



# ACOLYTE TRAINING

*Akaloutheo* - to follow. You are serving as a lead disciple, or follower, of Jesus.  
Serving as an acolyte can be a wonderful joy and is always a privilege *Fr. Vinson*

# SACRED MINISTERS

- Celebrant – The ordained Presbyter that presides over the Mass or Eucharist and when no deacon is present, reads the Gospel. Most often this is the local Vicar or Rector, but if the Bishop is present, it is his prerogative to celebrate.
- Deacon – If present, this ordained minister prepares the altar, bids the Confession of Sin, gives the Summary of the Law, says the Prayer for the Whole State of Christ's Church, says the Comfortable Words and other prayers determined by the rubrics, reads the Gospel and gives the dismissal.
- Sub-deacon – During a Solemn High or Sung Eucharist, if available, this minister assists at the altar during the ablution, points the book, reads the Epistle, holds the Gospel for the Deacon and administers the chalice. Once exclusively an ordained office, this may now be performed by a lay minister in the Anglican Church.

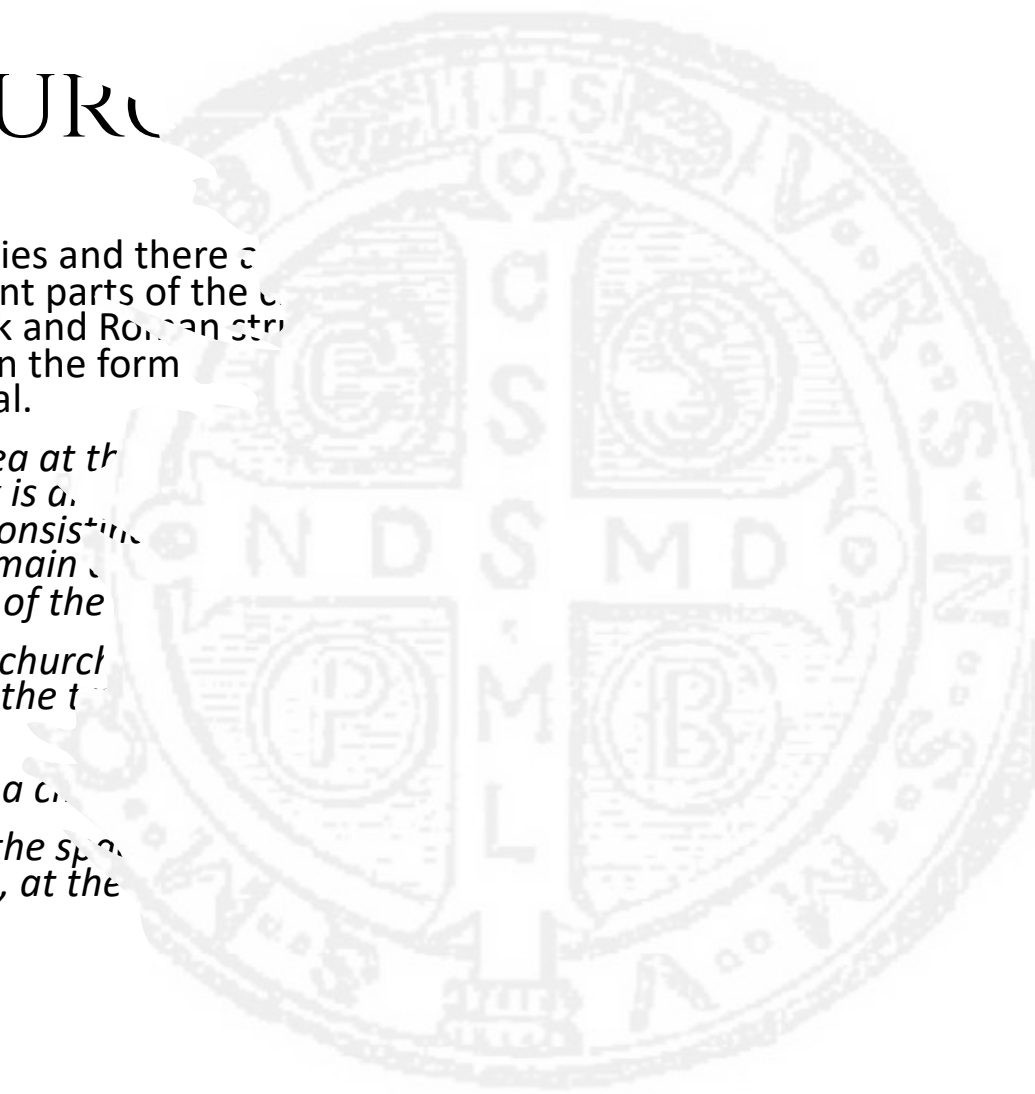


# ACOLYTES

- Crucifer – One that bears the Cross or Crucifix. The Cross is processed in or out of the chancel at the beginning or end of the service and at the procession of the Gospel into the midst of the people.
- Torchbearer – One that bears the torch or candle. This most often is done with two servers and in most parishes they flank the Crucifer when processing in or out of the chancel at the beginning or end of the service and at the Gospel procession.
- Thurifer – One that bears the thurible or incense censer. In many parishes incense is used to bless or purify the altar, gifts, the Gospel book, the altar party and the congregation and to honor the Sacred Elements. Incense is also used in procession, particularly the entrance procession or processions into the world. When present, the Thurifer always walks in front of others in the altar party.
- Epistoler – One that reads the Epistle and assists at the altar with the lavabo, ablutions and pointing the book. In many parishes, the Epistoler is also a Chalice Bearer, administering the chalice. In most services in this parish the actions performed by the Sub-deacon are subsumed into this role.

# PARTS OF THE CHURCH

- Ecclesial architecture has varied over the centuries and there are many different styles and uses. Many of the names of the different parts of the church are derived from the cathedral form which evolved from earlier Greek and Roman structures. The most common medieval cathedrals are cruciform that is, built in the form of a cross. The following terms describe areas within a cathedral.
- Narthex – *an antechamber, porch, or distinct area at the entrance of a church, separated off by a railing. The narthex is a common feature of early Christian and Byzantine basilicas and churches consisting of a porch at the west end of the nave, opposite the church's main entrance. It was the part of the church building but was not considered part of the sanctuary.*
- Nave – *The nave is the central aisle of a basilica church, the area immediately behind the rear wall and the far end of its intersection with the transept, the part of the church accessible by the laity.*
- Sanctuary – *The consecrated (or sacred) area of a church, usually containing the altar and the choir.*
- Chancel – *In church architecture, the chancel is the space at the east end of the sanctuary (sometimes called the presbytery), at the far end of the church building.*



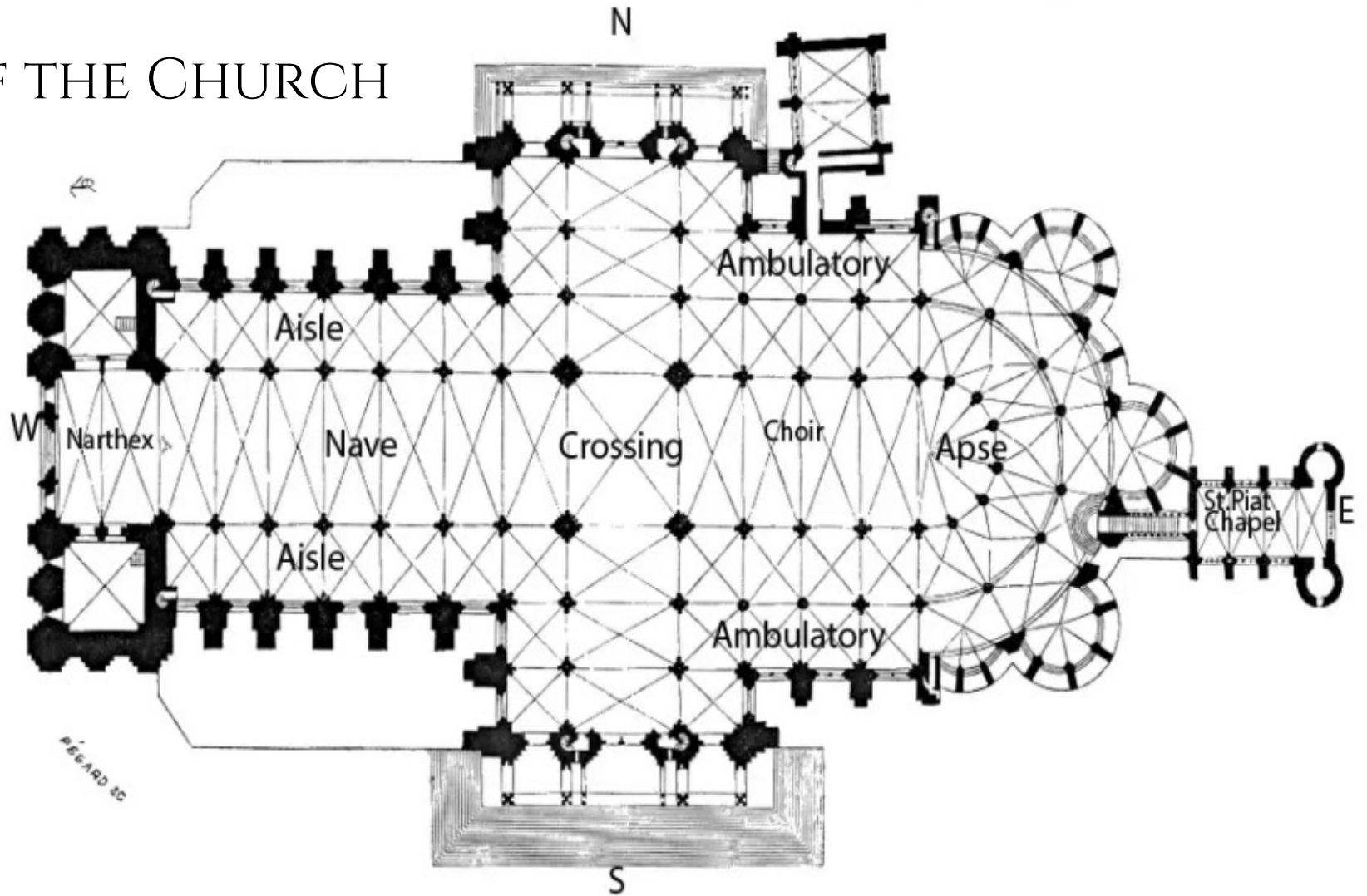
# PARTS OF THE CHURCH

- *Apse – In architecture, an apse (plural apses; from Latin absis: "arch, vault" from Greek ἀψίς apsis "arch"; sometimes written apsis, plural apsidēs) is a semicircular recess covered with a hemispherical vault or semi-dome, also known as an Exedra. In Byzantine, Romanesque, and Gothic Christian church (including cathedral and abbey) architecture, the term is applied to a semi-circular or polygonal termination of the main building at the liturgical east end (where the altar is), regardless of the shape of the roof, which may be flat, sloping, domed, or hemispherical.*
- *Transept – A transept (with two semi-transepts) is a transverse part of any building, which lies across the main body of the edifice. In churches, a transept is an area set crosswise to the nave in a cruciform building within the Romanesque and Gothic Christian church architectural traditions. Each half of a transept is known as a semi-transept.*
- *Tabernacle or Ambry – A locked chest or box used to store or reserve the Eucharist. It is often ornate or clad with precious metals and is usually placed on the main or a side altar. An ambry (aumbry) is a similar box that is recessed into a wall.*

# PARTS OF THE CHURCH

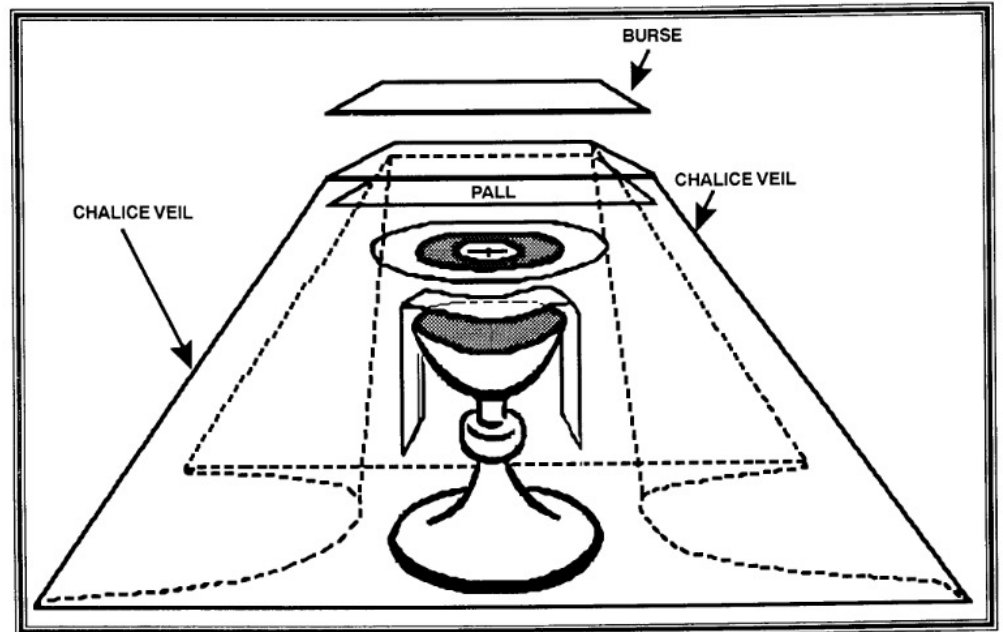
- Altar Rail – Also called a communion rail or chancel rail, a rail setting apart the chancel from the rest of the church. In many churches the congregation kneels at this rail to receive communion.
- Altar – the table or platform upon which the consecration of the Eucharist takes place. It may be stone or wood and the main altar is usually placed in the eastern-most portion of the church.
- Retable or gradine – Minimally, a shelf behind or at the far edge of the altar, often supporting the office lights.
- Credence table – A small table in the chancel or sanctuary on which is set the gifts (bread and wine), sacred vessels or other implements used at the altar.
- Sacristy – Also called *vestry* in some Anglican parishes. The room in which the Altar Party vests and prepares for Mass. It may also be used storage of vestments or other sacred implements, vessels or holy oils.

# PARTS OF THE CHURCH



# ALTAR

- Mensa – the top of the altar, originally a single piece of stone
- Fair Linen – white linen fabric placed on the mensa
- Frontal -
- Horns of the altar – the corners of the altar
- Candles or *Lights*
- Eucharist Lights – two candles placed on or near the front horns of the altar
- Office Lights – six candles placed at the back edge of the altar or on the retable
- Paschal Candle – a large candle lit during the Easter Vigil. It is lit for the duration of the Pascal season
- Presence Lamp – a candle or oil lamp often set in a red glass shade that remains lit as long as there is some portion of the consecrated elements reserved in the tabernacle or ambry



Veiled/Vested Chalice



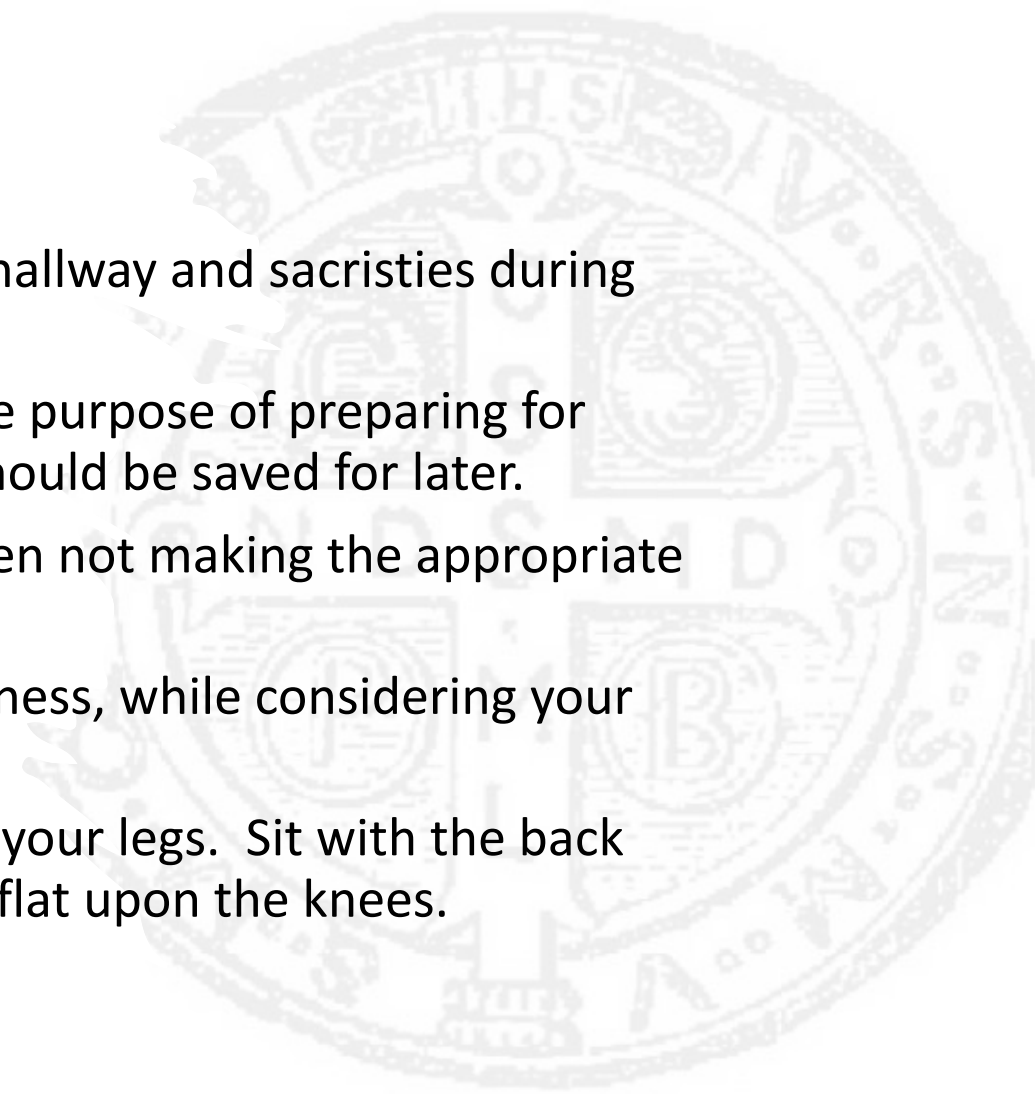
# ALTAR

- Ciborium – the covered cup that contains the smaller hosts both before and after consecration used to distribute and store them after consecration
- Chalice – the cup used to hold the wine during and after consecration
- Paten – the plate upon which the bread is offered to God during the Offertory and on which the consecrated host is placed after the Fraction (*breaking of the host before the Angus Dei*)
- Burse – a flat, square, fabric-covered case in which a folded corporal is carried to and from an altar in church
- Pall – a stiffened, linen covered square placed on the chalice
- Sedilia – the row of seats in which the Celebrant, Deacon and Subdeacon sit. Also generally referring to other seats that accommodate these or other members of the altar party
- Cruets – the vessels that contain the water and wine used during Communion
- Bread Box – the lidded container that contains additional unconsecrated hosts if needed
- Corporal – the square linen cloth placed under the chalice and ciborium during the celebration of the Eucharist. At times the *stack* is placed on the altar prior to the start of the service, but if not it is folded and placed in the burse with several purificators. During the ablutions, it is re-folded and returned to the burse.
- Purificator – a linen cloth used to wipe the chalice during the administration of the cup and during the ablutions
- Lavabo Towel & Bowl – a linen towel and small bowl used during the Lavabo or washing (ablution) of the Celebrant's hands prior to the Canon
- Sign of the Cross at the Gospel (small Sign of the Cross)– making the cross with the thumb on the forehead, lips and breast (*may these words be in my mind, upon my lips and in my heart*) at the Gospel acclamation immediately prior to or while saying "*Glory be to thee O Lord*"



# DECORUM

- Silence should be maintained in the hallway and sacristies during preparation for the Eucharist.
- Conversation should be limited to the purpose of preparing for Mass. Discussion of other matters should be saved for later.
- Cultivate the discipline of silence when not making the appropriate liturgical responses.
- Display a posture of poised attentiveness, while considering your next immediate movement.
- When seated, do not slouch or cross your legs. Sit with the back relatively straight, placing the hands flat upon the knees.



# DECORUM – *POSTURE*

## Posture:

- Walking,
- Hold yourself straight with shoulders back and head erect. Face directly the point to which you are headed.
- Except when you are seated, carrying a hymnal or torch, or performing a ceremonial action such as crossing yourself, you should join your hands palm to palm, fingers to fingers.
- Extend your fingers and hold them together, crossing the thumbs over each other in the form of a cross. Fingers should point slightly upward, not toward the ground or straight out.
- Hold elbows close to the body and keep hands more or less at the height of the breast.
- Whether standing, sitting, genuflecting, or kneeling, keep eyes straight ahead or focused on the liturgical action.
- Servers with nothing else to carry may elect to carry in hymnals or to walk empty-handed. Either way, pairs must be uniform; servers in pairs always mirror each other.

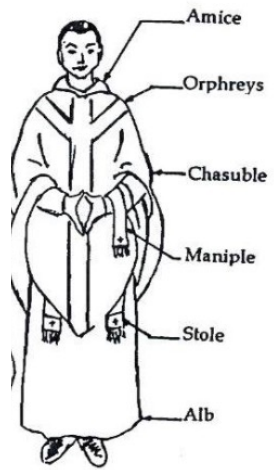
# VESTMENTS

- Cassock – An ankle length, black close fitting clerical robe worn over street clothes that servers, choir and Sacred Ministers wear during the Eucharist, morning and evening prayers. In this parish they are usually black and button down the front.
- Surplice – A white tunic worn over the cassock that extends past the waist. Different styles and lengths can be seen across different liturgical traditions. It is worn by altar servers, choir and presiding ministers at various liturgies.
- Cotta – Similar to the surplice, but usually closer to waist length.
- Alb – A white ankle length garment usually used with a cincture (belt or rope). Worn by the Celebrant under the Chasuble. Also worn by Deacon and Sub-deacon if they wear the Dalmatic and Tunicle.
- Stole – A vestment consisting of a band of cloth in the color of the season that is worn by ordained ministers (priests and deacon). Priests wear the stole around the neck, either crossed in front or hanging straight down while deacons wear it over the left shoulder. The stole is worn during the Eucharist or during the administration of other sacraments.
- Tippet – A vestment similar in shape to the stole, but worn as part of the choir dress or by the minister giving a homily or sermon. Conferred to those that are allowed to preach.

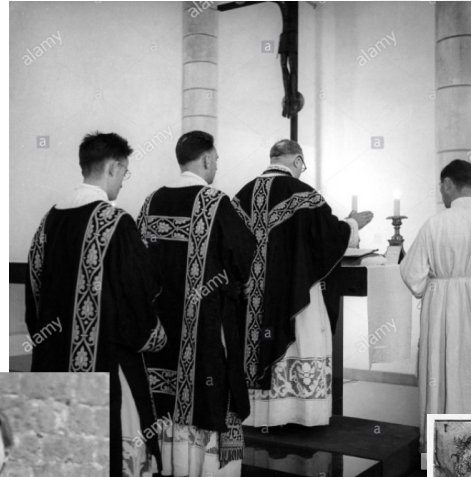
# VESTMENTS

- Chasuble – ... *the outermost liturgical vestment worn by clergy for the celebration of the Eucharist in Western-tradition Christian churches that use full vestments*, <https://en.wikipedia.org/wiki/Chasuble>
- Dalmatic – ... *a long, wide-sleeved tunic, which serves as a liturgical vestment ... When used, it is the proper vestment of a deacon at Mass, Holy Communion or other services such as baptism or marriage held in the context of a Eucharistic service.* <https://en.wikipedia.org/wiki/Dalmatic>
- Tunicle – Similar to the Dalmatic, but worn by the Sub-Deacon. In some parishes it may be worn by the crucifer in solemn procession, but this is seldom seen. It is distinguished from the Dalmatic by the use of a single band on the back, where the Dalmatic has two bands.
- Note: At present, the Dalmatic and Tunicle are not used in this parish.
- Amice – ... *a white cloth connected to two long ribbon-like attachments by which it is fastened. The garment is draped over the shoulders with the ribbons crossed over the chest, brought around to the back, and then brought forward again to be tied in front around the waist.* <https://en.wikipedia.org/wiki/Amice>

# VESTMENTS



Priest's Vestments



# CARRYING CANDLES

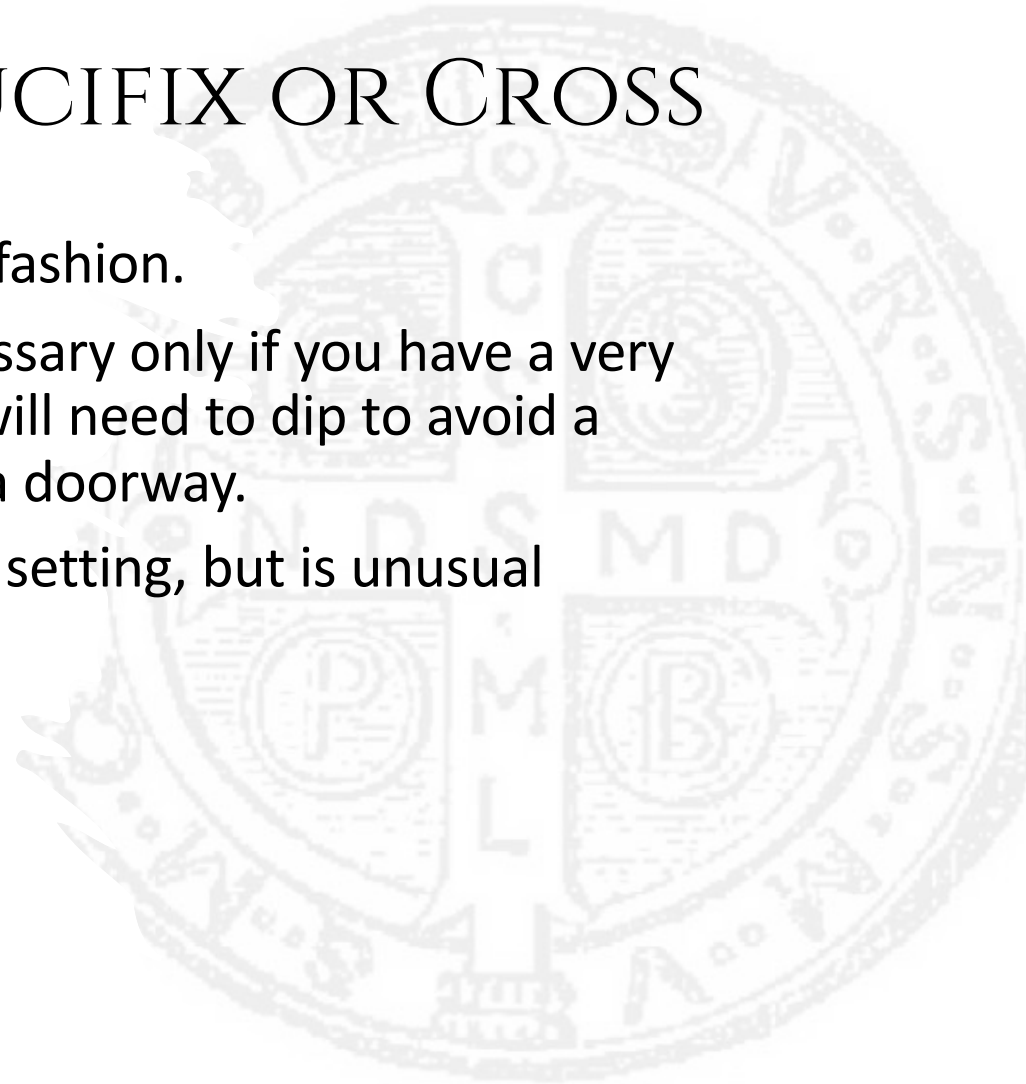
How to walk and carry a candle at the same time:

- Step off on left foot first. Pairs should hold their candles at a level.
- Hold the candle far enough out front - knees should not knock while walking.
- Use two hands in complementary fashion.
- Do not carry as a flag, you will not need to tilt the torch to avoid obstructions and it can be dangerous or messy if you do this with a flame.
- Do not genuflect or bow with a tall torch.



# CARRYING THE CRUCIFIX OR CROSS

- Use two hands in complementary fashion.
- Carrying as a flag is generally necessary only if you have a very tall or heavy cross and when you will need to dip to avoid a low ceiling or need to go through a doorway.
- This is seen at times in a cathedral setting, but is unusual otherwise.



# GENUFLECTING

The simple genuflection is considered normative when entering or leaving the chancel *when the Sacrament is present*.

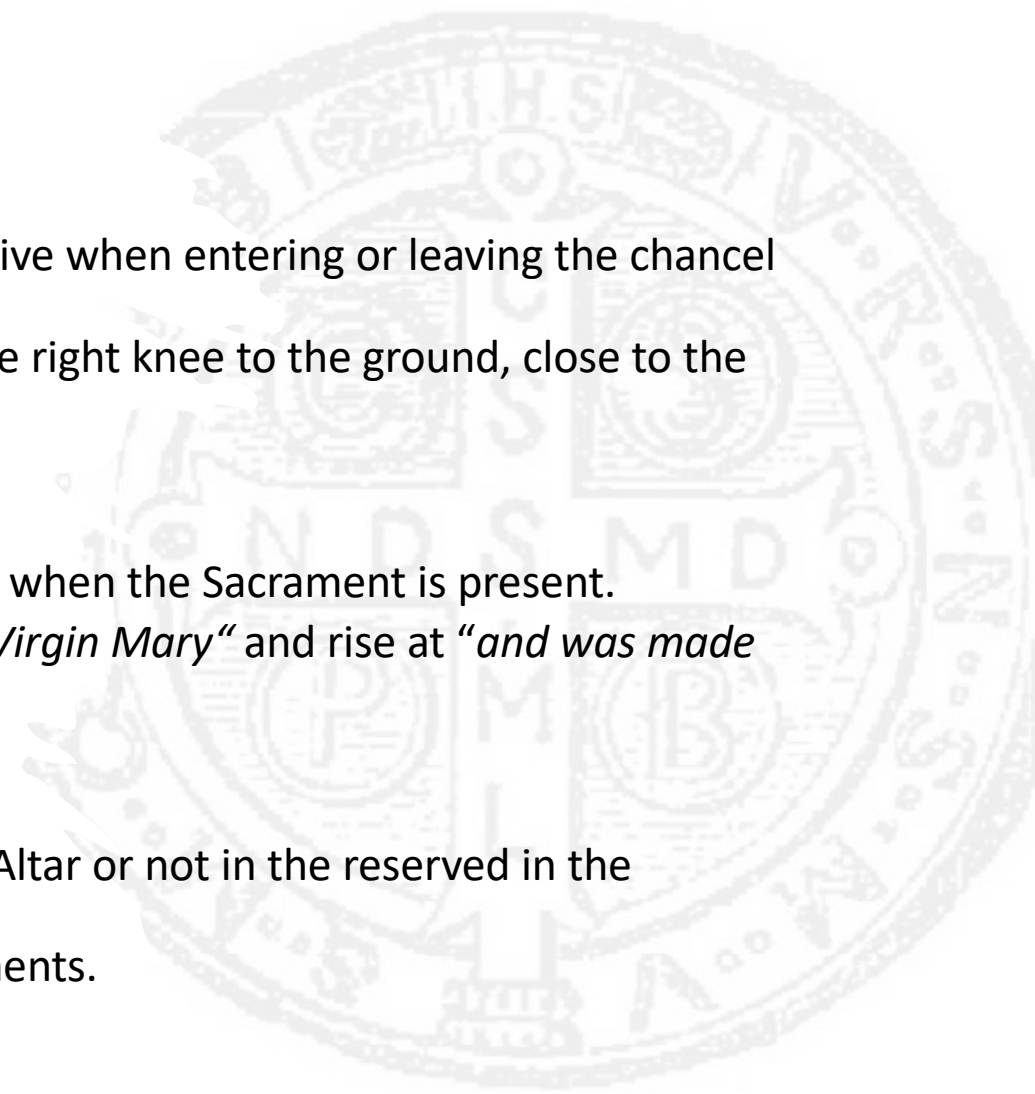
When making a simple genuflection, touch the right knee to the ground, close to the heel of the left foot

Genuflections are made:

- Whenever arriving at or leaving the chancel when the Sacrament is present.
- At *“was incarnate by the Holy Ghost of the Virgin Mary”* and rise at *“and was made man”* in the Creed.

Do not genuflect:

- When the Sacrament is not present on the Altar or not in the reserved in the Tabernacle or Aumbry. Instead, bow.
- When carrying one of the consecrated Elements.



## SIGN OF THE CROSS (*LARGE SIGN OF THE CROSS*)

- When making the sign of the cross, begin with the joined-hands position.
- Place the left hand, extended, with the fingers and thumb held close together, on your chest, just below the breast.
- Make the sign of the cross with the right hand. Without bowing your head, touch your forehead with the tips of your three longest fingers fully extended and held close together, then, in sequence, touch the center of your chest (above your left hand), your left shoulder, and then your right shoulder. Immediately resume the joined-hands position.

# SIGN OF THE CROSS *(LARGE SIGN OF THE CROSS)*

In general, it is our custom to cross ourselves in the following places in the liturgy:

GLORIA IN EXCELSIS	... in the glory of God the Father/in Gloria Dei Patris.
HOMILY INTRODUCTION/ CONCLUSION	... in the name of the Father, the Son, and the Holy Spirit.
CREED	... and the life of the world to come
THE PRAYERS for the state ...	(Biddings:) Rest eternal grant unto them ... for all thy servants departed this life ...
ABSOLUTION	have mercy upon you, pardon and deliver you ...
EUCCHARISTIC PRAYER	(at the elevations of the elements) ... be filled with thy grace and heavenly benediction ..
THE LORD'S PRAYER	But deliver us from evil ...
THE COMMUNION	Behold the Lamb of God ... (at reception of Communion)
THE BLESSING	... the Father, the Son, and the Holy Spirit ...

Servers with anything in their hands during any of these times do not cross themselves.

# THE LITURGY OF HOLY COMMUNION

- Liturgy of the Word – all of the liturgical actions up to the offertory. The entrance (or introit), Collect for purity, reading of the Old Testament, New Testament and Gospels, Creed and homily are in this portion.
- Liturgy of the Eucharist – the liturgical actions from the offertory to the dismissal. The confession, absolution, consecration and distribution of communion are in this portion
- Proper(s) – parts of the liturgy that include scriptural texts that change daily with the liturgical calendar
- Ordinary – the parts of the liturgy that do not vary with the calendar (*some names no longer familiar to Anglican use*)
  - Kyrie
  - Gloria
  - Credo (*the creed*)
  - Sanctus, Benedictus & Hosanna
  - Ite, missa est (*the dismissal*)
- Canon – the portion of the liturgy that contains the Eucharistic Prayer or Anaphora *"This action is called the Canon because it is the lawful and regular confection of the Sacrament."* Walafrid Strabo Benedictine monk – c. 808 - 849)

# SERVING AT ST. BENEDICT'S

## **Altar Servers:**

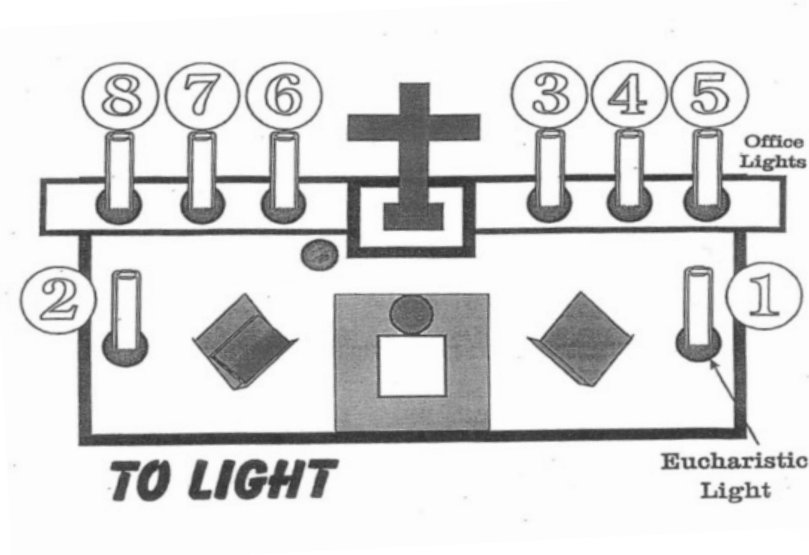
- There is no minimum number of altar servers, but most frequently there are at least two. At this time, St Benedict's can accommodate two servers; the Epistyle Acolyte and the Crucifer.

## **Preparation:**

- Don cassock and surplice in the Sacristy. Then light the emunctorium (*wick with snuffer*) and proceed to the chancel. If there is no Sacrament present, reverence the altar by bowing when approaching or crossing the altar. If the Sacrament is present, genuflect. When two servers are present, try to do this together.

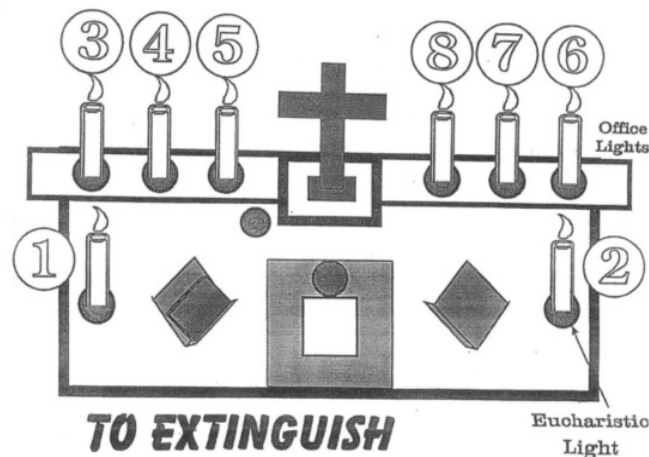
# SERVING AT ST. BENEDICT'S – *LIGHTING THE CANDLES*

- All candles should be lit from the Epistle side first, beginning with the Eucharistic lights, then the Office lights. If only one acolyte is present, light the candles in the following order:



# SERVING AT ST. BENEDICT'S – *LIGHTING THE CANDLES*

- Extinguishing is in reverse order:



- If possible, both acolytes should light the candles in similar fashion, but mirroring each other.
- When departing, bow or genuflect together, then turn and leave by the way of the south transept, leave the emunctoria in the alcove.



# SERVING AT ST. BENEDICT'S –

## *THE ENTRANCE*

- Queue up in the sacristy with crucifer and cross followed by the epistle acolyte followed by the celebrant.
- At the appointed time the celebrant will ring the bell signaling the congregation to rise and the entrance hymn to begin. The celebrant will give the cue to begin.
- Entrance procession will proceed from the sacristy, down the hall and enter the chancel from the north transept.
- Crucifer should carry the cross at a height appropriate to the space, but always higher than the head ensuring that the front of the cross or crucifix (side with boss or corpus) faces the people when processing.
- Upon reaching a point directly in front of the altar, the Epistle Acolyte will bow/genuflect
- Along with the Crucifer take their positions on the Epistle side (the side along the south transept by the wall), the Crucifer placing the cross in the stand with the front facing the congregation.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE WORD*

## **Entrance hymn (Processional hymn)**

- All sing

## **The Collect**

- All Kneel

## **The Decalogue & Summary of the Law**

- All kneel, sing responses aloud & Summary of the Law

## **Kyrie Eleison**

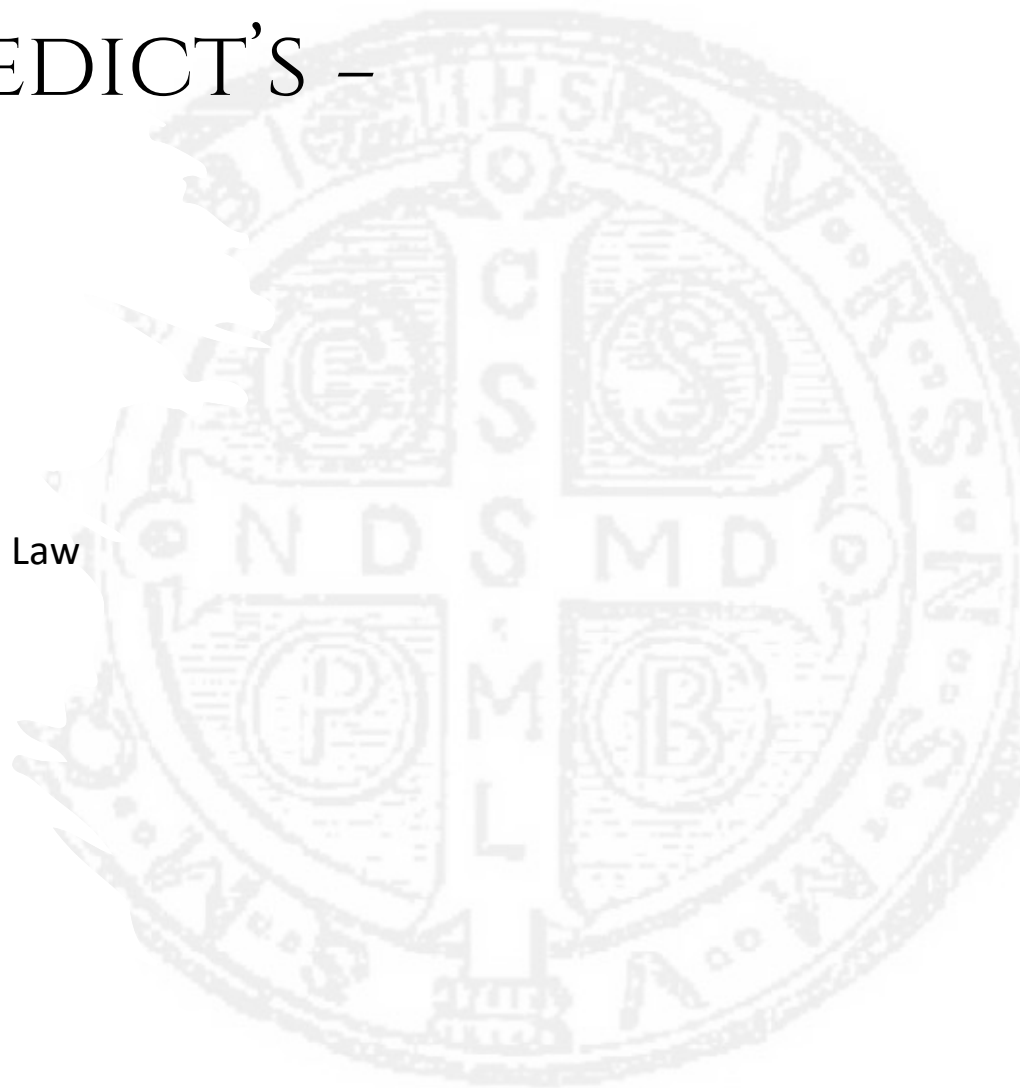
- All kneel, sing

## **The Old Testament Lesson**

- Be seated

## **The Collect for the Day**

- All kneel



# SERVING AT ST. BENEDICT'S – *LITURGY OF THE WORD*

## **The Gospel (processed)**

- After the desired number of verses of the Gospel processional hymn are sung, the Crucifer retrieves the cross and lines up with the Gospeller (Celebrant or Deacon) and Epistle Acolyte:

## **Procession:**

- As the Gospeller turns to his right, the Epistle Acolyte and Crucifer turn in the same direction and proceed into the midst of the congregation. The Crucifer and Epistle Acolyte stop and turn to the right, facing the Gospeller. The Epistle Acolyte waits for the Gospel Acclamation and then receives the Missal, holding it at the height that the Gospeller sets, tucking elbows into ribs to steady the book.
- Notes: It can be helpful if the Epistle Acolyte reads the Missal beforehand and knows if there is a page to be turned during the reading so that a finger may be placed beneath the page to be turned. Otherwise be sure to position fingers along the edge of the book to prevent covering any words.
- After the conclusion of the reading, the recitation of *“Praise be to thee O Christ”* and the resumption of the hymn, the Epistle Acolyte and Gospeller pivot to their respective right sides and allow the Crucifier to pass through their midst, being followed by the Epistle Acolyte and Gospeller. All process to their proper stations giving the appropriate reverence.

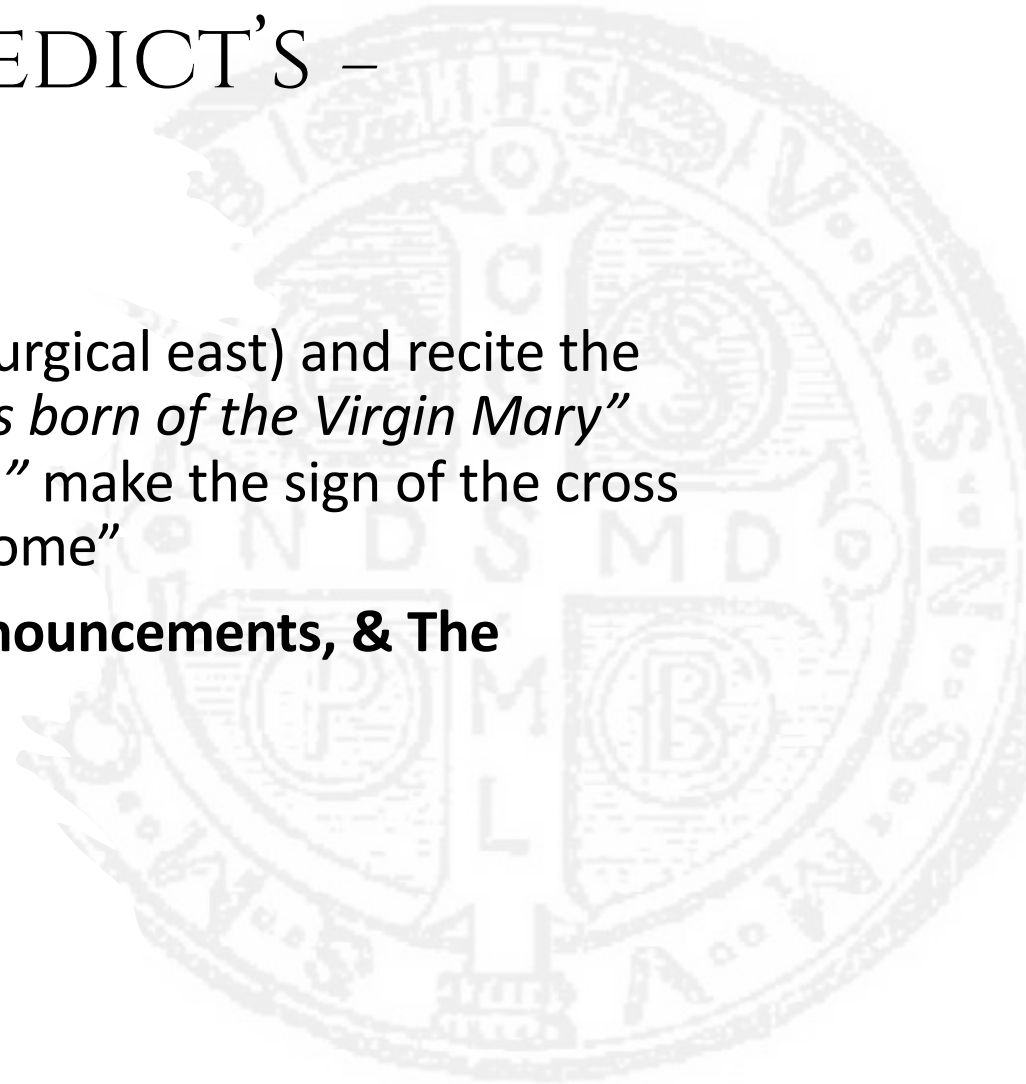
# SERVING AT ST. BENEDICT'S – *LITURGY OF THE WORD*

## **The Creed:**

- The altar party turn to the east (liturgical east) and recite the Nicene Creed, genuflecting at *“was born of the Virgin Mary”* and arising at *“and was made man”* make the sign of the cross at *“... and the life of the world to come”*

## **The Rector or Vicar’s Welcome, Announcements, & The Sermon:**

- Be seated



# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

## **The Offertory:**

- Acolytes stand at *“Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.”*
- As the Offertory anthem begins, the Crucifer retrieves the offering plates and proceeds to the center as the ushers come to the chancel.
- When the ushers arrive, all bow to each other and the plates are handed to the ushers.
- The Epistle Acolyte moves to the credence table and retrieves the bread box and approaches the Celebrant holding the box in one hand and opening it with the other.
- When ushers return and handed the plates back to the Crucifer, he proceeds to the Celebrant and hands over the plates and gives the count in a low voice, waiting for the offerings to be presented in song or prayer.
- After the Celebrant returns the plates to the Crucifer, he bows in acknowledgement, returns the plates to the lower shelf of the credence table and then returns to the Crucifer's station
- After the Celebrant collects the necessary number of hosts from the bread box, the acolyte closes the lid and returns to the credence table and retrieves the water and wine cruets, wine in the right hand and water in the left. The acolyte presents the cruets to the Celebrant with the spouts away from the Celebrant.
- Celebrant will take the wine first allowing the water to be passed from the left to the right hand. The Celebrant will return the wine to the left hand and at the same time, the acolyte will raise the water slightly, the Celebrant making the sign of the cross before he takes it.
- The wine is then passed back to the right hand with the Celebrant returning the water to the acolyte's left hand after he is finished pouring. The acolyte returns the cruets to the credence table and prepares for the Lavabo.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

## **The Lavabo (*I wash*) also called the priest's ablution:**

- At the credence table the Epistle Acolyte places the lavabo bowl in the left hand and drapes the lavabo towel over his left arm. Taking the cruet of water, he returns to the horn of the altar and as the Celebrant approaches, places the bowl beneath his hands and pours water over his fingers until directed to stop. The acolyte then presents his left arm to the Celebrant so that he may dry his fingers. Bowing, he returns to the credence table and deposits the bowl, towel and cruet.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

## **Prayer for the Whole State of Christ's Church**

- The Crucifer remains at his station and kneels when the prayer begins
- If the Deacon or other sacred ministers are not present, the Epistle Acolyte joins the Celebrant at the Missal on the Gospel side of the altar and points the book.
- Let us pray for the whole state of Christ's Church.

*ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty ...*

*And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.*

*And we also bless thy holy Name for all thy servants departed this life ✠ in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.*

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# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

## **The Confession, Absolution & Comfortable Words**

- Bid for confession:

*Then shall the Priest say to those who come to receive the Holy Communion, YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.*

- The Celebrant and Epistle Acolyte kneel at the altar and the Crucifer at his station

*& Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

*ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, ... To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.*



# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- The Epistle Acolyte stands and grasps the Missal at the top with the left hand and turns to his right as the Celebrant faces the congregation and places the Missal in his right hand, opened for the Celebrant to read.

## **The Absolution:**

- *& Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*
- *ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you ✠ from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.*

## **The Comfortable Words:**

- The Epistle Acolyte continues to hold the Missal during the Comfortable Words and afterwards returns the Missal to the stand and continues to point the book.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

## **Sursum Corda, Preface and Sanctus & Benedictus**

- *The Celebrant says:*

*Lift up your hearts.*

*Answer. We lift them up unto the Lord.*

*Priest. Let us give thanks unto our Lord God. Answer. It is meet and right so to do.*

## **Sanctus**

- The Epistle Acolyte should be aware of the proper preface to the Sanctus and turn to the appropriate page for the Celebrant (pp 77-79), turning it back in time for the Celebrant to continue with the Sanctus

*Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,*

*HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.*

- The Crucifer Acolyte (still kneeling) should ring the Sanctus bells three times coincident with *HOLY, HOLY, HOLY* and all bow profoundly.

## **Benedictus**

*Blessed is he ✠ that comes in the name of the Lord, Hosanna in the highest.*

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **The Oblation**

*WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ ...*

- **The Invocation**

*AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ... who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled ✠ with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.*

- Here the acolytes kneel.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **The Prayer of Humble Access**

- *We do not presume to come to this thy Table, O merciful Lord, ...  
and that we may evermore dwell in him, and he in us. **Amen.***

- **The Lord's Prayer**

- *... and lead us not into temptation, but deliver us ✠ from evil.  
**Amen***

- **The Agnus Dei**

- All say or sing:

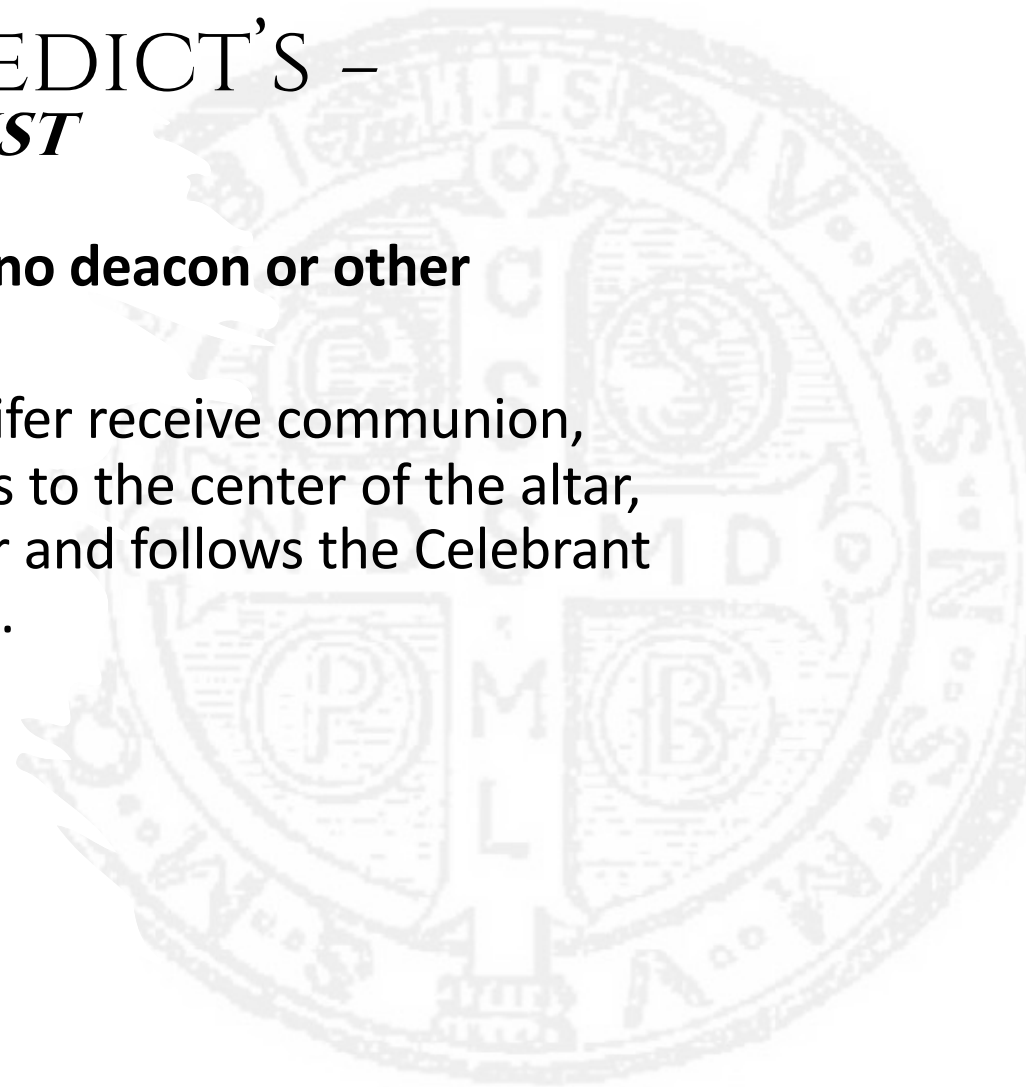
*O Lamb of God, that takest away the sins of the world, have mercy upon us*

*O Lamb of God, that takest away the sins of the world, have mercy upon us*

*O Lamb of God, that takest away the sins of the world, grant us they peace*

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **Epistle Acolyte as chalice bearer (no deacon or other ordained minister present)**
- After the Epistle Acolyte and Crucifer receive communion, the Epistle Acolyte rises and comes to the center of the altar, picks up the chalice and purificator and follows the Celebrant to the rail or line of communicants.



# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

## **Administration of the Sacrament**

- A communion hymn may be sung
- The Priest first receives the Holy Communion in both kinds
- Then Bishops, Priests, and Deacons
- Then the Epistle Acolyte and Crucifer.

## **Chalice Bearer**

- After the Celebrant delivers the host to a person, the Chalice Bearer follows with the cup saying:

*THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.*

## **Notes:**

- Hold the cup above your heart.
- Wait for the Celebrant to finish with the person he is communicating.
- Look at the person as you approach; if they raise a hand, guide the base of the chalice into their hand and help them tip the cup to their mouth. If they do not extend a hand, guide the cup to their mouth and slowly tip the edge until they can sip. *DO NOT LET GO OF THE CUP!*
- After they have finished, wipe the edge of the cup with the purificator and rotate it, presenting a fresh surface for the next communicant.
- Watch your cassock!
- Watch your shoe laces!
- Watch your footing!

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **Intinction**

- Intinction is the delivery of both species by dipping the host into the wine and placing it on the tongue. While this is not authorized in this diocese except for extreme conditions, some will present the host for Intinction. If this occurs, take the host presented, dip it into the wine, wipe the excess on the edge of the chalice and place it on the tongue. Unless there is a risk of a confrontation, *do not allow the communicant to dip it for themselves.*

- **Spills**

- Should you spill the wine after consecration, don't panic. If it is not a complete spill, mop it with your purificator and look for the crucifer to come to assist. Above all, do not allow anyone to step in it and track it around.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **The Ablutions** (*washing up*)
- After the distribution of communion, the Chalice Bearer follows the Celebrant to the altar on either side that is convenient. *Do not bow or genuflect with the chalice in hand if there is **any** wine remaining.*
- At times there will be a significant amount of wine remaining and the Celebrant may direct the Chalice Bearer to consume all or a part of it. Place the chalice on the corporal, bow and cross to the epistle side of the altar if not already there.
- At present, there is no place to store any remaining consecrated hosts so the Celebrant will consume them and may ask the Chalice Bearer to as well.
- The Epistle Acolyte then returns to the credence table and retrieves the water cruet and pours water in or on the vessels and paten as directed. Following this, the Celebrant will touch his thumb and fingers over the chalice and direct the acolyte to pour water over them. Bow, return the cruet to the credence table, then return to the horn of the altar.
- The Epistle Acolyte will open the veil and place the pall upon it, then open the burse so that the Celebrant can place the purificators and folded corporal in it. After handing the burse to the celebrant, he crosses to the Gospel side, picks up the missal and stand, moves to the center, reverences the altar and places the missal and stand on the Epistle side of the altar, parallel to the front edge of the altar. He then points the book for the Prayer of Thanksgiving.



# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **Prayer of Thanksgiving**
- *ALMIGHTY and everliving God, we most heartily thank thee, ... that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.*
- **The Gloria**
- The altar party all stand and face the cross (or east if there is no cross) and recites or sings the Gloria, bowing and making the sign of the cross at the appropriate places.
- The Epistle Acolyte then stands at the horn of the altar on the epistle side and points the book for the collect, turning as the Celebrant faces the congregation for the Blessing and Dismissal.

# SERVING AT ST. BENEDICT'S – *LITURGY OF THE EUCHARIST*

- **The Gloria**

- The altar party all stand and face the cross (or east if there is no cross) and recites or sings the Gloria, bowing and making the sign of the cross at the appropriate places.
- The Epistle Acolyte then stands at the horn of the altar on the epistle side and points the book for the collect, turning as the Celebrant faces the congregation for the Blessing and Dismissal.

- **Blessing and Dismissal**

- The Celebrant gives the blessing and dismissal (Deacon giving the dismissal when present) and all return to their chairs, standing.
- The recessional hymn begins and the altar party waits until signaled by the celebrant to begin the procession. At the nod, the Crucifer retrieves the cross, and moves to the center of the chancel behind the Celebrant who also has moved to the center of the chancel.
- The Epistle Acolyte remains at his station during the recessional.
- When ready, the Celebrant turns to his right and the Crucifer follows turning to his right and proceeding out of the chancel by the way of the south transept.
- The Epistle Acolyte remains behind and extinguishes the candles, timing the motions to complete at the end of the hymn.

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- **Option B**

- The Epistle Acolyte lines up with the Crucifer and exits with the rest of the altar party. Both acolytes return to extinguish the candles.

# NOTES:

- Hitch up your cassock when going up stairs!
- Make sure your surplice isn't bunched up.
- Make sure the yoke is evenly placed
- Hide the tags.
- Look out for one another
- Reverence
- Symmetry
- Always think of the next step
- Be aware of where the Celebrant is and what he is doing – be ready to assist with the unexpected.
- The Celebrant is in charge!

