



The Episcopal Church of  
St. Peter &  
St. Paul

*Lift High the Cross*  
*A Guide for Acolytes*

*at*  
*The Episcopal Church of*  
*St. Peter and St. Paul*  
*Marietta, GA*

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## **Introduction**

Welcome to the acolyte ministry at The Episcopal Church of St. Peter and St. Paul in Marietta, Georgia. You are participating in an ancient ministry within the church. We are especially proud of the quality of our acolyte team at St. Peter & St. Paul. Your service will help us continue that tradition.

**THANK YOU for your willingness to serve and to help make each service a special occasion for all worshipers at St. Peter & St. Paul.**

### ***The Ministry of the Acolyte***

The term acolyte comes from the Greek work *akolouthos*, meaning “follower” or “attendant.” The earliest known mention of acolytes was in the year 251, when Pope Cornelius wrote in a letter that there were 42 acolytes in Rome. In the early years, only boys and young men were acolytes, and they were considered a minor order of clergy, but that is no longer true. Now acolytes are young lay people, both boys and girls, who assist the clergy and congregation in the Holy Eucharist and other services. The liturgy – the service – is the work of all the people, young and old, male and female.

Acolytes are part of the worship team – the clergy, choir and musicians, vergers, lay Eucharistic ministers, readers and intercessors – who together with the entire congregation join in worshipping God. Together we hear and receive God’s Word and Sacraments. Acolytes add dignity and majesty to the service.

The Episcopal Church of St. Peter & St. Paul has a large and active acolyte program. It provides you, as an acolyte, an opportunity to participate up close in the liturgy, which means the work of the people – all the people, youth and adults alike.

### ***What Do Acolytes Do?***

From the earliest days, the duties of the acolytes included lighting and extinguishing candles, carrying candles in procession, taking charge of the alms basin, helping the priest prepare for the Eucharist, and generally fetching and carrying.

Likewise, today acolytes assist the priests (and deacons) in leading the congregation in worship. They participate in all the major phases of the Eucharist service – the gathering, the liturgy of the Word, the Great Thanksgiving, and the dismissal. By carrying the cross and torches, the Gospel book, the flag and banners, and by helping provide the incense on special feast days, they help provide dignity to the mystery that is the Eucharist.

## **Roles and Responsibilities**

### ***Commitment***

By becoming an acolyte, you understand and agree that you are expected to perform the duties of your office and assignments faithfully, reverently and seriously, as a personal commitment of your time and talent in the service of the Lord. You are to be willing, sincere, prompt, regular in attendance, alert to your duties, and reverent in worship.

### ***Conduct***

Serving as an acolyte, you are a minister of the Eucharist or service in which you are serving. You are expected to participate in the liturgy by responding to the prayers, reciting the Creed and Lord's Prayer, and singing the hymns. *You are to avoid talking, whispering, and unnecessary movements, such as swinging your cincture (rope belt).* Other worshipers can see you, and inappropriate movements are a distraction.

### ***Appearance***

Keep the vestments clean and orderly by hanging them up after each use in the correct order – tallest to shortest. If vestments are stained or dirty, bring them to the attention of the acolyte masters or vergers.

- DO wear dark shoes and appropriate “church clothes.”
- DO NOT wear shorts, tee shirts, blue jeans, flip-flops, sneakers, or sandals; girls should not wear (very) high heel shoes.

### ***Attendance***

You are expected to (1) be at each service to which your team is assigned, or (2) notify your team's senior acolyte and the verger as soon as you know of your absence. Seniors are expected to know whether their team members will be present. If you cannot serve you must get a substitute. Senior acolytes must get another senior acolyte as a substitute.

### ***Punctuality***

Be on time. That means be in the vesting room and **vested 20 minutes before the service** begins.

### ***Acolyte teams***

Each acolyte team consists of approximately 5 members, ranging from new 5th graders to high school seniors. Generally throughout the year each team works together, and is assigned on a rotating basis so that teams serve at the 8:00 am and 10:30 am service on various Sundays.

If you cannot serve you are expected to find a substitute and notify your team's senior acolyte and the verger for that service. Teams at the 8:00 am are particularly small so having a substitute is extremely important.

### ***Senior Acolytes***

Acolytes who are sophomores, juniors and seniors in high school are Senior Acolytes and are looked to for leadership among the acolyte team. The younger acolytes look to the seniors because they are older and more experienced. The Acolyte Masters and Vergers look to the

seniors to help organize the teams each Sunday, to know which of their members will be present, and to help with “on the job training.”

Seniors Acolytes should expect to:

- Attend meetings with the acolyte masters, vergers and clergy, to discuss changes in the schedule, plan for special services and address changes in acolyte responsibilities.
- Know before the Sunday service who will be attending and who will be absent from your team and adjust your team accordingly.
- On Sunday morning before the service determine who will take each of the acolyte positions for the service. Work closely with the vergers for any special adjustments for that service. See the order of the procession at the end of this guide or that is posted in the vesting room to determine roles based on the number of acolytes.
- They also determine who will light the candles, and who will serve First Cross team and Second Cross team.
- Make sure each acolyte is familiar with their responsibilities for that service.
- Assist the newest acolytes with alb selection and cincture tying.
- Help ensure the acolytes are participating in the service.
- Be ready to step in to help in any way necessary.

Senior acolytes are looked to by the clergy, acolyte masters and vergers to assist in any way needed to ensure the liturgy proceeds smoothly, reverently and with dignity. They are willing to step in to assist as needed when called upon and are expected to be alert and observant to any aspect of the liturgy that needs the attention of the clergy or vergers.

## ***Vergers***

The vergers serve both the clergy and the acolytes in a number of ways to help the worship service move smoothly and to help the acolytes grow in their ability to support the worship.

The clergy, and particularly the rector, are responsible for conducting the worship service as outlined in the Book of Common Prayer. The verger supports them by making sure the service moves as the clergy direct.

Before each service vergers make sure that everything is prepared and in its place – from the lectionary readings, to the elements on the credence table. They make sure that all assigned liturgical ministers are present, and make last minute adjustments for absences

During the service, the verger organizes and directs the movements of processional, gospel procession, and recessional, and assists the clergy and Eucharistic ministers in the administration of communion.

## The Basics

### *Vesting*

#### **Alb**

The alb that acolytes wear comes down to us from the simple clothing of religious orders. Wearing an alb takes the attention off of us and on to the worship of God.

Make sure your alb is clean, looks neat, and comes down to about an inch above the top of your shoe. Be sure you know your size. During this time of your life you are growing rapidly, and may need to change sizes during the year.

Alb sizes are writing inside the collar and are based on their height.

#### **Cincture**

The cinctures (ropes) come in different sizes. When your cincture is on it should come to about six inches above the bottom of the alb.

THE CINCTURES ARE NOT PLAYTHINGS. DO NOT TWIRL OR OTHERWISE PLAY WITH THE CINCTURE.

#### **Scapular**

The scapulars are worn by the first cross bearer, second cross bearer and Gospel book bearer, if possible. The color worn matches the Church season.



#### **1: Seasonal Scapulars**

#### **Gloves**

All acolytes must wear gloves. This keeps a neat uniformed look as well as protects the things we carry from dirt and oils on our hands.

Gloves are to be worn during all processions. Gloves worn when you are carrying anything. They should be removed to serve at the altar and receive communion. When you do not have your gloves on you may tuck them in your cincture so they remain with you at all time.

## **Crosses**

Any acolytes may wear a cross if there is not a cross on their vestment. Crosses on vestments, such as scapulars, count as wearing a cross so an additional cross is not needed.

## ***Processional Appointments***

### **First Cross and Torches**



### **2: First Cross and Torches**



### **3: First Cross Close Up**



4: Torch Close Up

## Flags



5: Episcopal Flag



6: American Flag

### Banners



7: St. Peter and St. Paul Banner



8: Stephen Ministry Banner



9: Baptism Banner

## Second Cross



10: Second Cross and Torches



11: Second Cross - Close Up

## Gospel Book



### 12: Gospel Book

#### ***Basic Movements***

##### **General**

An acolyte should keep in mind that the attention of the congregation is on the liturgy, and should not be drawn to those ministering. Therefore, always move discretely and quietly – and above all with reverence.

##### **Posture**

When *standing* – stand up straight, and if you are carrying a torch or cross, make sure that it is straight.

When *kneeling* – put all of your weight on your knees and kneel upright. Do not squat or slouch. You want to remain dignified and reverent, slouching looks terrible.

When *bowing* – there are two types of bows.

1. The solemn bow is used when reverencing the altar without anything in your hands. It is from the waist, inclining the head and shoulders forward.
2. The simple bow is a bow of the head only, and is used at the name of Jesus.

When *sitting* – sit up straight in the pew, knees together.

When *holding a book* – hold it with both hands and keep it in front of you.

When *your hands are empty* – They should be folded in front of you, preferably with your elbows bent at 90 degrees.

### **Turns**

In the processional, the crucifer and torches stop in front of the altar on the first step just inside the rail, hold for one count, then turn to the left or right together. Pivot on your right foot, then push off on your right foot to stay together.

At the recessional, when the torches and crucifer arrive at the step, pause for one count, then all turn towards the congregation; pause for one count and then all together step forward off the steps and proceed down the aisle.

### **During the Service**

Acolytes are participants in all of the service, not just those parts when they are moving. Therefore it is expected that acolytes will participate in the prayers, the hymns, the Creed and the responses just as all other members of the congregation do.

## Prepare for the Service

### *Acolyte Instructions*

All	<ul style="list-style-type: none"><li>• Be vested and ready 20 minutes before service</li></ul>
Seniors	<ul style="list-style-type: none"><li>• Make assignments based on number of acolytes and their training and experience.</li><li>• See the Order of Procession and Acolyte Assignment for assignment pattern.</li></ul>
Altar Candle Lighter	<ul style="list-style-type: none"><li>• Light altar candles 15 minutes before service begins.</li><li>• The candles on the altar represent the light of Christ being present.</li><li>• From Easter through Pentecost, and at Baptisms and funerals, the Paschal Candle is lit before first; acolytes should light their taper from the Paschal Candle.</li><li>• As you face the altar, the LEFT side = Gospel side;</li><li>• RIGHT side = Epistle side. (always lit first)</li><li>• Light the tapers before walking toward the altar.</li><li>• After lighting the last candle, pull the taper in to extinguish the flame, then immediately push it back out about ½ inch to make sure the wax on the taper doesn't melt inside the tube.</li></ul>

## **The Service**

There are four major parts to the Episcopal worship service: 1) the Procession or Gathering, 2) The Liturgy of the Word, 3) the Eucharist or Great Thanksgiving, and 4) the Recession or Dismissal.

### ***Procession / Gathering***

The entrance, or gathering, is most visible in the opening Procession.

The following except from A Guide to the Celebration of the Eucharist at Holy Comforter, by the Rev. Richard A. Lord, M.Div., S.T.M. explains it well.

The act of gathering, including the intentional care and welcome of newcomers should not be thought of as taking place before the liturgy begins, but rather as being itself the beginning of the liturgy. The act of gathering is supported by careful attention to the small visual and auditory details that happen as people enter the sanctuary. If the act of gathering is left to happen in a haphazard way, then a message of disinterest will be conveyed.

Liturgical evangelism asks the question, "What will the stranger or newcomer think and feel as they enter for worship on Sunday morning?" "What will enhance or inhibit their openness to hear with depth the Gospel story proclaimed in the word and sacrament that is to follow?"

Looking at the liturgy through the eyes of those entering for the first time would help develop an appreciation for the act of gathering as a critical element of the liturgy itself.

For the clergy, acolytes, Eucharistic ministers, vergers, and choir, the gathering begins in the narthex, where the procession is lined up, and where the celebrant or other clergy says a prayer to dedicate our service to God.

The verger directs and starts the procession. The procession should continue at a slow and dignified pace up the aisle making sure that each group does not run into the group in front of it.

### **Acolyte Instructions**

First Cross and torches	<ul style="list-style-type: none"><li>• Carrying Cross &amp; Torches: right hand on bottom, left hand at nose, lifted high!</li><li>• Check that torches are at same height.</li><li>• 3 Across on Procession: Torch/Cross/Torch</li><li>• Torch bearers press themselves close into the crucifer.</li><li>• Form procession on Altar side of Baptismal Font</li><li>• On signal from verger, crucifer leads with a quiet "Go" – all three lead off with left foot. Crucifer sets pace, which is reverent and slow. Don't outrace those behind you. The torches keep up with crucifer – which is easy when all three are pressed into each other.</li><li>• Step up first step together.</li><li>• Stop just inside altar rail. DO NOT BOW – hold for one count, then turn left and proceed to acolyte area.</li><li>• Proceed Torch/Cross/Torch around to Lectern</li><li>• Torches in front of Lectern</li></ul>
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	<ul style="list-style-type: none"> <li>• Torches move in front of stands, turn together and store torches</li> <li>• Cross moves behind Lectern</li> </ul>
Flags	<ul style="list-style-type: none"> <li>• Carry the flags at a 45 degree angle with your left hand forward and your right hand back.</li> <li>• You should hold the top corner of the flag in your left hand.</li> <li>• Process with the flag next to each other. American flag on the left and the Episcopal flag on the right.</li> <li>• Before the chancel step and outside the altar rail:</li> <li>• The Episcopal flag stops and slightly raises the flag so that the American flag can cross in front and to the right.</li> <li>• The American flag should pass in front of the Episcopal flag in a smooth motion without stopping and proceed to store the flag.</li> <li>• After the American flag clears the Episcopal flag should turn left and proceed to store the flag.</li> <li>• Flag bearers should sit in the transepts in the first row.</li> </ul>
Banner(s)	<ul style="list-style-type: none"> <li>• Carry the banner at a slight angle forward. You have to carefully watch the floor in front of you to see the steps.</li> <li>• If more than one banner process one behind the other.</li> <li>• When you get to the chancel step, pause for one count and then turn to the appropriate side.</li> <li>• Proceed to store the banner</li> <li>• Banner bearers should sit in the transepts in the first row.</li> </ul>
Second Cross and torches	<ul style="list-style-type: none"> <li>• Wait for direction from vergers; follow same instructions as for first cross, except second cross and torches turn right toward the Pulpit</li> </ul>
Gospel bearer	<ul style="list-style-type: none"> <li>• The gold covered Gospel book is carried aloft, with dignity and reverence.</li> <li>• It is carried slightly in front of the face, high, and straight, not tilted.</li> <li>• When you reach the chancel step, do not stop; lower the book to mid-chest level (close to your heart).</li> <li>• Proceed straight up to the altar and place the Book on the Lecture side of the altar</li> <li>• Proceed to chair behind Lectern</li> </ul>

Refer to the Chancel Seating diagram for where to sit.

## ***Liturgy of the Word***

The ministry of the Word, the second movement in the liturgy, begins after the act of gathering and entrance. This section of the liturgy has its origin in the Synagogue service of the Word, where the Hebrew Scriptures would be read to the gathered community and a Rabbi or synagogue leader would expound on their significance.

Acolytes play a key role in presenting the Liturgy of the Word.

The Gospel procession includes the first cross and torches, and a Gospel bearer, as the procession leads to the middle of the people where the Gospel is proclaimed by a priest or deacon.

### **Acolyte Instructions**

On the signal from the vergers:

1. Torches to FRONT of Lectern, pull torch, turn to face congregation, lift & wait

2. Cross comes to between two torches, lift & wait
3. Gospel bearer goes to Altar picks up book
  - a. Book is carried chest height to Altar rail
  - b. Walk around altar to front and stand next to Deacon
  - c. It is raised above head once you step down outside the chancel
4. Verger leads - Torch/Cross/Torch turn on Crucifers signal, proceed to Altar rail step
5. Torch/Cross/Torch should lead the Gospel and Deacon to the second pole
6. Torches should stop one step behind Cross
7. Gospel should fill in between Torches
8. Cross, Torch/Gospel/Torch should all pause (count 1, 2) and turn in unison
9. Gospel is handed to Deacon who announces: The Holy Gospel of our Lord Jesus Christ according to (Matthew, Mark, Luke or John), and the congregation responds: "Glory to you, Lord Christ." (Acolytes silent) Then the cross and torches are lowered to rest on the floor and held straight up
10. Gospel is held steady for the deacon. Lean on chest if heavy
11. After Gospel is read, the Deacon says: "The Gospel of the Lord" and the congregation responds "Praise to you Lord Christ," raise the cross and torches. Deacon will hand the book back to Gospel bearer
12. Deacon will step to his left (books right)
13. Gospel bearer will step to the OPPOSITE side of the deacon
14. Cross and torches are raised to carrying position
15. Cross will step through
16. Torches will step even with the Cross
17. Gospel will follow
18. Order: Verger, Torch/Cross/Torch, Gospel (held high), Deacon
19. Cross team returns to places.
20. Gospel is lowered to chest height and carried straight up to Altar
21. Gospel is placed on Altar, make sure front side faces congregation

## ***Sermon***

A sermon is given by the preacher, and connects the Scripture readings, especially the Gospel, to our lives today.

## ***Creed***

After the Sermon we respond with the Nicene Creed, emerging from the fifth century as a symbol of the orthodox faith.

## ***Prayers of the People***

As Christ's body we share his priestly ministry. One aspect of priesthood is intercessions. In obedience to Christ we offer intercessions for the world, for the Church, for the local community, for our parish, for special needs, and for the dead. Intercessory prayer is "to be with God with the people on your heart."

We offer the prayers of the people from the Book of Common Prayer plus special prayers for those celebrating birthdays and anniversaries and finally a prayer for the nation.

## **Prayer for the Nation / Flag Hymn**

Our prayer for the nation (or the flag hymn) is the final verse of My Country, 'Tis of Thee. During the singing of this hymn we present the American flag in front of the congregation.

## **Acolyte Instructions**

At the end of the birthday and anniversary blessing the American flag bearer should position themselves at the flag and get ready to present the flag. At the start of the music, walk in the side gate of the chancel and to the chancel step, turn and hold the flag during the singing of the hymn. At the end of the hymn, turn and walk the flag back to the stand then return to your seat.

If there is no American flag bearer it is the responsibility of the second cross bearer to present the American Flag.

## ***Confession of Sin***

We say what is true. The priest, it will be noticed does not himself forgive our sins. The word "absolution" refers to the declaration that we being penitent, are forgiven by God for Christ's sake. The priest is the voice we hear, declaring that it is God who forgives, whether we feel that way or not.

## ***Peace***

The exchange of Peace is liturgical sign of renewed relationships within the Christian community. Something we are to enact "in the name of the Lord."

## **Acolyte Instructions**

After the Peace, the Second Cross and torches proceed down the side aisle to the back of the Nave. The Cross and torches should be stored in their stands and the acolytes should stand in the rear of the nave, waiting to lead the Offertory procession. Acolytes should NOT leave the Nave during this time.

## ***Offering***

### **Thanksgiving**

Offering: the first action of this thanksgiving consists in preparing the gifts of bread and wine and placing them on the altar. The Prayer book calls this "the offertory." This expresses symbolically and ritually the self-offering of our lives to God. Money offerings symbolize the fruit of our work, and it acknowledges that the source of our possessions and wealth is God. It is a moment of stewardship, when we acknowledge in monetary gifts, that the whole earth belongs to God.

Acolytes are very busy in the first part of the Thanksgiving, which is during the Offering. The second cross team leads the offertory procession. At the altar, a senior acolyte assists the "Deacon of the Table" with the preparation of the table and the elements then receives the offering plates.

### **Acolyte Instructions**

At the point the Priest or Deacon moves to the altar, the acolyte should move there as well. On the way to the altar see if there are elements for the home communion kit that will need to be consecrated. Usually there are.

You should position yourself on the clergy's right side. At this point it is good to make sure that the Gospel book is placed out of the way and open enough that it will not fall down.

From here the instruction will take you back and forth between the Altar and the Credence Table. The objective here is to minimize movement. You should always move slowly and reverently. You should never carry more than one thing in each hand. The clergy should never have to leave the altar or turn around. The acolyte should never have to make “extra” trips between the altar and credence table.

1. **Altar:** Take the burse, pall and veil from the clergy and take it back to the credence table. Place them on the credence table in the center so the burse will open from the front if needed.
2. **Credence Table:** Take the cork stopper out of the home communion wine cruet and the lid off the home communion bread box (pix). Place the cork inside the upside down lid and place them by the home communion kit box on the back right of the credence table. Take the cruet and bread box to the altar.
3. **Altar:** Wait at the altar for the elements (bread and wine) offering to be brought forward along with the attendance count. The Clergy will give you the lid from the ciborium (bread) and the stopper from the flagon (wine) and the count sheet. You will be told to bring wine and water or just water. If you are not instructed, ask: “Would you like wine and water?” Take the lid and stopper to the credence table
4. **Credence Table:** Remove the stoppers from the water and wine, if appropriate. Grasp the cruets by their bodies (not the handles) to take to the altar. The handles should be facing away from you for the clergy to use. Take water and wine, if appropriate, to the altar.
5. **Altar:** Present the wine first then the water. Wait for the water to be used and returned to you. When it is returned to grasp by the body unless the handle is presented to you. You will be told to bring additional bread up if needed. If you are not instructed, ask: “Would you like more bread?” Take the water back to the credence table.
6. **Credence table** (If bread was requested): Remove the lid from the bread box, place the lid on the credence table and take box to the altar.
7. **Altar** (If bread was requested): Wait for the bread box to be returned to you. Take bread box back to the credence table.
8. **Credence Table:** Move to lavabo bowl. Open and place towel on wrist / arm. Pick up the bowl and the cruet of water. Wait for the celebrant to come to you. Usually the celebrant will be seated behind the lectern. Pour water of the celebrant’s finger tips for 3 to 5 seconds. Stop pouring and offer the towel. The celebrant will take the towel, dry their hands and place it back on your arm. Set the lavabo and cruet back on the credence table. Fold the towel and place it back over the bowl. Turn and wait for the offertory.
9. **Offering:** When the celebrant moves to the altar that is your cue to go receive the offering. You should move to the center of the first step. Wait on the first step for the procession to come forward and clear to the side. Once the offertory has cleared, step down to the entrance to the chancel and receive the offering. Stay even with the altar rail (do not step outside the chancel) to receive the offering. Take to offering to the celebrant who will take it, bless it and place it on the altar.

## ***Great Thanksgiving***

The priest and people often sing the first part of the Eucharistic prayer known as the sursum corda “Lift up your hearts.” St. Augustine said, “A prayer which is sung is a prayer which is prayed twice; once in the knowing the words and once in knowing the tune.”

The story of the saving work of God in Christ, and of his loving reign in the midst of human life is not only spoken, it is enacted in the Eucharist. The Eucharist recalls the sacred events of our redemption in Christ and our participation in memory and hope makes them a present reality. On the night before he died Jesus took bread and wine, blessed them, and said: "Take, eat, this is my body which is given for you . . . This is my blood of the new covenant which is shed for you . . . Do this in remembrance (anamnesis) of me.".... Anamnesis is active remembrance; we will never forget that God chose to be bound with us in the life of a person named Jesus of Nazareth.

In order to remember Jesus, we use ordinary bread and wine, ordinary things that become holy things. This is what we mean by consecration. We believe that in the whole liturgy we are in the presence of that saving mystery that Jesus invited his disciples to participate in at the last Supper. No one can explain it. Jesus said that in his Bread and Wine he was giving us his body and blood. .... When he took bread he said "This is my Body ..."this is my Blood." It is ordinarily a safe rule with the words of Jesus to suppose that he meant at least as much as he said, and probably no more than we can take in. Certainly, he did not mean less.

As the prayer continues, we declare that we are recalling Christ's death, resurrection, and ascension, and offering "these gifts of bread and wine, and ourselves, to God. The next paragraph is known as the ancient petition, the "epiclesis" which simply means, "the calling down upon." We ask that the Holy Spirit, the Real Presence of Christ in the church, will "come down" upon these gifts and upon us also. Through our baptism and through our participation in the Eucharist, Jesus Christ dwells in us as a consecrating presence. His Spirit "makes holy" and bestows a sacred meaning upon all of our life commitments. That is the inward and spiritual grace of this sacrament.

Now the priest breaks the bread. Here we see the great sign of Divine Love: self-giving. We break bread to eat it. Jesus' body was broken like this when offering himself to God for the life of the world. As we see bread broken, we are reminded that we are his Body. We, who have received Eucharist, become Eucharist for others.

During the Eucharistic prayer, the acolytes, like all members of the community, should be listening and praying along with the priest. The end of the Eucharistic prayer calls for "The Great Amen," as we affirm what has been said. The Great Amen should be said with passion and conviction. All then say the Lord's Prayer aloud.

Then the priest breaks the bread (the "fraction"), says:  
"(Alleluia) Christ our Passover is sacrificed for us"  
"Therefore let us keep the feast (Alleluia)."  
(The Alleluia is omitted in Lent).

The celebrant extends the Invitation:  
"The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving," or in another form.

### **Acolyte Instructions**

During the Great Thanksgiving we ring the Sanctus Bells. They are rung during all season except for Lent. The bells are always rung in groups of three. There are 4 places during the Eucharistic prayer that the bells are rung: Sanctus (Holy, Holy, Holy), Consecration of Bread, Consecration of Wine, and the beginning of the Doxology (By him, with him, and in him).

The places where the bells are rung are Bold and Underlined

For the Sanctus, the bells are rung on each “holy”

**Holy, holy, holy** Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Then During the consecration they are rung after the remembrances.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

Ring when the celebrate **Raises** the bread, places it on the **Altar** and then **Bows**.

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Ring when the celebrate **Raises** the bread, places it on the **Altar** and then **Bows**.

The final time is during the doxology.

All this we ask through your Son Jesus Christ. **By him**, and **with him**, and **in him**, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

## ***Communion***

The vergers, acolytes and Eucharistic ministers take communion inside the rail. As soon as you have communicated, you should return to your seats.

During the rest of the communion, acolytes should be in their seats, and joining in the communion hymns.

After all have received communion, we say a prayer of thanksgiving for having received communion, along with the “going forth” – “Send us now into the world in peace, and grant us strength to love and serve you....” Following that, the Celebrant gives the final blessing.

## ***Dismissal (Recessional)***

The final movement of worship is dismissal. We have entered into the presence of the Lord; we have heard God speak through the readings of Scripture and the Sermon; we have responded in prayer and thanksgiving; and have shared in the spiritual nourishment of sacramental bread and wine. The proclamation of the Gospel story, through word and sacrament leads finally to the sending forth of the people into the world where the daily practice of loving and serving God is a continuation of their worship. It is our prayer that every Eucharist will open our eyes to the intimate connection between celebrating the Eucharist and living a Eucharistic life.

### **Acolyte Instructions**

Immediately after the blessing, as the first and second crosses rise to extinguish the altar candles, ALL the acolytes rise, take their torches, flags and banners, and line up in the appropriate places. It is extremely important that everyone start to move at the same time so you are in position before the verger directs you to leave.

Cross and torches remember: right hand supporting the cross or torch, left hand with thumb knuckle to nose.

- Torches should line up in front of the lectern and pulpit and raise their torches to carrying position.
- The gospel bears moves behind the altar and lifts the gospel book to chest level.
- Flags should get their flag and slowly move to the front on the altar rail where the rail begins to bend.
- Banners should get their banners into carrying position.

Follow the processional order to the rear of the nave.

### ***After the Service***

After the recessional, please remain in the rear of the nave until the dismissal. After the dismissal, proceed to the vesting room to disrobe.

Before leaving

Make sure you hang up your alb in its proper place and **button it back**.

You may want to say a quiet prayer of thanksgiving:

Glory to you, Lord Jesus, Glory to you!

Grant that as I have served in your presence, so I may witness faithfully and loyally to your love in the world and forever proclaim, "In all things, God be glorified." Amen.