is said to represent the yoke of obedience to Christ.
- **Tabernacle.** A small cabinet designed to contain the Reserved Sacrament. The tabernacle may be found built into an altar, sitting on an altar, or built into another part of the sanctuary. At St. Anne’s our tabernacle is the gold box sitting on the altar in the Chapel of the Blessed Sacrament. The candle burning on the wall indicates that Christ is present in the bread held in the tabernacle.
- **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).
- **Wafer.** The bread part of the Lord’s Supper signifying to us the Body of Christ. It is often an unleavened, 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 an inch in size.