

Grace Episcopal Cathedral Acolyte Manual

Welcome

The ministry of acolyte is a serving ministry of the Church that comes from ancient times. From those days until now acolytes have been faithful and conscientious men, women, boys and girls, who love the Lord Jesus Christ and love serving Him at his sacred altar. It is an honor to be selected as one who serves, and, truly a ministry to God and God's people.

As dean of Grace Cathedral, it is my pleasure and privilege to welcome each of you to this sacred duty. You are joining a dedicated team of adults and young persons who take seriously their service to God and the Church. With God's help, and with the help of your teachers and sponsors, the acolyte corps at Grace Cathedral will continue to be among the finest in the Church, setting an example for all to follow.

May God Bless you in your ministry of liturgical leadership, and may you be filled with the peace of God, the love of Jesus Christ and the fellowship of the Holy Spirit.

Faithfully,

*Steve Lipscomb, dean
Grace Episcopal Cathedral*

Membership

In order to be an acolyte you must:

- *be either 12 years old or 5 feet tall (minimum),*
- *be willing to attend training sessions on 2 Saturdays, and serve as needed,*
- *be confirmed or planning to take necessary classes,*
- *and attend an initial orientation meeting of about an hour*

Acolyte Prayer

Almighty God, who has called us your servants to the sacred office of Acolyte in your church, that clothed in white we may minister before you, we pray your great mercy to guide, strengthen, and sanctify us by your Holy Spirit, that, always doing your will, we may both by our service in your house and by our daily life, please you and glorify your Name, through Jesus Christ, our Lord. Amen.

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1. HISTORY of the office of ACOLYTE

The Church ordains three major orders today – Bishops, Priests, and Deacons. In the early Church, four minor orders were also ordained – Acolytes, Lectors, Exorcists, and Ostiarii, known today as Vergers.

The word Acolyte comes from the Greek word “akolouthos”, meaning a servant or attendant who waits continually upon another: a follower.

The Council of Carthage of 398 which deals with the ordination of acolytes....
“when an acolyte is ordained, let him be taught by a bishop how he ought to act in the performance of his duty. But let him receive from the archdeacon a candlestick with a candle that he may know that it is his duty to light the lamps of the church”. From *The Use of Lights in Christian Worship* by D.R. Dendy, page 80 (1959, Alcuin Club Collection)

The office at that time consisted chiefly of lighting candles in the church, and assisting at the preparation of the wine for communion.

As an acolyte, you are involved in a vital ministry. Thank you for accepting this important responsibility, and serving with dignity in each assignment. Remember, not all duties are the same, but all are important!

Kent Wingerson
Acolyte Director & Cathedral Verger

2. ACOLYTES at Grace Cathedral

The Cathedral Acolyte Corps is made up of members of the parish who volunteer their time and talent to serve during the liturgy by carrying the processional crosses, torches, banners and flags. The Servers are trained to serve the Priest (celebrant) at the altar, taking part in the Gospel Procession, distributing the offering plates, assisting with purificators and the flagon, and with the smooth procession of people to communion.

Acolytes serve at the principal Sunday liturgy and festival services. Some assist at the Sunday 8:30 liturgy and special Evensongs, weddings, funerals, etc. The Grace Cathedral Chapter of the Order of Saint Vincent was chartered in 1976, and in 1989 was voted Chapter of the Year. Before joining the Order (see OSV Rules below), a probationary period of six months must be completed.

Unless acolytes are holding or carrying something, the proper position for hands is folded together at the waist. When turning a corner, use an “eased military” turn. This is not quite as severe as a hard, square military corner. It is more deliberate and dignified than a casual walk.

Whether seated, standing, or kneeling, acolytes do not slouch. Feet are kept together, and legs are not crossed. Acolytes should never appear to hurry. They do not stare at members of the congregation, but may look about when performing a task for which that is necessary.

Actions by two or more acolytes should be performed with the highest degree of uniformity whenever possible. Standing and sitting at the same time as other acolytes and the clergy is a basic.

All acolytes wear an alb with a white rope girdle. Team Captains wear a purple rope girdle. For festival occasions all acolytes wear white gloves, and the Crucifer wears a tunic and appareled amice over the alb. Team Captains are appointed to their “office” by recommendation of the Acolyte Director, and approval of the Dean.

3. OUR PURPOSE

Because of the high privilege of serving in God's House, and at His Altar, being an acolyte is appropriately reserved for those who show a deep love for our Lord, His Church, and Altar. Although no one is worthy in a sense of being holy enough to work at God's Altar, by custom, this privilege is shared among those of devotion and prayer. The attitude an acolyte brings to these duties is all-important. With sincere devotion of mind and body, the acolyte strives to make their service an acceptable offering to our Lord. They will not need praise for their work or be depressed by correction and guidance, but will make a Christian witness with quiet rejoicing.

A good acolyte accepts the work as a sacred duty, and participation reflects a willingness to work under direction. An acolyte is a person under the obedience and guidance of the clergy, therefore all suggestions are properly directed through Acolyte Director, to them for consideration and acceptance, or rejection. It is, therefore, the clergy's responsibility to make the final decisions, and the success or failure is theirs. Relationships with fellow acolytes are to be Christian; using tact, composure and tolerance while exercising this ministry, personal feelings are left outside the Church.

Membership in the Order of St. Vincent is an option. Dues are collected from individual acolytes that desire to join. If interested, please read the material below and then speak with Kent Wingerson.

PURPOSE, OBJECTS and THE RULE of the ORDER OF ST. VINCENT

The Purpose of the Order

- To emphasize a world-wide fellowship of lay ministers within the Catholic Communion of Christ's One, Holy, Catholic and Apostolic Church
- To encourage every lay minister at our Lord's altar to have a progressive rule of life based on all of the Church's Sacraments
- To instill within each lay minister an interest in proper liturgics within their branch of the Church
- To pray that all members will consider their service as lay ministers to be a vocation

The Objects of the Order

- To promote holy living among its members
- To promote loyalty and full cooperation to clergy and lay leaders
- To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception
- To promote unity in Christ and friendship and camaraderie among lay ministers
- To teach the complete Sacramental Faith as taught in the One, Holy, Catholic and Apostolic Church, and to promote the practice of the same

The Rule of the Order

- To pray each morning and each night
- To be faithful in the reading and study of the Holy Scriptures
- If physically possible, to be present at the Holy Eucharist every Sunday and Holy Day
- To make due preparation before the service and to say the prayer of the Order
- To receive Holy Communion every Sunday and Holy Day, if possible, and to be duly prepared through self-examination and confession
- To render loyalty and cooperation to clergy and other spiritual leaders
- To always speak reverently of Holy Things
- To pray for the Order and all her members
- To pray for the unity of the Church

4. GRACE CATHEDRAL ACOLYTE CORPS RULES

- 1) Arrive 30 minutes before the service time. If you're late you might not receive an assignment.
- 2) Check for any new materials, either posted or to be passed out.
- 3) Please, no patterned clothes that will show through your alb. Shoes should be polished, hands and fingernails clean, and hair properly combed.
- 4) Drinks should be left outside the Acolyte Sacristy.
- 5) Follow the service in the Prayer Book, and bulletin, and make all responses in a clear and audible voice. Be prepared to stay for 5 to 10 minutes after a service for comments and announcements.
- 6) Inappropriate language will not be tolerated. Please refrain from comments and actions that will detract from focusing on our preparation and service to the Glory of God.
- 7) Acolyte service is year round. We do not have a summer break like the choir.
- 8) There are periodic meetings to attend. The regular ones are the Saturday before Palm Sunday and Christmas. Others may be called, and would be scheduled to allow the best attendance. These will deal with training, rehearsing, instruction and examination.
- 9) You should be familiar with all Cathedral (and Order of S. Vincent) acolyte materials. You're encouraged to know by heart the prayer of S. Vincent, which is said in the sacristy before each service.
- 10) You should make sure to read each issue of The Cathedral Chimes. It will have information and articles at times of which you will want to be aware. It is an important method of communication, as is the website www.gracecathedraltopeka.org.

By being a member of the Cathedral Acolyte Corps, you are carrying on a tradition. Since this parish first held services in this building, consecrated in 1917, many fine acolytes have served. This has earned Grace Cathedral a reputation for a devoted and faithful group of ministers. It is up to us daily to continue with this same reverence and attention. Even though it may be difficult to see, your attitude and actions now are being made a part of history in this cathedral. This we do, that in all things, God may be glorified!

5. VESTMENTS

Clergy, acolytes, choir members, and others wear vestments in obedience to Church customs. They symbolize the sacred nature and function of the office rather than the importance of the person. They are worn for the sake of dignity, beauty and uniformity.

Academic hood: Colored sack-like garment worn on the back denoting the degree held by the wearer. Used primarily at sung offices. When worn with a tippet, the hood is underneath.

Alb: The long white rove worn by a priest under Eucharistic vestments. Acolytes also wear this in most places. A hooded alb, or cassock-alb, is worn without an amice or cassock.

Amice: The white collar worn under an alb. It may have a colored cloth section added to it known as an apparel. The Crucifer uses one of these when wearing the tunicle for festival services.

Biretta: A small, square, black hat worn by the clergy (usually outdoors).

Cassock: The long black robe used as a basic vestment by the clergy, choir and vergers. Cassocks may be other colors such as red, blue, or purple. Purple may only be used in a cathedral.

Chasuble: The cape-like garment with an opening in the center to be placed over the head, worn by the celebrant over other vestments.

Cincture: The band of cloth worn at the waist of the cassock. A rope girdle may also serve this purpose.

Cloak: Worn by a verger over the cassock, may be trimmed with velvet. Sometimes called a gown. Also, heavy black “cape” worn as an outdoor garment by clergy for inclement weather.

Cope: A large, hooded, ornamented cape worn over the alb by a priest or bishop. It may be removed by the preacher for the sermon, and for administering communion. It is not normally worn over a chasuble.

Cotta: A shorter and simpler form of a surplice; white, and worn over the cassock by the choir.

Crozier or Crook: The pastoral staff, curled at the top, used by a bishop. Normally the Diocesan carries it, but at times a chaplain may do so.

Dalmatic: (strictly) Eucharistic vestment worn over the cassock by a deacon. Orphreys, ornamental colored bands, run front to back over the shoulders.

Girdle: A heavy cord tied about the waist of an alb.

Mitre (or Miter): Liturgical hat for a bishop. The pointed headdress has “tails” in the back known as lappets.

Stole: The long band of fabric worn by a priest around the neck and over both shoulders. It is worn over the left shoulder and crossed on the right side for a deacon. A baptismal stole is white on one side and purple on the other side.

Surplice: The white garment with wide sleeves worn over a cassock.

Tippet: The black scarf used instead of a stole at an office, when no sacrament is administered. When worn with an academic hood, the tippet is on top of the hood.

Tunicle: (strictly) Eucharistic vestment worn over the cassock by a sub-deacon (Roman). This is usually shorter and less elaborately decorated than a Dalmatic. We have a “crucifer tunicle” worn by an acolyte, which is more decorated than by definition.

NOTES

6. ALTAR, BAPTISTRY and PROCESSION APPOINTMENTS

Advent Candles: Four candles burned during Advent. One candle is lighted for each Sunday of Advent. If a Rose-colored candle is used, it is lighted on the 3rd Sunday. The larger white candle in the center, the Christ Candle, is lighted first on Christmas Eve. The wreath is used through The Epiphany.

Asperges: Sprinkling of altar, ministers and people with holy water. The vessel is called the aspergillum.

Aumbry: The locked box in the sanctuary of S. Mary's Chapel. It holds the consecrated hosts kept as Reserve Sacrament.

Banner: Representation of a saint, Christian symbol or other appropriate article, which may be carried in procession by an acolyte. We have 5 at the Cathedral.

Beadle (pole): The long staff carried by a vergers leading a formal procession.

Boat: The small container with a spoon, carried by the Thurifer (or boat boy), which holds the incense to be burned.

Branch Candles: The two large candelabra on the pavement in the sanctuary. Sometimes called pavement lights. When in place, these candles are lighted after those on the altar.

Bread Box: A round, covered box containing wafers. It is shorter than a ciborium.

Burse: The cloth covered "purse" placed on top of the veil containing purificators and a corporal. Here used only in chapel services.

Cerecloth: The basic cloth that covers an altar and lies beneath the fair linen, protecting it from moisture that condenses on stone surfaces. It is removed when the Lenten Array frontal is used.

Chalice: The cup, with a stem and base, used for wine.

Chrysom: A simple embroidered white gown for infants to be put on at baptism.

Ciborium: The covered breadbox on a stem. A shorter ciborium containing Reserve Sacrament is kept in the aumbry in S. Mary's Chapel.

Communion Pall: The cloth covered board placed on top of a chalice.

Corporal: The white cloth placed on top of the fair linen, under the communion vessels.

Credence: The table used for communion vessels and elements. The Alms basin is placed here and wooden offering plates are kept underneath.

Credence cover: The white cloth covering the credence during the liturgy.

Cruets: The crystal or glass vessels that hold water and wine.

Dust Cover: The cloth used to cover the fair linen between Eucharists. Sometimes called a protector. It is not removed for offices.

Eucharistic or Altar Candles: The two candles on an altar or the retable.

(Baptismal) Ewer: The open-top pitcher used for water to be poured into the font at a baptism.

Fair Linen: The white cloth covering an altar. Also called the altar cloth. The cerecloth lies beneath the fair linen:

Flag: United States, Episcopal Church, or Anglican Communion flags displayed in the chancel. On occasion, acolytes may carry them in procession.

Flagon: The silver pitcher that holds wine.

Lavabo: The bowl used for ceremonial washing of the celebrant's fingers at the Offertory. A lavabo towel is used to dry the fingers.

Lectern: Holds the Bible from which the lessons are read.

LEM kit: Box carried by Lay Eucharistic Ministers taking communion to the sick or shut-ins.

Missal: The prayer book used at the altar.

Missal stand: The book stand which sits on the altar holding the missal.

(Funeral) Pall: The large white cloth placed over a casket. A smaller version of the pall is used to veil an urn holding the cremains.

Paschal Candle: The large decorated candle first lighted at the Easter Vigil, burned between Easter and Pentecost. It is kept in the stand at the baptistry and lighted for Holy Baptism. Also, it is lighted at all Burial services, and may replace the cross in procession.

Paten: The plate used for wafers. Rarely, it may be footed.

People's Host: The communion wafer of unleavened bread given to communicants.

Postcommunion Veil: The large cloth for covering consecrated elements on the credence when communion is finished.

Priest's Host: The large communion wafer used by the celebrant and all ordained ministers present at a Eucharist.

Pulpit: The place from which the sermon is preached.

Purificator: The linen used for cleaning the lip of the chalice during communion.

Sanctuary Lamp: The special candle that is kept burning when the Blessed Sacrament is reserved in the sanctuary. S. Mary's Chapel has a sanctuary lamp signifying the presence of Reserve Sacrament in the aumbry. If the Blessed Sacrament is present in the Cathedral sanctuary between services, the Altar candle on the "Gospel side" (east) is kept burning.

(Oil) Stock: A small container attached to a ring used for Holy Oil for the sick at Holy Unction. Another container, which holds Chrism, is used at Holy Baptism.

Thurible: The pot on a chain carried by the Thurifer, used to hold charcoal and burning incense. Sometimes called a censer.

Torches: The candles that acolytes carry in procession.

Urn Veil: Smaller version of the pall, which is used to cover the cremains during the burial service. May also be called an "ash veil". Both the pall and urn veil are white at the Cathedral.

(Chalice) Veil: The cloth used to cover the stack – a chalice, and paten together. With the burse, pall, paten and purificator, this completes the "vested chalice". Here used only in chapel services.

Verge: The wand-like mace carried by a vergier in procession.

NOTES

7. CHRISTIAN SYMBOLISM in ARCHITECTURE and APPOINTMENTS

Acolyte Sacristy: Where the acolytes prepare for services.

Altar Rail: The rail dividing the choir from the sanctuary, at which people kneel for communion. Also called the communion rail.

Agnus Dei: The Lamb of God. It signifies the Lord in His sacrificial character.

Bishop's Sacristy: Room adjoining the Clergy Sacristy where appointments, vestments, vessels, and books are kept.

Candles: Signify that Christ is the light of the world. The two Eucharistic candles denote the divine and human nature of Christ. The seven candles in each of the candelabra signify the presence of God.

Cathedra: The official seat of the Bishop in a cathedral.

Cathedral Hall: That part of Grace Cathedral which contains the offices, classrooms, Common and Bubb Rooms, Great Hall, and the Columbarium.

Chancel: That part of the Cathedral beyond the chancel rail, including the choir and sanctuary.

Chapel: Smaller worship spaces in a church or cathedral. We have five chapels. St. Mary's Chapel, All Saints' Chapel, St. Michael's Chapel, Crosby (Children's) Chapel, and the Chapel of the Resurrection.

Choir: That part of the Cathedral where the choir and acolytes sit.

Clergy Sacristy: Where the clergy prepare for services.

Cloister: The building that connects the Cathedral proper to Cathedral Hall (admin wing).

Crossing: The center of the church in cruciform churches. In our Cathedral it is located between the pew screen and the chancel rail, directly beneath the fleche on the roof.

Cruciform Churches: Buildings in the shape of a Cross.

Flowers: Signify that Christ is the life of the World.

Font: The large bowl atop a pedestal used for water at Holy Baptism.

IHS: The first three letters of Jesus in Greek.

INRI: The inscription on the Cross at Calvary - "Jesus Christ King of the Jews"

Litany Desk: The prayer desk used by the priest in saying the Litany. When found in a church, it is located in the Crossing.

Narthex: The main, front, entry of a church. (Our narthex is located on Eighth Avenue.)

Nave: The part of the church where the congregation sits.

Rood Screen: The elaborate railing dividing the chancel from the nave found in some churches. Rood is another word for cross. A horizontal bar alone (with a cross) would be a rood beam.

Sanctuary: The place where the Altar is located, and where our clergy sit.

Transept: The arms of the cross in cruciform churches. The Grace Church altar from 1859 is located in All Saints' Chapel in the East Transept, below the Resurrection window. The Baptistry is located in the West Transept, below the Nativity window.

Working Sacristy: Where the communion vessels and elements are prepared for the Altar. The room where the Altar Guild prepares the items necessary for worship.

XP: "*Chi Rho*" the first two Greek letters in Christ's name. They are generally seen with one superimposed on the other such as on the aumbry in St. Mary's Chapel.

NOTES

8. SYBOLISM of LITURGICAL COLORS

White (or Gold): signifies victory, purity, perfection, joy and the bright light of truth. Used for Christmas, Easter, Ascension, All Saints' Day, The Transfiguration, Baptisms, Weddings, Funerals, and Saints' Days that are festivals.

Violet: signifies penitence, expectation, and seasons of preparation. May be used for Lent in conjunction with a Lenten Array. Used for Advent in places where Blue is not.

Rose / Pink: may be used on 4 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 3 Advent.

Red: 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.

Green: signifies hope, regeneration, immortality, life and nature, peace, universality. Used for the season of Epiphany and the season of Pentecost.

Blue: signifies truth, eternity. Used for Advent.

Black: signifies mourning. Used on Good Friday.

BANNERS of GRACE CATHEDRAL

Grace Cathedral now has seven beautiful processional banners. These works of art are valuable, and extra care should be taken whenever they are handled. There are photos of the banners on the cathedral website www.gracecathedraltopeka.org.

They represent the history of the Church from its birth to our time and place. When more than one is used in procession, the order listed below should be followed.

Jerusalem: The birthplace of the Christian Church.

Canterbury: The center of the Anglican Communion, including the Episcopal Church. The primate is the Archbishop of Canterbury, The Most Reverend George Carrey.

Scotland / St. Andrew's: The branch of the Anglican Communion where the first U.S. bishops were consecrated.

Diocese of Kansas: The region of the Episcopal Church in which we are located; depicts the seal of the Diocese. The Latin motto "In Cruce Solum Nobis Ancora" means "In the Cross Alone is Our Hope". The anchor is an ancient symbol for "hope". It is shown as a

gold anchor cross, which connects with the motto. The Alpha and Omega symbols refer to Revelation 21. This is the fourth version of a Diocesan seal since 1859.

Grace Cathedral: Our parish coat-of-arms, designed in 1970. The major features of this design include – three red anchors. The anchor is a traditional symbol of Grace, and the red is for strength and integrity. There are three to represent Grace Mission (1857), Grace Church (1860), and Grace Cathedral (1879). The red demi-lion is from the coat-of-arms of The Reverend Charles M. Callaway, founder of Grace Mission. Sunflowers and the use of blue and gold all symbolize our service in Kansas.

Choir Banner: Handmade by members of the Cathedral, it is a memorial to Robert Miller. Bob was a choir member who died in a plane crash.

Spirit Banner: Our newest banner has interchangeable colored ribbons to add a festive nature on special occasions. Attached to a very long pole, a certain processing style for proper effect is required.

NOTES

9. CUSTOMS and PROCEDURES

Acolytes must be baptized. If they have not been confirmed, they should plan to participate in a confirmation class as soon as it is possible and convenient. Due to the size of our processional crosses and banners, and the length of processions, acolytes must be either 12 years old, or at least five feet tall.

Arrival: Acolytes serving at the principal Sunday liturgy, and other major services, should be present 30 minutes before the service begins. Acolytes serving at other Sunday and weekday services should be present 20 minutes before the service time.

Dress: Tennis shoes, or any light colored shoes, are inappropriate to wear when serving as an acolyte, as are flip-flops. Proper shoes are dark, and are the type that may be shined. Brightly striped shirts, or those with a bold pattern, and t-shirts with words or designs, will be visible through the alb, and should not be worn. Blue jeans may require rolling up so they are not visible below the alb hem. If dress shoes are a problem, please see the Acolyte Director.

Manners: Before all services, the clergy would like to keep their sacristy as quiet as possible. No acolyte should enter that sacristy unless invited in. We should not disturb the clergy in their preparation and prayers. Likewise, acolytes should speak quietly and keep their door and hallway clear, staying in the acolyte sacristy unless performing a task.

Turning: The direction an acolyte turns to move in the opposite direction depends on whether they are alone, with a partner, or in a group of three acolytes. When alone or in the center of three, always turn to the right. When a pair of acolytes is turning around, they both turn toward the middle. This applies also when they have another acolyte between them, as when guarding the Crucifer.

Do not tilt, lean, or dip a cross, torch, banner or flag. Keep the item being carried in procession in the raised position until you reach the stand. Then lower it, and place in the stand. Make sure banners are straight in the stand, and tassel cords are not tangled in another banner, before walking away.

Do not touch brass with your bare hands. It is hard to polish away fingerprints that appear shortly after items are handled.

10. ACOLYTE VESTMENTS

OSV medals and ribbons: During Lent acolytes should not wear their OSV medals. Those with a wooden cross on purple ribbon may wear them at this time. A simple cross on a leather cord is also available and may be worn at any time by vested ministers.

White Gloves: Crucifers should be sure to remove your white gloves for any service assignments. Servers and Crucifers do not wear white gloves during Lent. All wear them for Christmas, Easter and Pentecost. However, during the seasons following these days, only the Servers and Crucifers wear gloves.

Tunicle: The Crucifer wears the Crucifer Tunicle over the alb with the appareled amice at certain festival or solemn services. It is used at both Christmas Eve services, both Easter Day services, and the principal liturgy on Pentecost. The tunicle is sized to be worn by an acolyte in the six foot height range. Since this vestment will not match any other acolyte, this person would not be available for a service assignment of plates, steps or communion ushers. Unusual preparations are needed to make everything ready when vesting, so extra time should be allowed.

11. GENERAL INSTRUCTIONS

Spacing: The gap behind a Beadle should be no more than 4 or 5 feet. When there is incense, the Thurifer walks behind the Beadle, before the Crucifer.

Gospel Procession: Acolytes who have the assignment of Server 2, and torchbearers guarding the (Choir) Cross are regularly in the Gospel Procession. This duty is not randomly assigned like other service duties. There is no Gospel Procession on Palm Sunday. Festival Days: The Thurifer is added to the procession after the vergier. The procession moves 1/3 of the way down the pace (center aisle) and the Gospel is proclaimed with the normal formation of deacon, acolytes and vergier.

Baptism Procession: Those involved are Server 1, and the Crucifer with torchbearers. Those days are the four listed in the BCP (page 312), plus the Bishop's Visitation.

Genuflecting is a form of *greater reverence* than our normal "simple" bow to the Altar or a processional cross. We genuflect in the presence of the consecrated elements, the bread and wine. This is what we do when going out and coming back from step and communion usher duty. It is done by touching the right knee to the floor, with the head up and back straight. The hands are clasped in the usual way at the waist. The other form of reverence we use is called a "profound bow". It is normally done by the acolytes on Good Friday only. It should be remembered that no reverence is made when you are carrying something (except a hymnal) in procession.

Paschal Candle: During the season of Easter, the Paschal Candle stand is located between the pulpit and chancel steps. It is lighted for all services. Acolytes lighting candles should take the taper/snuffer to the Paschal Candle and get the light. They proceed directly with the candle lighting as normal. Outside of this time, the acolytes light the tapers in the hall where they hang. For candle lighting, gloves are always worn, except during Lent. DO NOT strike a match or lighter while wearing gloves.

Banners and Flags are not carried during Lent. If enough acolytes are present to carry these, torches are substituted instead, or acolytes may walk with hymnals following the vergers, before the Servers. These extra torches are placed in their stands using the end gates of the communion rail.

NOTES

12. PROCESSION and SERVICE DUTIES

US Flag etiquette requires it be carried on the right when carried beside another flag. This means the US Flag must pass in front of the other (in the crossing) to arrive on the side where its stand is located.

Sanctus Bells: For services when the hand Sanctus Bell is used, the acolyte needs to follow this pattern – 3 rings, 1 ring, 3 rings, 3 rings. The first three consecutive rings are at the words HOLY HOLY HOLY in the Sanctus. A single ring is next, just before the actual Prayer of Consecration, when a brief silence in the text occurs. The next series of three rings happens at the elevations of the bread and wine. Ring the first time as the elevation begins, second as the Celebrant starts to genuflect (or bow), and the third as the Celebrant stands upright again. This is done for both the bread and wine. At services where an organist is present, he will ring the tower chimes. Most services in St. Mary's Chapel will require a deacon or server to ring the hand Sanctus Bell.

Communion Ushers (also step ushers, outside step ushers) assignment involves two acolytes. They, along with two acolytes assigned to step ushers and two outside step ushers, move after the invitation to communion sentence. The step ushers move the center kneelers into position as the servers are closing the gate. Then all genuflect together on a verbal signal from the communion usher on the west side. All then proceed to the nave and take the appropriate positions, with outside step ushers moving to their positions through the transept doors. Communion ushers release people from the pews at a pace that keeps the rail full for the clergy administering bread and wine, and also maintains 12 to 15 people waiting in line. To do this, you should glance at each row to see how full it is before stepping back to let them go forward. Each half of the rail holds about 15 people while kneeling. You must remember several things to be effective in this assignment. It takes longer for someone to walk to the rail if they are seated in pew 22, than if they are in pew 5. It takes some elderly people longer to reach the rail regardless of where they sit. Many people will choose to receive communion at the station Pulpit and Lectern stations in the crossing. Watch the clergy during communion to see that they are not waiting on people to arrive at the rail. If they are, release people more quickly.

Candle lighting should begin with the candles on the High Altar, then the branch candles when in use. Begin lighting the branch candles with those closest to the Altar. Always extinguish candles by reversing the order in which they were lighted. During Advent the candles on the wreath are lighted before all other candles. When a baptism is scheduled, the first candle to be lighted is always the Paschal Candle. *Do not leave the taper pulled down inside the brass tube after lighting the candles.* Push the taper end back out so it doesn't get stuck inside. When this happens it cannot be used again until it is fixed, and that takes some time.

INCENSE ADJUSTMENTS in the LITURGY

Entrance Procession: Crucifer follows the Thurifer instead of the Beadle.

Gospel Procession: Server follows the Thurifer instead of the Verger. Many times the procession will go into the Nave, rather than to the chancel steps.

Offertory: Servers will not do the lavabo until the Thurifer has exited the sanctuary, headed toward the nave.

Departing Procession: Crucifer follows the Thurifer instead of the Beadle.

NOTES

13. CHURCH HISTORY

Our Church was founded by Christ Himself – not King Henry VIII. The Episcopal Church in the United States of America is a part of the Anglican Communion. The roots of our Church stretch back to England. The English Church is very ancient. There is some evidence that St. Joseph of Arimathea came to England after Christ's Crucifixion and brought the Holy Grail, the Silver Chalice from the Last Supper with him. If this is true, then Christianity spread to England before it arrived in Rome. However it may be, there were British Bishops present at the Council of Aries in 314 A.D.

In 1534, the English Church separated from Rome and the Pope. A new Church was NOT formed at this time. The English Church still used the same ancient ceremonies and the same priests performed those ceremonies. The only real change was that the Pope no longer had any authority over the English Church. Finally in 1549, the first English Prayer Book was issued which is the basis for the Prayer Book we use today.

The Anglican Church came to America with the English Colonists, but after the American Revolution, the American branch of the Anglican Church became the Episcopal Church in the United States of America (1789).

The Episcopal Church gradually sent missionaries West, and the first missionary in Topeka was The Rev. Charles M. Callaway, who arrived in Topeka on January 10, 1857. Grace Mission in Topeka was established the same year. In 1864, The Right Rev. Thomas H. Vail became the first Bishop of Kansas. Several years before, in 1860, Grace Mission had become Grace Church. In 1879, it became Grace Cathedral.

In 1888, the old Guild Hall and Deanery were built. The present Cathedral proper was begun in 1910, and completed in 1917 before being consecrated on March 4.

In 1950, ground was broken for the new Parish House, now called the Cloister Building. This connects the Cathedral to Cathedral Hall.

In 1955, the twin towers on the "West façade", above the narthex, were completed.

In 1966, the Cathedral Hall was built. Found here are offices, classrooms, and meeting rooms, Bubb Room, Common Room, Great Hall and Columbarium.

In 1974, the Columbarium was opened. It has been expanded twice and now contains 252 niches.

In 1975, a great fire destroyed the Cathedral on the day before Thanksgiving. The next day the Holy Day service was held at St. David's Episcopal Church. Christmas Eve services that year were held in the Topeka High School auditorium.

In 1978, the Cathedral was completed and re-dedicated in October. Saved from the original Cathedral was the stone on the outside of the exterior walls. The large font, the brass eagle lectern and the All Saints' Chapel Altar also survived the fire.

In 1996, handicap accessibility (ramps, elevator, rest rooms) was added and the cloister was enclosed.

In 1998, a tracker organ built by Martin Ott was installed in S. Mary's Chapel.

From 2001-2004, a complete clean and tuck point of all exterior limestone was accomplished.

In 2002, a permanent sandstone pulpit was installed. This was removed from a parish church in Dewsbury, near the city of Leeds in northern England, in the Diocese of Wakefield. Cathedral member Alvin Greeson cleaned and re-assembled the pulpit, with adaptations and additions to fit our cathedral.

In 2003-2004, final permanent designs were fabricated and installed for choir paneling, chancel railing, crossing flooring, and the baptistry rail, floor and font.

Listed below are the major items that survived the fire:

- 1) All Saints' Chapel altar in the East Transept (in McClintock Chapel during the fire)
- 2) Font in St. Mary's Chapel narthex
- 3) Four windows in St. Mary's Chapel sanctuary
- 4) St. Mary's Chapel processional cross (in acolyte sacristy)
- 5) Eagle lectern (in McClintock Chapel)
- 6) Statue of Resurrected Christ on wooden cross above St. Mary's Chapel font
- 7) Brass flower vases (in working sacristy)
- 8) Silver communion vessels (in working sacristy)
- 9) Large brass missal stand (in working sacristy)
- 10) Altar cross in All Saints' Chapel and candlesticks (in McClintock Chapel)
- 11) Font at Baptistry in West Transept (in South corner of East Transept)

NOTES

14. ORGANIZATIONAL INFORMATION

- The ordained ministers of the Episcopal Church are Bishops, Priests, and Deacons.
- The Presiding Bishop of the Episcopal Church in the United States is The Most Reverend Katharine Jefferts-Schori.
- The Bishop of the Diocese of Kansas is The Right Reverend Dean Wolfe.
- The Canon to the Ordinary (assistant to the Bishop) is The Reverend Craig Loya.
- The Dean of Grace Cathedral is The Very Reverend R. Steve Lipscomb.
- The assistant to the dean is Pastor George Pejakovich.
- The Deacon of Grace Cathedral is Don Chubb.
- The Acolyte Director and Cathedral Verger is Kent Wingerson.
- The Ceremonial Vergers of Grace Cathedral are David Porterfield, Mike Lesser, Ed Adams, Mark Ohlemeier and Elizabeth Massey.
- The Director of Music of Grace Cathedral is Steve Burk.
- 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.
- Other titles held by the Bishop are the Diocesan and the Ordinary.
- The written title of a Bishop is: The Right Reverend _____
- The priest who administers a Cathedral is the Dean.
- The written title of a Dean is: The Very Reverend _____
- The written title of a priest, who is not a Dean, is: The Reverend _____
- The priest who administers a parish is called the Rector.

- A priest who is not a Dean may be addressed in any of the following ways: Father, Mister, Reverend Sir, or Doctor (if he holds that degree).
- An assistant priest in a parish or Cathedral is called a Curate.
- An assistant in a Cathedral may be appointed a Canon.
- The written title of a Canon is: The Reverend Canon _____
- A priest in charge of a mission is called a Vicar.
- In some churches, a layperson called the Verger, is in charge of the Acolytes, Altar Guild, Ushers, and Facilities.
- The group of people who are in charge of a church's finances is called the Vestry.
- The two elected leaders of the Vestry are the Senior and Junior Wardens.
- The person in charge of maintaining a church is called the Sexton. An assistant is called a Porter.

NOTES

15. THE PRAYER BOOK

- Rubrics are the rules governing the use of the Prayer Book.
- A Sacrament is an outward and visible sign of an inward and spiritual grace. There are seven sacraments.
- The two sacraments ordained by Christ Himself as necessary for salvation are Holy Baptism and Holy Communion.
- The five other sacraments are: Holy Confirmation, Holy Matrimony, Holy Orders, Penance and Holy Unction.
- A person becomes a member of the Church in the sacrament of Holy Baptism.
- Children assume their own religious responsibilities in the rite of Holy Confirmation.
- The great sacrament of the Church is Holy Communion, the second half of the Holy Eucharist; the first half of the Holy Eucharist is the Word of God.
- Some other names for Holy Communion are Eucharist, Mass, the Lord's Supper, and the Divine Liturgy.
- The only person who can Confirm and Ordain is the Bishop. These are Episcopal rites, or services.
- In an emergency, any Baptized person may Baptize another.

NOTES

16. THE CHURCH YEAR

- Advent: The four weeks before Christmas observing preparations for the coming of Christ.
- Christmas: The birth of Christ.
- Epiphany: The manifestation of Christ to the Wise Men.
- Ash Wednesday: First day of Lent. Forty Days before Easter.
- Lent: The forty days Christ spent in the wilderness.
- Holy Week: The final week of Lent. The week before Easter.
- Palm Sunday: The Sunday before Easter. It recalls Christ's triumphant entry into Jerusalem.
- Maundy Thursday: Thursday of Holy Week. It commemorates the institution of the Lord's Supper. It is the day on which we wash others hands and feet as a sign of Christ's love and servant hood.
- Good Friday: Friday of Holy Week. The day of the Crucifixion.
- Holy Saturday: The day and evening before Easter. Easter Eve.
- Easter: The day of Resurrection!
- Ascension: Forty days after Easter. The Ascension of Christ into Heaven.
- Day of Pentecost: Fifty days after Easter. The coming of the Holy Spirit. The birthday of the Christian Church.
- Trinity Sunday: The Sunday after Pentecost. Represents the three aspects of God – Father, Son and Holy Spirit.
- Transfiguration: Commemorates our Lord's Transfiguration on the Mount when there came out of the cloud a voice saying, "This is my beloved Son, hear Him".
- Annunciation: Day to recall the visit of Archangel Gabriel announcing the Incarnation to Mary.
- All Saints' Day: Day to remember the saints and martyrs of the Church not included with special days on the calendar. The last great festival of the Church Year.

- Saints' Days: Commemorate the lives of the saints and martyrs.
- Rogation Days: Days on which special prayers for the fruits of the Earth are offered.
- Ember Days: Days on which special prayers for the increase of the ordained ministry are offered.

NOTES

ORDER OF PROCESSION
SUNDAY 10:30 A.M.

Beadle

(Thurifer)

Crucifer and Torches

(Flags)

(Banners)

Choirs

(Banners)

(Lay Eucharistic Ministers)

Verger

Altar Servers

Chalists

Gospeller and Torches

Deacons

Priests

Celebrant

Note: On 1 Lent, the Great Litany is sung in procession. A solemn liturgical procession route may be used, encompassing both side aisles and the pace (center aisle). The Litanist(s) walk directly after the Crucifer and torches. Others in the sanctuary party follow after the choir and verger, as usual.

**18. ORDER OF SERVICE
HOLY EUCHARIST**

****THE WORD OF GOD****

Entrance Hymn
Acclamation (and Collect for Purity)
(Song of Praise)
Salutation and Collect of the Day
Old Testament Lesson
Gradual Psalm or Canticle
New Testament Lesson
Sequence Hymn (or Alleluia Tract)
The Holy Gospel
Sermon
Nicene Creed
Prayers of the People
Confession of Sin and Absolution
(except during Easter & Christmas seasons)
(Commissioning forms)
The Peace and announcements

****THE HOLY COMMUNION****

Offertory Sentence
Offertory Anthem
(Presentation Hymn)
The Great Thanksgiving
Sursum Corda
Proper Preface
Preface
Sanctus
Prayer of Consecration
Memorial Acclamation
The Lord's Prayer
The Breaking of the Bread (Fraction)
Invitation to Communion
The Communion of the People
(Prayer for Lay Eucharistic Ministers)
Postcommunion Prayer
Blessing
Departing Hymn
Dismissal

EXTRA RITES WHICH MAY BE ADDED TO THE HOLY EUCHARIST

Holy Baptism may replace the standard Word of God section of the Holy Eucharist.

Holy Confirmation may replace the standard Word of God section of the Holy Eucharist.

Commissioning of certain ministries or a Dedication of a special gift, may be inserted appropriately into the Word of God section of the Holy Eucharist.

A marriage service sometimes includes communion. This is called “Holy Matrimony and Nuptial Eucharist”.

A funeral service sometimes includes communion. This is called “Burial and Requiem Eucharist”.

NOTES

19. Server Duties at Principal Sunday Liturgy (TWO Servers)

Entrance: Carry assigned item, or walk as Server behind Verger; sit in normal chairs.

Gospel Procession: Server 2 walks behind the Verger (TH if incense is used), and holds the Book during the reading. After the reading Server 2 will follow in the last position back into the sanctuary, and then to their seat. (See next section for possible exception.)

Creed, Prayers, Confession: Confirm before the service whether Server 2 will assist the Deacon. If so, Server 2 sits at the East chancel rail during the sermon, and assists the Deacon at the Prayers in the center aisle. You may be asked to hold either the book, or the microphone. At the Peace, return with the Deacon, and take your seat for announcements.

ON DAYS WHEN BAPTISMS WILL OCCUR (Baptism of our Lord, Easter Vigil, Sunday after Easter, Bishops' Visitation, All Saints' Sunday)
Baptism Procession: Server 1 walks behind Cross and torches (Crucifer follows either verger or Paschal Candle in procession); Server 1 handles baptismal towels at font

Offertory:

- 1) Server 2 takes the necessary collection plates from beneath the credence to the plates ushers at the center gate
- 2) Servers 1 and 2 assist the CEL with the chasuble on the West altar railing
- 3) Server 1 sets chalice with paten on top (the stack) on Altar, with one roll of wafers
- 4) Servers 1 and 2 remove the stoppers from wine and water cruets on West credence
- 5) Server 1 holds wine cruet and Server 2 holds water cruet until Deacon is ready
- 6) Server 1 returns the wine cruet to the credence and replaces the stopper when Deacon is finished
- 7) Server 1 places the lavabo towel over the left wrist, and takes the lavabo bowl in the left hand - (see note #2 below). After taking the water cruet from Server 2, Server 1 goes to the CEL and pours a small amount of water over the fingers into the bowl
- 8) Server 1 returns lavabo items to the credence; Server 2 replaces stopper in water cruet
- 9) Servers 1 and 2 leave the credence as the verger signals, meeting to stand on either side of the verger before the Altar. When the deacons are in place at the gate, all bow together, and turn toward the nave.
- 10) After the deacons have received the bread and wine, Servers 1 and 2 step to the gate with the verger
- 11) The verger holds the alms basin low to receive the offering basket from children's chapel
- 12) Servers 1 and 2 place the velvet bags in the alms basin and take the collection plates from the ushers (On Food Sunday, 1st Sunday of each month, Server 1 receives the basket to place in the center of the top step against the Altar.)
- 13) After exchanging a bow with the ushers, all turn toward the Altar, and Server 1 passes the plate behind the verger to Server 2
- 14) After the CEL blesses the raised elements and money, while the verger places the alms basin

on the Altar, Server 1 goes directly to their seat and Server 2 replaces the plates beneath the West credence. On a Food Sunday (1st Sunday each month), Server 1 sets the basket before the Altar.

Note 1: Server 1 is toward the front of the Altar during the preparation at the offertory.

Note 2: When incense is used, the lavabo is delayed until after the CEL has censed the Altar, and been censed by the thurifer.

Communion:

- 1) Close center gates; receive communion at bottom Altar step with chalists
- 2) Server 1 takes the flagon from the Altar after genuflecting; stands at the East Altar steps refilling chalices when necessary (stand facing Server 2)
- 3) Server 2 takes the purificators from the East credence; stands at the West Altar steps exchanging used purificators for fresh (stand facing Server 1)
- 4) When communion is almost finished, return the flagon and purificators to the East credence
- 5) Open gates; light torches, and return to your seat

Note: If either the bread or wine runs out, a server may be asked for assistance, if no verger is present. Know that the reserve wafers are on the East credence table in a small silver ciborium. You may need to pass the wine and water cruets to a clergy person at the Altar, so more may be consecrated using the prayer on page 408.

Departing: Carry assigned item, or walk as a server behind the verger

After the Dismissal: Assist clergy by returning vestments and books to sacristy.

20. CATHEDRAL WEDDING – ACOLYTE DUTIES

- 1) Light candles (Altar, then branch candles if used)
- 2) Follow Beadle at entrance, then put cross away and move to seat
- 3) If no Verger present – hold microphone at The Marriage section; then give mic to deacon for Prayers section, or return mic to chair; (assist with book if Priest “ties the knot”)
- 4) Assist in preparation of Elements at Offertory (including lavabo with Priest)
- 5) Stand at server chair in sanctuary during Consecration; close center gate after Invitation to Communion sentence
- 6) Open center gate before Postcommunion prayer, then exit West gate to be near cross for departing procession
- 7) Lead departing procession out to narthex (when reception is here, continue outside around to West Cathedral Hall doors – check with Verger or Priest)
- 8) Extinguish candles

Division for two acolytes serving at weddings:

1st – candles, Crucifer, (mic assist)

2nd – candles, Server (walk behind Crucifer at entrance; exit West chancel door with clergy at departing)

Verger items for liturgy–

- 1) set missal – said – Marriage preface – PC prayer; OR entire service may be done from wedding booklet
- 2) BCP set for Prayers in sanctuary (deacon use)
- 3) Lectern set (use Various Occasions lectionary)
- 4) Sound on and mics ready
- 5) Reserve Sacrament set on East credence
- 6) HM booklets in narthex – Sexton duties
- 7) Check on ushers & photographer (wedding assistant)
- 8) Check on Altar Guild
- 9) Doors, lights, A/C