

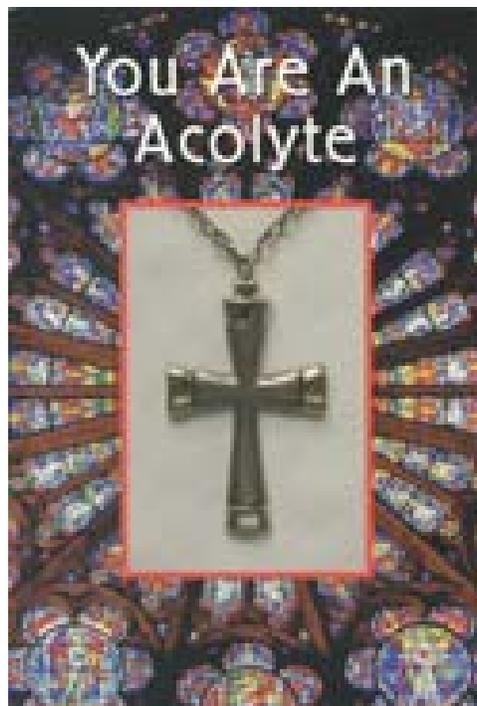
THE EPISCOPAL DIOCESE OF TENNESSEE
AND MEMBER OF THE ANGLICAN COMMUNION.
Christ Church Cathedral - 2012

St. Joseph of Arimathea



BLESSING OF LITURGICAL COMMISSIONS

Instructions
For Acolytes -
Server, Crucifer and Torchbearer
at
St. Joseph of Arimathea



The patron of those who serve at the Altar is Vincent, Deacon and Martyr. He lived in the late third century, was martyred in the year A.D. 304, and is commemorated in our calendar on January 22. Vincent is remembered for his love of God, his faithfulness to his Bishop and his unswerving loyalty to his responsibilities. These traits – love, faithfulness and loyalty – are virtues that all who are privileged to serve at the Altar should cultivate.

Prepared: November, 2011.

Preparation:

- ❖ Before your appointments as an Acolyte make sure, you have read and will continue to read the Action and Responses for either the position of Server or Crucifer well after your training has been deemed to be completed.
- ❖ During and after your training, your practice and movements should be prayerful and dignified.
- ❖ Never be in a hurry. The service should be kept moving, but at a dignified solemn pace. Always make sure you reverence the Altar when you approach or leave the Chancel area, during and after the service. The sacraments are ever present in the Chancel/Tabernacle, situated behind or to the Gospel side of the Altar.
- ❖ Remember if you make a mistake, simply stop and accept the directions given by the Rector or visiting Celebrant.
- ❖ The Priest is responsible for conducting the service, but you must remember that as Acolytes you are the Priest's assistant/attendant.

Vestments and Attire:

- ❖ Acolyte members shall be dressed appropriately in cassock and surplice, with the Acolyte Cross worn around the neck and on the outside of the surplice. These Crosses are conditionally given to each new member. Cassocks should be at least ankle length or to top of shoes.
- ❖ Robe quietly, and reverently. Check your vestments.
- ❖ Wear Black shoes or clean black runners with no other visible colors. Jeans must not be worn. Your attire must be conservative and suitable for the occasion, such as white shirt or blouse and dark socks.

Presentation and Behavior

- ❖ Never chew gum.
- ❖ Have your hair combed, your hands and fingernails clean.
- ❖ Your appearance and outward behavior must be devout and obedient. There should be no form of distraction when serving at the Altar.
- ❖ You must sit with your knees together, never cross your legs, be still and be attentive with both feet firmly on the floor in front of you.
- ❖ Do not make unnecessary hand movements. The congregation observes any varying forms of unrest or disrespect shown by any serving member of Worship service and this reflects on all the Servers.
- ❖ Always start with your right foot first. Take short steps and keep your head erect with eyes straight ahead. Walk in a dignified, unhurried manner in the performance of your duties.
- ❖ Refer to the Acolyte's Posture for further information.

Before the Service

- ❖ Always arrive at least fifteen minutes before the worship service is to begin.
- ❖ Check the Bulletin for changes and additions to the worship service.
- ❖ Check the Candlelighters to see if the wick/taper is long enough.
- ❖ Check for matches.
- ❖ Light the Candlelighters. Hold the Candlelighters in front of you at an angle slightly in front of you. Light the candles in accordance with the instructions attached to your Actions and Responses article. Remember the Nave candles are the first to be lit and the first to be extinguished.
- ❖ Walk up the steps to the Altar with a positive natural movement
- ❖ Always remember to stand directly in front of the candle/candles when lighting or extinguishing. Always turn in toward one another when moving on either side around the sanctuary.
- ❖ If the Pascal candle is present, this must be the first candle lit and the last candle extinguished.
- ❖ Carefully place the Candlelighters at the end of the pews and in the Sacristy.
- ❖ Take care of any errands the rector may require.

The Acolyte's Posture

- ❖ When Standing - Stand up straight
- ❖ When Kneeling - Put all your weight on your knees and kneel upright. Do not squat or slouch.
- ❖ When Genuflecting - This is a sign of reverence to the Blessed Sacraments when reserved in the Aumbry, Tabernacle or on the Altar. It is done simply with dignity. Stand up straight, bend your right knee until it touches the floor, and keep your back straight.
- ❖ When Bowing - There are two types of bows; the solemn and the simple. The solemn bow is from the waist and is used when reverencing the Altar or Priest. The simple bow is made with the head at the name of Jesus and other occasions of reverence such as raising the Host and Chalice. Never bow when carrying a candle or processional cross.
- ❖ When Sitting - Sit up straight in the pew with knees and feet together.
- ❖ When Walking - Always walk slowly and with reverence when serving at the Altar. Your movements should be slow and positive.
- ❖ Your Eyes - Should always be focused on the Readers when the Old testament, Psalm and Epistle are read. You must focus and concentrate on your serving duties.
- ❖ Your Hands - When sitting your hands should always be folded and on your lap. When standing they should be folded and held about the waist level.

The Eucharistic Service: Actions and Responses for the Crucifer/ Server Acolyte.

- ❖ When acting as the Crucifer/Server you will lead the procession from the Choir area to the Altar. At introduction of the first Hymn you will proceed to the center of the aisle. Then, when the Choir and Congregation commence singing the Hymn you will lead the procession from the Choir area to the gates of the Altar Sanctuary, with the Crucifix elevated. You will bow or genuflect then turn to the congregation. When the choir has bowed and moved back towards the Chorister area leaving only the Torch Bearing Acolytes, before the Chalice Bearers and Priest, you will move to place the Crucifix in the stand provided at the end of the first row of pews on the Epistle Side and then move to the pew adjacent to the Priest's chair.
- ❖ The Collect will be read, followed by an Old Testament and Psalm reading and finally the Epistle. At the commencement of the Sequence Hymn, you will proceed to the Crucifix and stand facing the Altar you do not genuflect or bow, and wait until the Chalice Bearer has gathered up the Gospel Missal and proceeds to step down from the altar, then turn to face the Altar. When the Priest proceeds to the center aisle you will then turn to the congregation raising the Crucifix and walk slowly and reverently to about half way down the aisle to about the middle of the congregation and immediately turn toward the Altar.
- ❖ The Priest will read the gospel, and then at the completion of the reading the Priest will hand the missal to the Chalice Bearer then both will step aside and allow you to proceed back toward the Altar, with the Crucifix still raised. You do not have to bow or genuflect. you will replace the Crucifix and return to your pew along with the Torch Bearers.
- ❖ The Priest will move to the lectern (pulpit) for the sermon, which when completed will be followed by the Nicene Creed and the Prayers for the People, and then the prayer of contrition and absolution will be recited.

- ❖ The priest will then say the Pax Vobiscum (Peace be with you). This will then be followed by announcements of any upcoming events or church activities and/or committee notices.
- ❖ When the Priest says “Ascribe to the Lord” They will then turn and approach the Altar. At this time the Serving and Torch Bearing Acolytes will also enter the Altar sanctuary and close the gates of the Communion rail.
- ❖ The one (1) Torch Bearing Acolyte will then face the congregation and wait for the Ushers to bring the Altar Wine and Ciborium.
- ❖ The Crucifer/Serving Acolyte when handed the Ciborium will be given a number by the Torch bearer Acolyte. You will remove the lid from the Ciborium and hand to the Priest; you will also give the number of communicants the Ushers gave the Torch Bearing Acolyte to the Priest. The Priest will then count the necessary wafers required and return the Ciborium to you, place the lid back on the Ciborium and place on the right hand side of the top ledge of the Credence Table.
- ❖ You will then remove the stoppers from the water cruet and the wine cruet. The wine cruet will be handed to the Priest’s right hand and the water to the Priest’s left hand. The Priest may or may not return the wine cruet according to the number of communicants at the service, but will return the water cruet. If the priest does return the wine cruet you will replace the stopper, and a second Chalice will not be required.
- ❖ Then with the water cruet you will turn and pick up the Lavabo Bowl and purification cloth from the Credence table ready for the Priest, You will then pour a small amount of water over the Priest fingers and proffer the purification towel from over your left forearm. The Priest will then fold the purification towel and replace it over your left forearm. Replace the Lavabo bowl and purification towel on the Credence Table.
- ❖ You will then stand, until the ‘Holy, Holy, Holy’ prayer has been sung, and then kneel. No further responses are required until the Priest has recited the communion prayer and has taken communion. The Priest will then present you with the Host and then the Wine, at this time while she is administering the Wine to the Chalice Bearers, you

will if the Wine is still at the Altar, turn and place the second Chalice with Purificator on the Altar

- ❖ Then you will both (Torch Bearer and yourself) step around the Altar rail and sit. This will allow the Priest to commence administering the Host and the Chalice Bearers the wine to the communicants.

- ❖ When the communion serving is nearing completion, you will both return to the Altar. You will then turn and present to the Priest the Water Cruet. The Priest will then hand you the Chalices and the Wine and Water Cruets.
You will place these on the Credence table with the Chalices placed in the Center of the table top ledge and the Wine Cruet on the right side of the top ledge and the water on the left side top ledge and the Ciborium on the right hand side in front of the wine cruet. With this completed both Acolytes will proceed to the front of the Altar genuflect or bow together and move immediately to the Communion rail for the Thanksgiving prayer and Blessing. You will be required to recite this prayer without using the Book of Common Prayer.

- ❖ At the commencement of the final hymn and during which time the Altar candles will be extinguished by both Torch Bearing Acolytes, the Crucifer/Server will move to collect the Cross for the Recessional and face the Altar. When the Torch Bearing Acolytes, Chalice Bearers, and Priest commence to proceed to the center, you will turn and raise the Crucifix then commence to walk solemnly to the rear of the church. Then stop, turn and wait.

- ❖ The Priest will then recite 'Go in peace to love and serve the Lord'. All Acolytes are then dismissed and you can return to the Sacristy and place the Crucifix in the retaining bracket.

The Order of the Worship

- ❖ The Processional entrance - with Hymn.
- ❖ The Preparation and Acclamation - with Collect.
- ❖ The Lessons - Old Testament, Psalm, Epistle, Sequence Hymn and Gospel.
- ❖ The Sermon
- ❖ The Nicene Creed
- ❖ The Prayers of the People
- ❖ Confession of Sins - The act of contrition and absolution
- ❖ The Peace
- ❖ The Offertory - (Presentation of the Eucharistic elements – Host, and Wine, presented to the Priest by the Server.)
- ❖ The Great Thanksgiving - (Sanctus,(Holy, Holy, Holy); Consecration; Doxology and the Lord's Prayer.)
- ❖ The Breaking of the Host- (Invitation to the communicants, the Ministration of the Host and Wine.)
- ❖ Post Communion - Prayer of Thanksgiving, Blessing, Recessional, Hymn and the Dismissal.)

Episcopal Liturgical (Worship) Colors

The Worship Vestments worn by the Priest (Chasuble, Stole and Alb) and on the Altar (Chalice, Veil and Burse) have a structured order of meaning and color. The sequences of these colors have a visual role in celebrating certain Christian festivals and seasons. The colors are as follows:

- ❖ **BLACK:** for deep sorrow, may be used on Good Friday and Eucharistic Services for the Dead.

- ❖ **BLUE:** for feasts of the Virgin Mary. (Used in some Churches)

- ❖ **GREEN:** for the color of living things on Sundays and ordinary days after the Epiphany and Pentecost.

- ❖ **PURPLE or VIOLET:** for penitential occasions, used for Lent and Advent. Sometimes may be used for Burial of the Dead.

- ❖ **WHITE:** for joy, purity and truth, used for Christmas and Feasts of Our Lord, and Saints who were not martyred, including ritual Eucharistic Services for Baptisms, Matrimony and Confirmations. Also, may be used at Services for the Dead.

- ❖ **RED:** for occasions such as Pentecost and Feasts of Apostles and Martyrs.

Words of our Worship

The definitions and explanations given for Church Vestments and Instruments of Worship, in this short description are meant to be user friendly. They are meant to explain the words of language and topics of the Church, with the hope that you will read it understand it and use it.

- **ABSOLUTION:** Prayer of forgiveness said by the Priest after the prayer of Contrition, the pronouncement of Gods forgiveness.
- **ACOLYTE:** One of the minor orders of the ministry, an Altar attendant, a server in public worship.
- **ALB:** A long white garment with narrow sleeves and generally worn over the top of the cassock and Amice.
- **ALTAR:** The table or structure on which the Eucharist is celebrated.
- **AMICE:** A rectangular piece of white cloth with tapes attached, worn to protect vestments from perspiration and worn under the Alb as a hood.
- **AUMBRY (/Tabernacle):** A secure place for reservation of sacred elements, which are: wine, Communion hosts and consecrated oils for the sick, baptisms and deaths.
- **BANNS:** Meaning to proclaim, that is a notice of intended marriage, given two or three successive Sundays prior to the wedding. This is optional within the Episcopal Church.
- **BAPTISM:** Religious Rite where water is a sign of purification and of admission to the Church, generally accompanied by name giving.
- **BENEDICTION:** A blessing given by the clergy (Bishop, Priest, Rector or Vicar) at the end of a service of worship.
- **BISHOP:** An ordained minister charged with guarding the Faith, unity and discipline of the Church and Diocese.

- CANDELABRUM: Large branched candlestick holder
- CANON: There are three meanings you should be aware of: 1- an ecclesiastical law (traditional morals for the Church or the Clergy)
2- Authorative Books of the Bible.
3- A Cleric of the Cathedral Staff.
- CANTICLE: Hymn; one of the Episcopal Prayer Book hymns.
- CASSOCK: A long narrow garment with narrow sleeves reaching from the shoulders to the ankles. The cassock has varying colors which denote major or minor garbs of Church order.
- CATECHISM: means Religious Instruction.
- CATHEDRAL: A Church so called because it is the site of the Chair of the Bishop.
- CHALICE: A footed cup used for consecration of the wine used for administering communion.
- CHASUBLE: Sleeveless vestment of a celebrant at a Eucharistic or Worship service.
- CIBORIUM: A covered vessel containing host wafers of the communion.
- CINCTURE: Broad flat band of cloth or corded rope, worn sash-wise about the waist over the cassock.
- COLLECT: A brief prayer appointed each Sunday at the beginning of a Worship Service, said for and on behalf of the people by the Priest.
- CORPORAL: A white linen cloth (approx. 20” square), placed upon the Altar upon which the Chalice and Paten are placed.

- **CREEDS:** The Apostle's and Nicene Creeds are basic statements of the universal Christian Church and personal belief.
- **CREDENCE:** Side table or shelf within the Sanctuary for sacramental elements during the Worship Service.
- **CRUCIFER:** The Acolyte or person who carries the Processional Cross or Crucifix at the head of a procession. The Cross or Crucifix must always be carried with reverence and dignity ,fully raised, and straight for all to view.
- **CRUET:** A flask or vessel used for the water and wine.
- **CUSTOMARY:** A publication setting out the requirements and manner in which certain Church Rites and ceremonies are performed.
- **DEACON:** The first order of ordination, charged with a servant role to the Bishop and priests.
- **DEAN:** Head of Cathedral exercising supervision over group of parochial clergy or collegiate-church chapter resident fellow with disciplinary and advisory functions.
- **DIOCESE:** A Geographical area containing a minimum of six parishes under the jurisdiction of a Bishop.
- **DOXOLOGY:** Words said chanted or sung in praise.
- **EPIPHANY:** The feast of Manifestation of our Lord, the period between January and Ash Wednesday.
- **EPISTLE:** Letters of the New Testament, the Acts of the Apostles. The lesson during a Eucharistic Service preceding the Gospel.
- **EUCCHARIST:** Means Thanksgiving, it has two parts. The Liturgy and the celebration of Communion. The principle act of worship.

- **EXTREME UNCTION:** The anointing with oil of a person when imminent death is expected. Part of the Last Rites.
- **GENUFLECTION:** The bending of the right knee when reverencing the Blessed Sacraments, also, out of obeisance; an expression of respect and courtesy.
- **GOSPEL:** The word of God taken from one of the four Gospels in the New Testament.
- **HOLY COMMUNION:** The consecration of the Bread and Wine (spiritual food of the most precious Body and Blood of our Savior Jesus Christ) – The gift of God.
- **HOLY WATER:** Water blessed by the Bishop or Priest for use in blessing the people or liturgical purposes such as Baptism of Weddings and at the discretion of the Priest for funerals.
- **LAVABO:** The washing basin for the celebrant’s fingers prior to the consecration of the sacramental bread and wine.
- **LENT:** The season of penitence (approx. 40 days) which begins on Ash Wednesday in preparation for the Holy Week of Easter and ends Palm Sunday.
- **LITANY:** Any form of prayer with petitions and responses.
- **LITURGY:** The “work of the people” at any public celebration of the Church, such as the Holy Eucharist.
- **MANIPLE:** A band of cloth worn over the left arm by the celebrant at the Eucharistic Service and is the same color as the Stole and Chasuble.
- **MITRE:** The triangular shaped head covering worn by a Bishop.
- **NAVE:** The body of the Church where people congregate for the liturgy and celebration of the Eucharistic Service.

- **OFFERTORY:** The preparation for the consecration of the Sacraments, the beginning of the Eucharist and Communion presentation.
- **PALL:** A stiffened square of linen or white cloth that is placed over the Chalice to keep objects from falling into the wine. It also refers to the cloth covering the casket during a Burial Service for the Dead within the body of the Church.
- **PASCHAL CANDLE:** A large white candle which may be decorated with a Cross, the year of blessing, A(alpha) and Ω(omega) and other symbols of the Resurrection. It is used at the beginning of the Great VIGIL of Easter (approx. 50 days), when a Baptism is performed and may be placed near the casket at the burial of the Dead.
- **PATEN:** A metal plate on which the hosts for the Eucharist is used by the Priest for presentation to members of the congregation at the communion rail.
- **PSALM:** A portion from the ancient Jewish hymn book found in Scripture and in the Book of Common Prayer(pp 585-808).
- **PURIFICATOR:** A linen or white cloth used for cleansing the Chalice during the ablutions, or for wiping the Chalice during the administration of Communion.
- **PYX:** A receptacle for reserving the Blessed Sacraments for use in administering Communion to the Sick.
- **RITE I:** The liturgies in The Book of Common Prayer that are in traditional language.
- **Rite II:** The liturgies in The Book of Common Prayer that are in modern language.
- **SACRISTY:** A room or rooms where vessels, vestments and other liturgical objects are kept, and where the celebrant and assistants vest before the liturgy.
- **SANCTUARY:** The area of the Church surrounding the Altar.

- **SEQUENCE HYMN:** A hymn sung between the Epistle and Gospel and would normally relate to the lesson appointed for that day.
- **SIGN of THE CROSS:** The tracing of one's forehead, chest and left then right shoulder (tracing of the cross).
- **SIMPLE BOW:** The inclination of one's head and shoulders as a sign of respect.
- **SOLEMN BOW:** An inclination from the waist as a sign of reverence.
- **STOLE:** A long strip of material worn by Bishops, priests and Deacons when officiating at the Eucharist or other sacramental functions.
- **SURPLICE:** An ample white vestment worn over a cassock. It has full sleeves, round or square (neck) yoke, and is at least mid calf in length.
- **TE DEUM:** A song of Praise at the Eucharist or on days of special Thanksgiving, usually with morning prayers.
- **THURIBLE:** A ceremonial container in which incense is burned.
- **TORCH BEARERS:** Acolytes who carry torches or processional candles.
- **VESTMENT:** Any article of liturgical clothing worn over street clothing by those officiating or assisting at a liturgical celebration.



HISTORY OF HERITAGE: The account of Acolyte Martyrs:

As an acolyte, you have joined the ranks of those who have helped and served with worship services since the early Christian church. Some say that acolytes have an even longer service history i.e. that Samuel, who assisted Eli in the Old Testament Temple, was really the first acolyte.



St. Vincent, Acolyte and Deacon, Martyred in 304A.D

Vincent is the patron of all who serve at the altar. He was ordained an acolyte and then educated and ordained a Deacon by Bishop Valerius with the permission to preach. He was martyred at Valencia in Spain during the Diocletian persecution, the tenth and last, at about the same time that St. Alban, the first Martyr of the British Church, suffered in England. Renowned as a preacher, glorified by the severity of his sufferings, and praised for the fortitude with which he bore them, he is especially remembered for his humility, in that, as a Deacon, the lowest order of the ordained, he served his Bishop faithfully.

The ancient documents relate that the governor Dacian was doing his utmost to stamp out Christianity in his domain. He killed eighteen believers in Saragossa, Spain in 303A.D. It was during these persecutions under the Roman Emperor Diocletian, that Vincent, the Bishop and the Priests were arrested, led away in chains and imprisoned in Valencia. Vincent acted as the Bishop's spokesman and, on behalf of them all, boldly declared their allegiance to Christ. Valerius was exiled and later may have died as a martyr.

Vincent underwent horrible tortures; he had resisted turning over his church's sacred books, and sacrificing to false gods. He was stretched upon a rack, torn with metal hooks, and laid upon a frame of sharp iron bars heated from beneath by fire. When even this diabolic cruelty failed to break his will, he was thrown into a dungeon, the floor of which was strewn with broken crockery that added to the agony of his already

lacerated body. He did not survive long and died of his injuries in prison January 22nd. 304A.D.



SAINT TARCISIUS



St. Tarcisus, Acolyte and Martyred about 257A.D:

Tarcisus was a twelve-year-old acolyte during one of the fierce Roman persecutions of the third century, probably during that of Valerian. Each day, from a secret meeting place in the catacombs where Christians gathered for Mass, a deacon would be sent to the prisons to carry the Eucharist to those Christians condemned to death. One day, when, as was his habit, the priest asked who was prepared to take the Eucharist to the other brothers and sisters who were waiting for it, young Tarcisus stood up and said: "send me!". This boy seemed too young for such a demanding service! "My youth", Tarcisus said, "will be the best shield for the Eucharist". Convinced, the priest entrusted to him the precious Bread, saying: "Tarcisus, remember that a heavenly treasure has been entrusted to your weak hands. Avoid crowded streets and do not forget that holy things must never be thrown to dogs nor

pearls to pigs. Will you guard the Sacred Mysteries faithfully and safely?" "I would die", Tarcisius answered with determination, "rather than let go of them".

A belief handed down from about 600A.D. relates the following about St. Tarcisius. He was an Acolyte whose fidelity and courage so impressed the leaders of the Church during the persecution of the Valerian that he was entrusted with taking the Blessed Sacraments secretly to the Christians who awaited martyrdom in prison.

This custom arose when the priests who ministered to the prisoners would be easily discovered, while the acolytes were less known to the heathens. The story of "the boy martyr of the Eucharist" states that: 'on the Appian Way, the passion of Tarcisuis the acolyte, whom pagans met carrying sacrament of the Body of Christ and asked him what it was he was carrying. He deemed it a shameful thing to cast pearls among the swine, and so he was assaulted by them for a long time with clubs and stones until he gave up the ghost. When they turned his body over, the sacrilegious assailants could find no trace of Christ's Sacrament either in his hand or on his clothing, and so left him to die. While Tarcisius was dying a Pretoria guard called Quadratus, who had also, secretly, become a Christian, carried him to the priest. Tarcisius was already dead when they arrived but was still clutching to his breast a small linen bag containing the Eucharist. He was buried straight away in the Catacombs of St Callistus. Pope Damasus had an inscription carved on St Tarcisius' grave; it says that the boy died in 257. The Roman Martyrology fixed the date as 15 August and in the same Martyrology a beautiful oral tradition is also recorded. The Christians took up the body of the martyr and buried it with honor in the cemetery of Callistus". He has been compared with St. Stephen who was stoned by the Jews. St. Tarcisuis was praised for suffering a cruel death rather than surrender "the divine Body to the raging dogs." The body of St. Tarcisuis was most probably laid to rest in the Basilica of St. Sixtus and Cecilia, but at present it is said to be in the Church of San Silvestro in Capite. St. Tarcisuis is venerated as a model for acolytes and as an example of loving and heroic devotion to our Lord in the Holy Eucharist.



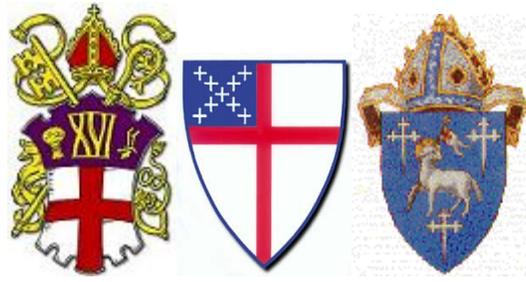
COMMISSIONING OF ACOLYTES

Some churches require that their acolytes be commissioned before accepting the duties of Servers at the Altar, with symbols that are appropriate to the ministry, as referred to in the ‘Statuta Ecclaisias Antiqua’ circa 500A.D. mentioned previously in this document.

There may also be an examination performed with the candidates in front of the congregation, this may also include a mentor or sponsor who will present these persons to the congregation.

The celebrant will then state the Antiphon. This means that here the priest will challenge the candidates with prayerful questions followed by a prayer of reverence and finish with the following or similar words of commission: In the name of God and of this congregation I commission you (Name..... of admitting acolyte) as Server in this parish, and give you these (candle or cruet....symbols) as a token of your ministry.





THE HISTORY AND TRADITIONS OF AN ACOLYTE AND OUR FAITH

Traditional Acolyte Prayer

Almighty God, who has called us your servants to the sacred office of Acolyte in your church, that clothed in (Black or Red and White, or just 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.

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 Council of Carthage in 398A.D. dealt 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 an unlit candle that he may know that it is his duty to light the lamps of the church”.

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

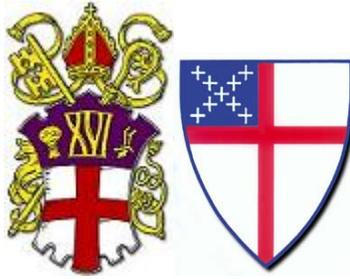
As an acolyte, you are involved in a vital ministry. Thank you for accepting this important responsibility, and serving with dignity in each assignment. Remember, not all duties are the same, but all are important!

Acolytes

The Diocesan Acolyte Corps is made up of members of the parishes 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 Celebrant at the altar, taking part in the Gospel Procession, distributing the offering plates, assisting with purificators, cerebrum 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 Special Evensongs, Weddings and Funerals, etc.

A good acolyte accepts the work as a sacred duty, and participation reflects 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 the Acolyte Master/Director/Captain, 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.



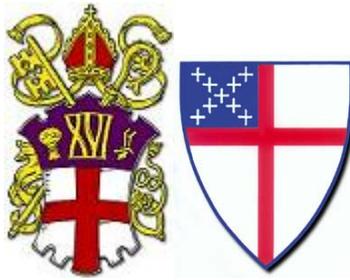
EPISCOPAL HISTORY Early nation: 1783-1800

In the wake of the Revolution, American Episcopalians faced the task of preserving a hierarchical church structure in a society infused with republican values. By 1786, the church had succeeded in translating episcopacy to America and in revising the *Book of Common Prayer* to reflect American political realities. Later, through the efforts of Bishop Philander Chase (1775–1852) of Ohio, Americans successfully sought material assistance from England for the purpose of training Episcopal clergy. The development of the Protestant Episcopal Church provides an example of how Americans in the early republic maintained important cultural ties with England.

When the clergy of Connecticut elected Samuel Seabury as their bishop in 1783, he sought consecration in England. The Oath of Supremacy prevented Seabury's consecration in England, so he went to Scotland; the non-juring Scottish bishops there consecrated him in Aberdeen on November 14, 1784, making him, in the words of scholar Arthur Carl Piepkorn, "the first Anglican bishop appointed to minister outside the British Isles". On August 3, 1785, the first ordinations on American soil took place there at Christ Church in Middletown.

In 1787, two priests – William White of Pennsylvania and Samuel Provoost of New York – were consecrated as bishops by the Archbishop of Canterbury, the Archbishop of York, and the Bishop of Bath and Wells, the legal obstacles having been removed by the passage through Parliament of the Consecration of Bishops Abroad Act 1786. Thus there are two branches of Apostolic succession for the American bishops: through the non-juring bishops of Scotland that consecrated Samuel Seabury and through the English church that consecrated William White and Samuel Provoost. All bishops in the American Church are ordained by at least three bishops. One can trace the succession of each back to Seabury, White and Provoost.

In 1789, representative clergy from nine dioceses met in Philadelphia to ratify the Church's initial constitution. The Episcopal Church was formally separated from the

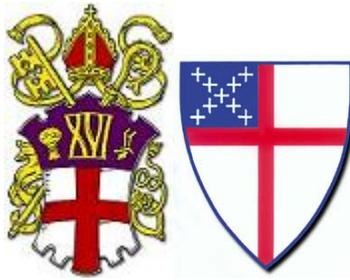


Church of England in 1789 so that clergy would not be required to accept the supremacy of the British monarch. A revised version of the *Book of Common Prayer* was written for the new church that same year. The fourth bishop of the Episcopal Church was James Madison, the first bishop of Virginia. Madison was consecrated in 1790 by the Archbishop of Canterbury and two other Church of England bishops. This third American bishop consecrated within the English line of succession occurred because of continuing unease within the Church of England over Seabury's nonjuring Scottish orders.

The nine diocese represent at the first ECUSA (1789) were:

- 1 - Massachusetts,**
- 2 – Connecticut,**
- 3 – Pennsylvania,**
- 4 – Virginia,**
- 5 – New York,**
- 6 – Maryland,**
- 7 – New Jersey,**
- 8 – Delaware, and**
- 9 – South Carolina.**

Currently there are about 89 Dioceses within the contiguous USA, with some states having as three dioceses within their State borders and Tennessee is one of these States



1801-1975

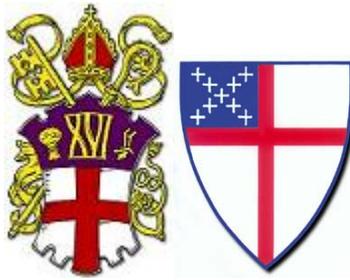


St. John's Episcopal Church, built in 1816 in Washington, D.C., is known as the "Church of the Presidents".

In 1856 the first society for African Americans in the Episcopal Church was founded by James Theodore Holly. Named *The Protestant Episcopal Society for Promoting The Extension of The Church Among Colored People*, the society argued that blacks should be allowed to participate in seminaries and diocesan conventions. The group lost its focus when Holly emigrated to Haiti, but other groups followed after the Civil War. The current Union of Black Episcopalians traces its history to the society. Holly went on to found the Anglican Church in Haiti, where he became the first African-American bishop on November 8, 1874. As Bishop of Haiti, Holly was the first African American to attend the Lambeth Conference. However, he was consecrated by the American Church Missionary Society, an Evangelical Episcopal branch of the Church.

When the American Civil War began in 1861, Episcopalians in the South formed their own Protestant Episcopal Church. However, in the North the separation was never officially recognized. By May 16, 1866, the southern dioceses had rejoined the national church.

By the middle of the 19th century, evangelical Episcopalians disturbed by High Church Tractarianism formed their own voluntary societies and continued to work in interdenominational agencies. In 1874, a faction established the Reformed Episcopal Church, while those who remained in the older body became known as Broad Church liberals. Samuel David Ferguson was the first black bishop consecrated by the Episcopal Church, the first to practice in the U.S. and the first black person to sit in the House of Bishops. Bishop Ferguson was consecrated on June 24, 1885, with the then-Presidenting Bishop of the Episcopal Church acting as a consecrator.



During the Gilded Age, highly prominent laity such as banker J. P. Morgan, industrialist Henry Ford, and art collector Isabella Stewart Gardner played a central role in shaping a distinctive upper class Episcopalian ethos, especially with regard to preserving the arts and history. These philanthropists propelled the Episcopal Church into a quasi-national position of importance while at the same time giving the church a central role in the cultural transformation of the country. Another mark of influence is the fact that more than a quarter of all presidents of the United States have been Episcopalians (*see List of United States Presidential religious affiliations*). It was during this period that the *Book of Common Prayer* was revised, first in 1892 and later in 1928.

The first women were admitted as delegates to General Convention in 1970. In 1975, Vaughan Booker was made a deacon in Graterford State Prison's chapel in Pennsylvania, becoming the first convicted murderer to be ordained in the Episcopal Church.

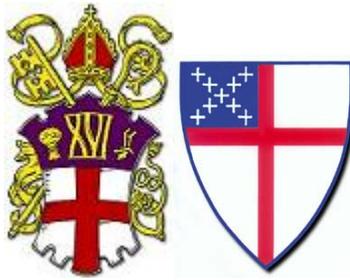
THE NINE PROVINCES OF ECUSA:

Province - I (*New England*)

- **Connecticut (Hartford)**
- **Maine (Portland)**
- **Massachusetts (Boston)**
- **New Hampshire (Concord)**
- **Rhode Island (Providence)**
- **Vermont (Burlington)**
- **Western Massachusetts (Springfield)**

Province - II (*New York and New Jersey*)

- **Albany (Albany, New York)**
- **Central New York (Syracuse)**
- **Convocation of Episcopal Churches in Europe (Paris)**
- **Haiti (Port-au-Prince)**
- **Long Island (Garden City)**
- **New Jersey (Trenton)**
- **New York (New York City)**
- **Newark (Newark, New Jersey)**
- **Rochester (Rochester, New York)**
- **Virgin Islands**
- **Western New York (Buffalo)**

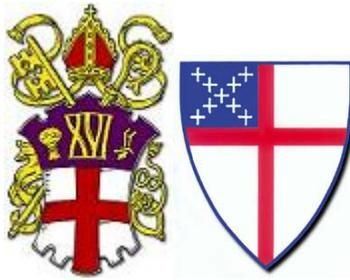


Province - III (*Middle Atlantic*)

- Bethlehem (Bethlehem, Pennsylvania)
- Central Pennsylvania (Harrisburg)
- Delaware (Wilmington)
- Easton (Easton, Maryland)
- Maryland (Baltimore)
- Northwestern Pennsylvania (Erie)
- Pennsylvania (Philadelphia)
- Pittsburgh
- Southern Virginia (Norfolk)
- Southwestern Virginia (Roanoke)
- Virginia (Offices in Richmond; cathedral shrine in Orkney Springs)
- Washington (Washington, D.C.)
- West Virginia (Charleston)

Province IV (*Southeast*)

- Alabama (Birmingham)
- Atlanta
- Central Florida (Orlando)
- Central Gulf Coast (offices in Pensacola, Florida; cathedral in Mobile, Alabama)
- East Carolina (Kinston, North Carolina)
- East Tennessee (Knoxville)
- Florida (Jacksonville)
- Georgia (Savannah)
- Kentucky (Louisville)
- Lexington (Lexington, Kentucky)
- Louisiana (New Orleans)
- Mississippi (Jackson)
- North Carolina (Raleigh)
- South Carolina (Charleston)
- Southeast Florida (Miami)
- Southwest Florida (offices in Sarasota; cathedral in St. Petersburg)
- Tennessee (Nashville)
- Upper South Carolina (Columbia)
- West Tennessee (Memphis)
- Western North Carolina (Asheville)



Province - V (*Midwest*)

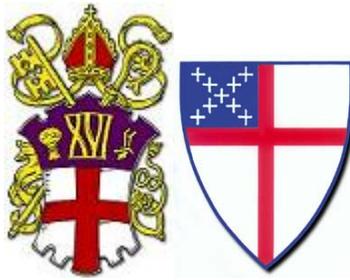
- Chicago
- Eau Claire (Eau Claire, Wisconsin)
- Eastern Michigan (Saginaw)
- Fond du Lac (Fond du Lac, Wisconsin)
- Indianapolis
- Michigan (Detroit)
- Milwaukee
- Missouri (St. Louis)
- Northern Indiana (South Bend)
- Northern Michigan (Marquette)
- Ohio (Cleveland)
- Quincy (Peoria, Illinois)
- Southern Ohio (Cincinnati)
- Springfield (Springfield, Illinois)
- Western Michigan (Portage/Kalamazoo)

Province - VI (*Northwest*)

- Colorado (Denver)
- Iowa (Offices in Des Moines; cathedrals in Davenport and Des Moines)
- Minnesota (Offices in Minneapolis; cathedrals in Minneapolis and Faribault)
- Montana (Helena)
- Nebraska (Omaha)
- North Dakota (Fargo)
- South Dakota (Sioux Falls)
- Wyoming (Laramie)

Province - VII (*Southwest*)

- Arkansas (Little Rock)
- Dallas
- Fort Worth (Offices in Fort Worth; cathedral in Bedford)
- Kansas (Topeka)
- Northwest Texas (Lubbock)
- Oklahoma (Oklahoma City)
- Rio Grande (Albuquerque)
- Texas (Houston)



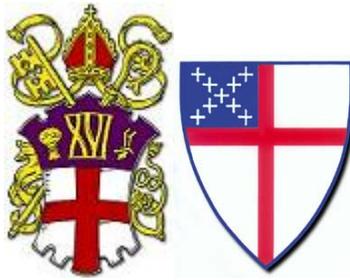
- West Missouri (Kansas City)
- West Texas (San Antonio)
- Western Kansas (Salina)
- Western Louisiana (Offices in Pineville; cathedral in Shreveport)

Province VIII - (*Pacific*)

- Alaska (Fairbanks)
- Arizona (Phoenix)
- California (San Francisco)
- Eastern Oregon (The Dalles)
- El Camino Real (San Jose, California)
- Hawaii (Honolulu) - formerly the Anglican Church of Hawaii
- Idaho (Boise)
- Los Angeles
- Navajoland Area Mission
- Nevada (Las Vegas)
- Northern California (Sacramento)
- Olympia (Seattle)
- Oregon (Portland)
- San Diego
- San Joaquin (Fresno, California)
- Spokane
- Taiwan (Taipei)
- Utah (Salt Lake City)

Province - IX (*Central America*)

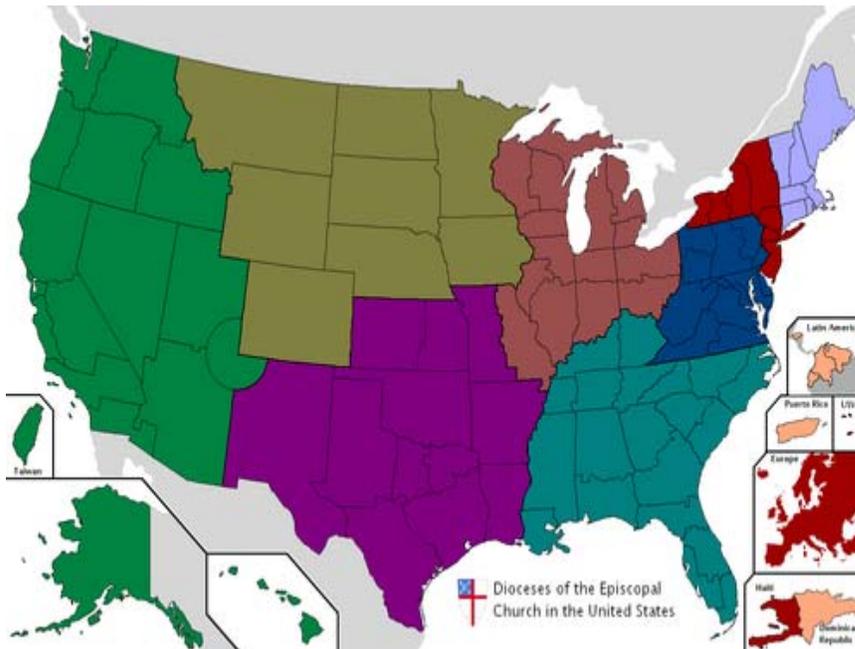
- Colombia (Bogotá)
- Dominican Republic
- Central Ecuador
- Litoral Ecuador
- Honduras (San Pedro Sula)
- Puerto Rico
- Venezuela (Caracas)

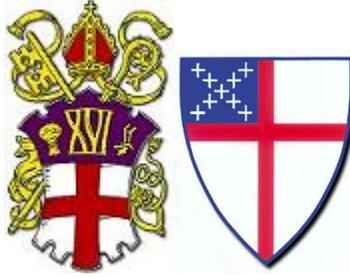


Dioceses no longer in existence

- Duluth reunited with Minnesota in 1943.
- Eastern Diocese comprised all of New England except Connecticut. By 1843, Vermont, New Hampshire, Maine and Rhode Island had their own dioceses and the Eastern Diocese became Massachusetts
- South Florida see Central Florida, Southeast Florida and Southwest Florida
- Western Colorado reunited with Colorado in 1919.

Overview





The Major or Sacred Orders

Bishops

Rights and Powers of the Bishop

The bishop possesses the powers of order and jurisdiction. The power of order comes to him through episcopal consecration, but the exercise of this right depends on his power of jurisdiction. For example, the sacerdotal ordination performed by every duly consecrated bishop is undoubtedly valid, yet the bishop can ordain a priest only in conformity with the enactments of canon law.

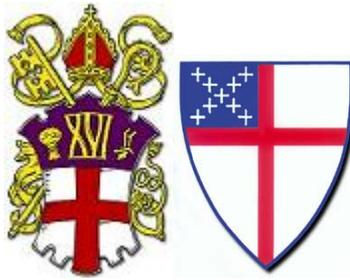
The following functions of a bishop's power of order are restricted to members of the episcopate:

- **the conference of major orders (ordination to priesthood, the diaconate or the subdiaconate)**
- **the Sacrament of Confirmation (under most circumstances)**
- **the dedication of a church**
- **the consecration of an altar,**
- **the consecration of chalices and patens, and generally of the articles serving for the celebration of Holy Mass**
- **the reconciliation of a desecrated church**
- **the benediction of bells**
- **the benediction of an abbot**

A bishop is forbidden to exercise the Pontificalia -- i.e. to perform Episcopal functions in another diocese -- without the consent of the ordinary, i.e. the proper bishop.

Priests

The priesthood has two degrees: the first, total and complete, the second an incomplete participation of the first. The first belongs to the bishop. The bishop is truly a priest (*sacerdos*), and even a high-priest; he has chief control of the Divine worship (*sacrorum antistes*), is the president of liturgical meetings; he has the fullness of the priesthood, and administers all of the seven sacraments (baptism, confirmation, marriage, communion, penance, ordination and unction).

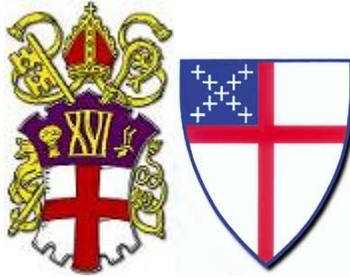


The second degree belongs to the priest, who is also a *sacerdos*, but of the second rank (*secundi sacerdotes*); by his priestly ordination he receives the power to offer sacrifice (i.e. to celebrate the Eucharist), to forgive sins, to bless, to preach, to sanctify, and in a word to fulfill the non-reserved liturgical duties or priestly functions. In the exercise of these functions, however, he is subject to the authority of the bishop to whom he has promised canonical obedience; in certain cases even he requires not only authorization, but real jurisdiction, particularly to forgive sins and to take care of souls. The sacerdotal powers are conferred on priests by priestly ordination, and it is this ordination which puts them in the highest rank of the hierarchy after the bishop.

Deacons

The order of deacon is subordinate to the priesthood. They are the stewards of Church funds and of the alms collected for widows and orphans. The deacons are also the guardians of order in the church. They see that the faithful occupied their proper places, that none gossip or sleep during a service. They are to welcome the poor and aged and to take care that they are not at a disadvantage as to their position in church. They are to stand at the men's gate as janitors to see that during the Liturgy none came in or went out, and as St. Chrysostom say in general terms: "if anyone misbehave let the deacon be summoned". Besides this they are largely employed in the direct ministry of the altar, preparing the sacred vessels and bringing water for the ablutions, etc., though in later times many of these duties devolved upon clerics of an inferior grade. Most especially were they conspicuous by their marshalling and directing the congregation during the service.

The special duty of the deacon to read the Gospel seems to have been recognized from an early period, but it does not at first appear to have been as distinctive as it has become in the Western Church. The deacon also holds a very special relation to the sacred vessels and to the host and chalice both before and after consecration. The Council of Laodicea forbade the inferior orders of the clergy to enter the diaconicum or touch the sacred vessels, and a canon of the first Council of Toledo pronounces that deacons who have been subjected to public penance must in future remain with the subdeacons and thus be withdrawn from the handling of these vessels. On the other hand, though the subdeacon afterward invaded their functions, it was originally the deacons alone who presented the offerings of the faithful at the altar and especially the bread and wine for the sacrifice.



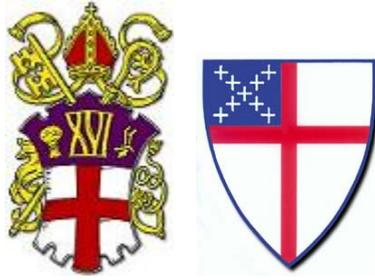
The Minor Orders

Acolyte

An acolyte is a cleric promoted to the fourth and highest minor order in the Latin Church, ranking next to a subdeacon and Chalicists. The chief office of an acolyte is to light the candles on the altar, to carry them in procession, and during the solemn singing of the Gospel; to prepare wine and water for the sacrifice of the Eucharistic service; and to assist the sacred ministers at the Services, and other public services of the Church. In the ordination of an acolyte the bishop presents him with a candle, extinguished, and an empty cruet, using appropriate words expressive of these duties. Altar boys are often designated as acolytes and perform the duties of such.

Lector

A lector (reader) in the West is a clerk having the second of the four minor orders. In all Eastern Churches also, readers are ordained to a minor order preparatory to the diaconate. The primary reason for a special class of readers was the need of some persons sufficiently educated to be able to read the books in church, for the Christians continued the Jewish practice of reading the Sacred Books publicly. Everywhere the order of reader has become merely a stepping-stone to major orders, and a memory of early days.

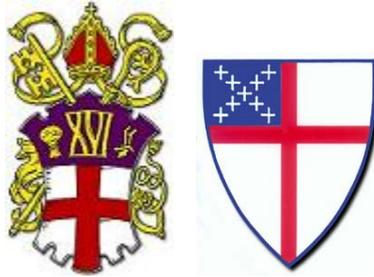


ANCIENT CHRISTIAN SYMBOLS USED BY ROMAN SOLDIERS

R	O	T	A	S
O	P	E	R	A
T	E	N	E	T
A	R	E	P	O
S	A	T	O	R

α (A)
 P
 A
 T
 E
 R
Ω (O) P A T E R N O S T E R α (A)
 O
 S
 T
 E
 R
Ω (O)

αμ τηε αλπηα ανδ τηε ομεγα – I am the alpha and omega



THE LORDS PRAYER

Latin:

Pater noster, qui es in caelis, santificetur nomen tuum. Adventiat regnum tuum. Fiat voluntas tua, sicut in calo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

English:

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors. Lead us not into temptation and deliver us from evil. For thine is the kingdom and the power and the glory for ever. Amen (Mark 6: 9-13)