

## Acolytes

### Christ Church Glendale



# **CHRIST CHURCH GLENDALE**

## **ACOLYTE MANUAL**

**Jesus said to his disciples: “I am among you as one who serves.” (Luke 22:27)**

The word “acolyte” means “one who serves.” In the early history of the church, the purpose of the order of acolytes was to prepare men for the priesthood. The duties of acolytes were the same as they are today: lighting and extinguishing candles, carrying candles in procession, taking charge of the alms basins [collection plates], and helping priests prepare for the Eucharist. As an acolyte, you represent one of the four orders of ministry in the Church -- the ministry of the laity. You are an important member of the team of worship leaders in this parish and our church family is thankful for your ministry.

### **GENERAL INSTRUCTIONS**

- Arrive in enough time to be vested (put on your robes) 15 minutes before the start of the service at which you are to serve. This will allow time for you to light the candles, receive any special instructions or changes in the usual routine, etc.
- When you are not holding something, hold your hands folded in front of you at waist level.
- When sitting in the sanctuary, use the Prayer Book or service bulletin to follow the service. Be aware of the actions in the service. Sit up straight with feet on the floor and hands folded, or placed on your knees, when you are not holding a service book.
- Some people are embarrassed by Communion. Do not stare at people in the congregation or at the Altar rail, or wink or wave at your friends.
- The Celebrant is in charge of the service; and the Deacon, when present, is in charge of setting the table [altar] for communion and cleaning up [ablutions] after communion. Be watchful at all times in case they signal you for some reason.
- Whenever you go in or out of the sanctuary, you should reverence the altar. A reverence is a pause and short bow. It is not appropriate to reverence the altar when you are carrying anything, ie. Gospel, Torch or Cross.

# LIGHTING AND EXTINGUISHING CANDLES

Christ Church Glendale uses six candles placed behind the altar on the retable. The two large, square candlesticks on the altar hold the Eucharistic Lights (also referred to as Eucharistic Candles) and the six smaller candlesticks in the back hold the Office Lights.

New in 2014. All candles are now oil rather than wax. They are much easier to light.

## LIGHTING

- Always be vested before lighting the candles. They should be lighted 10 minutes before the service begins.
- Be sure the taper (wick) in the candle lighter is long enough.
- Bend the taper slightly in case the wick in the candle is down.
- Light the taper in the sacristy before you go to the altar. Reverence (bow) the altar from the center of the chancel aisle, at the foot of the step to the sanctuary.
- After the candles are lighted, extinguish the taper by drawing it down into the holder, then, *push the taper out again* to prevent wax buildup in the tube. Reverence the altar and return to the sacristy.

2 Eucharistic Candles 1

### 8:00 AM Service

- Light the Eucharistic Candles only.
- Begin with the candle on the right, then the candle on the left.



### 11:00 AM Service

- Light the Eucharistic Lights – the right one first, then the left
- Light the Office Lights.  
Begin with the candles on the right of the Cross: light them from the inside out. Then do the same with the candles on the left of the Cross.

6 5 4 1 2 3  
Office Lights  
(six candles on retable)

### Morning Prayer, Evensong, Wedding without Communion, Burial Office

Light the Office Lights only, as for 11:00 AM service.

### Fifty Days of Easter -- Pentecost

The Paschal Candle is lighted at the Great Vigil of Easter on the evening before Easter Day and burns at all services through the Day of Pentecost, fifty days after Easter. During the Easter Season, the Paschal Candle is lighted before the other candles and it is extinguished following the service -- after the congregation has left the nave.

### Advent

During the season of Advent, an Advent wreath is present. It has four candles: three purple and one pink. A new candle is lighted each Sunday so that by the fourth week of Advent, all candles are lighted. The pink candle is lighted on the third Sunday

**EXTINGUISHING:**

- Get the candle snuffer from the sacristy, return to the church, and reverence the altar.
- Extinguish the candles in the opposite order in which you lighted them: first the left Eucharistic Candle, then the right. Then extinguish the Office Lights: left side first from the outside in, followed by the right side, outside in.
- When extinguishing candles, remember that you do not need to drown them in their own wax, just cut off the oxygen supply. Do not plunge the snuffer down over the top of the candle, but hold it gently over the flame until it goes out.

Eucharistic Candles  
(two candles on altar)

1

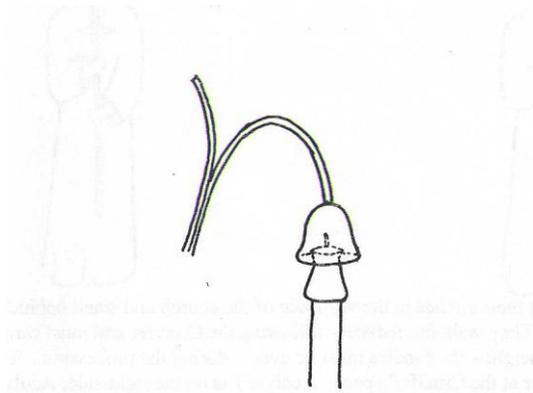
2



Office Lights  
(six candles on retable)

1 2 3

6 5 4



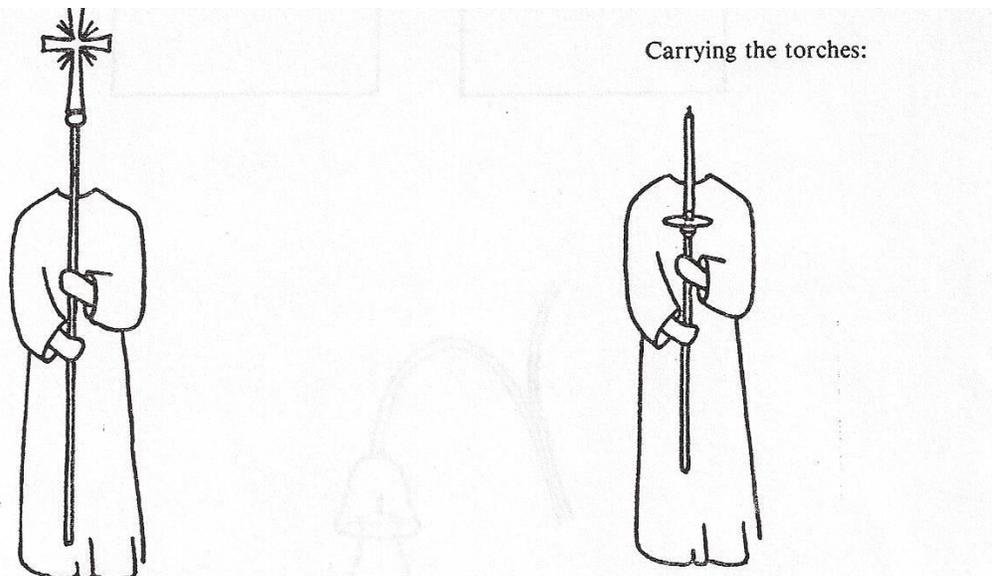
Gently snuff out the candles

# PROCESSIONS

## SERVICE OF HOLY EUCHARIST WITH CHOIR

### Entrance Procession

- The order of procession is: Crucifer, Acolytes, Choir, Lay Eucharistic Ministers, Book Bearer, Celebrant
- At 8:00 AM enter from the side door. The order of procession is: Acolyte/Lay Eucharistic Minister, Celebrant
- The **Crucifer** carries the processional cross and leads the processions – Entrance, Gospel, and Retiring. The processional cross is not a flag – carry it straight and high with your right hand holding the bottom of the staff and your left hand controlling it. This keeps the staff from hitting your knees. Remember to raise it slightly so that it does not hit a step.
- When you are standing still, you may rest it on the floor to keep it balanced.
- The Crucifer sets the pace for the processions. Walk at an even pace. **DO NOT HURRY.**



- **Torchbearers** light their torches in the vestibule of the church and stand behind the Crucifer at the center aisle. They walk immediately following the Crucifer and must carry the torches at the same visual height – the candles must be even – during the procession. They walk shoulder to shoulder at the Crucifer's pace. Acolyte 1 is on the right side; Acolyte 2 on the left.
- Crucifer and torchbearers proceed to the altar rail, pause (never bow with lighted candles or cross), then place the cross and torches in their holders. Wait in the transepts until procession is finished then proceed to your places in the sanctuary: the Crucifer and Acolyte 1 to the right side of the sanctuary and Acolyte 2 to the left side.

- **Book Bearer** processes directly in front of the Priest carrying the Gospel Book. Place the book on the Altar and move to the left side of the altar with the Lay Eucharistic Minister and Acolyte 2. The Book Bearer does not reverence the altar.

### **Gospel Procession**

- The order of procession is Crucifer, Torches, Bookbearer or Eucharistic Minister, Priest.
- During the introduction to the hymn, the Crucifer gets the processional cross and the torchbearers get the torches and stand, facing the congregation, at the center of the altar rail.
- At the signal from the Celebrant, the Crucifer leads the procession to the place of the proclamation of the Gospel: the middle of the church at the second set of windows. Stop there and turn around to face the altar. Torchbearers stand on either side of the Gospel book, facing your partner. The symbolism is that the light of the candles illuminates the Gospel book which is the Word of the Lord.
- At the end of the reading, the Bookbearer and the Priest will step aside, allowing the Crucifer to lead the procession back to the sanctuary. The order is the same: Crucifer, Torches, Book Bearer, and then Priest. Place the cross and torches in their holders and enter the sanctuary in the same manner as for the entrance procession.

### **Retiring Procession**

- At the beginning of the final hymn, Crucifer and Acolytes go to the center of the aisle, reverence the altar, get the cross and torches, and return to the center and face the congregation.
- Book Bearer takes the Gospel Book from the Altar and waits until the choir is in procession and then follows the Lay Eucharistic Minister in the Procession. The Priest will fall in behind the Book Bearer and will be last in the procession.
- Begin processing after the organ introduction at the beginning of the second stanza. GO SLOWLY. Remember that it takes time for choir members and ministers to get from their places to the aisle.
- Using the door to the courtyard from the narthex, return the cross and torches to their places in the sacristy. Acolytes then get ready to extinguish the candles following the dismissal.

- Put your vestments on hangers. If there is wax on any of the vestments, please let the acolyte mentor know so that it can be treated.

**At 8:00 AM** (or anytime the ministers leave through the door to the sacristy), on cue from the Clergy, the server comes to the sanctuary steps. When the Lay Eucharistic Minister and Clergy are standing side by side, all reverence the altar and exit in this order: Acolyte, Lay Eucharistic Minister, Deacon, and Celebrant.

**Morning Prayer:** Follow the instructions for Holy Eucharist.

### **AT THE OFFERTORY**

- Immediately after the Offertory Sentence (“Walk in love...” or “Ascribe to the Lord...”, Acolyte 1 brings the alms basins (collection plates; offering plates) to the top of the chancel steps, gives them to the ushers, and returns to the sanctuary.
- While the offering is being received, the Crucifer assists the Priest in preparing the table for Communion. (See instructions below.)
- At the Offertory, the ushers and representatives of the congregation bring the alms basins, the basket of food, and the bread and wine to the altar rail.
- Allow the Oblationers/Ushers to give the Alms basins to the priest, who will place them on the altar.
- Acolyte 2 receives the food basket, gives it to the Eucharistic Minister and steps aside.
- Remember to allow space for the representatives of the congregation to come to the altar to hand the bread and wine to the Priest.

### **THE COMMUNION**

#### **Preparing the Table for Communion**

- The Crucifer stands near the Credence Table ready to assist the Priest. These vessels are on the Credence Table: 2 cruets, a bread box, and an extra chalice and paten. The cruet on the left contains water. (The cross on its lid is bent.) The second, smaller cruet and the bread box contain extra wine and wafers.
- While the Priest places the bread (wafers) on the paten, pick up the cruet of water from the Credence Table, holding it in your left hand with the handle toward the

Priest. Come toward the altar and be ready to hand it to the Deacon after the wafers are placed on the paten. The Priest will hand the bread box to the Crucifer and take the water cruet. Place the bread box on the Credence Table and return to the altar to receive the water cruet. Return it to the Credence Table.

- After the Table has been prepared, take the Lavabo Bowl in your hand, with the towel draped over your wrist, and the water pitcher in your dominant hand. Holding the bowl between elbow and waist height, pour water slowly over the Celebrant's hands while s/he rinses their hands. The celebrant will take the towel from your wrist and dry their hands, and then refold the towel and return it to your wrist. Exchange a bow, and then return the water, bowl and towel to the side table.

### **During Communion**

- The Celebrant will administer Communion to himself and any assisting clergy.
- Acolytes 1 and 2 close the altar rail gates, and then Acolyte 1 moves to the left side with Acolyte 2.
- After the entire Altar Party has received communion, the Crucifer places the second chalice and paten at the end of the altar next to the Altar Book.
- During the Communion of the congregation, The Crucifer should always be discretely watchful in case the Priest needs assistance.
- The Crucifer and Acolytes sit in the chairs away from the altar rail. Be mindful that space in the sanctuary is limited. An occupied chair near the altar rail is an impediment to the smooth administration of Communion.

### **Ablutions** (Cleansing)

- Immediately after the last person receives Communion, acolytes open the gates. Acolyte 1 then returns to the right side of the altar. Often, the Celebrant and a Eucharistic Minister will take Communion to those seated in the pews that are unable to come to the rail.
- The Crucifer stands at the Credence Table, ready to assist the Priest by bringing the water to the altar and returning vessels and linens to the table.

### **Special Occasions**

When there are seasonal changes in the liturgy or when you serve at a Baptism, Wedding, or other special service, the Celebrant or Deacon may need to give you special

instructions before the service. That's why it's important to arrive early – in enough time for you to be vested and ready 15 minutes before the service begins!

## **SUMMARY OF DUTIES AT 11:00 AM EUCHARIST**

- Crucifer** Carry cross during processions (Entrance, Gospel, Retiring)  
Assist the clergy at the table: preparing for Communion and the Ablutions
- Acolyte 1** Torchbearer  
Distribute and collect alms basins (collection plates)  
Close and open altar rail gates at Communion  
Light candles 10 minutes before the beginning of the service
- Acolyte 2** Torchbearer  
Receive FreeStore basket from ushers  
Close and open altar rail gates at Communion  
Extinguish candles after the service
- Book Bearer** Carries the gospel book in all the processions  
Carry the book upright in both hands, at eye level, so that you can see below it while walking

(Additional instructions for the Book Bearer)

When you get to the designated place where the gospel will be read, turn and face the altar. When holding the book for the priest or deacon to read, brace your elbows against your rib cage with the book resting on your outstretched forearms. When the priest or deacon opens the book and rests it on your forearms, curl your fingers upward and over the bottom edge of the book to hold the page. [If the reading continues on the following page, the priest or deacon will hold the page so that you can place your fingers over the bottom edge of the book keeping the page to be turned on top of your fingers.] The priest or deacon will then read the gospel selection for the day, raise the book and close it. Both of you will then step aside to allow the crucifer to lead the procession back to the altar. You will then follow the crucifer in procession and return the book back to the altar and return to your seat.

## SOME DEFINITIONS FOR LITURGICS PEOPLE

**Bishop** The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

**Priest** The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

**Deacon** The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; to be an enabler of the ministry of others; to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

**Celebrant** The member of the clergy, whether bishop or presbyter [priest], who presides at the Holy Eucharist, Holy Baptism, or other sacraments of the Church.

**Officiant** The minister, lay or ordained, in charge of Daily Morning or Evening Prayer, or other Office of the Church.

**Worship Leader** A lay person who regularly leads public worship under the direction of the Priest-in-Charge or other leader exercising oversight of the congregation or other community of faith. Worship leaders are trained by the Diocese.

**Eucharistic Minister** A person authorized and licensed by the Bishop to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister acts under the direction of the Clergy.

**Eucharistic Visitor** A person authorized and licensed by the Bishop to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor acts under the direction of the Clergy.

**Lector** A person appointed by the leader of worship to read one or both of the lessons before the Gospel.

**Server –Acolyte** An altar attendant in public worship. Historically the Acolyte has been responsible for the lights (candles).

**Crucifer** A server who carries a processional cross at the head of a procession.

**Torch Bearer** A server who carries a torch in procession.

**Organist** The minister who plays the organ and assists in the musical ministry of worship.

**Choir / Choristers** The group of singers who assist in the musical ministry of worship.

**Usher** One who assists by escorting people to their seats; by taking the money offering of the people; and by helping during the worship service

## PLACES

**Altar** The structure (table) usually of wood or stone, at which the Holy Eucharist is celebrated.

**Altar rail** A low parapet separating the altar area (the sanctuary) from the rest of the worship space. The reception of Communion usually takes place at the altar rail.

**Ambo** A reading desk of pulpit proportions, and sometimes functioning as a pulpit, from which the Holy Scripture is read. See also Lectern.

**Aumbry** A secure chest or receptacle, usually in the liturgical north side of the sanctuary, for the reservation of the consecrated Bread and Wine. In some church architecture the “chest” is placed in the liturgical east wall retable (shelf) behind the altar. When in this position, it is called a tabernacle.

**Bishop’s Chair** The bishop’s chair, strictly speaking, is the cathedra in the cathedral church. Therefore, there is no need, ordinarily, for a special chair in parish churches. Indeed, it was not until the late nineteenth century that such chairs appeared in Episcopal Churches. Many churches have a special chair that is used by the Bishop during parochial visits. Often, the Bishop uses the chair that would otherwise be used by a priest presiding at the celebration.

**Chancel** That portion of the church building surrounding the altar, often separated from the nave by a screen or a low balustrade, or steps. In a tri-partite church building, the chancel includes both the sanctuary and the choir

**Chancel Steps** Steps that lead to the chancel from the nave

**Choir** That part of the church architecture in which are located stalls {pews} for the people who sing during worship services. In a tri-partite church, the choir is the area between the nave and the sanctuary

**Credence** A side table or shelf at the liturgical south side of the sanctuary to hold vessels and service books

**Font** A ceremonial basin into which water flows, or is poured, for use in the administration of Holy Baptism

**Lectern** A stand with a bookrest for the public reading of Holy Scripture

**Narthex** A vestibule or porch leading from the main entrance of a church to the nave. It is a space for the gathering and formation of processions, and sometimes the site of the font.

**Nave** The area of a church building between the entrance (or narthex) and the chancel in which the congregation is accommodated. It is sometimes flanked by side aisles.

**Pulpit** A structure consisting of a raised platform and a reading desk, which is either enclosed on three sides, or set apart from the nave by a railing. Sermons may be preached from the pulpit and sometimes the Gospel is proclaimed from the pulpit.

**Retable** (pronounced ray table) A shelf at the back of the altar

**Robing Room** A room in which vestments are stored and in which the ministers and assistants may dress for the services.

**Sacristy** The room in the church building in which vestments, liturgical books, and sacred vessels are kept; usually also the place where clergy vest.

**Sanctuary** The area of the church building in which the altar is located. In certain non-liturgical churches, the name denotes the entire worship space.

**Sedilia** Seats in the sanctuary for the sacred ministers at the Eucharist. Usually three in number, they are often located on the liturgical south wall of the sanctuary. Other seats in the sanctuary for other members of the clergy and the servers may also be referred to as “sedilia.”

## THINGS

**Alb** A long white garment with straight sleeves, which is the basic garment of ecclesiastical vesture. It usually is worn by those who function at the altar. It is frequently, but not always, girded at the waist with a “rope” knotted at the ends called a **cincture**.

**Alms basin** Metal or wooden plates used by the ushers to take the money offering. Also called a collection plate

**Bread Box** Similar to a ciborium, but without the pedestal. The bread box holds unconsecrated bread.

**Candle lighter** A metal staff containing a taper used to light the candles and a bell-shaped “snuffer used to extinguish them.

**Cassock** A long garment with a high split collar that buttons in front and falls to the ankles. It usually is black, and is worn by ministers who are not serving at the altar.

**Chalice** A footed cup, usually of precious or semi-precious metal, in which the wine used for the Communion is consecrated and from which it is administered.

**Chasuble** A large oval or oblong garment, without sleeves, having an aperture in the center to enable it to be placed over the head of the wearer. It is the distinctive vesture of the celebrant at the Holy Eucharist.

**Ciborium** A covered vessel, about the size of a chalice, to contain the Bread of Communion.

**Cotta** A white vestment worn over a cassock. It has full sleeves that are shorter than those of a surplice, a square or round yoke, and is shorter in length than a surplice -- about hip length.

**Cruet** A flask, usually of glass, but sometimes of silver or pewter, to hold the wine or the water to be used at the Eucharist.

**Dalmatic** A vestment, rectangular in shape, with loose short sleeves, worn by a deacon at the Eucharist.

**Flagon** A pitcher-shaped vessel in which wine is consecrated at the Eucharist, as a supplement to that consecrated in the chalice.

**Lavabo bowl** A silver or other bowl used to catch water when the priest washes the hands before celebrating the Eucharist.

**Lavabo towel** A linen towel with which the priest dries the hands after washing.

**Paschal Candle** A large white candle, which may be decorated with symbols of the resurrection, lighted at the beginning of the Great Vigil of Easter and burns for all services during the Fifty Days of Easter – through the Day of Pentecost. 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.

**Patén** A shallow dish on which the bread for the Eucharist is placed for blessing and distribution

**ProceSSIONAL cross** A tall cross carried by the crucifer when leading a procession

**Stole** A scarf consisting of a band of material, usually of the same color as the chasuble, worn by bishops and priests over the shoulders and hanging down in front, and worn by deacons over the left shoulder and under the right arm

**Surplice** A white vestment worn over a cassock. It has full sleeves, a square or round yoke, and is at least mid-calf in length.

**Taper** The long wick that is used in a candle lighter.

**Torch** A candle mounted in a holder used in procession to light the Gospel book during the reading.

**The Book of Common Prayer (BCP)** The book containing the rites and prayers for the administration of the Sacraments and other rites of the Church. It also contains the Psalms.

**The Hymnal 1982** The book containing the hymns and service music of the Church.