

Liturgical Glossary

Entries are primarily from the *Experience of Worship Glossary* and secondarily from the *Trinity Episcopal Church Glossary*. If entries from multiple glossaries were used, they go in order of the *Experience of Worship* entry, the *Trinity Episcopal Church* entry, and finally the *Oxford Guide to the Book of Common Prayer* entry. They have then been further edited and amended by the Rev'd Matthew S. C. Olver.

Underlined words in definitions refer to words with their own entry in this glossary.

Formatting

- At the beginning of each new letter of the alphabet, insert that letter in 16 pt font, bold, and then format it in "Paragraph" so that it is Level 1 under "Outline level."
- Single spaced with one full space between entries (a hard return, not an automatic space using Word)
- If the word is not English, the first thing it should say is, *Language* term, "translation." E.g. Agnus Dei – Latin term, "lamb of God." Then the next sentence begins with a capital letter.
- If something has a direct Biblical witness or reference, that must be cited: e.g. a biblical canticle, give full citation; if "Lamb of God" cite where this is used in NT.
- All quotations marks should be double: "sample" not 'sample'
- If a word used in a Definition also has its own entry, it should be capitalized and underlined: i.e. Priest.

A

Ablutions – Literally, acts of washing; in the liturgy the cleansing of the sacred vessels (Chalice and Paten) after the Communion, whether during or after the Mass. The pre-Vatican II liturgy included a hand washing as part of the preparation prayers before Mass.

Absolution – (1) A formal declaration of God's forgiveness, pronounced by the Celebrant. (2) A formal pronouncement of forgiveness. In Anglican, as in wider Catholic usage, it may be made only by a Bishop or Priest. The form of absolution in those Prayer Book services which include one is generally 'precatory'. i.e. a praying that God may forgive or a declaration that God *does* forgive. In the 1662 office for the Visitation of the Sick, however, and in the '79 BCP is one of the options given in Reconciliation of a Penitent (448; 451), it takes an indicative form ('I absolve thee').

Absolution of the Dead - In the pre-Vatican II rites, this service followed the Requiem and was said before the Burial. The name is misleading and does not mean to imply that sacramental Absolution is given to the deceased. Rather, it is a series of prayers asking for mercy, deliverance from hell, and respite from purgation.

Acclamation – A liturgical cry of praise, most often 'Alleluia.' In the 1979 BCP (p. 323, 355), the term refers to the three possible openings to the Mass: "Blessed be God...", "Alleluia! Christ

is risen” for Eastertide, and “Bless the Lord...” in Lent. The Acclamation should not be confused with the Salutation.

Acolyte – (1) Before Vatican II in the Missal of Pius V, the highest rank of secular Minor Orders. An acolyte was the most responsible of those assisting the priest, deacon and subdeacon in the sanctuary at the Mass. (2) A term specifically applied to one who carries a torch or a candle in processions and at other times during the liturgy. This term is also commonly interchanged with Server. Originally a minor clerical order but now usually a lay function in the church.)

Ad orientum – Latin, “toward the sun.” Liturgically, this is the normal way of designating the celebration of the Eucharist facing toward the East (whether literal east, or “liturgical east,” the end of the church at which the Altar sits), the direction from which the Son of Righteousness will appear on the Last Day. This is contrasted with celebration Versus populum, “toward the people.”

Adoration – The worship that is due to God alone. Nicaea II (787) distinguished between adoration and “veneration,” which is the act of honoring persons or things, whereby the honor is said to pass through that which is venerated. Thus, icons are venerated, but never adored.

Advent – The season that begins with the first Evensong of Advent Sunday and continues until, but exclusive of, Evensong on December 24 the Church prepares with expectation for the second advent of Christ as it anticipates the celebration of the Son of God’s first advent. The first Sunday of Advent is the beginning of the liturgical/ecclesial year and calendar. The Third Sunday of Advent is also known by the title, “Gaudate Sunday.” The *Gloria in excelsis* may be sung on Sundays, but it and the *Te Deum* are not said on Advent Ferias.

Advent Sunday – The first day of Advent, and the beginning of the ecclesiastical and liturgical year. Most liturgical books begin with the provisions for Advent Sunday.

Advent Wreath - A wreath (circle of greens) containing five candles used in churches and homes as reminders of the four Sundays before Christmas. Four of the candles are arranged in a circle (three purple and one rose colored, to correspond to the color of the vestments), the candles being gradually lit each Sunday; a fifth, white, candle is often placed in the center and lit on Christmas Eve/day. It appears to have its origins in 19th century Germany among German Protestants, and spread to German Catholics in the 1920s. It did not reach the U.S. until at least 1930, where it was taken up by many traditions. The *Book of Occasional Services* provides anthems for use during the lighting of the advent wreath.

Agnus Dei – Latin term, “Lamb of God,” (taken from the words of John the Baptist in John 1:29). (1) The last of the group of choral chants in the Ordinary of the Mass; a prayer for Christ’s mercy in the litany form, it is recited just before the communion at Mass. (2) One of the anthems used in the Communion (from post-Canon to Postcommunion) at the Fraction/Breaking of the Bread; also found at the conclusion of the Great Litany (*BCP*, 337, 407,152). (3) A prayer or hymn, named from its opening words in Latin (‘O Lamb of God’), said or sung in the Eucharist during the fraction or shortly before communion. The 1662 BCP did not include it, and its use has at times been controversial, but it appears in many modern Prayer Books, often optionally. See Behold the Lamb of God.

Aid against Perils, Collect for - The second of the two invariable collects at Evening Prayer in the 1662 BCP, which begins “Lighten our darkness, we beseech Thee, O Lord...”

Aisle – The part of a church on one or both sides of the nave, and separated from it by pillars.

Alama Redemptoris Mater (Loving Mother of the Redeemer) – See, Final Antiphons of Our Lady.

Alb – White, full-length garment worn over cassock or habit, normally tied by a girdle or cincture at the waist; worn by ministers in sanctuary at Mass (often under other vestments). In monasteries those in choir wore albs at Mass and Office on designated important feasts. Its origin seems to be the white baptismal robe which recalls the robes of the martyrs made white in the blood of the Lamb (cf. Rev 7:14; 22:14).

All Saints – All Christians of outstanding holiness, both known and unknown in the Church’s history whose feast is celebrated on November 1. Individual saints are commemorated throughout the year on dates assigned in the Kalendar. The fixing of this date comes in the 8th century under Pope Gregory III, though a celebration may have existed as early as the fourth century and on May 13. The saints are distinguished from the general Christian dead (for whom particular prayers are offered on All Souls’ Day, November 2) in that the Church understands the former to enjoy the vision of God at present.

All Souls – The faithful dead; formally commemorated on November 2. The celebration on this day is thought to have originated with the Benedictine Monastery of Cluny in the 11th century. The day before All Souls’ is known as “All Hallows Eve” and is the origin of the term, “Halloween.”

Allegory – A literary term that is defined as ‘speaking one thing and signifying something other than what is said’ (Heraclitus, *Quaestiones Homericae*). At times, the NT reads the OT allegorically (such as I Cor 10:1-4). The tradition of reading the liturgy in an allegorical fashion is said to originate with Theodore of Mopsuestia (who strangely was very concerned with preserving the literal sense of the Scriptures), where the progression of liturgical acts is said to correspond to events in the life of Christ (etc., placing the bread on the altar is the body of Jesus being laid in the tomb; the epiclesis is the resurrection). A. Schmemmann has strongly critiqued this tendency in the East, though it has long been present in the West as well. Henri De Lubac was a strong 20th century defender of patristic exegesis of scripture, marked by allegory, though the more modern term “typology” is often used; de Lubac preferred the term “spiritual” exegesis to cover all the non-literal senses (which Origen delineated as the allegorical, anagogical, and the tropological).

Alleluia – Hebrew: Praise the Lord; an acclamation of joy adopted by the Christian church. Used (1) as an appendage to another text, especially during the season of Easter; (2) as a substantial chant with verse after the Gradual (and before the Sequence) at Mass. Alleluia (1 and 2) is omitted at penitential times and at the commemoration of the dead. In the monastic Office, the acclamation follows the *GLoria Patri* in the Invitatory. Cranmer substituted “Praise ye the Lord” and to it was added “The Lord’s Name be praised” in 1662. This was retained in the American BCP tradition until 1979, when Alleluia replaced the Versicle/Response.

Altar – A sacred table of stone or wood on which Mass is celebrated; it is specially consecrated by a bishop at five points (where there are crosses) and often contains relics in a sealed cavity. Most churches had more than one altar, of which the most important, at the east end of the Choir, the High Altar.

Altar Book - The large book containing the texts from the BCP and music for the celebrant at the Eucharist and other liturgies. The Altar Book in the Episcopal Church does not have the canonical authority of the Missal or Sacramentary in the Latin Church. It was produced for practical purposes; the standard *Book of Common Prayer* is the text that retains canonical authority and to which clergy are bound. For this reason, various missals were created that included varying degrees of additional material (the Minor Propers, the prayers said by the priest *sota voce*, etc.), often taken from various versions of Missal in the Latin Church. See, English Missal and Missal.

Altar Cards - In the pre-Vatican II mass, and often when Anglicans celebrated mass according to the English, Anglican, or American Missals, these cards were used, which contained certain portions of the Ordinary of the Mass for the convenience of the Priest.

Altar Cloth - A long piece of white linen that covers the top of the altar and hangs down the sides almost to the floor. When not in use, the altar cloth is usually protected with a dust-cover. Also known as a Fair Linen.

Altar Cross - A crucifix or cross which stands upon the altar or hangs above it.

Altar Guild - A lay group within a church charged with the maintenance and preparation of the altar and its furnishings in a church; altar guilds may also supervise church decorations and flowers. This has generally been an Anglican reality; the analogous group in the Latin church would be Sacristans.

Altar of Repose - The altar or other place apart from the main Altar of the church where the Blessed Sacrament is reserved from after the Maundy Thursday liturgy until the distribution at the Good Friday Liturgy. This term is not properly applied to the altar upon which the Blessed Sacrament is reserved. See also Aumbry, Blessed Sacrament Chapel, Place of Reservation, and Tabernacle.

Altar Rail - (1) The rail or kneelers where the people kneel or stand to receive Communion. (2) A low fence set up, especially beginning in the seventeenth century, to protect the altar from irreverence. Kneeling at this barrier to receive communion was not its original purpose, but once the practice was established, altar rails continued to be built although there was no longer a danger of stray animals entering the chancel. The area around the altar and within the altar rails is properly known as the Sanctuary.

Altar Rail Gates - The gates or hinged top of the center of the altar rail. When opened, these allow access to the altar area, and are closed before the administration of Communion. Any analogous relationship to the Eastern Iconostasis with its doors is misguided.

Alms - Money or other offerings of the people for the work of the Church. In the 1662 Prayer for the Whole State (which precedes the Confession and Dialogue) the alms are included

parenthetically as part of what the prayer asks God to accept (“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...).

Alms Basin - A large metal plate into which the money offerings of the people are placed before they are presented to the officiant.

Ambo – Originally a substantial raised platform from which the Gospel was proclaimed; now basically synonymous with a Lecturn. In large churches the ambo was often replaced by the *pulpitum* situated between the nave and choir.

Ambulatory – In larger churches a walkway (often an extension of the aisles) which went around the choir and presbytery. Chapels were commonly built opening off the ambulatory.

Amen – Hebrew term, meaning “so be it.” Used as an affirmation by all those present especially at the end of prayers. This may be the most important place where the full, active participation of congregation is expressed.

Amice – white, oblong cloth with long ties, worn around the neck partly below the alb, by ministers in the sanctuary at Mass. Its practical purpose is to protect the stole and chasuble from the skin. The prayer used when vesting asks that it may be a helmet of protection against the assaults of the devil. A good average size is about 36 by 24 inches.

Anamnesis – Greek term, meaning “calling to memory” or “memorial sacrifice.” In Christian liturgical practice, refers to the part of the Eucharistic Prayer that often follows the Institution Narrative where the Passion, Resurrection, and Ascension of Jesus are recalled in a memorial fashion (akin to the Passover liturgy where the past event is understood to have current results and power such that the past is present in the now). It’s origins are from Jesus words at the Last Supper as recorded in Luke 22:19 and 1 Corinthians 11:24-25: "Do this in memory of me" (τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν). The explicit anamnesis after the Institution Narrative in 1549 disappears in 1552 and does not return until the Scottish 1637 Book.

Anaphora – Greek term, meaning “offering” and analogous to the Latin, *Sursum corda*. Refers to the Eucharistic prayer or Canon of the Mass, but often applied to the whole of the second part of the Mass from the Dialogue on (i.e. Mass of the Faithful). The Greek term for the first half is Synaxis.

Annexed Book - The manuscript copy of the revised BCP that was signed by Convocation on 20 December 1661 and attached as ‘The Book Annexed’ to the fourth Act of Uniformity (1662). See also Sealed Books.

Annunciation (of the Blessed Virgin Mary) – The name under which the feast by which announcement to Mary by the angel Gabriel of the conception of Christ (cf. Lk 1:29-39) is commemorated, celebrated on 25 March, nine months before the Nativity of Our Lord. While Mary’s name is in the title, it is properly a feast of Our Lord, as it concerns primarily the nature of salvation in the earthly life of Christ.

Anointing - Act of applying consecrated oil, used in Baptism, Confirmation, and Ministration to the Sick. It is a traditional action signifying the gift of the Holy Spirit in such rites.

Ante-Communion - The service of Holy Communion in the 1662 BCP that omits everything which follows the prayer for the Church Militant, and concluding with one or more collects and the blessing. The rubrics order this much to be said on Sundays and holy days “if there be no Communion.” The abbreviated service was sometimes said at the altar and for that reason referred to as “Table Prayers.”

Antependium - See Frontal.

Anthem – (1) In pre-Reformation England, synonymous with “antiphon.” After the Reformation, the term refers specifically to the choral item (with no fixed text) sung in choral foundations after the third collect at Morning and Evening Prayer. (2) Sacred vocal music using scriptural words (a text from Scripture or other sources) that is sung or said during the liturgy; now also any vocal music or hymn sung by a choir but not by the congregation; also called Antiphon.

Anthem at the Fraction - The words in the 1979 BCP that are said or sung at the Breaking of the Bread (*BCP, 337 or 364*). The option printed is the Agnus Dei, but the rubrics allow for use of traditional Western items such as, “Behold the Lamb of God...” (cf). Less clear in Rite I, it seems that, “Alleluia. Christ our Passover” is to be understood as one such anthem.

Antidoron – See Eulogia.

Antiphon – Most often a proper text sung before and (though not always) after a psalm or canticle. Some antiphons (such as the Minor Propers in the Offertory and Communion at Mass, in processions, and in honor of the Virgin Mary after an Office) are sung without psalm or canticle, such as, along with a Versicle and Response and collect, as a way to commemorate a feast or reason.

Antiphonal (alt. Antiphoner) – (1) a method of singing in which verses (or half verses) are sung alternately by the two halves of the choir sitting opposite one another; (2) a classification of chant apparently originating with (1) but which identifies those chants (and especially psalms) which do not follow a reading. The counterpart of responsorial and direct chants. (3) a choir book containing chants for the Office; the companion to the Breviary, and the counterpart to the Gradual (containing choir chants for the Mass). Occasionally even a book of Mass chants is identified as an Antiphonal.

Apologiae – Latin, “”. The name given to all of the prayers that are said privately by the priest (*sotto voce*, that is, in a voice not heard by the people) during the course of the Mass. The term “secret” has come to be used by some for these prayers, that term properly refers only to the *super oblata*, the second of the three proper collects in the medieval missals, said as the penultimate Offertory prayer.

Apostles’ Creed - Ancient summary statement of the faith probably derived from baptismal formularies; used in the Prayer Book in the Daily Offices and in the rite for Baptism. This Creed is not and was never used in the Eastern churches.

Apse – Architectural term for the rounded east end of a church (hence, apsidal).

Archbishop – A bishop who, in addition to his responsibility for a diocese, presides over a group of dioceses (known as a province). This reality of primacy (a bishop exercising jurisdiction over more than a single diocese) is something that Anglicanism always retained (e.g. law in England continued to speak of bishops as “suffragans of Canterbury” for 100 years after separation from Rome) and the Episcopal Church is an anomaly for not having an archbishop.

Archdeacon – Literally ‘chief deacon’, but by medieval times a priest who saw to much of the administration of a diocese on behalf of the bishop. The role and title were retained in England after the reformations; often also a statutory officer and canon of a cathedral. Use of the term for the head deacon of a diocese in modern use would be improper.

Archiepiscopal Cross - Properly, “Metropolitan Cross,” is quite distinct from the Crosier. It somewhat resembles a Processional Cross but smaller in size and often very ornate in character. The Archbishop never carries it, but it is borne immediately before by a chaplain in surplice who walk alone. It is never used in place of the Crosier.

Arma Christi – Latin term, meaning “arms of Christ.” A familiar iconographic device in late medieval art and architecture, often used as the focus of devotion, with the wounded hands, feet and heart of Jesus Christ crucified; representations are commonly presented in the form of a heraldic shield. See also Five Wounds of Christ.

Ascension – The ascent of Christ into heaven, celebrated as a Principle Feast forty days after the resurrection (Easter).

Ascensiontide - Part of Eastertide, and begins with the first Evensong of the Ascension and ends with Matins on the eve of Pentecost.

Ash Wednesday – (1) The beginning of Christ’s forty-day fast in the wilderness, observed as the beginning of Lent. (2) The first of the forty days of Lent that precede Easter. The ceremony of imposing ashes, which gives the day its name, was replaced in the first BCP by what would later be called the Commination office. Several modern BCPs provide a penitential rite for Ash Wednesday that includes an (optional) imposition of ashes blessed at the service.

Asperges – Latin term, “sprinkle;” (1) the opening word of the antiphon (outside of Eastertide; in Eastertide, the antiphon begins, Vidi aquam) sung during the ritual sprinkling of water from Psalm 51:9; this rite is done before Mass on Sundays, and is the name usually given to the rite. (2) The ceremonial sprinkling of holy water, especially at the beginning of the Eucharist. The name comes from the first word of Psalm 51:7 in Latin (*‘Purge me with hyssop’*), the verse traditionally sung during the ceremony.

Asperges pail (aspersorium) – Receptacle for holy water blessed by a priest, used for ritual sprinkling with an aspergillum (a brush or metal sprinkler) over the high altar and all present before the Procession on Sunday before Mass, during which other altars in the church are normally sprinkled – a weekly act of ritual purification.

Aspergillum - A branch, brush, or perforated metal globe, with a handle, used for sprinkling Holy Water.

Aspersion – English form of Asperges.

Assumption – The feast which commemorates the reception of the Blessed Virgin Mary into heaven, observed on 15 August. One of the five great Marian Feasts.

“At the intercession of blessed Michael...” (*Per intercessionem*) – The priestly prayer said at the blessing of incense and used only during the Offertory in the Missal of Pius V. “By the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to ☩ bless this incense and to accept it for a sweet-smelling savor, through Christ our Lord. Amen.”

Athanasian Creed - A profession of faith widely used in W. Christendom, and also known from its opening words as the ‘Quicumque Vult’. The attribution to St Athanasius has been generally abandoned since the researches of G. J. Voss (1642), chiefly on the ground that the Creed contains doctrinal expressions which arose only in later controversies. It differs from the Apostles' and Nicene Creeds in form, as well as in embodying anathemas, and is not a recognized standard of faith in the E., though it has appeared (without the Filioque clause) in the Greek *Horologion* since c.1780 and in Russian service books from the 17th cent. Of the Protestant bodies, some (notably the Lutherans) retain it as a statement of faith; the old Breviary ordered its recitation at Prime on most Sundays; and in the Anglican BCP since 1552 (where it is printed immediately before the Litany) it replaces the Apostles' Creed at Morning Prayer on thirteen holy days (Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday), chosen apparently as being at roughly equal intervals apart. Many modern Prayer Books omit it altogether, but it is printed (though not prescribed) in the Church of Ireland BCP (2004) and, as a “historical document” in the 1979 BCP (p. 864-865).

Aumbry (Ambry) – Cupboard, generally in the (liturgically East) wall near an altar, where either the sacred vessels or else (in more recent times in the Church of England) the reserved sacrament is kept. A Sanctuary Lamp stands next to it and is kept burning at all times when it contains the Sacrament. A lesser aumbry is also used to house the Holy Oils, suitably in the baptistry (if there is one) or in the sacristy.

Ave Maria – Latin term, “Hail, Mary;” the opening words of the angel Gabriel’s salutation to the Virgin Mary at the annunciation, used as a frequently recited prayer in Marian devotions and as an antiphon.

B

Baldachin (Baldachino) - See Ciborium.

Banns - A ‘proclamation’ or announcement of an intended marriage, in which opportunity is given for declaring any impediment. Where the practice of publishing banns is maintained, it takes place on three successive Sundays during a service of worship.

Baptism – Christian initiation by water and the Holy Spirit into membership of the Church, consisting of profession of faith, naming, immersion into (or sprinkling with) water, and (in some Rites) marking with holy oil; a rite generally conducted at the font. Baptisms appropriately take place at the main service of the parish at the Easter Vigil, on the Day of Pentecost, All Saint’s Day (or the Sunday thereafter) and the First Sunday after Epiphany (the Feast of the Baptism of Jesus). At a baptism, the congregation renews its own baptismal vows and welcomes the newly baptized into the community. If the person baptized is too young to make the baptismal promises, they are made in the name of the child by the parents and godparents.

Baptismal Font - See Font.

Baptismal Water - The water blessed by a bishop or priest for use at Baptism (*BCP*, 306).

Baptism of Our Lord - The Feast that celebrates the baptism of Jesus in the River Jordan by John the Baptist (Mt 3:13-17; Mk 1:9-11; Lk 3:21-23). It was not a separate feast from Epiphany in the Latin rite until 1955, which it was placed on January 13 as the Octave Day of Epiphany, but was then changed to be celebrated on the Sunday after the Epiphany, or the Monday following. In the ‘79 BCP, the First Sunday after the Epiphany is the Baptism of Our Lord, one of the four days upon which it also directs Baptisms to be administered (along with the Easter Vigil, Pentecost, and All Saints’ Day; see p. 312). The color is always white.

Basilica – Originally one of the early Roman church buildings, but subsequently used to designate a church marked out by the Pope as of particular importance.

“Behold the wood of the cross whereon was hung the world’s salvation” – The Versicle (whose Response is, “O come let us worship”) chanted thrice as the cross is processed into the church for the Veneration on Good Friday. The procession stops thrice, the cross is unveiled slightly more each time, and the chant is sung to a slightly higher pitch each time. This mirrors the procession of the Paschal Candle and the proclamation, “The Light of Christ” the next night at the Easter Vigil.

Bells – Though the term is straightforward, their use in relation to medieval liturgy is less easy to fathom. They were a key means of signalling time in a readily audible manner, and especially giving warning of the times of Office and Mass, before which there were specific modes of ringing according to the service and the liturgical rank of the day.

Benedicamus – v. Benedicamus Domino, R. Deo gratias. (Let us bless the Lord/*Thanks be to God*) The versicle and response recited as a form of blessing at the end of an Office (not until the 1979 BCP) and, on certain days, at Mass.

Benedicite - A canticle, taken from the Song of the Three Children in the apocryphal additions to the book of Daniel, named from the Latin word with which it begins; ‘O all ye works of the Lord, bless ye the Lord’. In the 1662 and earlier BCPs it is assigned to Morning Prayer as an alternative to the Te Deum. In modern Prayer Books it often appears in a condensed form. The New Zealand Prayer Book (1989) has a Benedicite Aotearoa, which names local ‘works of the Lord.’

Benedictine – A monk or nun who observes the Rule of St Benedict.

Benediction – (1) a blessing; (2) a form of devotion of the Blessed Sacrament (including a silent blessing by the priest holding the Host) which became popular in the Roman Catholic church in the seventeenth century.

Benedictional – A liturgical book containing blessings. Often part of a Pontifical.

Benedictus – (1) *Benedictus qui venit*, the text recited after the Sanctus at Mass; (2) *Benedictus dominus deus Israel*, the canticle (attributed in St Luke's Gospel to Zacharias) sung at Lauds (and in the post-Reformation English Church at Morning Prayer). (3) (Latin, 'blessed') The first word, and hence the name, of two different biblical texts used liturgically: (a) The CANTICLE also known as the Song of Zechariah (Luke 1:68-79), appointed to follow the second lesson at Morning Prayer in the 1662 and earlier BCPs, which begins 'Blessed be the Lord God of Israel'. Modern Prayer Books often include it as an alternative canticle after the first lesson instead. (b) The *Benedictus qui venit*, Matthew 21:9 (itself quoting Psalm 118:26), 'Blessed is he that cometh in the name of the Lord', sung in ancient eucharistic rites as a continuation of the *Sanctus*.

Benedictus Es - A canticle taken from the Song of Three Children in the apocryphal additions to the Book of Daniel, named from its Latin opening; 'Blessed art thou, O Lord God of our fathers.' It was introduced in the American BCP of 1928 and the Scottish BCP of 1929 as a shorter alternative to the *Te Deum* or the *Benedicite*, of which in its original context it forms the introduction.

Benedictus qui venit – the text recited after the Sanctus at the Mass in both the Eastern and Western liturgies; derived from Matthew 21:9 (itself quoting Psalm 118:26), "Blessed is he that cometh in the name of the Lord." It was removed in the 1552 BCP and remained absent in the English and Scottish Prayer Book tradition. It first reappeared in the American rite in the 1979 Book as optional in Rite I and required in Rite II.

Berakah - (Hebrew, pl. berakoth, 'blessing') The biblical, Jewish, and early Christian form of prayer that blesses or gives thanks to God.

Bidding of the Bedes – (1) A series of intercessions found in the Use of Salisbury and used most commonly at the end of the Sunday procession. Part of it was absorbed into Morning and Evening Prayer after the Reformation. (2) (Anglo-Saxon bid, 'pray') An ancient form of intercession in which a series of matters to be prayed for is announced, using some such formula as 'Ye shall pray for...' or 'I ask your prayers for...'. Each of these biddings may be followed by an interval of silence and a COLLECT. A 'bidding of the bedes' is a praying of the prayers.

Bier - The stand upon which a casket rests during the Burial of the Dead. Also known as a Catafalque.

Biretta - A stiff, collapsible, four-cornered cap with three blades or horns (four in the case of doctors of divinity and theology) made of black woolen material (even for canons). It is worn only by the clergy. Inside the church, it can only be worn in processions, but properly only by the Sacred Ministers as they go to or from the Altar. It is not worn in Eucharistic Processions. Clergy may also wear them when seated during the Divine Office.

Birkat ha-mazon – A tripartite form of Jewish blessing prayer seen specifically in the Passover. The form in Thanksgiving—Second Thanksgiving—Petition. This structure can be clearly seen in *Didache* 9:1-9. Enrico Mazza is connected with advocating the theory that this Jewish practice serves as the basis for early Eucharistic prayer structures. See also Today.

Bishop – The highest of Holy Orders above deacon and priest. A bishop has authority to confirm and ordain. A bishop normally has pastoral care of a diocese.

Bishop's Chair - A chair set apart in cathedrals and some churches, reserved especially for the bishop (sometimes called the Bishop's Throne). Also, a moveable chair or stool (Faldstool) used when the bishop is present and sits for various parts of the liturgy (confirmation, ordinations, etc.).

Black Letter Days – Less important days in the liturgical Calendar, so called because of their identification by the use of black ink in manuscript and some printed Calendars. The counterpart of Red Letter Days.

Black Rubric - The usual name for a declaration inserted in the 1552 BCP to explain that the practice of kneeling to receive Holy Communion intended no adoration of any 'real and essential presence' of Christ's natural flesh and blood. The wording was altered to 'corporal presence' when the text, which had been omitted in 1559, was put back in 1662. The name 'Black Rubric', which was not in common use until the nineteenth century, implies that since the declaration is no true rubric it ought to be printed in black, not (as it sometimes was) in red.

Blessed Sacrament – The bread and wine consecrated at Mass as the body and blood of Christ first given at the Last Supper.

Blessing – (1) Prayer of sanctification or consecration, pronounced only by a priest or bishop. Blessings are often contained in a Benedictional or Pontifical. (2) Bestowal of God's favor.

BMV – Abbreviation for the Latin, *Beata Maria Virgo*: the Blessed Virgin Mary, mother of our Lord and God, Jesus Christ. See BVM.

Boat - A small container, with a lid and spoon, in which incense is kept before it is placed in the thurible.

Book of Common Prayer – (BCP); The authorized liturgical book of the Church of England, first compiled and printed in 1549 by Archbishop Thomas Cranmer, with important revisions in 1552, 1559, and 1662. In England, Common Worship functions as a book of alternative services, while the 1662 remains the official liturgy, though its use is quite spare. The first prayer book for the Episcopal Church was approved in 1789 and has undergone a number of revision. The revision now in use was approved in 1979.

Book of Common Prayer (1928), The - The official liturgy of the Episcopal Church from 1928 to 1979; some services from this Prayer Book have been retained in the current Prayer Book as "Rite I" services. Preference for the use of the 1928 edition is sometimes associated with "conservative" attitudes in the Episcopal Church.

Book of Common Prayer (1979), The - The official liturgy of the Episcopal Church (BCP); a collection of prayers, readings, Psalms, devotions, and services used by the Episcopal Church; the worship book used by Episcopalians. Nearly all services in any Episcopal Church are printed in this book.

“Bow down before the Lord” – The bidding of the Deacon before the Solemn Prayer over the People, an optional substitution for the Blessing during Lent, a practice that is quite ancient in the Latin rite and provided for in the *Book of Occasional Services*. It is also the traditional bidding said by the Deacon in the Solemn Collects after the bidding; the people would then kneel for silent prayer, after which the Deacon would say, “Arise” and then the Celebrant would pray the collect.

Bowing - From very early, Christians have bowed at the mention of Jesus’ name (see Philippians 2:10); later, the bow as an act of reverence and honor extended to the altar, the eucharistic elements, and in some places the processional cross, Gospel book, and Celebrant as it passes in procession.

Book of Hours – A book intended for private devotion and most often containing the Little Office of the Blessed Virgin Mary, the Office of the Dead, the seven penitential psalms, etc. They were generally used by laity.

Bread - Basic food; some form of grain food has been a part of human diet in every culture. Early in the Old Testament there emerged two "breads"-a natural one and a heavenly one related to the will of God. In the Eucharist, Jesus brings the two together: "This (natural bread) is my body (heavenly food) given for you." Either leavened (raised) or unleavened bread can be used in the Eucharist. Unleavened bread is used in the Jewish Seder of Passover and therefore became the common bread of the Eucharist. In this form it is often recognized as a small dish-shaped wafer cut from a specially baked and prepared loaf.

Bread Box - The container in which the bread or hosts for the Eucharist are kept. This is presented to the celebrant at the Offertory by the server or a member of the congregation. See Ciborium.

Breviary – The composite Office book. By the fourteenth century most had complete texts of the Office. Some (Noted Breviaries) had chant as well.

Burial of the Dead - Funeral rite for burial of a baptized Christian, including anthems, psalms, scripture readings, and prayers. The medieval service consisted of a number of parts: commendatory prayers (a wake at the home was sometimes a part of this), a procession from the home to the church, the Office of the Dead (Vespers and Matins), the Requiem Mass, the Absolution of the Dead, and the burial or committal. In earlier BCPs, the opening anthems correspond to the material from Procession; the Office corresponds most closely to the traditional BCP Burial service, though the final part corresponds to the burial Proper. The ‘79 BCP provides much more material than previous BCPs: parts from the Ministration to the Sick and the Ministration at the Time of Death (453-465) correspond to traditional Last Rites; the Prayers for a Vigil (465) correspond to the wake; the Reception of the Body (466) and the opening anthems to the Procession; the principle liturgy is a conflation of the Office of the Dead

and the Requiem; the Commendation (482-484; 499-500) corresponds to the Absolution of the Dead; and the Committal corresponds to the Burial itself.

The '79 BCP provides both traditional and contemporary liturgies (pp. 469-507). This rite may serve as the Liturgy of the Word at a Requiem Eucharist (the English BCPs from 1552 on did not make such provision) or more like an Office. When there is Communion at the Burial of the Dead, the Commendation (in the church) and the Committal (at the burial site) follow the communion of the people and the Postcommunion prayer (BCP, pp. 482, 498). The burial rites also include the Apostles' Creed, a special form of the Prayers of the People, forms for the consecration of the grave, and additional prayers that may be added after the Lord's Prayer. The BCP also provides an Order for Burial which permits the composition of a rite to suit particular circumstances "when, for pastoral considerations, neither of the burial rites in this Book is deemed appropriate" (pp. 506-507). The *Book of Occasional Services* provides appropriate texts for the burial of a person who was not a baptized Christian or who rejected the Christian faith. Post-conciliar rites have tended to emphasize that the burial office is an Easter liturgy and thus recommend that the liturgical color is white. Black was the medieval color, and purple has come to be thought a good mediating color, expressing both hope and sorrow. The Paschal candle is lighted as a visible reminder of Jesus' resurrection and our hope of life everlasting in Christ.

Burse - Flat, square case decorated with rich or embroidered fabric (often matching the chasuble worn by the priest at Mass), in which the folded corporals are kept before they are spread on the altar for the Mass. The burse, along with a chalice veil is used to cover the chalice and paten when it is brought to the altar, or in some cases is on the Altar from the beginning of the liturgy.

BVM – Standard abbreviation for the Blessed Virgin Mary, mother of Jesus Christ, our Lord and God.

C

Calendar – The liturgical Calendar (Kalendar) denotes the date and rank of fixed feasts.

Candle – Wax light used as the main source of artificial light in churches until the nineteenth century; also as a symbol of Christ the Light (especially at the Easter Vigil). They may be placed on the altar or on the rearedos behind the altar. Candles may also be carried in procession and, on festival occasions, carried and held near the Gospel when it is read.

Candle-bearer (Taperer) - One who carries a candle (generally in a portable candlestick) in procession or at the Mass. Candle-bearers generally operated as a pair.

Candle Lighter/Extinguisher - A long pole with a two-pronged end. One side is a tube into which is inserted a taper; a knob is used to raise or lower the taper for lighting of candles. The other side is a bell-shaped snuffer used to extinguish the candles.

Candlemas – See Purification.

Canon – (1) an ecclesiastical statute; (2) a man in Holy Orders bound by ecclesiastical statutes. Most often a senior member of a collegiate church funded by a benefice or prebend. Regular canons lived in community, bound by a Rule. (3) (Greek, 'measuring rule', 'standard') (a) The

canon of scripture is the standard list of books accepted as authoritative and so as constituting the Bible. (b) The canons of a cathedral (or a diocese) are certain members of its official staff or chapter, other than the dean who is its head. The office so held is a canonry. (c) In ecclesiastical law, a canon is an authoritatively imposed regulation regarding doctrine or discipline. (d) The canon of the Mass is the central (and at one time unchanging) prayer that begins with the Preface and Sanctus.

Canon of the Mass – The most solemn part of the Mass, the prayer during which the bread and wine are consecrated by the celebrating priest, beginning after the *Sanctus* and *Benedictus qui venit* and concluding with the Amen (i.e. the *Pater Noster* is not considered part of the Canon). See Prayer of Consecration.

Cantate Domino - Psalm 98, so called from the Latin of its opening words, ‘O sing unto the Lord a new song’. The 1662 BCP gives it as an alternative canticle to the Magnificat at Evening Prayer, unless Psalm 98 happens to be one of the psalms of the day.

Cantatory – A book, or part of a book, containing those chants sung by the soloist(s).

Canticle – A biblical text intended to be sung in the Office. The principal three are those found in St Luke’s Gospel: *Benedictus dominus deus* (Lauds), *Magnificat* (Vespers), and *Nunc dimittis* (Compline).

Cantor – A general term for a solo singer. In the Middle Ages the Precentor (chief cantor) had charge of liturgical celebration, determined the chants to be sung, and designated the singers who were to begin them or sing the solo passages.

Cantoris – The side of the choir on which the Precentor (cantor) sits, the north side (left when facing the high altar).

Capitulum – Chapter.

Caput jejunii – Latin term; Ash Wednesday.

Cassock – A full-length garment worn by secular clerics; most often black, and worn under other vestments (e.g. alb, surplice). The cassock (or soutane) comes in a number of styles or cuts, though no particular symbolism attaches to these.

(a) A Roman cassock often has a series of buttons down the front – sometimes thirty-three (symbolic of the years of the life of Jesus). In some English-speaking countries these buttons may be merely ornamental, with a concealed fly-front buttoning, known as a Chesterfield front, used to fasten the garment.

(b) A French cassock also has buttons sewn to the sleeves after the manner of a suit, and a slightly broader skirt.

(c) An Ambrosian cassock has a series of only five buttons under the neck, with a sash on the waist.

(d) A Jesuit cassock, in lieu of buttons, has a fly fastened with hooks at the collar and is bound at the waist with a cincture knotted on the right side.

(e) An Anglican cassock is often double breasted (then more correctly called a “Sarum”), fastening at the shoulders on the opposing side of the breast and at the waist with one concealed

button. The Sarum usually has a single small stem-button sewn at center front about 12–15 cm / 4½–6" below the center-front neckline which is used to secure the academic hood, worn for Choir Dress. The single-breasted cassock worn by Anglicans sometimes has thirty-nine buttons rather than the Roman complement of thirty-three. This is often said to signify the *Thirty-Nine Articles*, though it may have developed from an older fashion. Cassocks are more frequently cinctured with an ordinary buckled leather belt, rather than a sash.

Cassock-Alb - Don't do it. A combination of the amice and alb worn in place of cassock and surplice or amice, alb, and cincture. It is normally white and should be long enough to cover the ankles. A cincture around the waist should be worn with this vestment, although it is not essential. A surplice is not worn over the cassock-alb, but a tunic may be.

Catafalque - From the Italian, *catafalco*, meaning "scaffolding." A raised bier, box, or similar platform, often movable, that is used to support the casket, coffin, or body of the deceased during a [funeral](#) or memorial service. Following a Requiem Mass, a catafalque may be used to stand in place of the body at the Absolution of the dead or used during Masses of the Dead and All Souls Day.

Cathedra – Bishop's presiding seat or throne. See Bishop's Chair.

Cathedral – Church where the bishop presides and where his cathedra is situated. Most cathedrals were staffed by a college of canons (with vicars and other junior clergy to assist), but some were staffed by monks.

Cathedral Priory – A monastery which serves as a cathedral, and where the bishop is titular abbot, but the prior is the executive superior of the community.

Cathedral Use - The form of public worship (apart from the Eucharist) that was current in the Christian church prior to the introduction everywhere of what had been, in its origin, a monastic ordering of daily worship.

Catholic – Literally universal (i.e. the main Church in the West), but after the Reformation requiring the qualification of 'Roman'.

Celebrant – (1) The priest (or bishop) who presides at a sacramental liturgy, most often the Mass. (2) The term most commonly used for the presbyter or bishop who 'celebrates' or presides at a liturgical service, especially the Eucharist. It does not appear in the classical BCP, but the rubrics of some more recent Prayer Books use it. In others, 'president' or 'presider' is used with the same meaning.

Cena – Latin term: supper

Cena domini – Latin term; The Lord's supper at which Christ instituted the Eucharist (Mass): Thursday before Easter Day, the first day of the solemn Triduum; in English known as Maundy Thursday.

Censer – Thurible, the vessel in which incense is burnt.

Cento - (Latin 'patchwork') A literary text pieced together from other works. A cento psalm is a CANTICLE compiled from verses of several canonical psalms. There are examples in the 'Forms of Prayer to be Used at Sea' in the 1662 BCP.

Ceremonial – (1) the actions (bowing, genuflecting, processions, sign of the cross, sprinkling of water, anointing, censuring) that accompany the words of the ritual. (2) a book detailing the liturgical customs of collegiate and cathedral churches (e.g. the *Caeremoniale Romanum*).

Chalice – The cup used to contain the wine consecrated on the altar at the Mass and generally made of precious metal.

Chalice Bearer - One who is licensed by the diocese to administer the chalice at communion.

Chalice Veil - A square piece of material of the same liturgical color as the vestments used to cover the chalice and paten when they are not in use. The burse, with the corporal inside, rests on top of the veiled chalice.

Chancel – (Lat. *cancellus*). Originally the part of the church immediately about the altar, now called the 'sanctuary'. When further space was reserved for clergy and choir westward from the sanctuary, the word was applied to this area as well, and hence is now normally employed for the entire area within the main body of the church east of the nave and transepts. In medieval times a screen often separated **chancel** and nave, and some modern churches have followed this arrangement. In England, by custom the rector of an ancient parish used to be responsible for repairing only the **chancel**, while the liability for the nave fell on the parishioners. See [Choir \(architectural\)](#).

Chancellor – A canon and officer of a collegiate cathedral foundation, he had particular responsibility for learning and education. In the diocese, someone acting as presiding lawyer in the church's legal courts.

Chant – (1) The vast repertory of monophonic vocal music (ranging from simple formulas to extensive and elaborate melodies) which formed the core of liturgical music in the Middle Ages. (2) A musical recitation of words midway between reading and singing; in some churches, the Psalm in the worship service is often chanted.

Chantry – An institution (often within a large church) whose prime purpose was to offer prayer (Mass and Office) for the benefactor(s) who established it; often staffed by one or two priest, but in some instances a more substantial, collegiate foundation.

Chapel – (1) a place of worship with an altar, sometime within a larger church (e.g. Lady Chapel – a chapel with an altar dedicated to the Blessed Virgin Mary); normally only a presbytery without nave; (2) the clergy (and sometimes lay singers) who served the liturgy within a specific chapel; (3) the clergy (and sometimes lay singers) who served a noble household, and travelled with the head of the house as part of his entourage.

Chaplain – A cleric employed in a chapel.

Chapter – (1) a short reading, most often in the Office and taken from the Bible; (2) a daily meeting of a community (monastic or collegiate) at which a chapter (1) was read (in monasteries, from the Rule of the Order), and at which the business of the community was conducted.

Chapter house – The place where a community (monastic or collegiate) met for its daily business.

Chasuble – The outer vestment worn by the celebrant at Mass, either elliptical or rectangular in shape with a hole at the centre for the head, and often richly decorated.

Childermas - An old English name for the feast of the Holy Innocents (see Matthew 2:16), observed on 28 December.

Chimere - An episcopal vestment worn over the Rochet and without the academic hood and is the traditional Choir Habit of a bishop. It resembles an academic gown without sleeves and is kept together in the front with a button. It appears to have been originally only in black, but scarlet chimere's are now worn on more ceremonial occasions. The Chimere of any color is never worn under a Cope; instead, the bishop would wear Rochet, stole, cope, and mitre.

Choir – (1) the community (monastic or collegiate) in its church celebrating the liturgy; (2) after the fifteenth century, the body of trained singers (not the whole community) with responsibility for singing the choral parts of Mass and Office;

Choir (architectural) – A term generally used to describe the part of a church containing the seats of the clergy. In the Roman basilicas these seats at first were set in a semicircle round the apse and behind the altar. Later they were placed in a railed-off space within the nave, or body of the church, and at its eastern end. Later still, in various parts of Christendom, chancels replaced apses; they were much larger, and rectangular in shape, and the **choir** was included within the chancel, at its western end. The term 'ritual **choir**' is sometimes used for the seats of the clergy when these do not occupy the (architectural) **choir** of the church.

Choir screen – A screen separating the eastern part of a church reserved for the clerical community (Choir (3)) from the nave; often substantial and surmounted by a gallery (pulpitum).

Choir step – The step at the eastern end of the choir, separating the choir from the presbytery; frequently the site of a lectern for readings and solo chant.

Chorister – Boy, the junior member of a collegiate foundation, increasingly used for musical duties from the fifteenth century onwards.

Chrism – (1) Sacred oil, consecrated at Mass on Maundy Thursday, used for anointing at baptism, confirmation, and ordination. (2) A mixture of olive oil and balsam used in some rites of baptism, confirmation, and ordination. The blessing of chrism and other holy oils has been the prerogative of the bishop. There is a form for this rite in the Canadian Book of Alternative Services (1985), and the Anglican Prayer Book of the Province of Southern Africa (1989) provides a Chrism Eucharist for the morning of Maundy Thursday, the traditional time for this service. See also Unction.

Chrismation - The anointing of a person with chrism at Baptism (*BCP, 308*).

Chrisom - The white robe with which newly baptized Christians are clothed. The 1549 BCP orders the use of 'the white vesture, commonly called the Chrysome', which was to be returned at the churching of the child's mother. It was omitted in 1552, but the Prayer Books of some provinces, including Nigeria, the Philippines, and Southern Africa, now include it.

Christmas – The Nativity of Our Lord Jesus Christ; the feast which commemorates the birth of Christ as man, 25 December. The Christmas season (Christmastide) lasts from the first Evensong of Christmas day until but excluding Evensong on January 5th.

Christus – See Passion Gospel.

Chrysostom, Prayer of St. - In the BCP, the prayer so named ('Almighty God, who has given us grace at this time...') first appeared in the litany and later at the end of Morning and Evening Prayer. Cranmer drew it from the ancient Liturgy of St. Chrysostom, but its authorship is not known.

Church Militant, Prayer for the - A long intercessory prayer in the service of the Holy Communion, also called the 'Prayer for the Church' or the 'Prayer for the Whole State'. In the 1662 BCP it is introduced with the bidding, 'Let us pray for the whole state of Christ's Church militant here in earth'. Some other Prayer Books omit the last three or four words of the bidding, which were added in 1552.

Church – (1) the assembly of Christendom either at an international, national, denominational, or local level; (2) an independent, consecrated building with an altar where Christians meet to worship.

Church of England – The established Church of England, separated from Rome in 1534 and with a vernacular liturgy from 1549. The monarch is head of the Church, and Parliament is responsible for the laws which regulate its constitution and liturgy.

Churching of Women - A service of thanksgiving after childbirth, called in the 1549 BCP 'The Order of the Purification of Women'.

Ciborium – (1) a cup-shaped vessel in which the bread consecrated at Mass is placed when there is a large number of communicants; (2) a canopy, usually supported by four pillars, raised over the high altar (also known by the Italian term Baldachin or Baldachino).

Cincture – (1) A rope, usually white, worn with the alb or cassock-alb, tied with a slip knot at the right side of the waist and allowed to hang down the right side. The ends of the rope may have either knots or tassels; they should be about 10 feet in length. This rope is sometimes called a Girdle. A rope cincture is never worn with a cassock. (2) The name also used for the sash or Fascia that may be worn over a cassock. Not worn as a belt, it sits above the waist and below the breastbone. The ends that hang down with tassels are worn on the left side of the body and placed a little forward but not completely off the left hip. In Roman practice, its use is limited to seminarians, deacons and priests. (3) With double-breasted cassocks (often called "Anglican" but more properly "Sarum" style), a buckle with belt is often worn in lieu of the Fascia/cincture.

Circumcision – The Octave Day of Christmas, 1 January, when the Church used to commemorate the circumcision of Christ following Jewish custom. The date is now observed as the Solemnity of Mary, Mother of God (Roman Catholic Church) or the Holy name of Jesus/Naming of Jesus (Anglican Churches).

Clerestory – The highest level in a church building, clear of aisle roofs, and therefore an important source of light.

Clergy – Those ordained for religious service. This is the plural form of the singular, ‘Cleric.’

Cleric – A member of the clergy, or sometimes a clerk. This term can encompass junior members of a collegiate foundation – including boys.

Clerk – (1) one in Minor Orders (as opposed to bishop, priest, deacon, and subdeacon); (2) one of the junior members of a collegiate foundation; from the fifteenth century onwards a lay singer engaged to undertake the duties of a clerk (hence lay clerk).

Clerk of the second form – In a cathedral or collegiate church, one of those clergy who sat in middle of the three rows on each side of the choir, often listed to begin a designated chant, or intone a lesson in the Office.

Cloister – A square or rectangular covered walkway, generally on the south side of some collegiate and most monastic churches. In a monastery it provided a dry covered way linking the principal buildings (church, chapter house, refectory, etc.) and a place for study and writing. In a collegiate church it was more often used primarily from processions. The windows (glazed or unglazed) opened onto the central open space (cloister garth).

Collar, Clerical - A stiff round shirt collar worn by Roman Catholic, Episcopal, Orthodox, and some Methodist, Presbyterian, Lutheran and other clergy; widely regarded as a sign or identifying mark of clerical status.

Collatio – Latin term, ‘gathering.’ A short rite with a reading preceding monastic Compline, often conducted in the cloister or chapter house where the community gathered before they entered the church.

Collect – (1) In Latin, either *oratio* or *collecta*. A characteristic of Western liturgy as early as the 5th century, it is one of the Proper prayer used in the opening rites after the Kyrie and Gloria, introduced by *oremus*, and is marked by simplicity and conciseness. Its structure is generally: a) invocation of God; b) the reason why God should hear and answer (i.e. some characteristic of God); c) the petition; d) conclusion (usually “through Christ our Lord” and often joined with a fuller Trinitarian invocation. (2) In the Medieval missals, there were three proper collects and they generally follow this form: the opening collect, the prayer over the gifts (*Super oblata*), and the post-communion. Major feast days could only have one collect, but votive masses could use five or even seven (in which case the first collect had the full conclusion, and the subsequent ones the short, “through Christ our Lord”). (3) Was not part of the Daily Office until approx. the 8th century at lauds; in Sarum, they are used at lauds and vespers. Cranmer introduces them into Matins and evensong, along with two fixed collects. In Advent and Lent, the season collect

followed that of the day. (4) Two-thirds of the BCP collects were translations and one-third were Cranmer's compositions (including almost all the saints' days).

Collectar – A book, or section of a book, in which collects are found.

College – An organised society sharing common functions and instituted by legal statutes. Hence, collegiate.

Collegiate church – A church with a college of canons, including non-monastic cathedrals.

Colors – Liturgical colors associated with ecclesiastical seasons and feasts. They affected the color of vestments (notably at Mass) and hangings in church (especially those on or around altars).

- Red - on Pentecost, Feasts of Martyrs, and during Passiontide and/or Holy Week (though in some places, a darker color known as Oxblood is used in Passiontide).
- White - on Feasts of our Lord, Feasts of Saints who were not martyrs, Feasts of the Blessed Virgin Mary, and in some places at the Burial of the Dead.
- Green - on the Sundays and Ordinary days of the Year after Epiphany and Pentecost.
- Blue - in some places used during Advent (improperly attributed to the Sarum rite, whose liturgical books never mention blue).
- Purple or Violet - for penitential occasions, during Lent, at Requiems or the Burial of the Dead, and Advent.
- Black - in some places for the Burial of the Dead and Requiems.
- Lenten Array - in some places used during Lent in place of purple (see *Lenten Array*).

Columbarium - A space reserved on the church grounds where the ashes of the deceased may be interred.

Comfortable Words - (1) See *BCP*, 332. (2) Four sentences from the New Testament, recited with introductions, of which the first is, 'Hear what comfortable words our Saviour Christ saith unto all that truly turn to him'. In all the classical BCPs, and before them in the 'Order of the Communion', they follow the Confession and Absolution. In more recent Prayer Books that retain them, they are often made optional.

Commendation - The rite at the conclusion of the Burial of the Dead (*BCP*, 482 or 499), distinguished from the Committal that takes place at the place of burial. It consists of an anthem ("Give rest, O Christ...") that functions as an antiphon (which is the Kontakion and Ikos from the Easter Byzantine rite) and the prayer of commendation, an abbreviated form of one composed by John Cosin. Five anthems are provided as options for use as the body is borne from the church (483-484; 500).

Communicant - A baptized and confirmed member of the Church in good standing who is eligible to partake of the Holy Eucharist; loosely identified with the roll or membership of the local church.

Commemoration – (1) the lowest rank of festal observance, generally reserved for minor saints; (2) the short Proper rite (antiphon, versicle and response, collect) appended to the Office (generally Lauds and Vespers) as a means of commemorating a feast displaced by a more important observance or a specific regular intention (e.g. the Blessed Virgin Mary, All Saints); (3) the weekly commemoration of the Blessed Virgin Mary at the Mass and Office on Saturday. Commemorative Mass and Office – A weekly observance which displaced the liturgy specified in the Calendar at which the main Mass and Office had a specified devotional intention (most often the Blessed Virgin Mary or a patron saint).

Commination Service - (Latin *communatio*, ‘threat of [divine] vengeance’) A service for Ash Wednesday ‘and at other times as the ordinary shall appoint’, intended to follow Morning Prayer and the Litany. It was drawn up for the first BCP, and its full title in the 1662 Prayer Book is ‘A Commination, or Denouncing of God’s Anger and Judgements against Sinners’. It includes a litany of curses taken from Deuteronomy 27, an exhortation, and Psalm 51, followed by suffrages and prayers.

Committal - A name for the part of the service at the end of the Burial of the Dead that takes place at the location of burial. The name derived from the words spoken by the minister as earth is cast upon the body: “we therefore commit *his* body to the ground.” The rite consists of anthem, prayer of committal, Salutation and Our Father, additional optional prayers, concluding preces (“Rest eternal...” and “May his soul...”) and a Dismissal or Blessing.

Common – (1) liturgical texts in the Office that are regular and unchanging; (2) liturgical texts at Mass and Office shared by a number of similar feasts (e.g. Common of Apostles, Common of the Blessed Virgin Mary).

Common of Saints – That part of a liturgical book which contains the Proper texts (and chants where relevant) shared by groups of similar feasts (see Common (2)). The counterpart to Temporale (seasonal observances) and Sanctorale (specific calendar feast-days).

Commune Sanctorum – See Common of Saints.

Communion – (1) In the eucharistic liturgy, all that comes after the “Amen” of the Canon to the Post-communion (though some include the Post-communion in the Concluding Rites); in the Roman Canon, this included the Our Father, Fraction, Commingling, Pax, Agnus Dei, Priest’s Communion, “Behold the Lamb of God,” Communion of the People, Communion chant, ablutions with prayers; (2) the act of receiving the consecrated bread and wine at the Mass; the bread alone for the laity after the twelfth century; (3) the antiphon sung at the time of (2) in the Mass; (4) since the Reformation, a group of Churches which are in full doctrinal and sacramental union with one another (e.g. the Anglican Communion).

Communion Rail - See *Altar Rail*.

Communion Rail Gates - See *Altar Rail Gates*.

Compline – (1) The last Office of the liturgical day, normally recited at nightfall. (2) (Latin, *completorium*, ‘end, completion’) The last of the daily hours of prayer. Most of this office in its medieval form became part of Evening Prayer in the first BCP. Many recent Prayer Books also

provide a separate service, often including the Nunc Dimittis, called 'Night Prayer' or 'Prayer at the End of the Day' if not Compline. The 2004 Church of Ireland BCP has both Compline and 'A Late Evening Office.'

Confession – (1) a liturgical prayer in which sins are formally confessed. It is followed by absolution; (2) a private rite in which an individual confesses his or her sins confidentially to a priest. It is followed by absolution. Archbishop Cranmer abolished the medieval requirement of private confession and absolution before one could receive the Eucharist and provided for public confession and absolution both in the Daily Offices and at the Eucharist. However, private confession was never formally abolished. The Visitation of the Sick always provided for the possibility of confession to a priest and provided the most objective form of Absolution in the BCP tradition: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." See also Absolution and Reconciliation of a Penitent.

Confessor – (1) a minor saint commemorated for his or her public confession of the Christian faith; (2) the priest to whom an individual makes private confession.

Confirmation - The service described in the 1662 BCP as the 'laying on of hands upon those that are baptized and come to years of discretion'. According to traditional Anglican practice, only a bishop may confirm, and only those who have been (or are prepared to be) confirmed may be admitted to Holy Communion. But developments in the theology of Christian initiation have tended to lessen the significance of this rite, and there is notable fluidity within and between recent Prayer Books.

Confiteor – Latin: "I confess;" the opening word of the confession, ("I confess to God Almighty, to blessed Mary ever-virgin...") and used to identify it. This confession was used in the pre-conciliar liturgies a) in the Preparation before Mass, and b) silently in Compline. A shortened form is now one option in the penitential rite at the beginning of the Missal of Paul VI in the Catholic Church.

Confraternity – A formal association of men (most often laymen) sharing a common religious purpose.

Congregation – (1) the Christian assembly gathered for worship; (2) the laity gathered for worship; (3) a gathering of affiliated religious representatives (e.g. a group of monasteries, or the Oratorians); (4) a council (e.g. Congregation of Sacred Rites).

Conopaeum - Latin term; the special, outer covering made of fabric in the color of the day (or it may always be white) for a Tabernacle.

Consecration – The most solemn act of sanctification by words of blessing and symbolic laying on of hands; especially the consecration of bread and wine at Mass, the consecration (i.e. ordination) of bishops, and the consecration of church buildings.

Consecration, Prayer of - The central prayer in the Eucharistic Rite of the BCP, corresponding to the middle of the Canon in the Roman Mass and (to a lesser extent) of the Anaphora in E.

rites. The name first used in the 1637 Scottish BCP, followed by the English version of 1662, for the prayer in the Holy Communion service that follows the *Sursum Corda* and includes the Institution Narrative, accompanied by the manual acts. In recent Prayer Books the corresponding prayer is often referred to as the ‘Great Thanksgiving’ or the ‘Eucharistic prayer’ or both. In the 1662 form of the BCP it consists of: (1) a ‘memorial’ of the death of Christ; (2) a prayer that in the reception of the Sacrament the faithful may partake of the Body and Blood of Christ; (3) a recital of the narrative of institution, with a performance of the manual acts; (4) *Amen*, said by the congregation.

Consuetudinary – A manual of customs. See Customary.

Convent – An institution where men or women lived together under a communal Rule, or its buildings; hence, conventual. This can be extended to refer to a community regulated by statutes (e.g. a collegiate church).

Cope – A vestment of dignity not restricted to any order, and may even be used by laypersons if a cantor or preacher. In monasteries at the most solemn feasts all those in choir were habited in copes (*in cappis*). The cope is worn by the Officiant as Solemn Matins or Evensong (without stole or tippet, unless Benediction of the Blessed Sacrament is to follow, and then the stole may be worn); by the priest who is the Celebrant, but only in processions; at the services that begin the Candlemass and Palm Sunday Masses; at funerals and solemn offices; by a bishop when not celebrating; when administering baptism; by a priest assisting another priest as their first Mass. In some places, the priest celebrating the Mass will wear a cope until the Offertory and then change into a chasuble, but this entirely incorrect.

Corporal – from the Latin *corpus*, meaning ‘body;’ a piece of square linen, folded such that the creases form nine equal squares, spread specially on the altar on the Mass, and on which the Host and chalice were placed.

Corpus Christi – Latin term, ‘body of Christ;’ applied to the consecrated bread at Mass, and to the feast (celebrated on the Thursday or Sunday after Trinity Sunday) commemorating the institution of the Eucharist.

Corpus Domini – Latin term, ‘Body of the Lord.’ See *Corpus Christi*.

Cotta - A short robe often worn by choir members over cassocks; a shortened form of the Surplice, often with lace added along the bottom and on the sleeves. This shortened form with lace is much more often seen in the Roman Catholic Church, while the use of the Surplice has remained primarily an Anglican usage.

Coverdale’s Psalter - A common name for the book of Psalms first translated by Miles Coverdale in 1534. It was included in the ‘Great Bible’ of 1540, which was ordered to be set up in churches and from which the psalms and other biblical excerpts in the first BCP were taken. In 1662, when the whole Psalter was first made an official part of the Prayer Book, Coverdale’s was the version that was printed, although the epistles, gospels, and other quotations were changed to follow the Authorized Version of 1611.

Crèche - Also known as a manger scene, or crib, in Italian *presepio* or *presepe*) is the special exhibition, particularly during the Christmas season, of art objects representing the scene of the birth of Jesus. Saint Francis of Assisi is credited with creating the first nativity scene in 1223 (a "living" one) intending thereby to cultivate the worship of Christ, having been inspired by his recent visit to the Holy Land where he had been shown Jesus' traditional birthplace. The scene's popularity inspired communities throughout Catholic countries to stage similar pantomimes. It is traditional to set up a Creche in churches for Christmas Eve and for them to remain up through the Epiphany (when the figures of the Wise Men or Magi are traditionally added).

Credence (Credence Table) – Small table placed in the Sanctuary, normally on the north side, on which books or sacred vessels (such as cruets) used during Mass may be placed. If the Altar is arranged where the celebration is always *Versus populum*, the Credence is then more conveniently on the south side, while the Sedilia would be on the north side.

Credo – Latin term, 'I believe;' the opening word of the Nicene and Apostles' Creed.

Creed – A creed is a concise, formal, and authorized statement of important points of Christian doctrine, the classical instances being the Apostles' Creed and the Nicene Creed. Originally, candidates for baptism accepted a short formula of belief which varied in detail in different localities. By the 4th cent. these baptismal confessions had become more uniform and were everywhere tripartite in structure, following Mt. 28:19. Finally, the Apostles' Creed in the W. and the Nicene Creed in the E. became the only baptismal confessions in use until the liturgical changes in the W. Church in the 1960s. The Council of Nicaea (325) put in a credal form the profession of faith which it promulgated as a general standard of orthodoxy; and the use of creeds for this purpose rapidly spread in the 4th cent. The present practice of reciting the (Nicene) Creed at the Eucharist did not begin until the 5th cent., when it was introduced as a local custom in the E. It was not included in the Roman Mass until 1014. In the west, the Apostles' Creed was at Prime and Compline, and privately before all the Offices, the Nicene Creed (recited at Mass), and the Athanasian Creed (recited as an appendage to Prime). In Anglican usage, the Apostles' Creed was said at both Morning and Evening Prayer beginning in 1552, and the Athanasian Creed was proscribed at Matins on thirteen holy days that was relatively evenly spaced throughout the year. See also Athanasian Creed.

Crosier (also **Crozier**) - The Pastoral Staff of the bishop usually regarded as denoting jurisdiction and is thus properly confined to a bishop within his diocese, or by another bishop acting on behalf of the Ordinary. An abbot within his own jurisdiction also possesses the right to carry a crosier. It is held in the left hand with the crook turned out (away from himself). Unless carrying a palm or candle, the bishop always carries the crosier himself. It is held with two hands during the reading of the gospel, the *Magnificat*, and the *Benedictus*.

Cross – From around the tenth century, the principal Christian symbol, recalling the cross on which Christ died.

Crossing - In church architecture, the main intersection of aisles at the front of the church; if viewed from above, these aisles form a large cross. Sometimes the altar is located at the crossing. In a service, crossing refers to a hand gesture of making a cross pattern on one's body; also a gesture made by a priest or bishop over a congregation or upon a person at death or baptism.

Crucifer - Person who carries a cross in a procession.

Crucifix – A cross bearing a representation of the figure of Christ.

Cruciform – Cross-shaped, a common formal outline for churches with presbytery, nave, and transepts.

Cruet – (1) Vessel used for wine or water at Mass, required both for the mixing of the chalice and for the washing of hands and vessels (the ablutions) in the sanctuary. (2) Glass or metal containers for the wine and water used at the Eucharist. Cruets have handles and tops, either a removable stopper or a lid that can be raised. If the cruets are metal, it is helpful if the wine cruet has a "V" engraved upon it (for "vino" - Latin for wine) and the water cruet an "A" engraved upon it (for "aqua" - Latin for water) for easy identification of the contents. Cruets should be held in the palm of the hand with handles facing out when the celebrant or other person will be pouring, as at the Offertory. When the server is to pour from a cruet, as at the lavabo or ablutions, it should be held by the handle.

***Cult** - from the Latin verb *colere* ('to dwell', i.e. to bestow care upon something). The term came to mean the care with which highly valued persons, places, or objects are ritually recognized and revered. Thus, an ordered system of worship.

Curate – One charged with the care of souls; normally a priest or deacon serving in a parish, often, in the Middle Ages, as a substitute for the beneficed priest. In modern usage in the U.S., the term is often used for a recently ordained cleric in their first parochial position.

Cursus – Latin term, 'course;' a fixed order of liturgical observance (e.g. psalmody)

Custom – A habitual practice, ceremonial rather than ritual.

Customary – A manual of customs describing the duties or the officers of an institution and the ceremonial action of the liturgy, an alternative term to consuetudinary.

D

Daily Office – See Divine Office.

Dalmatic – Outer garments worn by deacon at Mass; rectangular, general with sleeves and tassels, often decorated to match chasuble (worn by the priest) and tunicle (worn by the subdeacon). It is usually decorated with two Orphreys running vertically from front to back over the shoulders and connected in front and back by two horizontal orphreys.

Day hours – The seven Offices from Lauds to Compline, as opposed to the night Office of Matins.

Deacon - The Holy Order ranking below priest. A deacon can baptize, but not celebrate Mass or grant absolution.

Dean – The senior canon and executive officer in a collegiate foundation. In the U.S., the title is used for a) the rector of a cathedral, or b) the head of a seminary. To both, the style, “The Very Reverend” is used and they are addressed as, “Dean *surname*.”

“Dearly beloved...” – The opening of the Exhortation of the Marriage rite in the BCP tradition.

Decani – The south side of the choir on which the dean sits; the opposite to Cantoris.

Decalogue - (Greek, ‘ten words’) The Ten Commandments. In liturgical contexts, it often refers to the recitation of the Commandments with responses, as appointed in the 1662 BCP.

De-Consecration - A ritual or service for returning a former sacred building or site to a non-sacred status; church buildings no longer in use as churches are de-consecrated before being sold or destroyed.

Dedication – (1) in some cases interchangeable with consecration of a church; (2) the annual feast commemorating the consecration of a church. It is improper to celebrate the feast of a church’s Patron as the Feast of Dedication. See Patronal Festival.

Deposited Book - The name sometimes used for the revision of the 1662 BCP which was proposed in 1927 and again, with small but important changes, in 1928, but which on both occasions failed to win the approval of Parliament.

Deprecations - See litany.

Deus, Deus Meus – The opening words to Psalm 21, appointed as the Gradual on Palm Sunday and Good Friday in the ’79 BCP.

Deus Misereatur - Psalm 67, so named from its opening words in Latin, ‘God be merciful unto us’. The 1662 BCP assigns it as an alternative canticle to the Nunc Dimittis at Evening Prayer, unless Psalm 67 happens to be one of the psalms of the day.

Dialogue – In much liturgical scholarship, the term refers to the series of three exchanges between priest and people at the beginning of the Anaphora (The Lord be with you...Lift up your hearts...Let us give thanks to the Lord our God). This is also referred to as the *Sursum corda*, as this is the Latin for ‘Lift up your hearts.’

Dicere – Latin term, ‘to say;’ but in the liturgy, this always means to chant or sing.

Dies feria – Latin term, ‘ordinary weekday’ (i.e. not a feast day)

Dignitary – In Salisbury Cathedral one of the four principal officers (dean, precentor, chancellor, treasurer)

Diocese – A group of parishes in a single region over which a bishop has jurisdiction.

Directorium – A guide to the interpretation of the fixed and variable elements of the liturgical Calendar.

Directory - See Westminster Directory

Dirige – Latin: direct; the first word of the first psalm antiphon at Vigils (i.e. Matins) of the Dead, and often used to refer to the whole Office.

Dismissal – (1) A modern term referring to the conclusion of Mass (*Ite missa est* or *Benedicamus domino*) or Office (*Benedicamus domino*). (2) The words said or sung by the deacon (or celebrant) at the conclusion of the Eucharist, and instruct the those present to “Go forth” (see *BCP*, 339 or 366). The response to the dismissal is “Thanks be to God” (during the Fifty Days of Easter, “alleluia, alleluia” is added).

Diurnal – Latin term, ‘daily.’ A liturgical book containing the day hours of the Office

Divine Office – (*Officium Divinum*). The daily public prayer of the Church, also called in the RC Church since the Second Vatican Council the ‘Liturgy of the Hours’. Its recitation at stated times differentiates it from other liturgical services. In the Western monastic tradition, Mattins (sometimes called Vigils) plus seven day offices became the norm: Lauds/Matins, Prime, Terce, Sext, None, Vespers, and Compline. In the C of E at the Reformation the traditional Offices were combined into Morning and Evening Prayer (Mattins and [Evensong](#)). In addition to the changes introduced into these services by modern revisions of the BCP, in recent years there has been some restructuring of the Office in some parts of the Anglican Communion, e.g. provision for Noonday Prayer and Compline in the American BCP (1979). Anglican religious orders have used a number of Offices, largely based on those of the RC Church.

Doctor – The title used for a saint revered for his Christian teaching. In the Latin church, there is a formal list of Doctors of the Church.

Double – A rank of feast day before the reforms of Vatican II which indicated, among other things, that the proper antiphons are said in full, both before and after the psalm/[canticle](#).

Doxology – A form of praise to God that is almost always explicitly Trinitarian, especially *Gloria in excelsis* (the ‘greater’ doxology, recited at Mass) and *Gloria patri* (the ‘lesser’ doxology) recited at the end of most psalms, canticles, and hymns, and near the beginning of most Offices. Almost all Eucharistic Prayers conclude with a Trinitarian Doxology.

Dry Mass – In the Middle Ages a Mass at which not even the celebrating priest made his communion (generally because he had already communicated at another Mass) and at which the Offertory, Canon and Communion were all omitted. In current usage, it can refer to when a seminarian or priest enacts the Mass liturgy, but only with the intention to practice and not to consecrate.

Duplex – Latin: double; as in *festum duplex/duplum*, a double feast.

Dust-Cover - A cloth placed over the altar cloth at times when the altar is not in use.

Duty side – The side of the choir designated to undertake the duties of beginning chants, singing solo sections, reciting prayers, etc. on a weekly rota, alternately Decani and Cantoris.

E

Easter – The feast which commemorates the resurrection of Christ from the dead. It falls on a Sunday, but its date varies and is thus known as a Movable Feast. “Easter is always the Sunday after the full moon that occurs on or after the spring equinox on March 21, a date which is fixed in accordance with an ancient ecclesiastical computation, and which does not always correspond to the astronomical equinox. This full moon may happen on any date between March 21 and April 18 inclusive. If the full moon falls on a Sunday, Easter Day is the Sunday following. But Easter Day cannot be earlier than March 22 or April 25” (‘79 BCP, 880).

Easter tide - Begins with the Mass of the Easter Vigil rite and continues until but exclusive of Evensong on Pentecost (unless the octave is observed, and then it extends until but exclusive of the First Evensong of Trinity Sunday).

Easter Anthems - The name given to a canticle appointed to replace the Venite at Morning Prayer on Easter Day. In the first Prayer Book it consisted of Romans 6:9-11 and 1 Corinthians 15:20-22; the 1662 BCP added 1 Corinthians 5:7b-8 at the beginning and Gloria Patri at the end. Modern Prayer Books sometimes refer to it as Pascha Nostrum (Latin, ‘our Passover’) and suggest its use as the opening canticle throughout the Easter season.

Easter Even - The day, and especially the evening, before Easter, also called Holy Saturday. See also Easter Vigil.

Easter sepulchre – A place (often a tomb or sometimes a small self-contained building within a church) where in some Uses the host was ceremonially laid to rest on Good Friday and raised on Easter Day to commemorate the death and resurrection of Christ.

Early Service - In many Parish communities, this refers to the Sunday liturgy often held at 7:30 or 8:00 am. Since 1981 this service has been generally a 1928 or a Rite One service. Sometimes the congregation of this service is spoken of as "the eight o'clock crowd."

Easter Vigil – (1) The period after midday on Holy Saturday, also known as Paschal Vigil, during which a special and ancient liturgy is enacted, beginning with the blessing and lighting of the Paschal Candle, followed by readings and responsories, blessing of new water (sometimes with baptism), Mass and Vespers. A comparable liturgy took place on the Vigil of Pentecost. (2) The celebration, also called the Paschal Vigil and the Great Vigil of Easter, of the ‘Paschal mystery’ of Christ’s death and resurrection. It begins on Holy Saturday, now often late at night, or early on Easter Day. Rites for observing it are provided in some recent Prayer Books, including those of the Canadian, Southern African, and American churches. At this service, the ‘paschal candle’ is blessed and lighted and the Exsultet or ‘Easter proclamation’ sung. Several Old Testament lessons (‘the prophecies’) are read, water for baptism is blessed, and the service leads to the first Eucharist of Easter.

Ebdomadarius – see Hebdomadarius.

Elements - The bread and wine to be consecrated at the Eucharist, and the water of Baptism.

Elevation – (1) The ceremonial raising of the host by the celebrant during the Canon of the Mass. (2) The ceremonial lifting up of the consecrated bread (the host), and of the chalice, after the corresponding Institution Narrative in the Canon of the Mass. The rubrics of the 1549 BCP forbid all ‘elevation, or showing the sacrament to the people’. Those of the 1662 BCP specify the priest’s manual acts with no mention of any elevation.

ELLC - The English Language Liturgical Consultation, formed in 1985 as a successor to the International Consultation on English Texts.

Ember days – (1) Three days of fasting and special prayer in each of the four calendar seasons: Wednesday, Friday, and Saturday after the first Sunday in Lent, Pentecost, Holy Cross Day (14 September), and St Lucy (13 December). (2) Days of fasting and abstinence observed on the Wednesday, Friday, and Saturday of four ‘Ember Weeks’, one in each quarter of the year. They are associated with ordinations, which have often taken place on Ember Saturdays. The 1662 BCP orders one of two collects ‘for those that are about to be admitted into Holy Orders’ to be said throughout the week; the other Prayer Books provide full propers. In the traditional reckoning, Ember days follow the first Sunday in Lent, the day of Pentecost, Holy Cross day (September 14), and St. Lucy’s day (December 13). A few recent Prayer Books use other ways of determining when they are to be observed.

Embolism - (Greek embolismos, intercalation) Generally, this refers to a prayer that is inserted in the midst of something or between two items. Specifically, this refers to a prayer inserted directly after the Our Father that functions like a marginal gloss upon the final petition of the Lord's Prayer (“... deliver us from evil.”), amplifying and elaborating on the many implications of that prayer. It is found in all the Occidental and in a great many Oriental, particularly Syrian, Liturgies. The Greek Liturgies of St. Basil and St. John Chrysostom, however, do not contain it. In the Mozarabic Rite this prayer is very beautiful and is recited not only in the Mass, but also after the Our Father at Lauds and Vespers. In the Roman Rite through the Missal of Pius V, it is said during or after the Our Father and looks as follows:

<p>Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis + (<i>priest signs with paten</i>), da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, Qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia saecula saeculorum.</p>	<p>Deliver us, we beseech thee, O Lord, from all evils past, present, and to come: and at the intercession of the blessed, glorious and Ever-Virgin Mary, Mother of God, together with thy blessed Apostles Peter and Paul, Andrew and all thy Saints, favorably grant us peace in our time, that we being holpen by thy mercy may ever be kept free from sin, and safe from all disquietude; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.</p>
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This form is shortened in the Missal of Paul VI and is followed by the doxology to the Our Father (“for the kingdom, the power...”) first found in the *Didache* and then the Peace. In previous Roman Rites, it was followed by the Fraction and the Peace. It follows and takes up the final words of the Lord’s Prayer (‘deliver us from evil’), beginning at ‘Deliver us, O Lord, we

beseech thee, from all evils...’. It has been included in the official rites of a few Anglican provinces, such as Korea.

English Missal, The - is a translation of the Roman Missal used by some Anglo-Catholic parish churches. After its publication by W. Knott & Son Limited through the auspices of the Society of Sts Peter and Paul in 1912, and an American version, known as the Anglican Missal, soon followed with the American canon from the 1928 BCP included. Later, the noted musician Charles Winfred Douglas, produced the American Missal, which he defended in his essay, “Why the American Missal was Produced.” The English Missal was rapidly endorsed by the growing Ritualist movement of Anglo-Catholic clergy, who viewed the liturgies of the Book of Common Prayer as insufficient expressions of fully Catholic worship. The translation of the Roman Missal from [Latin](#) into the stylized Elizabethan Early Modern English of the Book of Common Prayer allowed clergy to preserve the use of the vernacular language while adopting the Roman Catholic texts and liturgical rubrics. The only difference in content from the Roman Missal is the English Missal's inclusion of certain texts from the Book of Common Prayer, including optional prayers from the ordinary of the Prayer Book's Communion Service and the lessons for Sundays and major feast days from the Prayer Book's lectionary, which was itself taken from the earlier Sarum Use Mass of pre-Reformation England. After the Public Worship Regulation Act 1874 threatened imprisonment for priests using ritualist liturgical practices, a custom arose of the celebrant saying the [Roman Canon](#) in Latin to himself silently (i.e., *sotto voce*, in a soft voice) in addition to saying the official texts of the Book of Common Prayer aloud. While enforcement of the Public Worship Regulation Act ended in 1906, the custom persisted, due in part to the fact that in the pre-Conciliar Roman Rite the Canon of the Mass was always said silently. For this reason, the Latin text of the Canon of the Mass was included in the English Missal in addition to the English translation. The English Missal went through five editions. The first three were based on the Roman Missal of Pius V as revised until the time of Pope Pius X. The latter two editions include the revised Roman Catholic Holy Week of 1958. One American edition includes material that conforms to the American 1928 Book of Common Prayer.

Epiclesis – Greek term, meaning “invocation.” (1) The prayer for the operation of the Holy Spirit in sanctifying either the eucharistic bread and wine, or the people in the sacramental act of receiving them. (2) A clear Epiclesis is a distinctive feature of the Eastern rites; there is no distinctive Epiclesis in the Roman Canon, though the *Quam oblationem* is usually referred to as epicletic. (3) The eucharistic prayer in the 1549 began with an Epiclesis, omitted in 1552 and in all the subsequent English Books. Following the classical eastern liturgies, in which an invocation of the Spirit follows the [Institution Narrative](#) and [Oblation](#), an Epiclesis came to occupy a corresponding position in the Scottish Communion Office of 1764, from which it passed to the American and other more recent Prayer Books. A Double or Split epiclesis means that is a distinct Epiclesis over the Gifts of bread and wine and a separate prayer for the same over the People, often related to a fruitful Communion. (4) A distinctive feature of the BCP tradition beginning with 1549 is a “Logistic” and “Pneumatological” epiclesis: “with thy holy spirite and worde, vouchsafe to blesse and sanctifie these thy gyftes, and creatures of bread and wyne, that they maie be unto us the bodye and bloude of thy moste derely beloved sonne Jesus Christe” (1549). This remains in the Scottish and American books (though the Rite II Prayers remove any mention of the Word in the Epiclesis). The fourth century Egyptian Prayer of

Serapion is the only other rite with such a feature: “Let thy holy Word, O God of truth, come down upon this bread, so that the bread may become the body of the Word.”

Epiphany – The feast of January 6 which celebrates the manifestation of Christ to the world, and is specifically linked to the adoration by the Magi in the Gospels, as well as the Baptism of Jesus and the miracle at the Wedding of Cana. Traditionally, the season extended until Evensong on January 13, the Octave day. The ‘79 BCP is ambiguous on whether the period from Epiphany until and including Evensong on Shrove Tuesday: the listing of Seasons on p. 31 speaks of the Easter season extending that whole period; however, practice is generally to wear green vestments following the First Sunday after Epiphany (Baptism of our Lord), most likely because the Proper Preface to Epiphany is not required for the Sundays of Epiphany II until the Sunday before the Last Sunday of Epiphany (which is something of a second celebration of the Transfiguration, in addition to the fixed day of August 6).

Epistle – A New Testament reading from the Epistles which follows the Collect(s) and precedes the Gradual at Mass; in some cases replaced by a reading from the Acts of the Apostles, Apocalypse (Book of Revelation), or the Old Testament.

Epistle Side - The right side of a church when facing the altar; this older usage is now no longer accurate in churches reading the gospel from the right side pulpit. See Gospel Side.

Epistoler - See Subdeacon.

Eucharist – (1) Greek: thanksgiving; now generally applied to the liturgy also known as the Mass, Lord’s Supper, or Holy Communion. (2) The Communion, or the Lord's Supper. From the Greek word meaning "Thanksgiving." The principal act of worship on Sundays and other Feasts (see *Mass, Lord's Supper, Liturgy, The Holy Communion*); a "good gift" or thanksgiving; the current usage in the Episcopal Church to refer to communion or the Lord's Supper.

Eucharistic Prayer – (1) The prayer, with a long history of formation, which is constructed with a number of independent sections and during which the bread and wine are consecrated at Mass. See Canon of the Mass. (2) That part of the Great Thanksgiving beginning with the Dialogue and Preface and concluding with the doxology and Amen. In the 1979 BCP, there are several Eucharistic Prayers: two for Rite I (BCP, 333ff. & 340ff.); four for Rite II (BCP, 361ff., 367ff., 369ff., & 372ff.); and two forms in An Order for Celebrating the Holy Eucharist (BCP, 402 & 404).

Eucharistic Vestments - The stole, (maniple), and chasuble worn by the celebrant at the Eucharist. The stole may either be worn under the chasuble or, in some places, over it. The Eucharistic vestments are worn over amice, alb, and cincture, or over a cassock-alb. For the deacon it is amice, alb, cincture, stole, and dalmatic; the Subdeacon wears the same, except wearing a Tunicle instead of Dalmatic. Other assisting priests wear an Cassock, Surplice, and stole.

Eulogia – Greek term, “blessing; old English, “Kirk-loaf.” The blessed bread which was distributed to catechumens and others after the Mass was ended, for consumption either before leaving the church or at home later. Also called Pain bénit. The blessed bread often, until recent

times, distributed to the people after Mass in French and Canadian churches. It has as its counterpart among the E. Orthodox the so-called Antidoron (*ἀντίδωρον*, ‘instead of the gift’), i.e. what remains of the loaves from which the Eucharistic Bread is cut. The Antidoron is distributed at the end of the Liturgy, in theory only to those who have not received Holy Communion (hence its name), but in practice to all those present. Although not consecrated, the Antidoron is regarded as sharing in some measure in the Eucharistic blessing. The W. Church distinguished carefully between the Eucharistic Bread and the *pain bénit* by assigning to the latter a special blessing and regarding it as at most a symbol of charity and spiritual unity.

Eulogy - A speech or homily in praise of a deceased person; brief remarks about the deceased at a funeral.

EUOUAE – The concluding vowels of Gloria patri (seculorum amen), often used in choir books to denote the ending of a psalm tone.

Evangelist – A writer of a Gospel, namely Matthew, Mark, Luke, or John.

Evangelium – Latin: Gospel Reading, or book containing the texts of the four Gospels. See also, text.

Eve – Synonymous with Vigil. English term for the day before a major feast (e.g. Christmas Eve).

Evensong – (1) English term for Vespers, or more often Evening Prayer in the Book of Common Prayer. (2) Sung Evening Prayer (BCP, 6]ff. or 1]5ff.); an evening worship service; evening prayer; and evening prayer service featuring a choir. (3) The medieval English name for the office of Vespers, used in the 1549 BCP for the office that later Prayer Books call Evening Prayer. The old name has been kept in popular use, especially since the nineteenth century, particularly for services where much of the office is sung.

Ewer - See *Flagon*, for water at Baptism or on Maundy Thursday at the Washing of Feet.

Executor officii – Latin term: officiating priest responsible for conducting a service or ritual

Exhortation - In general, an address in set form that calls on the congregation to perform rightly some act of worship, or to fulfill their duty as Christians. In the 1662 BCPm the address at Morning and Evening Prayer that begins, ‘Dearly beloved brethren, the Scripture moveth us’ is an example. In Holy Communion there are two pairs of alternative exhortations; the one known as the ‘Short Exhortations’ begins ‘Ye that do truly and earnestly repent you of your sins’. The Services of Holy Baptism, Holy Matrimony, and the Visitation of the Sick also include exhortations.

Exsultet - (1) The paean of praise that is sung or said during the first part of the Great Vigil of Easter by the deacon or other person appointed (*BCP*, 286). (2) The ‘Easter proclamation’, traditionally sung by a deacon standing near the paschal candle at the Easter Vigil. Its name comes from the opening word in Latin (*‘Rejoice now, heavenly hosts’*). The spelling Exultet is also found but is incorrect. Also known as Praeconium Paschale.

Expositio evangelii – Latin: exposition of the Gospel; a commentary on a Gospel passage, on some days part of the readings at Matins.

Expulsion of penitents – A rite conducted in the Middle Ages on Ash Wednesday when named sinners were expelled from the church, only to be readmitted at the end of Lent during the Easter Vigil.

Extensa voce – in an audible voice, for all to hear (as opposed to *submissa voce*)

Extraordinary Form – "An extraordinary form of the Roman Rite" is a phrase used in Pope Benedict XVI's motu proprio *Summorum Pontificum* to describe the liturgy of the 1962 Roman Missal, widely referred to as the "Tridentine Mass". The phrase distinguishes the liturgy of the Missal issued by Pope John XXIII in 1962 from that of the Missal revised by Pope Paul VI in 1969 (the "ordinary form"), which "obviously is and continues to be the normal Form – the *Forma ordinaria* – of the Eucharistic Liturgy", Pope Benedict said.

F

Fair Linen - See *Altar Cloth*.

Faidstool - See *Bishop's Chair*.

Farce - (Latin *farcire*, 'to stuff') In ecclesiastical use, to farce is to interpolate, especially by inserting words into a liturgical text. In this technical sense, the kyries that follow each of the Ten Commandments in the 1662 BCP may be said to have been farces by the addition of 'and incline our hearts to keep this law'. The word can also refer to unauthorized expansions of authorized prayers.

Feast - A day of celebration associated with the life of Our Lord, of the Saints, or days of thanksgiving (see *BCP*, 15-18).

Feria - see *Dies Feria*.

Fifty Days of Easter, The - From the Great Vigil of Easter up to and including the Day of Pentecost.

Flagon - A large metal or ceramic pitcher often used for wine (and water) to be consecrated at the Eucharist. If more than one chalice is used during the administration of Communion, the flagon (or an additional cruet filled with wine and water) is placed on the altar at the Offertory, and other chalices are brought to the altar after the Breaking of the Bread. There should be only one chalice on the altar during the Great Thanksgiving (see *BCP*, 407).

Folk Mass - Communion in which the music is often guitars or other instruments instead of organ music; a term for a less formal communion service which incorporates new songs, spirituals, folk songs, and contemporary poetry as part of the worship service.

Font - From the Latin *fons*, "spring of water." Receptacle for baptismal water, normally made of stone, more rarely of metal. In early times, when adult Baptism by immersion was the rule, it

was a large basin below ground-level in which the neophyte stood while the water was poured over him. When infant Baptism came to be the norm, the font, still rather large, was raised slightly above the ground so that the child could conveniently be immersed by the minister. Later still, when affusion became the prevalent form of Baptism in the West, fonts became smaller and higher, being frequently richly ornamented, and gradually took on their present cup shape. They also came to be covered by a lid that was sometimes locked to preserve the purity of the baptismal water and to guard it from profanation. In some churches the font stands either in a separate chapel (baptistery) or is railed off in a locked enclosure. The 1969 (RC) *Ordo Baptismi* lays down that the font may be in any convenient part of the church to allow the congregation to assemble for Baptisms. In the Orthodox Church it is now customary to employ a portable font, made of metal and kept in the sacristy when not in use.

Footpace - The top of the platform upon which the altar is situated. In liturgical manuals, the footpace usually refers to the area on the west side of the altar. Also known by the Latin term, *predella*.

Fraction - A liturgical ceremony, also called the 'breaking of the bread', performed by the celebrant at the Eucharist. Its usual position in modern Prayer Books is immediately before the distribution of communion. The rubrics of the 1662 BCP however, order the bread to be broken just before the Institution Narrative as one of the manual acts.

Friar – A man living under the authority of a Rule and based in a conventual house, but committed to mission and preaching in the outside world (by contrast with an enclosed monk).

Frontal - A covering for the altar, usually of the same material as the vestments or of the liturgical color of the season or feast. It may either cover all sides of the altar, or only the front. The altar cloth is spread over the frontal. Also known as Antependium.

Funeral - The Burial of the Dead.

G

Gaudate Sunday – The Third Sunday of Advent. Title comes from the first word of the tradition Introit for the Day, the Latin *Gaudate*, 'rejoice.'

Gelasian Sacramentary (*Sacramentarium Gelasianum*) - The second oldest (Verona is the oldest) extant western sacramentary. The book exists in several manuscripts, the oldest of which is an 8th-century manuscript in the Vatican Library, acquired from the library of Queen Christina of Sweden (thus MS Reginensis 316). In none of its old manuscripts does the book bear the name of Gelasius but is simply called *Liber sacramentorum Romanae ecclesiae* ("Book of Sacraments of the Church of Rome"). However, an old tradition linked the book to Pope Gelasius I (died 19 November 496), apparently based on Walafrid Strabo's ascription of what is evidently this book to the 5th-century pope. The sacramentary was compiled near Paris around 750, and it contains a mixture of Gallican and Roman elements. The dating of the liturgical contents are not based on characteristics of the surviving manuscript itself (ca 750): most of its liturgy reflects the mix of Roman and Gallican practice inherited from the Merovingian church. In 785-6 the reforms of Pope Gregory I, Gregory the Great, were supplied to Charlemagne by

Pope Hadrian I. The spurious ascription to Gelasius gave an added authority to the contents, which are an important document of pre-Gregorian liturgy.

Genuflect – To bend one knee to the ground, generally as an act of reverence to the Blessed Sacrament and/or the Altar. The practice in some parishes is to genuflect when entering or leaving the seating area when the Sacrament is reserved in the front of the church or when coming to receive Communion. It is equivalent to a Solemn Bow.

Gifts - The technical term used to refer to the offerings of Bread and Wine presented to the celebrant at the Offertory of the Eucharist. In the BCP tradition, the Alms also began to be referred to as the Gifts.

Girdle - See *Cincture*.

“Give sentence...” – The opening words to Psalm 43. See Prayers at the Foot of the Altar.

Gloria – (1) *Gloria patri* (Glory be to the Father); (a) lesser doxology sung at the end of psalms and canticles etc. (b) The ‘lesser doxology’, a Trinitarian ascription of praise named from its opening words. In Anglican liturgy it has traditionally been recited at the end of each psalm and canticle (except *Te Deum*) that is said or sung at Morning and Evening Prayer.

(2) *Gloria in excelsis* (Glory be to God on high); (a) greater doxology, the second of the choral chants of the Ordinary of the Mass. (b) A hymn, also known as the ‘greater doxology’, named from the Latin of its first words. In the 1549 BCP it occupies what had been its traditional position near the beginning of Holy Communion, but in 1552 it was moved to the end, before the blessing. Most though not all modern Anglican eucharistic rites return it to the earlier position; some (such as the 1979 BCP) also allow it to be used as one of the canticles in the daily office.

Gloria Tibi – Latin term, ‘glory to you.’ A short acclamation said or sung by the People between the announcement and the reading of the liturgical Gospel at the Eucharist. According to the 1549 BCP ‘the clerks and people shall answer, “Glory be to thee, O Lord.”’ The provision was dropped in 1552, but has been restored in many modern Prayer Books, some of which also appoint an acclamation of thanks or praise after the reading.

Godparents - Sponsors, ‘sureties’, or witnesses to baptism, who take special responsibility for the Christian formation of the newly baptized. The 1662 BCP prescribes that ‘there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers’. The 1979 BCP does not make such prescriptions but retains the term in the Baptism Liturgy (301-302).

Good Friday – The day when the Church commemorates the death of Christ. The second day of the Sacred Triduum.

Gospel – (1) an account of the life of Christ. Four gospel narratives are included in the New Testament, attributed to Matthew, Mark, Luke, and John; (2) the reading from the Gospel at Mass appropriately read by a deacon and which is followed immediately by a sermon. All stand for the reading of the Gospel and turn toward the reader. Traditionally, three small signs of the cross are made over the eyes, mouth, and breast as a prayer that the Gospel might sanctify one’s mind, words, and heart

Gospel Book - The book (usually with an ornamented cover) which contains the Gospel lessons appointed for use at the Eucharist. It is carried in procession (at the entrance) and at the proclamation of the Gospel by the deacon or other reader. "It is desirable that the lessons and Gospel be read from a book or books of appropriate size and dignity" (*BCP*, 406).

Gospel Side - An older usage for designating the interior of a church; originally, the Gospel Side was the north side [the left side facing the altar] from when the Gospel was read from the Missal. See Epistle Side.

Gospeller - See *Deacon*.

Gospel Procession - The movement of the deacon or celebrant with torches, incense and processional cross, to the place of the proclamation of the Gospel: the nave, the lectern, or the pulpit.

Grace, Collect for - The second of the two invariable collects at Morning Prayer in the 1662 BCP.

Grace, the - A common name for the sentence that begins, 'The grace of our Lord Jesus Christ, and the love of God,' derived from 2 Corinthians 13:14. In the Elizabethan Prayer Book of 1559 it appears at the end of the Litany, and in 1662 it was added following the Prayer of St. Chrysostom at the conclusion of Morning and Evening Prayer.

Gradine - See Retable.

Gradual – from the Latin *gradus*, meaning 'steps.' (1) the choral chant sung after the first reading at Mass; (2) the book containing all the choral chants for the Proper of the Mass

Great Thanksgiving, The - The major prayer of the Eucharist beginning with the Dialogue and preface and concluding with the Lord's Prayer (see *BCP*, 333ff., 367ff.). See Anaphora.

Greeting – See, Dialogue and Salutation.

Gregorian – Associated with Pope Gregory I (c. 540-604); e.g. Gregorian chant, the collection of Roman chant codified at the end of the sixth century, and reforms of the western Roman Canon: he established the nine-fold Kyrie at the opening of the Mass (remnants of a litany that used to be in that spot) added the Hanc igitur, and moved the Our Father to its present spot just after the Amen of the Canon. Sacramentaries directly influenced by Gregorian reforms are referred to as *Sacramentaria Gregoriana*, the Gregorian Sacramentary. For this reason, many Anglo-Catholics would refer to the Roman Canon as the "Gregorian Canon," since the presence version of the Roman Canon can be seen as early as an eight century manuscript of the Gregorian Sacramentary.

Gregorian calendar – The astronomical calendar introduced by Pope Gregory XIII in 1582 to compensate for errors in the earlier calendar of Julius Caesar. Gradually adopted throughout Europe (not until 1752 in England).

Gregorian Canon - See, Gregorian and Gregoria Sacramentary.

Gregorian Sacramentary - The third oldest western liturgical manuscript from the late eighth century and purports to be the liturgy from the time of Gregory the Great. This copy was sent by Pope Hadrian I (c. 784-791) to Charlemagne as a standard for use in providing Roman books to replace the Gallican books. To meet the needs of the Gallican churches a supplement was added, once thought to be the work of St. Alcuin (c. 735 – 19 May 804), but now considered probably to have been done by Benedict of Aniane (c. 747 – 12 February 821) early in the ninth century. Both sacramentary and supplement were later adopted in Rome itself and became the source for later Roman editions of the liturgical books.

H

Hands, Laying on of - Action especially associated with conveying the Holy Spirit; used by priests in Baptism (BCP, 308) and Ministration to the Sick (BCP, 455-57) and by bishops in Confirmation and Ordination rites (BCP, 418, 521, 533, 545).

Hangings - All the various fabric adornments for the lectern, pulpit, altar, etc. They are in the liturgical colors and are changed according to the liturgical season or occasion.

Hebdomadarius – Latin term, ‘weekly.’ The priest responsible for certain weekly duties in the conduct of the Office. Also extended to the duty boy(s) for the week.

Hieratic – meaning “of or associated with sacred person or actions; sacerdotal.” After the translation of the Latin Mass into the vernacular and the beginning of the use of “contemporary” language in liturgy, this term is used to designate the more elevated syntax and use of older terms that one finds in Rite I in the 1979 BCP. (The term also refers to an ancient Egyptian cursive writing system.)

High Mass – The principal Mass of the day, generally celebrated solemnly with elaborate ceremonial and music; hence, solemnis or Missa solemniter.

High Mass set – Vestments for ministers at a High Mass comprised of a chasuble (for the priest), dalmatic (deacon), tunicle (subdeacon), stoles, maniples, burse, and veil.

Holy Communion – (1) The title of the entire Eucharistic liturgy in the Book of Common Prayer of the Church of England. Traditional name for the Eucharist, now used specifically (though not totally properly) to refer to its second part, beginning with the Offertory (BCP, 333, 361) following the Liturgy of the Word. (2) A term to refer to the species of consecrated bread and wine. (3) The term (often with out the adjective ‘holy’) may also refer to the part of the Mass from the Our Father through the reception of Communion by the People or simply to period after the Invitation when the People receive the Blessed Sacrament.

Holy Days - The term used in the ‘79 BCP for feast days other than Sundays designated for special observance with proper collect, lessons, and preface. These include celebrations of events in the life of Jesus, days for remembering apostles, evangelists, and other saints, and days of national significance like Independence Day and Thanksgiving (BCP, p. 16-17).

Holy Name of Jesus – A popular devotion in the later Middle Ages, with a feast fixed in the fifteenth century on 7 August with its own Mass and Office. The Mass of the Holy Name was often celebrated on Friday each week, in lieu of the Mass of the Holy Cross.

Holy Oil - Olive oil that has been blessed is used sacramentally in the liturgical and pastoral ministries of the church. Holy oil is usually applied by the minister of the sacrament or sacramental rite to the forehead of the one who is anointed. The minister often applies the oil with the thumb, making the sign of the cross with the oil.

Historically, three types of oil have been identified for use in liturgical anointing. Chrism, a mixture of olive oil and fragrant balsam, is used for the anointing after baptism. It has been abbreviated "SC," *sanctum chrisma*. Chrism may also be used at Confirmation. It has also been used to anoint newly consecrated bishops. The oil of catechumens was pure olive oil. It was used for the exorcistic anointing prior to baptism. It has also been used at the ordination of priests and the anointing of kings. It was abbreviated "OC," *oleum catechumenorum*. The oil of the sick was also pure olive oil. It was used for anointing the sick. It was abbreviated "OI," *oleum infirmorum*. In the OT, oil was used for anointing kings and priests (see 1 Sm 10:1 and 16:1, 13; Ex 29:7). The use of oil in Christian baptism dates from at least the second century. The title "Christ" means the "anointed one." Oil is used as a symbol of baptism in the NT (see Lk 4:18, Acts 4:27, 1 Jn 2:20, 27). The NT also records the practice of anointing with oil for healing (see Mk 6:13, Jas 5:14). The Apostolic Tradition of Hippolytus (c. 215) included a form for the blessing of oil for the sick. The Apostolic Tradition also noted that anointing with oil was not required for baptism if oil were unavailable. By the fourth or early fifth century, it was required that chrism be consecrated by a bishop. The 1979 BCP (p. 307) calls for chrism to be consecrated by the bishop. This may be done when the bishop is present in the parish for Confirmation (BCP, p. 419). The BOS provides a form for Consecration of Chrism apart from Baptism. This rite takes place immediately after the postcommunion prayer and before the bishop's blessing and the dismissal. In many dioceses, the consecration of chrism by the bishop may be done at a service of reaffirmation of ordination vows during Holy Week. The BCP allows oil for the anointing of the sick to be blessed by a priest or bishop (p. 455). The Prayer Book does not mention the Oil of Catechumens.

The use of oil was rejected by many churches at the time of the Reformation. The 1549 BCP included a post-baptismal anointing, but this anointing was not present in the 1552 Prayer Book. The 1549 Prayer Book allowed the use of oil if the sick person desired to be anointed. But the 1549 BCP did not provide a form for setting apart the oil for this use. This use of oil was also eliminated in the 1552 BCP. The 1928 BCP restored the practice of anointing. It provided a form for "Unction of the Sick." The 1928 Prayer Book did not provide a form for blessing the oil, and it allowed no use of oil in addition to the anointing of the sick. The 1979 BCP includes the rite of chrismation at baptism (p. 308). The Prayer Book directs that the bishop or priest will mark the sign of the cross on the forehead of the newly baptized person, using chrism if desired (BCP, p. 308). The Prayer Book Catechism states that unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body (BCP, p. 861). The Prayer Book service for Ministration to the Sick includes Part I, ministry of the word, Part II, laying on of hands and anointing, and Part III, Holy Communion (BCP, pp. 453-457). If the sick person is to be anointed, the priest dips a thumb in the holy oil and makes the sign of the cross on the sick person's forehead (BCP, p. 456). In cases of necessity, a deacon

or lay person may perform the anointing with oil blessed by a bishop or priest. The BOS also provides a form for a Public Service of Healing. At this service the celebrant lays hands on the people, and may anoint the people with oil of the sick. Olive oil may be one of the gifts presented to the new minister at the Celebration of a New Ministry. When the oil is presented, the new minister is urged to be among the members of the congregation "as a healer and reconciler" (BCP, p. 561).

Holy Orders – The senior orders to which the clergy are ordained: in ascending order subdeacon, deacon, priest, bishop. Contrast with Minor Orders.

Holy Saturday – The day when the church commemorate Christ's period in the tomb after his death on the cross. The last of the three days of the solemn Triduum.

Holy Thursday - In Anglican usage, a name for Ascension Day. The Thursday before Easter ('Holy Thursday' in some other traditions) is known under the title, Maundy Thursday.

Holy Water - Water which has been blessed for certain specific religious purposes. Acc. to W. usage, it is blessed by a priest acting in the name of the Church; he may add to it a small quantity of salt, blessed with a separate prayer. In the E. water is blessed at the Great Blessing of the Waters on the feast of the Epiphany, at Lesser Blessings of Water on the first day of each month, and on other occasions. By a natural symbolism holy water is used for blessings, dedications, and exorcisms, also at burials, and for ceremonial cleansing on entering a church, as well as in the W. in the Asperges at the beginning of Mass. When the water is blessed during the Mass, the blessing of the water and the Asperges take the place of the normal penitential rite. The Christian use of water for religious purposes other than Baptism can be traced back to the 4th cent. in the E. and to the 5th in the W. The use of 'Holy Water stoups' at the entrance of churches had become general at any rate by Norman times.

Holy Week – (1) The week immediately preceding Easter Day, between Palm Sunday and Holy Saturday. The last three days are the solemn Triduum. (2) The week that commemorates our Lord's Passion and Death: The Sunday of the Passion: Palm Sunday; Monday, Tuesday, and Wednesday of Holy Week; Maundy Thursday; Good Friday; and, Holy Saturday (see *BCP*, 270-283). The Great Vigil of Easter is the climax of Holy Week and the beginning of the Fifty Days of Easter celebrating the Resurrection of our Lord; the period from Palm Sunday to Easter Sunday; most important period of the church year with many special services.

Homily - (1) a reading from the writing of the Church Fathers (e.g. St Augustine of Hippo) used during the third nocturn of Matins; (2) an authorised sermon text intended to be read at Holy Communion in the Church of England after the Reformation.

Horarium – (1) a timetable for the day, especially in a monastery; (2) a book containing the Hours (i.e. Divine Office).

Hosanna – Hebraic term, 'save now.' Used as a cry at Christ's entry to Jerusalem on Palm Sunday, and now used as an acclamation of praise (e.g. *Hosanna in excelsis* in the Sanctus and Benedictus at Mass).

Host – From the Latin *hostia*, “sacrificed victim.” The large wafer of bread consecrated, elevated, and consumed by the priest at Mass. The large host elevated by the priest and broken at the Fraction is often called the “priest’s host.”

Hour – A term used to identify one of the Office services since each was celebrated at a fixed time of day (e.g. Prime, Terce, Sext, None, but applied to the whole cycle). Hence Book of Hours, the book containing the selected cycles of services from the Office.

Housling cloth - Length of cloth (often linen) held in front of parishioners as they knelt (sometimes at a housling bench) to receive the ‘housel’ or sacrament. It served both to catch crumbs and to prevent hands touching the sacrament.

Humble Access, Prayer of - The prayer that begins with the words, ‘We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness.’ It alludes to Mark 7:24-30 and Matthew 15:21-28, and was composed for the 1548 ‘Order of the Communion’, from which it passed to the BCP. The name comes from the Scottish Prayer Book of 1637. It is included, at different places and often optionally, in some eucharistic rites of modern Prayer Books.

Humeral veil or mantle – Additional cloth worn by the acolyte in the Mass to cover his hands when carrying the sacred vessels (chalice and/or paten). Elaborately decorated or embroidered examples may be used by the priest at the Exposition of the Blessed Sacrament.

Hymn – (1) Greek: a song of praise to God liturgically a metrical, stanzaic text recited at an Office. The Western repertory was mostly compiled between about the fourth and thirteenth centuries. (2) Sacred words set to music; church vocal music involving the congregation and distinguished from the Psalm or anthem; sacred poetry set to music and sung during the liturgy. The General Convention approved the current collection of hymns in 1982.

I

ICEL – The International Commission on English in the Liturgy. is a commission set up by a number of Roman Catholic episcopal conferences of English-speaking countries for the purpose of providing English translations of the liturgical books of the Roman Rite, the originals of which are in Latin. Decisions to adopt these translations are made by the episcopal conference of the country concerned, and these decisions are reviewed by the Holy See before being put into effect.

IHC or IHS -Simple Christogram denoting the first three Greek letters of the name of Jesus, often used as a monogram during the late Middle Ages to denote the Holy Name of Jesus.

In medio chori – Latin term, ‘in the middle of the choir’ the place where the rulers of the choir stood, between the two sets of facing stalls. In the later Middle Ages, a lectern was placed there.

[Et] Incarnatus - That part of the Nicene Creed which states "He became incarnate ... and was made man." In many churches it is customary to bow or genuflect as this is said or sung.

Incense – Mixture of aromatic gums and spices burnt on charcoal in a thurible, and used in solemn rituals (i.e. High Mass and Solemn Vespers) as a symbol of prayer and sanctification.

Incense boat – Vessel, usually made from precious or semi-precious metal, used to contain the incense, from which it was loaded with a spoon into the thurible. As its name suggest, it is often shaped like a slender boat.

Incipit – Latin term, ‘it begins.’ The initial word or phrase of a more substantial text, often all that is shown to demote the use of a text which is commonly used or found elsewhere in a liturgical book.

In paradisum (Into paradise may the angels lead thee) - An antiphon sung in the Requiem in the Missal of Pius V that is sung as the body is borne from the church. The text of the *In paradisum* — with or without the Gregorian melody itself — is sometimes included in musical settings of the Requiem Mass, such as those by Gabriel Fauré and Maurice Duruflé. It is provided for the first time in any English or American BCP in the ‘79 BCP as one of a number of anthem options as the body is borne from the church (483-483; 500).

Installation - A service in which a person is made the official bearer of a clerical or academic office: the Installation of the Dean or Vice-Chancellor; a service at which an already consecrated bishop is installed as bishop of a diocese.

Institution Narrative - (1) That part of the Eucharistic Prayer recalling the words and actions of Our Lord at the Last Supper. (2) The words referring to bread and wine spoken by Jesus at support on the night of his betrayal, regarded as instituting the celebration of Holy Communion (cf. Mt. 26: 26–8, Mk. [14: 22–4](#), Lk. 22: 19–20, and 1 Cor. 11: 23–5). They appear in the central prayer of the Liturgy in all its forms, with one or two possible exceptions in very early times (e.g. Addai and Mari, the Syriac liturgy still in use by the Church of the East and Chaldeans). In the W. it has been commonly held that the words ‘This is My Body’ and ‘This is My Blood’ alone effect the consecration of the elements (evidence of this in both St John Chrysostom and St Ambrose). This view clearly underlies the rubric in the BCP that if a second consecration of either Species is necessary during the communion of the people, only that section of the Prayer of Consecration which contains the relevant words for that Species is to be repeated. This provision survives in modern Anglican liturgies.

Intercession – A prayer on behalf of others. Often used to mean specifically the Prayers of the People in the Mass.

Interim Rite - An order for Holy Communion consisting of the components of the 1662 rite rearranged to follow the 1549 sequence. It was widely adopted in the Church of England after the Prayer Book revisions proposed in 1927 and 1928 had failed, as an approximation to the form future revision would most likely take.

“**Into paradise...**” - See *In paradisum* (Into paradise may the angels lead thee).

Introit – The choral chant sung or said at the beginning of the Mass, originally during the entry of the ministers. The first of the sequence of Proper choral chants known as the Minor Propers.

Invitation - These are the words by which the priest bids communicants to come forward and receive communion, e.g. “The gifts of God for the people of God . . .” In the 1979 BCP, these are the last words spoken (except for those at the administration of the Sacrament) in the section known as the Communion, which runs from the Our Father until the Postcommunion.

Invitatorium – In the BCP tradition, the Invitatory. The section of an Antiphonal or Breviary containing the texts (and chants) to be used in the opening section of Matins with Psalm 95.

Invitatory – (1) An antiphon used as a refrain to Psalm 95 in the opening section of Matins, or the whole item (antiphon and psalm). (2) At Morning Prayer: the Venite (Psalm 95), Jubilate, or Christ our Passover; at Evening Prayer: O Gracious Light (Phos Hilaron) or other suitable hymn or psalm. The invitatory is used at the beginning of an Office after the opening versicle and response and before the appointed psalms.

Invocation – See Epiclesis.

Ite, missa est – Latin, “Go, it is the dismissal” or “The Mass is ended” (the meaning is obscure). First word of the Dismissal spoken by the Deacon at the end of Mass in the Missal of Pius V, with reply *Deo Gratias* [Thanks be to God].

J

Jesus Mass – A late medieval Mass, usually celebrated on Friday, generally with the text of either the Mass of the Holy Name of Jesus or the Mass of the Five Wounds. See Holy Name of Jesus and Five Wounds.

Jubilate - Psalm 100, named from the Latin of its first words, ‘O be joyful in the Lord’. In the 1662 BCP it is an alternative to the Benedictus following the second lesson at Morning Prayer. Some modern Prayer Books make it an alternative to the Venite.

K

Kalendar – See Calendar.

Kindred and Affinity, Table of - A list of relatives with whom marriage may not be contracted, which has usually been printed at the end of the BCP. The prohibited relationships are established by descent (kindred), marriage (affinity), or both in combination. Originally drawn up by Archbishop Matthew Parker in 1563, the table was adopted in the Canons of 1604.

Kiss of peace – A rite of conciliation before communion at Mass, symbolically passed from the celebrant to the assisting clergy and then to all in choir during Agnus dei. See also Pax Board.

Kneeling - Posture appropriate for, but not necessary to, penitential moments in the rites of the church such as Confession. Traditionally, Episcopalians knelt to pray and receive the Eucharist, stood to sing, and sat to listen. Since the Eucharist is an act of thanksgiving rather than penitence, some now find it more appropriate to stand to pray and receive communion. The Prayer Book directs the people to stand, sit, or kneel for various parts of the service and, at times, provides a

choice. Body posture in the church is now evolving within the limits provided by Prayer Book directives, and different parishes behave differently in this regard.

Kontakion - A hymn in several strophes, sung in the eastern church at the eucharistic liturgy and in most of the offices. One such hymn, which begins ‘Give rest, O Christ, to your servant with your saints’, has been adopted in the funeral services of several recent Anglican Prayer Books.

Kyriale – The book, or that section of a Gradual or Missal, containing the choral chants of the Ordinary of the Mass (i.e. Kyrie, Gloria in excelsis, Credo, Sanctus and Benedictus, Agnus Dei, Ite, and Benedicamus.)

Kyrie – (1) Greek: Kyrie [eleison] (Lord have mercy), the first of the choral chants of the Ordinary of the Mass. (2) The first word of a short Greek prayer kyrie eleison, ‘Lord have mercy’, used in Christian liturgy from very early times. The western church added ‘Christ, have mercy’, and various combinations and repetitions of the two phrases were used, notably at the beginning of the Mass. The 1549 BCP follows this tradition, with a ninefold Kyrie in English. Later revisions substituted recitation of the Ten Commandments, each answered by an expanded Kyrie. Following unofficial revival of the traditional use, many modern Prayer Books permit or prescribe some form of Kyrie, in English or Greek, at the opening of their eucharistic rites.

L

Lady Chapel – A chapel within a church with an altar dedicated to the Blessed Virgin Mary; often the place where Lady Mass and Lady Office were celebrated.

Lady Mass – Mass celebrated in honor of Our Lady (i.e. the Blessed Virgin Mary, Mother of Christ); generally a daily observance in the later Middle Ages.

Lady Office – Office recited in honor of the Blessed Virgin Mary. Two forms: the daily Little Office (*officium parvum*) and the full Commemorative Office (*plenum servitium*) used weekly.

Laetare - A name for the fourth Sunday in Lent, derived from the beginning of the Latin introit. The corresponding names in Anglican usage are ‘Refreshment Sunday’ and ‘Mothering Sunday’.

Lammas Day - The first day of August, so designated in the calendar of the 1662 BCP. The name is derived from ‘loaf-mass’, probably an allusion to the blessing of bread made from the first grain of the harvest season. This day is also the Feast of St. Peter in Chains commemorating his miraculous deliverance.

Last Gospel – The first fourteen verses of St John’s Gospel which it became customary for the celebrant to recite at the very end of Mass after the dismissal, found in the Missal of Pius V. THE recitation begins with the Salutation and, “The beginning of the holy Gospel, according to St. John.”

Laudate – Latin: praise. Applied to groups of psalms beginning Laudate. In the English Prayer Books, following the Gloria Patri, the following Versicle and Response was used, “Praise ye the Lord/The Lord’s Name be praise,” which is in Latin, “Laudate Donominum/Sit nomen Domini benedictum.”

Laudes – Latin: praises; (1) the Office of Lauds, see Lauds; (2) an interpolated text, see Trope.

Lauds – The first of the seven day Hours of the Office, recited immediately after the night Office of Matins in the secular Uses. Full Latin title: *Laudes Matutinales* (morning praise).

Lavabo - Latin meaning “I will wash” and comes from the priestly prayer said while the hands are washed during the Offertory. The term is also used for the bowl into which the water is poured.

Lavabo Bowl - The metal dish into which the water is poured by the server at the lavabo.

Lavabo Towel - A piece of cloth, usually linen, presented to the celebrant by the server at the lavabo to dry the fingers. It is presented hung over the server's left arm.

Lay – Of the people; non-clerical. Frequently applied to posts intended for clergy but occupied by an unordained person, often a musician (e.g. lay clerk, lay vicar).

Lay Eucharistic Minister - Lay person licensed by the diocesan bishop to take bread and wine that has been consecrated at the Holy Eucharist to members of the congregation who, by reason of illness or infirmity, are unable to be present.

Lay Minister - A person who is not ordained, but who works closely with a church or religious program. Some lay ministers are un-paid volunteers; some are paid staff members of a church.

Lay Reader - Any non-ordained person who participates in reading part of a church service. In some churches Lay Readers are officially recognized as a special group assisting in church services; A person licensed by the Bishop to read the lessons at the Eucharist or at the Daily Offices and who may assist the celebrant or officiant in other ways; if specifically licensed by the Bishop, may administer the chalice at Communion.

Lectern – Free-standing reading desk, large enough to hold substantial books.

Lectio – Latin, “a reading.” generally scriptural.

Lectionary – The table indicating the distribution of reading according to the requirements of the Calendar of liturgical seasons and feasts; a schedule of lessons from the Bible appointed for reading at specific times. The Book of Common Prayer contains two lectionaries, (1) the eucharistic lectionary (BCP, 889-931), that appoints large sections of the Bible for reading at the Eucharist over a three-year cycle, and (2) the Daily Office lectionary (BCP, 934-1001), which appoints sections of almost all the Bible for reading at Morning Prayer and Evening Prayer over a two-year cycle. An additional lectionary is provided in *Lesser Feasts and Fasts 2006*; a Daily Eucharistic Lectionary is provided along with proper lessons for all the feasts of any rank. If a daily celebration of the Mass is the practice of a parish, it is desirable that proper Mass lessons only be used for Holy Days and possibly a few additional days (doctors of the Church, and feasts/saints of importance to the parish) and that the rest of the time the lessons are drawn from the Daily Eucharistic Lectionary.

Lector – A reader. One of the Minor Orders of the clergy.

Leiturgia – Greek term which means “ministry” or “work on behalf of the people. Used in Hebrews to describe the ministry of Jesus (cf. Heb 8:2). See Liturgy.

Lent – The season from Ash Wednesday until midnight on Easter Eve understood as a time of “prayer, fasting, and self-denial” (’79 BCP, p 265). The ’79 BCP directs that “Ash Wednesday and the other weekdays of lent and of Holy Week, except the feast of the Annunciation” are “observed by special acts of discipline and self-denial” (BCP, 17). The season recalls the period of Christ's fasting and meditation in the wilderness, so traditionally is for a period of forty days-- from Ash Wednesday to Palm Sunday. It was also a period when Catechumens brought their preparation to a final intensity before receiving Baptism at the Easter Vigil. The term is derived from an old word for 'lengthen' which referred to the lengthening days of early spring.

Lenten Array - In some places, the use of sack-cloth or similar fabric in place of purple for vestments, coverings, and hangings during Lent and Holy Week. In use at Sarum and advocated by the Anglican Percy Dearmer, author of *The Parson’s Handbook*.

Lenten Cross - In some places, a plain wooden processional cross (painted red with black edges) used during Lent and Holy Week.

Lesser canticle – A canticle other than the three canticles from St Luke’s Gospel (*Benedictus*, *Magnificat*, *Nunc dimittis*), especially those used at Lauds in the psalmody and those used in the third nocturn of monastic Matins.

Lesser Feasts and Fasts - A book containing the collects, lessons, psalms, and short biographical material for the minor saints' days and observances found in the calendar of *The Book of Common Prayer*.

Lesser litany – Kyrie eleison (Lord have mercy) as used in the Office preces.

Lesson – A reading, generally scriptural.

Lesson and Carols - Popular name of the Festival of Lessons and Carols.

“Let us bow the knee” – See Bow down before the Lord.

“Let us go forth in peace” – The traditional chant of the Deacon to begin a Procession (to which the response is given, “In the Name of Christ, Amen”). It is provided in the ’79 BCP for the Procession on Palm Sunday (p. 271) and in the *Book of Occasional Services* for the Candlemas Procession.

***Lex Orandi Lex Credendi** - A slogan adapted from a passage in Prosper of Aquitaine (c. 390 – c. 455) that posits a correspondence between the ‘rule of praying’ and the ‘rule of believing.’ Exactly what the two ‘rules’ amount to, and whether their relationship is reciprocal or one-way, remains unstated. The original phrase is this: *ut legem credenda lex statuat supplicandi*, “that the law of prayer may establish a law for belief” (*Capitula Coelestini* 8, Migne, *PL* 51, 205-212).

Liber – Latin: book.

Lincoln Judgment - The ruling given in 1890 by E.W.Benson, Archbishop of Canterbury, on a complaint filed against the bishop of Lincoln, Edward King, for having committed a number of offenses by following Ritualist practice in celebrating Holy Communion. The judgment had a significant effect on subsequent interpretations of the BCP rubrics.

Litany – (1) Prayer in the form of a series of petitions recited by a minister with a series of repeated refrains interjected by choir or people. (2) (Greek, *litana*, ‘prayers, supplications’) A form of prayer in dialogue, in which biddings or petitions, said or sung by a minister, are answered by the people with a fixed response such as ‘Hear our prayer’. In Anglican usage, ‘the Litany’, not further specified, refers to a prayer in this form first issued by Cranmer in 1544 and included in the 1549 and later BCPs. These direct it to be said or sung after Morning Prayer on Wednesdays, Fridays, and Sundays (‘Litany Days’), and at ordinations. The names of its components are: the invocations; the suffrages (‘deprecations’, ‘obsecrations’, ‘intercessions’, and ‘supplications’); Kyries; and the Lord’s Prayer, followed by a further ‘supplications’, and versicles and responses, and the Prayer of St. Chrysostom.

Little Hours – Those services in the Divine Office without a canticle (i.e. Prime, Terce, Sext, and None).

Little Office – Most often the Little Office of the Blessed Virgin Mary, recited daily, but also applied to comparable Offices (e.g. of All Saints).

Liturgical Movement - A largely scholarly undertaking, now ecumenical, that originated within Roman Catholicism at the beginning of the twentieth century, emphasizing the participation of the laity in worship, especially the Eucharist, and the recovery of ancient (pre-medieval) forms of liturgy. The reforms it favored were given a major impetus at the Second Vatican Council, and its influence on Anglicans has been felt in all the Prayer Book revisions since then.

Liturgical East - Traditionally, a church is built so that the altar is on the east side of the building, because Jesus promised that the Son of Man would come in glory on clouds from the east. The altar end of the church is called the east end, even if it is not geographically east.

***Liturgy** – From the Greek, *leitourgia*: literally, a service done on behalf of the people (originally in a civil sense; from the Greek *ergon*, “work” and *laos*, “people”). Christians did not use the term until the mid 1500s; by the 17th century, it had come to its current usage, namely, the entire cultic activity of the Church. (1) the whole of the formalized, written-down worship of the Church intended primarily for celebration and recitation in church (this was not its meaning until the 17th century); (2) the Eucharist (still used this way in the Greek church); (3) specific written texts of the Eucharist (e.g. Liturgy of St James); (4) the study of worship (or liturgiology).

Liturgy of the Word - The part of the eucharistic rite that begins with the reading of the lessons, continues through the sermon and the creed, and concludes with the confession and the peace.

Lord’s Prayer – The prayer beginning *Pater noster* (Our Father) which Christ taught to his disciples and instructed them to use (cf. Mt 6:9-13 and Lk 11:2-4). It is found in almost every rite in the Prayer Book, in both a traditional translation and one prepared by the International Council on English Texts (ICET) in contemporary language (BCP, 363-64).

Lord's Supper – (1) An alternative title for Holy Communion. (2) The name favored by the reformers for what the 1549 BCP accordingly names 'The Supper of the Lord and the Holy Communion, commonly called the Mass.'

Low Mass – (Latin, *Missa lecta*) A spoken celebration of Mass said by a priest with one assistant, no deacon or subdeacon, no incense, and only two candles. The term was not used in the Middle Ages, although such celebrations were commonplace. See also Solemn Mass and Sung Mass.

Low Mass set - the Vestments in a low Mass set are chasuble, stole, maniple, chalice veil, and burse.

M

Mace - A staff or baton usually embellished with metal used as an insignia of office; the Mace precedes the Vice-Chancellor in academic processions

Magnificat – (1) Latin: magnifies; the first word of the Song of Mary. The second of the canticles founding the nativity narrative in St Luke's Gospel, and sung at Latin Vespers and English Evening Prayer. (2) The Song of Mary (Luke 1:46-55), so named from the Latin of its opening words, 'My soul doth magnify the Lord'. It has been the canticle used at Vespers from ancient times, and is appointed in the 1662 and earlier BCPs to be said or sung after the first lesson at Evening Prayer, with the Cantate Domino as an alternative. Modern Prayer Books for the most part maintain the traditional position, though alternatives are usually provided.

Maior – Latin: greater. Used to distinguish more important or principal feast-days: *festum duplex maior* (greater double feast).

Mandatum – Latin: commandment. The first word of the antiphon used at the ceremony of washing the feet, and used to describe the ceremony which itself recalls Christ washing the feet of his disciples at the Last Supper on the night before his crucifixion.

Maniple - Embroidered band worn on the left arm at Mass by Priest, and Deacon, and Subdeacon (if in Holy Orders) and made from the same fabric as the other vestments. Origin is obscure but most likely comes from the use of something similar by Roman consuls as a sign of their office; it passed over into the Church as a symbol of ministerial authority. It is thus never worn by a person not in Holy Orders. Also known by a variety of names: *mappa, mappula, sudarium, mantile, fano, manuale* and *sestace*. Not used in the Eastern rites and should not be confused with the cuffs or *epimanika* used in the Byzantine liturgy.

Manual Acts - The sequence of five ceremonial actions which the 1662 Prayer Book rubrics direct the celebrant at Holy Communion to perform while reciting the Prayer of Consecration: taking the paten in hand, breaking the bread, laying a hand on all the bread, taking the cup, and laying a hand on every vessel in which there is wine to be consecrated. By extension, the phrase is used for any gestures that accompany the Liturgy.

Manuale – A book containing services used in a parish church (e.g. baptism, marriage). Often known as *Rituale* abroad.

Marian – Of Mary, i.e. the Blessed Virgin Mary.

Marriage - The Prayer Book defines marriage as “a solemn and public covenant between a man and a woman in the presence of God” (BCP, 422). Marriage is a sacramental rite conveying God’s grace to enable the couple to keep the vows they make to each other and to the community.

Martyr – One who dies by violence for the sake of the Christian faith. The cult of the saints began with the liturgical remembrance of martyrs, often at their tombs and with celebrations of the Eucharist.

Mary – Mother of Christ, generally referred to as the Blessed Virgin Mary. Not to be confused with Mary Magdalen, a follower of Christ.

Mass – The Latin title for the principal sacramental service of the Church. The central action is the consecration of bread and wine, recalling the words and actions of Christ at the Last Supper with his disciples on the night before his crucifixion.

Mass of Catechumens – In the early Church, the title for the first part of the Mass to which those aspiring to be full members of the Church were admitted.

Mass of Chrism – The Mass on Maundy Thursday morning at which the oils for use at baptism, confirmation, ordination, etc. are blessed by the bishop. Often, priests renew their ordination vows with their bishop at this Mass as well.

Mass of the Dead – The fixed form of Mass used on the day of burial and as a daily or occasional commemoration of those who have died, either collectively or individually.

Mass of the Faithful - The second half of the Eucharist, beginning with the offertory; see Mass of the Catechumens.

Master of Ceremonies - A person designated to direct the ceremonial at the liturgy. *Ritual Notes* affords a great wealth of tasks to the M.C. in a Solemn High Mass. The M.C. should be distinguished from the English role of the Verger.

Matins – (1) The night Office, also known as Vigils or Nocturns. (2) (Latin *matutinus*, ‘at early morning’) Originally the name of the earliest of the daily hours of prayer. The 1549 BCP uses ‘Mattins’ for the office which began in 1552 to be called Morning Prayer. Since the nineteenth century, if not before, the two names have been interchangeable in popular Anglican use.

Matins – Used to distinguish the Latin night Office of Matins from the service of Morning Prayer (Mattins) in the Church of England.

Maundy Thursday – Thursday before Easter Sunday. The day on which the Church commemorated the institution of the Eucharist (Mass, Holy Communion) by Christ with his disciples at the Last Supper on the night before his crucifixion.

“May the angels lead thee...” - See *In paradisum* (Into paradise may the angels lead thee).

Memoria – Latin: remembrance. (1) a day which commemorates a minor saint without disturbing the normal pattern of the ferial liturgy; (2) Memorial.

Memorial – An observance consisting of antiphon, versicle, and collect for a specific intention or saint, and usually said after a complete Office. Closely related to commemoration and suffrage.

Memorial Acclamation – Refers to the responses made by the people in the midst of Canon. The 1979 BCP was the first American BCP to include these and they have no precedent in the English books. There are no such acclamations in the Rite I eucharistic prayers, only in Rite II. In the current Roman liturgy, Eucharistic Prayer I (the Roman Canon) has no acclamations, but the other three Eucharistic Prayers (II-IV), which were newly composed, all have memorial acclamations following the Institution Narrative and before the Epiclesis.

Mensa - The consecrated altar stone situated on the top of an altar constructed of wood. This can either be the entire top of the altar, or an altar stone (15 inches by 12 inches by 1.5 inches); either has five incised crosses, one in each corner and the last in the center.

Minister – An officiant or assistant at a liturgical service, generally priest or deacon or subdeacon in rank.

Minor Canon – A cleric who serves in a collegiate church but is not a member of the governing body of canons, the Chapter. Sometimes known as Vicar Choral.

Minor Orders – The junior clerical Orders, and counterpart to Holy Orders. In ascending order the Minor Orders consisted of Porter, Lector, Exorcist, and Acolyte.

Missa capitalis - see Chapter Mass.

Missal – (1) The book containing all the texts for the Mass, including the lessons and often even with music (Noted Missals). The gathering of the necessary materials into one book took place around the 10th century, while other books will still required (such as the *Graduale*). The revised Roman missal after the Council of Trent in 1570 was published as the *Missale Romanum*. (2) The modern Roman Missal is technically a Sacramentary, which includes some materials for rites other than the Mass and lacks the lectionary texts. See Altar Book and Sacramentary.

Missal Stand - Metal or wooden stand used to support the altar book or missal used when celebrating the Eucharist.

Missa canta – Latin term; see Sung Mass.

Missa lecta – Latin term; see Low Mass.

Missa solemnis – Latin term; see Solemn Mass.

Missal Stand - The stand (or, in some places, a pillow) upon which the Altar Book rests when in use at the altar.

Miserere mei, Deus – The opening words to Psalm 51. This psalm is appointed on Ash Wednesday to be sung during the Imposition of Ashes (and might also suitably be sung during the distribution of the Blessed Sacrament on Good Friday). It is sometimes appointed near the end of the Office of the Dead.

Mitre – A form of headgear worn by a bishop (and certain abbots) with vestments. Shield-shaped and made of cloth with two fringed ribbons hanging down from the back called lappets. Bishops wear their mitres in procession, when seated, and when pronouncing episcopal blessings. It is never worn when praying, kneeling (except during the Litany), when at the Altar (except for blessings). There are three traditional types, though bishops often only have the first and third types: plain or simple, made of linen or plain white silk, used at Requiems, and now when purple vestments are worn and during green ferias; the gold mitre, made of cloth-of-gold or white silk without jewels, used in the last two situations of the plain mitre; the Precious Mitre, made of silk and gold with ornamentation, used on festal occasions.

Mixed Chalice - A term used to refer to the custom of mixing water with the eucharistic wine. See ‘usages’.

Mode – A unit of melodic classification applied to the repertory of liturgical chant.

Monastery – A convent of monks. More widely applied to any community in which religious live in enclosure and under the authority of a Rule: hence, monastic.

Monk – A man who has sworn vows of obedience, celibacy, and common sharing of property under a religious Rule.

Monstrance - A receptacle for the Blessed Sacrament used at Benediction.

Morning Prayer - The first of the two Daily Offices created by Archbishop Cranmer out of the eight monastic hours for the Prayer Book of 1549. It is a service of psalms, scripture readings, and prayers.

Morrow Mass – The first of the two main Masses celebrated daily in choir.

Motet – A polyphonic setting of a text without a specific liturgical place; used to replace prescribed liturgical texts from at least the sixteenth century onwards.

Mothering Sunday - A popular name, adopted in some recent Prayer Books, for the fourth Sunday in Lent (see also ‘Laetare Sunday’ and ‘Refreshment Sunday’). The Epistle for this day, which Cranmer adopted, is from Galatians 4 and includes the phrase, “But Jerusalem which is above is free; which is the mother of us all.” It also appears that in England on this Sunday, one returned to their “mother” church (i.e. the one in which they were baptized/raised) and in so doing, visited their mothers. The fourth Sunday of Lent is also *Laetare Sunday*, so named from the Introit for that day, which begins, “Laetare, Jerusalem” (Rejoice, O Jerusalem; Psalm 121:1).

Mozarabic - The usual though not altogether accurate name for the liturgical forms used in the Iberian Peninsula from earliest times until they were replaced by the Roman rite beginning in the eleventh century. They have close affinities with Gallican rites. The Prayer Book of the Spanish Reformed Episcopal Church incorporates a number of Mozarabic features.

N

Narrator – See Passion Gospel.

Narthex - An enclosed space at the entry end of the nave of a church, traditionally between the main outside door and the entrance to the Nave.

Nativity – Birth, especially the birth of Christ. Other feasts commemorate the Nativity of John the Baptist and the Nativity of the Blessed Virgin Mary.

Nave – The main, central body of a church building, west of the choir; In a traditionally arranged church, the large room between the narthex and the chancel. Historically, when the Gothic church was developed, the nave was the church of the laity and had its own altar, while the chancel was the church of the clergy and monastics, having another altar. At the time of the Reformation, the nave altars were taken out so the one altar in the chancel could function as the altar for all the people.

Neume (neuma or pneuma) – Greek: sign; (1) notational sign in plainsong, originally marked above a syllable or word; (2) an extended phrase or group of notes sung to a single syllable, normally at the end of a melody (e.g. Alleluia).

New Testament – The Christian section of the Bible, consisting of gospels, Acts of the Apostles, epistles, and the Apocalypse (Revelation of St John the Divine).

Nicene Creed - Creed used in the Eucharist (BCP, 326-28, 358-59). It is, with the Apostles' Creed, the definitive statement of the Christian faith, according to the Chicago-Lambeth Quadrilateral. It takes its name from the Council of Nicea in A.D. 325 that is the origin of part of its text. This creed developed out of the baptismal affirmations of those persons uniting with the Christian community and establishes the framework for the Church's continuing reflection on the simultaneous humanity and divinity of Christ.

Nocturn – The main unit of the Office of Matins, consisting principally of psalms, readings, and responds.

None – The last of the Little Hours of the daily Office (literally at the ninth hour of the day).

Noonday Prayer - Short title for An Order of Service for Noonday (BCP, 103-07), an adaptation of the Little Hours of Prime, Terce, Sext, and None.

North side – The north end of the altar at which the Book of Common Prayer directs the priest to stand to celebrate Holy Communion.

Noted Breviary – A Breviary including notated choral chant.

Noted Missal – A Missal included notated choral chant.

Novus ordo – Latin term, ‘new order.’ The Mass of Paul VI is the liturgy of the Catholic Mass of the Roman Rite in the form given to it by Pope Paul VI in 1969, after the Second Vatican Council (1962–1965). It is the present ordinary or normal form of the Roman Rite of the Mass. The form of Mass in the Roman Rite during the preceding four centuries, 1570 to 1969, is called the Tridentine Mass, while the various forms that succeeded each other in previous centuries are referred to as Pre-Tridentine Mass. This was the first official Mass of the Latin church in English.

Nun – A woman who has sworn vows of obedience, celibacy, and common sharing of property under a Religious Rule.

Nunc dimittis – (1) The third of the canticles from St Luke’s Gospel, the Song of Simeon, sung at the Office of Compline. (2) A canticle, the Song of Simeon (Luke 2:29-32), named from its opening words in the Latin Bible (‘Lord, now let test thou thy servant depart in peace’). In the 1662 BCP it is to be said or sung after the second lesson at Evening Prayer, with Deus Misereatur as an alternative. This is usually the position of the Nunc Dimittis in modern Anglican liturgies, although it is sometimes moved to Compline, the office to which it had belonged before the Reformation.

O

Oblation – (1) Literally, ‘offering’. (2) By derivation, ‘an offering’ and more specifically that which is offered in sacrifice. The application of the word with respect to Holy Communion has been a matter of controversy among Anglicans. It appears at two points only in the rite of 1662: in the Prayer of Consecration, which refers to Christ’s ‘one oblation of himself once offered’; and in the Prayer for the Church Militant, which mentions ‘alms and oblations’, most probably meaning, by both words, offerings of money. The name ‘Prayer of Oblation’ is often used for the first of the two alternative prayers after communion in the 1662 BCP, which includes the words ‘here we offer and present ... our selves, our souls and bodies’. Later Anglican eucharistic liturgies, beginning with the Scottish Communion Office, have included an explicit offering of the eucharistic elements to God, moving that prayer into the Canon itself, which is seen in Rite I, Prayer I. The Scottish liturgies also included explicit direction for the priest to offer the bread and the wine at the Offertory before beginning the Dialogue.

Obsecrations - See Litany.

Occasional Offices - Those ‘other rites and ceremonies of the church’, such as baptism, matrimony, and the Burial of the Dead, which are conducted only as occasion may require, in contrast with the church’s regular (daily or weekly) services.

Occasional Services, Book of - A book containing optional services and prayers authorized for use by the Episcopal Church.

Octave - The eighth day (Latin octave dies) after a liturgical feast, counted inclusively and thus falling on the same day of the week. In this sense January 1 is the octave of Christmas; Low

Sunday being the octave of Easter. The term is also used to refer to the whole eight-day period, considered as an extension of the feast on which it begins. Christmas and Easter still retain an octave, and Pentecost also traditionally was given one.

Offertory – (1) the offering of bread and wine at Mass; (2) the choral chant in the Mass sung after the Credo and before the Secret and Sursum corda during (1). (3) That part of a eucharistic rite during which gifts are collected and presented. It is usually so named in the rubrics of modern Prayer Books, which sometimes explicitly include the eucharistic bread and wine, as well as any alms, in referring to that which is offered. The Prayer Book requires that these offerings be presented at the altar by “representatives of the congregation.” ‘Offertory’ was also the name of a short anthem sung during this action, to which Prayer Book ‘offertory sentences’ functionally correspond. By extension, the collection of money at Morning or Evening Prayer is commonly called the offertory.

Offertory Sentence - A passage of scripture that may be said or sung at the beginning or during the Offertory (see *BCP*, 333 or 361).

Offertory Procession - At the Eucharist, the presentation of the bread, wine, and other gifts by members of the congregation.

Office – (1) the daily round of prayer of the Church consisting of the services Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Sometimes referred to as the Divine Office; (2) used to identify one of the constituent services of the whole Office (e.g. the Office of Matins also known as the night Office).

Office of the Dead – The fixed texts of the Offices of Vespers, Matins, and Lauds recited on the day of burial, or as a daily or occasional commemoration of the dead.

Officiant - The term used in the ‘79 BCP for the person who officiates at the Daily Offices and other rites. The term can designate either a layperson or one in Holy Order. Celebrant, on the other hand, always denotes a person in Holy Orders.

Officium – (1) Latin: Office; (2) an alternative title for the Introit at Mass.

Oil - See Holy Oil.

Oil Stock - Small container, usually of silver and decorated with a cross, used to carry and store the oil of chrism, unction, and catechumens.

Orans Position - position assumed by the celebrant during various prayers of the Eucharist, including collects and the Eucharistic Prayer. The hands are held shoulder high, palms upward, and elbows slightly bent. The name is the form of the Latin word *orare*, which means “to pray for.” It was the common posture for prayer by all ministers and members of the congregation in the early church.

‘Order of the Communion, The’ - A form issued in 1548, in English which was to be interpolated into the Latin Mass between the priest’s communion and that of the people. It includes an exhortation and address to those about to receive the sacrament, and what would later be known as the General Confession, Comfortable Words, and Prayer of Humble Access,

followed by the Words of Administration and the blessing. All these were later incorporated into the eucharistic rite in the Prayer Books of 1549 and 1552.

Orders, Holy - Beginning with the first English Ordinal (1550), Anglicans have recognized only 'those orders of ministers in Christ's church : bishops, priests, and deacons'. The 'minor orders', including that of subdeacon, were done away with, so that a 'clerk in holy orders' is a deacon, a priest, or a bishop.

Ordinal - A book containing the order of service for ordinations; hence, in Anglican usage, the section of a Prayer Book that sets out 'the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons'. These three ordination rites are always distinct, but provision is usually made for ordaining deacons and priests at the same service, and An Anglican Prayer Book (Province of Southern Africa) takes this practice to be the norm.

Ordination - Rite by which one becomes a deacon (BCP, 537-47), priest (BCP, 525-35), or bishop (BCP, 512-23). At the service the candidate is presented to the bishop, declares loyalty to the church and its doctrine, discipline, and worship, is prayed for, and is examined as to willingness to take on the office. Ordination is conferred by laying on of hands by a bishop, or in the case of the ordination of a bishop, by the Presiding Bishop and at least two other bishops. The newly ordaines is vested in the insignia of the order and functions at the Eucharist in that new role.

Old Testament – Term denoting the collection of Canonical Books which the Christian Church shares with the Synagogue, together with (in Catholic and Orthodox Churches) certain other ancient Jewish Books not now accepted as canonical by the Jews (the Apocrypha). In Jewish tradition the OT is divided into three parts: the Law, the Prophets, and the Writings. The Law (Torah) consists of the first five Books, i.e. the Pentateuch; the 'Prophets' are divided into the 'Former Prophets' (i.e. most of the historical Books) and the 'Latter Prophets' (Is., Jer., Ezek., and the Minor Prophets); and the 'Writings' are the remainder of the OT (incl. Dan., Ezra-Nehemiah and 1 and 2 Chron.). Christian tradition, reflected in the conventional arrangement of English Bibles, divides it into 'historical' Books (the Pentateuch plus the 'Former Prophets'), 'didactic' Books (Job, Pss., Prov., etc.), and 'prophetic' Books (= the Hebrew 'Later Prophets'). Like the NT, the OT Books are regarded as inspired in the Church, which from the time of Marcion has consistently defended them against attacks. The term 'Old Testament' is now sometimes regarded as unacceptably pejorative by both Jews and Christians, and 'Hebrew Bible' is then preferred. (ODCC)

Opus Dei – Latin: the work of God; the Divine Office.

Oracio (oratio) - Latin: prayer, and most often a collect.

Order – (1) as in Holy Orders and Minor Orders, above; (2) a group of religious communities conforming to an agreed Rule and ser of customs (e.g. the friars); (3) a service or the ritual sequence it follows.

Ordinal – The book which established ritual order of the liturgy (i.e. which specific items were to be recited, and often by whom).

Ordinary – (1) a general term for Mass texts that are fixed and unchanging; (2) the unchanging choral chants of the Mass: *Kyrie*, *Gloria in excelsis*, *Sanctus* and *Benedictus*, [Our Father], *Agnus dei*. The Ordinary is in contrast to the Propers, which vary according to the Season and the Feast.

Ordo – Latin: order; specifically a liturgical order of service. More particularly, an Ordo can also refer to a particular kind of Kalendar which contains the liturgical details, changing daily, of the Mass and the Divine Office.

Ordo Missae – Latin: Order of Mass; generally applied to the priest's ordinary texts in the Mass, within which the Canon (Canon Missae) may be separately identified.

'Ornaments Rubric' - The usual name for a directive requiring the 'ornaments of the church, and of the ministers thereof' to be those used 'by the authority of Parliament, in the second year of the reign of King Edward the Sixth'. It first appeared in the Elizabethan Prayer Book of 1559, at the beginning of the order for Morning Prayer. Because it does not specify the 'ornaments' it prescribes, its exact interpretation has been a matter of dispute ever since.

Orphrey – Ornamental embroidered band or border sewn onto vestments (especially cope, chasuble, dalmatic and tunicle)

O Salutaris hostia – Latin, "O Saving Victim." A section of one of the Eucharistic hymns written by St Thomas Aquinas for the Feast of Corpus Christi. He wrote it for the Hour of Lauds in the Divine Office. It is actually the last two stanzas of the hymn *Verbum supernum prodiens*, and is used for the Adoration of the Blessed Sacrament. The other two hymns written by Aquinas for the Feast contain the famous sections *Panis angelicus* and *Tantum ergo*.

Our Father – The opening words of the Lord's Prayer, which Christ gave his disciples as a pattern for prayer.

Oxford Movement - A movement in the Church of England opposed to what its adherents saw as liberal, erastian, and 'ultra-protestant' tendencies. It gave rise later to ritualist developments, and Anglo-Catholics regard it as inaugurating their position.

P

Pace - A small aisle or passage way off the main nave aisle in a church.

Pain benet – See Eulogia.

Pall - A stiffened square of linen (or other) white cloth that is placed over the chalice to keep objects from falling into the wine. The term may refer also to the cloth covering the casket or urn during the Burial of the Dead.

Palm Sunday – (1) The Sunday before Easter Day on which the Church commemorates the entry of Christ into Jerusalem in the week of his crucifixion. The first day of Holy Week. (2) The Sunday before Easter Day, so named from the elaborate rite for the blessing of palms that had developed in the Middle Ages. The ceremonies were abolished in England even before the first

BCP, and the name was not used officially by Anglicans until the twentieth century. Some recent Prayer Books restore elements of the traditional observance.

Palms - Branches blessed at the Palm Sunday Liturgy and carried by the people in procession.

Parasceve – Jewish day of preparation for the Sabbath. Used to identify Good Friday in Holy Week. See Good Friday.

Paratus - The Latin term used to describe any cleric wearing any of the sacred vestments, even if only the stole over the surplice. One not so vested is *non-paratus*.

Parish – A district served by a priest who has spiritual care for the people living within it, with a parish church. A constituent part of a diocese.

Pascha Nostrum - Latin for “our passover,” the name of the versicle and response that may be said or sung by the celebrant and congregation after the Breaking of the Bread during the Eucharist; “Christ our Passover is sacrificed for us; therefore let us keep the Feast”, with “Alleluia” except during the penitential season of Lent (BCP, 337, 364).

Paschal – Originally, of the Jewish Passover, but in Christian terminology an alternative term for Easter.

Paschal candle – The great candle blessed and lit at the Easter Vigil as a symbol of the risen Christ, light of the world. Large and white, often decorated with a cross, the Greek letters alpha and omega and the year. It is lighted from the new fire at the Easter Vigil and carried into the church by the deacon. The Paschal Candle burns at all services during the Easter season. It is lighted for Baptisms and placed near the casket or urn during the Burial of the Dead.

Passion – (1) the account in the gospels of Christ’s arrest, trial, crucifixion, and death; (2) musical settings of (1) sung on Palm Sunday and Good Friday.

Passion Gospel – The singing or recitation of the Passion narrative from one of the Gospels on Palm Sunday and Good Friday. In the pre-conciliar rites, St Matthew’s Passion was read on Palm Sunday and St John’s Passion on Good Friday, while St Mark’s divided between Monday and Tuesday, while St Luke were read on Wednesday. In the current three-year lectionary, Palm Sunday rotates between the three Synoptics, while Good Friday is still always St John’s Gospel. In the pre-conciliar rites, the Passion Gospel was sung by “Passion-Deacons” who were at least in deacon’s orders and wore amice, alb, girdle, stole (deacon-wise), and maniple in purple (having removed the red used for the Palm Liturgy at the opening of the Mass). If this many deacons are not available, the Sacred Ministers may take the parts (Subdeacon as *narrator*, deacon as *synagoga*, and the Celebrant as *Christus*). The three were given proper names: *Narrator*, for the deacon (a tenor) who sings the evangelist’s narrative; *Christus*, for the deacon (a bass) who sings the words of our Lord; and the *Synagoga*, the deacon (alto—a high tenor, not a falsetto) who sings the parts of other persons. The words of the crowd are sung by the choir. It has become customary in many places for the congregation to take the parts of the crowd, especially if the Passion is read.

Passion Sunday – In the preconciliar kalendar, the two weeks before Easter Day; the fifth Sunday of Lent.

Passiontide – In the pre-conciliar calendar, the period between Passion Sunday and midnight on Easter Eve. The designation was lost in the Latin church after the reforms of Vatican II and in the Episcopal Church with the 1979 BCP when Passion Sunday was joined to Palm Sunday.

Pastoral Staff - See Crosier.

Paten – The plate on which the Host is placed at Mass; of precious metal and often fashioned to match the chalice. Used to hold the eucharistic bread during the consecration and administration of communion. The paten often carries the priest's host to the altar as it rides on top of the chalice and under the pall, along with the chalice veil and the burse. When real loaves of bread are used, the paten may be supplemented by a vessel of a more suitable size.

Pater noster – Latin, “Our Father.” See Lord's Prayer.

Patron – In typical usage, a saint after whom a church is named who has been chosen to intercede before the throne of grace for that church. Only a canonized saint can be adopted as a patron--not, that is, the Holy Trinity, or one of the Persons of the Godhead, nor any sacred mystery or event. The day on which this saint's name stands in the Kalendar is then the “Patronal Festival.”

Patronal Feast - In typical usage, this is the feast of the patron of a parish, school, or other religious organization, i.e. the saint for which it is named. Properly, this is the Feast of Title, and a Patronal Festival refers to a much more limited reality: a patron chosen by the ecclesiastical authority to intercede for a diocese, city or nation.

Pavement - In older ceremonies, the term refers to the area, often 6 feet wide or more, that stood in front of the steps leading up to the Footpace and the Altar. This area is often covered by a suitable carpet up to the base of the steps. Actions taking place on the pavement, as opposed to the steps, are often referred to as being performed *in plano*.

Pax – Latin term, ‘peace.’ (1) a short dialogue in the Mass: *Pax vobiscum. Et cum spiritu tuo* (Peace be with you. And with thy spirit) recited before the Agnus dei; (2) the kiss of peace, shared as a formal ritual gesture, or in the later Middle Ages passed among the people by kissing a pax-board. (3) Also known as Passing the Peace; a ritual in the Episcopal Church in which members of the congregation, including the clergy, greet one another. The priest says, "The Peace of the Lord be always with you." The congregation responds, "And also with you." Immediately after these words people shake hands or speak or sometimes embrace in the church.

Pax-board (pax-brede) – From c.1250, a small plaque or board decorated with a sacred image made from precious metal or wood, kissed by clergy and people at the rite of peace. Also known as an Osculatory (i.e. the disc that it kissed).

Peace – See Pax and Kiss of Peace.

Peace, Collect for - The name for the first of the two unvarying collects at Morning Prayer (“O God, who art the author of peace...”), as well as for the corresponding collect at Evening Prayer (“O God, from whom all holy desires...”).

Penance - (1) Traditional name for the rite for the Reconciliation of a Penitent (BCP, 447-52). The name *penance* derives from the fact that in the past the absolution was made conditional on the penitent’s performing acts of penance, which served as an indication that a person was not only sorrowful for their sins, but intended amendment of life. (2) An act of self-denial or piety.

Penitent - One who feels separated from the Christian community as a result of his or her conduct and seeks through reconciliation to overcome that distance through a sacramental act of Confession and Absolution. (See, Reconciliation of a Penitent)

Penitential – Repentant, used to describe the season of Advent and between Septuagesima and Easter.

Penitential psalms – (1) A sequence of seven: Psalms 6, 31, 50, 101, 129, 142. (2) A traditional group of seven psalms (6, 32, 38, 51, 102, 130, and 143), often included in primers and other devotional works.

Penitential Order - For each of the eucharistic rites in the Prayer Book there is a Penitential Order (BCP, 319-21, 351-53) consisting of an Acclamation, Confession, Absolution and options for use of the Decalogue (recitation of the Ten Commandments) or a summary of the law. The Penitential Order is used at the beginning of the Eucharist during the season of Lent.

Pentecost – Greek: fiftieth day. Seven weeks after Easter Day, the Sunday on which the Church celebrates the descent of the Holy Spirit on to the apostles. Traditionally it had an Octave that concluded with Trinity Sunday.

Pentecost, Sundays after - The Sundays and Weekdays following the Day of Pentecost and ending on the First Evensong of Advent Sunday. After the reforms of Vatican II, this is often referred to as Ordinary Time (though this term is not found in the ‘79 BCP). Outside of Sarum, most Western liturgical books spoke of the Sundays in this period as Sundays after Pentecost; Sarum, and the English BCPs, were distinctive in naming them Sundays after Trinity. It is not proper to refer to this as the “Season of Pentecost.”

Per annum – Latin term, ‘through the year;’ used to describe the normative periods of the liturgical calendar which fall between Epiphany and Septuagesima, and Corpus Christi and Advent.

Pew – Wooden bench, especially in an English parish church from the thirteenth century onwards.

Phos Hilaron – Greek term, ‘joyous light;’ in Latin, *lumen hilare*. A hymn sung during the lamp-lighting in the eastern office that corresponds to Vespers in the western church. Many modern Prayer Books include it at the beginning of Evening Prayer, in a translation with ‘O joyful light’ or ‘O gracious light’ as the opening words, or in a metrical version.

Pica, Pie – (1) See Directorium. (2) A late-medieval English name for the directory that set out instructions for the saying of services and the arrangement of their variable parts. The preface of the 1549 BCP complains of ‘the number and hardness of the rules called the pie’.

Pipe-shade – Decorative carved tracery forming part of an organ case, framing a row of pipes on the front of an organ case.

Piscina – (1) A stone basin with drain near the altar where the hands and the sacred vessels were washed at Mass. (2) A sink for washing the vessels used at the Eucharist and for reverently disposing of Wine that has been consecrated. The piscina does not drain into a sewer or disposal system, but directly into the ground.

Placebo – Latin: I will please. The opening word of Vespers in the Office of the Dead, by which it is often known.

Place of Reservation - See Altar of Repose, Aumbry, Blessed Sacrament Chapel, Tabernacle.

Plenum servitium – Latin term, ‘full service.’ The full cycle of the Office as opposed to a Little Office. See Lady Office.

Pontifical - An adjective derived from ‘pontiff’ (Latin *pontifex*, ‘bridge-builder’, a chief priest). It is used substantively for the liturgical book containing the instructions and prayers for services at which a bishop presides, such as confirmation and ordinations. A ‘pontifical mass’ is one celebrated by a bishop, and ‘pontificals’ are the vestments and other insignia peculiar to bishops, many of which have been revived in Anglican use.

Polyphony – Music scored with more than one independent line; as opposed to monophony.

Porrectio (or traditio) Instrumentorum – Latin term, ‘handing-over of tools.’ The ceremonial delivery, at an ordination, of objects associated with the order of ministry being conferred. In the first Anglican ordinal, the New Testament was to be presented to a newly ordained deacon, a Bible and a chalice to a priest, and a pastoral staff to a bishop. The 1552 Ordinal omitted the pastoral staff and the chalice. Some recent Anglican Prayer Books prescribe or allow the delivery of chalice and paten at ordinations to the priesthood, and some have restored the pastoral staff for new bishops.

Postcommunion – The proper prayer recited by the celebrant after the Communion at Mass (BCP, 339, 365-66). Before Cranmer’s revision beginning in 1549, a proper Postcommunion was appointed for every Sunday and feast and was thus a part of the Propers.

Praeconium Paschale - See Exsultet.

Prayer Desk - Piece of church furniture consisting of a shelf on top to support a Prayer Book, a storage shelf underneath for a hymnal or other books, and a kneeler at the bottom. It is also referred to as a Prie Dieu. See, Prie Dieu.

Prayer of Consecration - The title given to the part of the anaphora of the 1662 BCP beginning, “Almighty God, our heavenly Father...” (this follows Offertory, Prayer for the Whole State of

Christ's Church Militant, [Exhortation], Invitation, Confession, and Absolution, Comfortable Words, Sursum corda, Proper Preface, and Sanctus). The title was first used in the 1637 Scottish Communion liturgy for the same Prayer (though with an epiclesis over the gifts, as in 1549), except that instead of ending with the Institution Narrative, it continues with an Oblation of the gifts, a prayer for acceptance, a self-oblation, and the "although we be unworthie, through our manifold sinnes, to offer unto thee any sacrifice.." The title was retained in the American BCPs until the 1979 revision when the Anaphora from the Sursum corda through the Our Father is titled, "The Great Thanksgiving."

Prayers of the People - Another term for the intercessions, the great prayer for Christ's Church and the world, in the Eucharistic liturgy (BCP, 328-30, 383-393).

Prebend – The endowment (often income from a part of the estate or a parish) in a secular collegiate church or cathedral which supported a senior member of the institution.

Preacher, Preaching - The Prayer Book calls for a sermon at every celebration of the Eucharist and at every rite intended to function as the Liturgy of the Word in a celebration of the Eucharist, such as Baptism, Marriage, Burial of the Dead, Confirmation, and Ordination.

Prebendary – A cleric supported by a Prebend; an alternative title for a canon in a collegiate church.

Precentor – Literally, 'chief cantor'; the cleric or monk with charge of the direction of the liturgy. In medieval times, often he also had charge of the scriptorium. In secular cathedrals, a senior canon and officer. See Cantor.

Preces – Latin term, 'prayers;' a fixed sequence of Lesser Litany, *Pater noster*, and versicles and responses, especially those used at the end of Prime and Compline.

Predella - see Footpace.

Preface – (1) The introduction to the Eucharistic Prayer, beginning with *Sursum corda* and leading to Sanctus. (2) The opening part of the central prayer in a eucharistic rite, beginning with the *Sursum corda* and introducing the Sanctus. Additions to this prayer used only on particular occasions are termed proper prefaces. The 1662 BCP provides proper prefaces for five feasts, to be used throughout their octaves, and one for Trinity Sunday. Modern Prayer Books usually have many more, including proper prefaces for seasons, saints, and sometimes for Sundays as contrasted with weekday ferias.

Preface to the BCP - Cranmer's preface to the 1549 BCP, which begins 'There was never any thing by the wit of man so well devised', appears in the 1662 BCP with the title 'Concerning the service of the Church'. The preface that precedes this ('It hath been the wisdom of the Church of England...') was composed for the new book by Bishop Robert Sanderson. Both these prefaces are sometimes included in modern Prayer Books together with newer ones of their own.

Pre-intone – To give out the opening notes of a chant, before it is started properly (i.e. intoned) by one or more designated singers.

Pre-Lent Season – Sometimes called, “Shrovetide.” The season that preceded Lent before the reform of the calendar after Vatican II and reflected in the ’79 BCP. It was not strictly a penitential season but was already more austere. The color was purple, *Alleluia* was already replaced by the Tract, the *Te Deum* and *Gloria in excelsis* said only on feasts. It began with Septuagesima (Latin, seventieth day), the Sunday nine weeks before Easter and three before Lent; the next Sunday was Sexagesima (Latin, “sixtieth day”), the Sunday eight weeks before Easter; Quinquagesima was the Sunday seven weeks before Easter and the Sunday before Ash Wednesday. “Septuagesima Sunday [is] so called because it falls within seventy days but more than sixty days before Easter. The next Sunday is within sixty, Sexagesima, and the next within fifty, Quinquagesima ... Falling within forty days of Easter (excluding Sundays) the next Sunday is Quadragesima.”

Presbytery – The part of the church reserved for ordained clergy; in medieval churches the part of the church east of the Choir, and including the high altar.

Presentation of Christ in the Temple - A name, now the usual one, for the feast commemorating the events narrated in Luke 2:22-40, which is observed on 2 February. The 1662 BCP also gives its older name, Purification of St. Mary the Virgin, or more traditionally, Candlemas. For the Feast, see under Purification.

Prie-dieu – Literally ‘pray to God’; a small desk or stool, sometimes with a book rest, used for private prayer by those of high social status either in church or home.

Priest – (1) A cleric in Holy Orders who has authority to absolve sins and celebrate Mass. (2) A presbyter; a cleric in one of the three orders of ordained ministry. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the Bishop the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God. A special term for the minister of a Roman Catholic or Episcopal or Orthodox church; originally the term mean someone who performed a sacrifice; later the term referred to those who said Mass; now often synonymous with minister although the older terminology is still familiar in some churches. They are styled, “The Reverend *Surname*” and addressed as “Father *Surname*.” “Reverend” is not a title or form of address, but properly a Style.

Priest vicar - A priest acting as substitute for a canon in a collegiate church.

Prime – The first of the Little Hours of the Divine Office (literally the first hour of the day).

Primer – A devotional book popular among the medieval laity, generally including Little Office of the Virgin, Office of the Dead, Gradual Psalms, Penitential Psalms, Litany of the Saints. Often synonymous with Book of Hours. Later versions were written in the vernacular.

Principal feast – The most important class of feast-day (*festum principalis*) celebrated with greatest solemnity (e.g. Christmas Day, Easter Day, Nativity of the Blessed Virgin Mary). *Principalis pars chori* – Latin: principal part of the choir, i.e. the duty side.

Prior/Prioress – (1) the senior monk or nun in a monastic community next in rank after the abbot or abbess; (2) the presiding monk or nun in a monastic community here there is no abbot or abbess.

Priory – A monastic community headed by a prior or prioress.

Private Mass – (in Latin, *Missa privata* or *secreta, familiaris, peculiaris*) Mass celebrated without a congregation, formerly meant any Low Mass, even with a large congregation. The term is used incorrectly to describe a Mass without any In editions of the Roman Missal earlier than that of 1962, "Missa privata" was still contrasted with "Missa solemnis." In 1960 Pope John XXIII, who in 1962 removed from the Roman Missal the section headed *Rubricae generales Missalis*, replacing it with his Code of Rubrics, decried use of the term "Missa private." When applied to Low Mass in general, the word *privata* indicated that that form of Mass was *deprived* of certain ceremonies.

Procession – (1) A liturgical form accompanied by the singing of chants, and often including one or more stations (see Station). A liturgical procession began and ended in the choir, and involved the whole clerical or monastic community. Processions usually preceded Mass or followed Vespers. Some went to a specific place (or places) in the church, others went around the inside or outside of the church, and a few went to (and returned from) another church. (2) Properly, a formal act of worship, often conducted as a special supplication in times of need or distress. Processions ‘about the church or churchyard’ were prohibited at the beginning of the English Reformation. In 1559, however, an exception was made that appears to refer to the Rogation Day procession with its ‘beating of the bounds’, and there is evidence that the litany was sung in procession on these and other occasions.

Processional – The book containing the chants and prayers for liturgical processions.

Processional Cross - A metal or wooden cross or crucifix affixed to a pole and carried in processions. See also *Lenten Cross*.

Proper – (1) describing a liturgical text that is particular to a specific feast or observance; (2) collectively all the items as in (1) in the Office or the Mass that are changeable and particular to a feast or observance. (3) In the Western liturgy, this included the so-called “Major Propers,” the Collect(s) of the Day, Lessons, *Supra oblate* (Prayer over the gifts), Preface, Post-communion, plus the so-called Minor Propers (all of which are sung at a Solemn Mass): Introit, Gradual, Alleluia or Tract, Sequence, Offertory, and Communion.

Prosa – Latin: prose. A term used in some instances to describe either a Sequence or a hymn in procession with a refrain.

Psalm – One of the collection of 150 poetic religious texts found in the Book of Psalms or Psalter in the Old Testament. Used in almost every rite of the church, notably the Daily Offices. The Lectionary of the Daily Office provide for a regular repetition of the entire Psalter every six weeks and the from the first BCP, the text of teh Psalter itself is divided such that it can be said in order every month.

Psalmody – A group of psalms, often those used in a specific Office service.

Psalm-tone – The melodic formula, essentially a decoration of a monotone, in two sections, to which each verse of a psalm is intoned (in two halves). The formula is repeated for every verse of a psalm. There are eight principal psalm-tones.

Psalter – The book, or part of a Breviary or Antiphonal, where the texts of the psalms and canticles (and some related common items) are found. BCP, 585-808.

Psalter, numbering - The traditional Christian numbering of the Psalms (as found in the Greek Septuagint and Latin Vulgate) differ from the Hebrew numbering of the Psalms. The reason for this is that Psalms 9 and 10 in Hebrew are joined together as Psalm 9 in the Greek/Latin versions. In addition, the verse numbering in the Coverdale Psalter differs at times from the modern numbering (see [here](#) for a chart to clarify). The table below should clarify the differences in the Greek/Latin/Catholic chapter numberings and those in the BCP psalters that follow the Hebrew numbering):

Greek Numbering of Psalms	Hebrew Numbering of Psalms
1-8	
9	9-10
10-112	11-113
113	114-115
114-115	116
116-145	117-146
146-147	147
148-150	

- Psalms 9 and 10 in Hebrew are together as Psalm 9 in Greek
- Psalms 114 and 115 in Greek are Psalm 113 in Hebrew
- Psalms 114 and 115 in Greek are Psalm 116 in Hebrew
- Psalms 146 and 147 in Greek form Psalm 147 in Hebrew
- Psalms 10-112 and 116-145 (132 out of the 150) in Greek are numbered lower by one than the same psalm in Hebrew
- Psalms 1-8 and 148-150 (11 psalms in total) are numbered the same in both the Greek and Hebrew editions.

Psalter Collects - Brief prayers that follow, and make reference to, each of the psalms in a liturgical Psalter. The Book of Alternative Services (Anglican Church of Canada) includes ‘Psalm Prayers’ in its Psalter.

Puer canonicus – Latin: boy canon; a boy who is part of the collegiate establishment (later referred to as chorister).

Pulpit - A raised platform with railing used for the sermon or homily and from which the Gospel may be read; generally located to one side [usually the right side facing the altar] of the front of the nave, not in the center as in most protestant churches. Also called an Ambo.

Pulpitum – In large medieval churches, the gallery above the choir screen from which the Gradual, Alleluia, and Gospel were sung. Some foreign examples are somewhat closer to an ambo.

Purification – (1) The feast of the Presentation of Christ in the Temple, also the feast of the Purification of the Blessed Virgin Mary; 2 February. The Marian emphasis was prevalent in the Middle Ages. The day on which Christ was proclaimed as the Light of the Gentiles by Simon in the words of the canticle *Nunc dimittis*. (2) In the 1662 BCP, the feast of the Presentation of Christ in the Temple is said to be ‘commonly called the Purification of St. Mary the Virgin’. According to Leviticus 12:3-4, a woman who has borne a male child is to appear in the Temple after forty days to be purified; thus the feast is observed forty days after Christmas, on 2 February (see Luke 2:22-40). (3) The name Candlemas comes from the traditional blessing, distribution, and procession of candles at the opening of the Mass.

Purificator - A linen (or other) white cloth used for cleansing the chalice during the ablutions, or for wiping the chalice during the administration of Communion.

Purity, Collect for - The prayer beginning ‘Almighty God, unto whom all hearts be open’, which stands at the beginning of Holy Communion, following the Lord’s Prayer, in the 1662 BCP and at a corresponding place in most other Anglican eucharistic liturgies. It may have been composed by Gregory, eighth century abbot of Canterbury. Common Worship renames it the Prayer of Preparation.

Pyx – A receptacle to contain the reserved Host. In England the pyx often hung on a chain from the roof in the sanctuary.

Q

Quadragesima – Latin: fortieth day; (1) the Sunday forty days before Easter; (2) another term for the season of Lent. The title was dropped after the post-conciliar revisions. See [Lent](#).

Quicumque Vult - The opening words in Latin (‘Whosoever will be saved’), and hence the title, of the confession of faith commonly called the [Athanasian Creed](#).

Quinquagesima – Latin, “fiftieth day.” See [Pre-Lenten Season](#).

Quire – See Choir (3).

R

Reader – See Lector.

Reconciliation of a Penitent - Also known as [Confession](#) or [Penance](#). The name of the rite for private or sacerdotal confession in the ‘79 BCP. In current Catholic practice, it is known as the

Rite of Reconciliation. It is done in private with a priest, and things told under the seal of the confessional cannot be revealed by the priest to others.

Rector – Latin: ruler. A title given to some parish priests because of the nature of their income from tithes.

Rector chori – Latin: ruler of the choir. On days when the choir was ruled, two or four rulers directed the choral chants from the middle of the choir (in medio chori).

Red Letter Days – An important feast or saint's day, printed in ecclesiastical calendars in red ink. In the C of E the term is applied to those feasts for which the BCP provides a proper Collect, Epistle, and Gospel, as formerly these feasts were distinguished in the calendar in this way. In the 1979 BCP, these feasts are, in addition to the Principle Feasts (Easter, Ascension, Pentecost, Trinity Sunday, All Saints' Day, Christmas, and the Epiphany) and Sundays, Holy Name, the Presentation, Annunciation, Visitation, St. John the Baptist, Transfiguration, Holy Cross Day, all Apostles and Evangelists, St. Stephen, Holy Innocents, St. Joseph, St. Mary Magdalene, St. Mary the Virgin (the Assumption), St. Michael and All Angels, St. James of Jerusalem, Independence Day, and Thanksgiving Day, plus the Fast Days of Ash Wednesday and Good Friday.

Regular – Bound by vows to a Rule; regular clergy included friars, monks, nuns, and Augustinian canons. The opposite of secular.

Relics – Material remains of a saint after death.

Religious – A member of an Order or Congregation bound by vows. See Regular.

Reliquary – A receptacle (often a casket) for relics.

“Remember, o man, that dust thou art and unto dust shalt thou return” – The older language form of the sentence pronounced during the Imposition of Ashes on Ash Wednesday. The form in the '79 BCP is, “Remember that you are dust, and to dust you shall return” (p. 265).

Renewal of Baptismal Vows - The public recommitment by a baptized person to the vows and promises of one's own baptism. In the context of all baptisms, the congregation is invited to join in renewing their vows. The formal Rite of Renewal forms part of the Easter Vigil (BCP, 292-94). This rite is also recommended by the Prayer Book (BCP, 312) for Pentecost, All Saint's Day, and the Feast of the Baptism of Our Lord when no baptisms take place.

Reproaches – (Also in Latin, *Improperia*). A series of antiphons and responses, expressing the remonstrance of Jesus Christ with His people taken from Micah, Jeremiah, and Isaiah with the Trisaigion as the refrain. They are sung as part of the observance of the Passion, usually on the afternoon of Good Friday or as part of the Solemn Liturgy of Good Friday during the Veneration of the Cross. In the Byzantine Rite, they are found in various hymns of Good Friday and Holy Saturday. The *Improperia* appear in the Pontificale of Prudentius (846-61) and gradually came into use throughout Europe in the eleventh and twelfth centuries, finally being incorporated into the Roman Ordo in the fourteenth century. They

Requiem – (1) Latin: rest; the opening word of the Introit to the Mass of the Dead, and often used to identify the whole Mass. See Mass of the Dead. (2) A celebration of the Eucharist for the commemoration of the dead; a funeral service or memorial service. Sometimes the word is preceded by the word 'solemn': Solemn Requiem. Sometimes the word is preceded by 'high': High Requiem--which only indicates that portions of the service will be sung or chanted. A High Requiem Mass is a funeral service with communion and singing of parts of the service.

Reredos – A decorative panel or panels behind an altar, of either wood or stone.

Reservation - The practice of setting aside the consecrated bread (and wine) after the Eucharist, either so that this 'reserved sacrament' may be taken to the sick, or for devotional purposes, or both. Its legality under the rubrics of the 1662 BCP was for some time a matter of dispute. Modern Prayer Books usually, if implicitly, recognize the practice so far as ministry to the sick is concerned.

Reserved Sacrament - The consecrated Bread and Wine reserved for administration to the sick or others who could not attend the celebration of the Eucharist. See Tabernacle and Aumbry.

Respond – See Responsory.

Response – The answer recited by the whole choir to a Versicle said by a minister.

Responsorial – see Responsory.

Responsory – (1) a distinctively Western form of responsorial chant which follows a lesson at Matins or a short chapter in the other Offices and is also found in the Mass (the Gradual and Alleluia usually use this form). Those at Matins have elaborate, melismatic chant; those at the other Hours are generally set to simple melodic formulas; (2) used by some writers to distinguish the portion of the respond repeated (in whole or part) as a refrain.

The structure usually looks something like this (this comes from the Anglican Breviary, the response used in Prime throughout the year (pp A27-28):

℞ Heal my soul,* for I have sinned against thee.
 Heal my soul...
℣ I said: Lord, be merciful unto me.
℞ For I have sinned against thee.
℣ Glory be to the Father, and to the Son, and to the Holy Ghost.
℞ Heal my soul,* for I have sinned against thee.

Retable - The shelf or ledge which in many churches is placed above the back of the altar on which stand the ornaments: cross, flowers, and candlesticks. Also known as a Gradine.

Reverence - ... of the Altar or the Blessed Sacrament. A genuflection or solemn bow.

Riddel - Riddel posts located at the four corners of an altar, joined by rods, were used for the suspension of riddel curtains, which served to screen the altar at the back and sides.

***Rite** – From the Latin *ritus* (pl), meaning “religious observances” or “familiar forms of ceremony.” (1) the broad classification of a whole pattern of liturgical observance, within which

there may be variant regional or local Uses (e.g. Roman Rite); (2) the form, structure, and text of an individual liturgical service, that is, the particular instance of a ritual (e.g. Eucharistic rite).

Rite I - A portion of the 1979 BCP which contains worship services using the vocabulary and syntax of the English and earlier American BCPs. This language is sometimes known by the term, 'Hieratic.' 1928 edition of the Prayer Book; sometimes the phrase "Rite One" is used as a derogatory reference to older or more "conservative" Episcopalians: "He is a Rite One type." The liturgies in *The Book of Common Prayer* that are in traditional language.

Rite II - A portion of the Book of Common Prayer containing worship services which use more modern language.

Rite of Peace – See Kiss of Peace and Pax.

Ritual – Pertaining to the rite (2); see Ordinal.

Rituale – *Rituale Romanum*, the Tridentine replacement for the medieval Manuale with parish rites of baptism, confirmation, marriage, etc.

Ritualist - (1) In the eighteenth century, a scholar specializing in the study of liturgy. (2) Beginning in the mid-nineteenth century, a member of the high church party favoring ceremonial practices, derived either from pre-Reformation use or from contemporary Roman Catholicism, that were more elaborate than had been customary in Anglican services.

Rochet - A long white episcopal garment with right sleeves, probably derived from the alb, but worn without a cincture at the waist. May be thought of as the episcopal equivalent to the surplice. Over the rochet, the bishop wears a chimere, a red or black sleeveless, long vest-like gown, usually of silk or satin. Among Anglicans it is used (only) by bishops, and as such it appears in the rubrics of the 1662 BCP and other Prayer Books.

Rogation – Special days of prayers and fasting in early summer with intercession, especially for the next harvest: originally 25 April and three days before Ascension Day.

Roman – Of Rome. Often used loosely to mean 'of the Papal Curia' in relation to the late medieval liturgy, or to the Roman Catholic Church after the Reformation.

Roman Canon - The Anaphora of the western Latin church whose final form dates from the seventh century. Until the reforms in the Missal of Paul VI, the canon was said inaudibly, as were many anaphoras from about the end of the fourth century. An analysis of the text reveals clear linguistic similarities to other historic anaphoras, such as the the Liturgy of St James, the Alexandria Anaphora of St. Mark, and the Syrian liturgies. Nonetheless, the origins are obscure. The earliest evidence is from Ambrose. The thirteen parts or paragraphs were clearly not an original composition, but rather the result of a fusion of various prayers over the course of a number of centuries.

Roman Rite - The most widespread liturgical rite in the Catholic Church, is one of the Latin rites used in the Western or Latin Church. The Roman Rite has been adapted over the centuries and its Eucharistic liturgy can be divided into three stages: the Pre-Tridentine Mass, Tridentine

Mass and Mass of Paul VI. Its origins are in Rome, but with the growing influence of the papacy its influence spread. St. Augustine of Canterbury brought it to England in the seventh century and it was soon adopted by the Franks. Charlemagne adopted it as compulsory within his dominions in the early ninth century and it was then that various Gallican elements were incorporated.

Rood – Latin term, ‘cross’ (thus Holy Rood); applied to the large cross often found at the east end of the nave. Hence, rood beam, rood loft, rood screen – all surmounted by a cross. The cross normally includes the figure of the crucified Christ, with his mother and St John on either side at the foot of the cross.

Roster – The rota or table of duties allocated either by the week or (at certain times) by the day. See also Tabula.

Rubric – Derives from the Latin *ruber*, meaning ‘red’ and *rubricare*, “to write in red,” the word denotes liturgical instructions, which were often printed in red in Western liturgical books to draw attention to them from the text of the service. Originally, these were not part of the books that had the text to be read, but were in a separate book called the *ordines* that contained the instructions (*ordo*) for the celebration of the rites. When the liturgy became more fixed, limited rubrics were included in the missals, but there were still separate books that contained the detailed instructions.

Rule – Code of behavior by which a religious community is regulated (e.g. the Rule of St Benedict).

S

Sacrament – ‘An outward and visible sign of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace’ (BCP, 857.) or ‘the sign of a sacred thing in so far as it sanctifies men’ (Thomas Aquinas). All have origin and authority in Christ’s actions or the teaching of the Apostles. The principal or “dominical” (so called because they are explicitly instituted by Christ for all persons) sacraments are baptism and the Eucharist; the remaining five are confirmation, ordination, marriage, penance and absolution, and anointing for the sick.

Sacrament Lamp - A clear or white container with oil or a candle that burns in front of or near the place where the Blessed Sacrament is reserved. This candle is never extinguished when the Sacrament is present. The Sacrament Lamp may also be known as the Sanctuary Lamp or Light.

Sacramentary – The liturgical book used by the celebrant at the Mass until about the twelfth century when it was supplanted by the more comprehensive compilation of the Missal. It contained the Canon of the Mass, and the Major Propers, i.e. the proper Collects, *Supra oblate*—prayer over the gifts, Prefaces, Postcommunion Prayers, and other additional prayers, including the Ordination formularies, blessings, and other prayers used by priests and bishops. Neither the texts of the lectionary (Epistle and Gospel) nor those parts of the service that were sung (i.e. the Minor Propers, such as the gradual found in the *Graduale*) were part of the sacramentary. These were gradually replaced beginning in the 10th century with a Missal (more comprehensive) and

the Pontifical. There were two main are the Gelasian (after Pope Gelasius I, 492-6) and the Gregorian (after Pope Gregory the Great, 590-604).

Sacrifice – Fundamentally, the offering of a gift to the Deity. This was a central feature of Jewish worship and the NT depicts the work of Jesus on the cross in terms of sacrifice and priesthood. From early times the Eucharistic Offering was called a sacrifice in virtue of its immediate relation to the Sacrifice of Christ (e.g. by Serapion of Thmuis). While it can also be said that in the Eucharist Christ is sacrificed ‘again’, yet St Thomas Aquinas insisted that the Mass was itself an ‘immolation’ only in so far as it was an ‘image’ of the Passion which was the ‘real immolation’ (*Summa Theol.* III. 83. 1). In rejecting the doctrine of ‘the sacrifices of Masses’ the Anglican Thirty-Nine Articles (Art. 31) is perhaps more concerned to deny the idea, current in the Middle Ages, of the repeated ‘immolation’ of Christ than to repudiate belief in the Eucharistic Sacrifice altogether.

Sacrificium – Latin term, “sacrifice.” See sacrifice.

Sacrist (Sacristan) – The servant or officer of the church responsible for the liturgical books, vessels, and vestments. See Altar Guild.

Sacristy – The room in or close to the church where the liturgical books, vessels, and vestments are kept. Also known in the English tradition as the Vestry.

Sacristy Bell - A bell in the sacristy rung at the entrance of the ministers.

Sacrosanctum concilium – The Latin title of the Constitution on the Sacred Liturgy, promulgated at the Second Vatican Council in 1963. This is often marked as the beginning of a new phase of liturgical revision in the Catholic Church, revision that was echoed by many of the other churches in the West. One of the most quoted phrases from from par. 14: “Mother Church earnestly desires that all the faithful should be led to that *fully conscious, and active participation in liturgical celebrations* which is demanded by the very nature of the liturgy.”

Saint – A holy man or woman formally recognized as such by the Church by canonisation. The medieval saints include apostles, martyrs, confessors, doctors, and virgins, as well as the angels. In the New Testament the term refers to any baptised believer.

Saith - Archaic third person singular present of say. Pronounced like a son fathered by Adam in his own likeness and after his image (Gen 5:3).

Salutation – The dialogue between the priest and congregation, *Dominus vobiscum/Et cum spiritu tuo*, “The Lord be with you/and with thy spirit.” Until the reforms after Vatican II, this was reserved to those in Holy Orders as the response *Et cum spiritu tuo* has anciently been read to mean, “And with the spirit conferred upon you in ordination.” This exchange symbolizes the fullness of the Church present for Divine Service. “For is not the presence of the Lord — the Source of every good and the Author of every best gift — a certain pledge of Divine protection and a sure earnest of the possession of all spiritual peace and consolation?” The following form is used by Subdeacons or lay persons in its place: “O Lord, hear our prayer / *and let our cry come unto Thee*.” In current Roman Rite, it is used in each of the four major sections of the mass: a) Preparation rites, before collect of the day, b) in the Liturgy of the Word, before Gospel,

c) at the opening of the Dialogue, and d) before the Postcommunion. In the Rome Rite before the revisions, it was used eight times, at these points in addition to the four already listed: a) in the preparation Prayers at the Foot of the Altar, b) before Offertory Sentence, c) before the Blessing, and d) before announcing the Final Gospel (John 1:1-14).

Salve regina – Latin, “Hail, holy queen.” Antiphon in honour of the Blessed Virgin Mary. Originally an antiphon to Magnificat, also used as an antiphon in procession, by the later Middle Ages it was sung as a votive antiphon with additional rhymed tropes after Vespers or Compline in many institutions. “Hail, holy Queen, Mother of mercy, hail, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O merciful, O loving, O sweet Virgin Mary! Amen.”

Sanctorale – The portion of the Calendar and of liturgical books with material related to the observance of dated feast-days, mostly of Saints. The counterpart to the Temporale.

Sanctuary – The area immediately surrounding an altar in a church or chapel; if there are Altar Rails, the Sanctuary is within the rail. See also Choir (architectural).

Sanctuary Lamp or Light - See Sacrament Lamp.

Sanctus – Latin, “Holy.” The opening of the ancient hymn in praise of God’s holiness sung at Mass at the end of the Preface and before the Canon of the Mass (BCP, 334, 362). Generally followed by the Benedictus qui venit in the Latin and other Western Rites. See Benedictus qui venit.

Sanctus Bell - A bell or set of bells in the sanctuary (or in a tower) that is rung or struck during the sanctus, elevations, and at other times.

Sarum – (1) An abbreviation used extensively in the nineteenth and twentieth centuries to denote Salisbury. It is in fact an erroneous and spurious reading of the medieval abbreviation of Sarisburyensis (Salisbury). (2) The old city of Salisbury, England. ‘Sarum use’ refers to the local variation of Roman liturgical practices used at Salisbury Cathedral and also, by the end of the fifteenth century, in most of the rest of England and in Wales and Ireland.

Schola cantorum – Latin term, “school of singers.” (1) a select body of able singers; (2) the place where singing was taught; song school.

Screen – A partition separating two parts of a church or chapel. See Choir Screen.

Sealed Books - Printed copies of the BCP, certified under the Great Seal of England as ‘true and perfect’ after being examined and compared with the Annexed Book by commissioners appointed for the purpose. The 1662 Act of Uniformity ordered these standard copies to be ‘kept and preserved in safety for ever’ by cathedral and collegiate churches, the courts at Westminster, and the Tower of London.

Season – A part of the year, but the liturgical seasons do not follow the calendar seasons. The most important liturgical seasons are Advent, Christmas, Epiphany, Lent and Easter. See *Temporale*.

Secondary – A cleric on the middle of the three rows on each side of the choir.

Secret – Also, *Super oblata* (Prayer over the gifts). (1) This is the second of three *Proper* collects in the *Missal of Pius V*; it is a silent priestly prayer said at the very conclusion of the *Offertory* (after the *Orate, fratres*) and just before the *Sursum corda*. (2) The term is also used erroneously for any prayer said quietly during the Mass.

***Secular** – The adjective used to describe the ecclesiastical foundations and clergy ‘in the world’, as opposed to the “regular clergy,” i.e. those who live under a religious or monastic Rule (such as that of St Benedict). In ecclesiastical use, it is the opposite of regular or religious, but has no connotation of pagan or anti-Christian/anti-religious.

Sedilia – Latin: seats. A row of three seats (often set into the wall with cased canopies) on the south side of the sanctuary where the celebrant, deacon, and subdeacon sat during parts of the Mass (e.g. the Epistle). If the Altar is arranged where the celebration is always *Versus populum*, the Sedilia is then more conveniently on the north side, while the Credence would be on the south side.

Semiduplex – Latin: half double. A classification of feast between simple (simplex) and double (duplex); the principle is widespread, but the term is especially used in the medieval Roman Use and later Tridentine Rite.

Sentence - A short biblical text used liturgically. In the 1662 BCP, prescribed sentences are to be said before Morning and Evening Prayer; at Holy Communion, one or more ‘offertory sentences’ are to be said or sung during the collection of alms; and the *Burial of the Dead* opens with three sentences and provides others at the committal.

Septuagesima – Latin: “seventieth day.” See *Pre-Lent Season*.

Sequence – (1) A medieval, non-scriptural text composed in verse sung after the Alleluia (or Tract) on most important liturgical days; the same melody is generally used for a pair of stanzas. (2) A hymn sung between the Epistle and Gospel (after the Alleluia Verse or Tract) which normally relates to the lessons appointed for the day.

Sequentiary – The book, or part of the Antiphonal or Missal, including Sequences and also Tropes.

Series 1, Series 2, Series 3 - Three successive collections of services, authorized for experimental or trial use in the Church of England as alternatives to the 1662 BCP, that led to the publication of the *Alternative Service Book* 1980. ‘Series 1’ (1966) resembled the proposed *Prayer Book* of 1928. The services in ‘Series 2’ (1967-68) still made use of ‘Tudor’ English, but those in ‘Series 3’ (1973-78) were composed in a modern idiom.

Sermon – A discourse, generally delivered by a deacon, priest or bishop in church, as a means of Christian instruction or exhortation; the ambo, cathedra, pulpit, or pulpitem were commonly used to deliver a sermon, which might take place at an event quite separate from the liturgy.

Server – A non-specialist term to describe one of those assisting the principal clergy in the ceremonial at Mass, in processions etc.; includes taperer, thurifer, crucifer (cross-bearer).

Sexagesima – Latin, “sixtieth day.” See Pre-Lent Season.

Sext – The third of the Little Hours of the Office, recited literally at the sixth hour of the day.

Sexton - The parish custodian, whose job it is to keep the church buildings and facilities clean and in good working order.

Shell, Baptismal - The metal or ceramic cup or dish used to pour water during the administration of Holy Baptism.

Shrovetide – See Pre-Lenten Season.

Shrove Tuesday - The last day before the beginning of Lent, Ash Wednesday, named from the shriving (confession and absolution) that took place then. Ash Wednesday does not have a first Evensong, and thus Lent does not begin with Evensong on Shrove Tuesday but with Mattins on Ash Wednesday.

Si Quis - (Latin, ‘if anyone’) The formal act of giving opportunity to allege an impediment to marriage or ordination. The presiding minister announces that if anyone knows a valid reason why the service should not go forward, it is to be declared. In the case of marriage, the same opportunity is given in the publication of banns.

Sign of the Cross - The tracing on one's forehead, chest and shoulders of the outline of the Cross.

Simple Bow - The inclination of one's head and shoulders as a sign of respect .

Simplex – Latin: single or simple or ‘ordinary’; (1) a classification for lesser feasts with Matins of either nine (twelve in monastic churches) or three lessons; (2) simple form of a tone or chant (as opposite to solemn); (3) ordinary Sunday (dominica simplex).

Singing Psalms - Metrical translations or paraphrases of the biblical book of Psalms. The most popular version was that of Sternhold and Hopkins, which was often bound together with the BCP, after the ‘saying psalms’, i.e. Coverdale’s Psalter.

Solemn – An adjective used to describe liturgical observances with the most elaborate ritual and ceremonial as a mark of their importance.

Solemn Mass – (Latin, *Missa solennis*) a technical designation that indicates that a) the Ordinary and Propers are chanted (i.e. the Kyrie, Gloria, Credo, Sanctus, Agnus Dei, the Epistle and Gospel, introit, gradual, etc.), b) deacon or subdeacon present (unlike the Sung Mass), c) incense is used, d) two acolytes (candles), thurifer (censer), torchbearers (for consecration), and Master of Ceremonies are used, e) Rite of Asperges may be done (the sprinkling rite prior to

Mass), and f) six candles lit, g) subdeacon chants epistle; deacon chants gospel, and h) the ceremonial passing of the Kiss of Peace is present in the ceremonial.

Solemn Bow - An inclination from the waist as a sign of reverence. Equal to a genuflexion.

Song of Praise – The term introduced in the 1979 BCP for a hymn or canticle use at the beginning of the Eucharist following the Acclamation, including or in place of the Gloria (see *BCP, 324 or 356*).

Soundboard – Windchest of the organ, on which the pipes stand; channels or grooves in the soundboard allow the pipes are sounded controlled by opening or closing pallets (valves linked individually to each key) and sliders (opening or closing the pipe holes under each rank of pipes).

Species – A Latin word meaning ‘form’ or ‘kind’, employed in scholastic theology to designate the material elements used in the sacraments, esp. the bread and wine in the Eucharist, and in that sense taken over into theological English.

Sponsors - Those who present candidates for Baptism or Confirmation. Each candidate must have one or more sponsors to endorse their candidacy and promise to support them in the Christian life by prayer and example. Sponsors of infants are called godparents; they present the candidates and make the baptismal vows and promises on their candidate’s behalf, and pledge to see that the child is reared in the Christian life (BCP, 298, 301-302).

Spoon - A utensil used with the boat to place incense on the hot coals in the Thurible.

Stall – A seat in choir, generally for senior members of the community on the back row on each side of the choir.

State Prayers - The invariable prayers for the Sovereign and for the Royal Family ordered at Morning Prayer, Evening Prayer, and Holy Communion in the 1662 and earlier BCPs.

State Services - A collective name for three services annexed to the 1662 BCP and removed in 1859. The ‘state holy days’ thus commemorated were the anniversaries of the frustration of the Gunpowder Plot, the martyrdom of King Charles I, and the restoration of King Charles II. The ‘accession service’ for the reigning sovereign is often included under the same name.

Station – A place where people assembled; in medieval churches a point where a procession halted, usually for the recitation of antiphon, versicle, and collect. A procession often included one or more stations. A station collect is provided in the special liturgy for Palm Sunday in the 1979 BCP (p).

Stations of the Cross - An extra-liturgical devotion centered on a series of incidents in Christ’s journey to his crucifixion, especially when these are depicted on the inside walls of a church. The traditional number of stations was fourteen, of which five do not correspond to episodes in the canonical gospels. Versions of the devotion that are entirely biblical have been adopted by Anglicans, and included in the Prayer Books of some provinces.

Statutes – A legal document which defined the nature, purpose, and character of an institution. All collegiate (and thus secular cathedral) churches were established and regulated by statutes.

Step – Apart from their practical use, certain steps marked important locations for the liturgy, including step before the Cross (i.e. before the Rood), choir step (at the eastern end of the choir), presbytery step (at the entrance to the presbytery), altar step (at the foot of the altar). Within the choir itself, the upper step was the place where the senior members of the community stood during the liturgy.

Stole - A long, narrow strip of material, often with religious symbols or other decorations that is the distinctive vestment of deacons and priests. Deacons wear the stole over the left shoulder so that it crosses the chest and the back. Priests wear the stole around the neck with the ends hanging down to the front, as do bishops. Stoles are made in the colors of the church year and clergy wear one appropriate to the season. When the Ordination rites refer to priests and deacons being “vested according to the order” (BCP, 534, 545) the essential part of complying with that rubric is presenting and vesting them with the stole.

Style – a recognized title that is often differentiated from the form of address. E.g. a judge is styled “The Honorable *Surname*” but addressed as “Judge *Surname*.” The same follows for clerics. The title begins with the direct article, “The” and is usually followed by the word “reverend” that is often modified in various ways. E.g. a Deacon is styled “The Reverend *Surname*” or “The Reverend Deacon *Surname*” and addressed as Deacon *Surname*; an Anglican bishop is styled “The Right Reverend *Surname*” and addressed as Bishop *Surname* and sometimes in the U.S. as “Your Grace” (this is complicated since in England, only the Archbishops of Canterbury and York are so addressed, and in other parts of the Communion, “Your Grace” is reserved for archbishops, metropolitans, presiding bishops, and primates).

Subdeacon – (1) Until the thirteenth century, the most senior of the Minor Orders; thereafter the most junior of the Holy Orders. (2) A role performed in the full ceremonial celebration of the Eucharist. While the deacon sits and stands to the right of the celebrant, the subdeacon sits and stands to the left. When full eucharistic vestments are available, the subdeacon wears a tunicle. In the early days of the Catholic and Anglican Church, the subdeacon was an ordained office (like the deacon), but that is no longer true. The subdeacon is now usually a layperson, probably a licensed layreader and chalice bearer who reads the epistle, carries and holds the Gospel Book,, and/or assists the priest or deacon in the setting of the Altar. It should be noted that today - the term Subdeacon is a "job description" rather than the designation of a person. Almost anyone can serve as a subdeacon - including a Lay Reader, Licensed Eucharistic Minister, Deacon, or Priest - as needed. A powerful mechanism of the church is to have a bishop or priest as celebrant, a deacon as deacon, and a layperson as subdeacon, so that all the orders of ministry are represented around the altar. Occasionally, the title Subdeacon is given to a Lay Reader or Licensed Eucharistic Minister in a church to indicate that he or she is the "head" Lay Reader or Licensed Eucharistic Minister.

Subdean – The dean’s deputy.

Submissa voce – Said or intoned privately, inaudibly (as opposed to *extensa voce*)

Succentor - The precentor’s (or cantor’s) deputy.

Suffrages – (1) A standard series of materials (consisting of antiphon, versicle, and collect) used as an appendage to an Office (especially Lauds and Vespers) in honour of a regular group of saints or for peace; sometimes known as *memoria feriales*. (2) By derivation, prayers that seek God’s favor or support. The term is used for the section of Morning and Evening Prayer that follows the creed, and especially for the series of versicles and responses that begins with ‘O Lord, show thy mercy upon us’. The third part of the Te Deum as it appears in the 1662 BCP, beginning with ‘O Lord, save thy people’, consists of suffrages, and similarly there is a series of suffrages in the litany.

Summary of the Law - Christ’s saying about the two commandments on which ‘hang all the law and the prophets’ (Matthew 22:37-40), considered as a liturgical text. It was substituted for recitation of the Ten Commandments in the English Nonjurors’ Communion Office of 1718, and is allowed as an alternative in several modern Prayer Books.

Sunday - The day each week on which we remember Jesus’ rising from the dead on the first day of the week. The Prayer Book states that the Holy Eucharist is “the principal act of Christian Worship on the Lord’s Day” (BCP, 13). Every Sunday is a little Easter, and is always a feast day.

Sung Mass – (Latin, *Missa cantata*) a technical designation that indicates that a) the Ordinary and Propers are chanted (i.e. the Kyrie, Gloria, Credo, Sanctus, Agnus Dei, the Epistle and Gospel, introit, gradual, etc.), b) no deacon or subdeacon, c) incense may be used, d) more servers permitted; e.g. two acolytes (candles), thurifer (censer), torchbearers (for consecration), Master of Ceremonies, e) Rite of Asperges may be done (the sprinkling rite prior to Mass), and f) four or six candles lit. This was the name of the normal Sunday Mass; the *Missal solemnis* (Solemn or High Mass) was restricted to major feasts and to large churches with many clergy.

Superior – A general term for the senior member of a religious community.

Superior gradus – Latin term, “upper step or grade.” Generally referring to the back of the three rows of clergy on each side of the choir.

Surplice – (1) White linen vestment worn over a cassock or habit; generally with full sleeves, yoke at the neck and less than full length (in these respects contrasting with the alb). (2) A long, white garment with full sleeves, worn by members of the clergy and laity who have formal roles in liturgical services. In the 1552 BCP it is the one vestment prescribed for the clergy, but later revisions removed the prescription, and the wearing of the surplice became for a time a matter of heated controversy.

Sursum corda – Latin term, “Lift up your hearts.” The dialogue at the beginning of the Canon of the Mass or Eucharistic prayer (BCP, 333, 361).

***Symbol** – (1) in current parlance, the term is often used to make a distinction between what is “real.” (2) Theologically, a symbol communicates what it symbolizes because it participates in what it symbolizes, the Sacraments being the chief instances of this. Hence Augustine, a sacrament is a “sign of a sacred thing” and a “visible word.”

Synagoga – See Passion Gospel.

Synaxis – Greek term, “assembly.” Properly relates to an early rite of psalms, readings, and prayers, but often used to describe the first part of the Mass before the Eucharistic prayer. See Mass of Catechumens.

T

Tabernacle - A box or receptacle for the Blessed Sacrament is reserved; it may be located either on an Altar or it may be freestanding. It should either be covered in a Conopaeum or at least have a veil hung inside the door. See also Aumbry and Blessed Sacrament Chapel.

Table Prayers - A name used, especially in the eighteenth century, for the service of Ante-Communion, referring to its being read by some clergy at the Communion table rather than from the reading desk.

Tabula – Latin: table. The weekly (or at certain times, daily) roster of assigned duties, and the list where they were written down; important here for the allocation of duties in the lit

Tantum ergo - The opening words of the penultimate stanza of the Vesper hymn (see *Pange lingua gloriosi*) of Corpus Christi. This stanza and the closing one, or doxology ("Genitori" etc.), form a separate hymn which is prescribed for Benediction of the Blessed Sacrament.

Taperer – An assistant at Mass or in procession, who carries a ceremonial candle.

Te deum – (1) Latin: “[We praise] thee O God.” The opening words of the prose hymn sung near the end of Matins. (2) A Latin hymn to the Father and the Son, named from the Latin of its first words (“We praise thee, O God”). It is assigned as the first canticle at Morning Prayer in the 1662 and earlier BCPs, with Benedicite as an alternative. Modern Prayer Books retain it, often omitting the third part, which does not belong to the original. It is used in the Daily Offices (BCP, 52-53, 95) and may be the Song of Praise at the Eucharist, especially on festival occasions such as the Easter Vigil.

Temporale – The portion of the Calendar and of liturgical book with material related to the observance of the seasons of the Church year (thus excluding feasts of saints for the most part). The Temporale is divided into two basic cycles: the Nativity Cycle, centered on the fixed day of Christmas (Dec 25), beginning four Sundays before on the first Sunday of Advent and running through Epiphany (Jan 6) and in many estimations the Presentation of Our Lord/Purification of our Lady (Feb 2), 40 days after Christmas; the Paschal Cycle, centered on the movable feast of Easter (Sunday after the first full moon that occurs on or after the spring equinox of March 21), runs from Ash Wednesday (in the old calendars, it went back to the three pre-Lent Sundays, beginning with Septuagesima) through Ascension and Pentecost (40 and 50 days after Easter) and finally Trinity Sunday. The counterpart to the Sanctorale.

Tempus - Latin: literally time, but often used to refer to a liturgical period or season.

Tenebrae – Latin: darkness. The name given to the night Office of Matins (and Lauds following) during the solemn Triduum, when candles were ceremonially extinguished.

Terce – The second of the Little Hours of the Office, literally at the third hour of the day.

Terminalia – Latin: terminal or end; at Salisbury this refers to the two end stalls on each side of the choir where dean, precentor, chancellor and treasurer have their place.

Text – The Gospel book. See also Evangelium.

Thanksgiving – In liturgical scholarship, this refers to that part of the Eucharistic Prayer—often the first paragraph(s) of the Canon, which expresses thanks and praise to God, often in the form of some sort of summary of salvation history. If there is a Preface, the Thanksgiving is expressed here, as in the Roman Canon, which is unique for having no opening Thanksgiving. In the BCP rites, the Thanksgiving is found in both the Preface and the opening paragraph of the Prayer of Consecration and begins in the Scottish and American tradition with the distinctive phrase, “All glory be to thee...” The West Syrian form begins with the word, “Holy” while the Alexandrian is distinctive with the use of the first word, “Full.”

Thanksgiving, Great - Term used in the '79 BCP for the Eucharistic Prayer (BCP, 333, 361, and elsewhere.)

Thurible and Boat – The thurible is a ceremonial vessel (a covered bowl suspended on metal chains) in which charcoal and incense are burnt. The Boat is a small lidded container with a spoon used to carry the incense before it is placed in the thurible.

Thurifer – The assistant to the principal clergy who carried (and swung) the thurible especially at Mass and in processions.

Time – See Temporale.

Tippet - A black scarf worn by the any minister in Holy Orders during some services other than the Eucharist. The tippet is not a stole and derives from the scarf and hoods (which became academic hoods) worn by certain monastics. It can be decorated with seals or crests.

Todah – a bi-partite Jewish Thanksgiving prayer. The form is Anamnestic Thanksgiving—Epicletic Petition. This structure can clearly be seen in Tobit 8:5-7. Cesare Giraudo is connected with advocating the theory that the Today prayers serves as the basis for early Eucharistic prayer structures. See also Birkat ha-mazon.

Tonary – The book, or part of larger liturgical book, which contained a guide to the use of the antiphonal repertory and psalm tones according to modal classification.

Tone – A melodic formula used to chant a large range of different items (e.g. psalm tone, gospel tone, tone for collects).

Torches - Candles in holders on poles so that they can be carried in procession by acolytes. Often used in procession into the church and as part of the Gospel procession on festive occasions.

Tract – The choral chant sung in place of the Alleluia at Mass (i.e. after the Gradual) especially during the penitential season from Septuagesima to the end of Holy Week, and at Masses of the

Dead' a through-composed setting of psalm verses without refrain. One of the Minor Propers. See Direct psalmody

Tractarian - A name, derived from the ninety Tracts for the Times published from 1833 to 1841, used to refer either to the Oxford Movement which these tracts propagated, or to its early phrase as contrasted with later Ritualist and Anglo-Catholic developments.

Transept – The transverse part of a cruciform (cross-shaped) church building at the eastern end of the nave; the two wings on either side of the crossing are often referred to independently as north and south transepts.

Transfiguration – The feast which commemorates the change in the appearance of Christ before some of the apostles on the mountain; celebrated on 6 August, but not formally established until 1457.

Treasurer – A senior canon and officer in a collegiate or cathedral church (Canon or Prebendary) with responsibility for the finance of the institution, and in church for the fabric, provisions, precious ornaments and vessels.

Triduum [Sacrum] – Latin: three holy days; the three days before Easter Day on which the Church commemorates the institution of the Eucharist (Maundy Thursday), the crucifixion of Christ (Good Friday), and his resting in the grave (Holy Saturday).

Triforium – The second level of arcading (often without windows) in the nave (and choir) of a church building above the main arches and below the clerestory; often at the height of the aisle roofs.

Trigintale – See Trental.

Trinity – (1) God the Father, God the Son, God the Holy Spirit – three Persons but one God. A central belief of the Christian Church; (2) the Sunday after Pentecost observed as the feast of the Holy Trinity from the Middle Ages (formalized in 1334). (3) The next Sunday after Whitsunday (Pentecost), on which the mystery of one God in three Persons is celebrated. It was the custom in England, though not everywhere, to reckon the Sundays that follow as 'Sundays after Trinity', and some modern Prayer Books, including Common Worship, maintain this tradition.

Trisagion - Greek term, 'thrice holy.' Also the name of a refrain frequently said or sung in liturgies of the Eastern church: 'Holy God, holy and mighty, holy immortal One, have mercy upon us'. Some modern Prayer Books, such as the 1979 BCP, provide it as an alternative to the Kyries at the Eucharist; it also appears in liturgies for Good Friday as the refrain in the Reproaches.

Trope – A medieval text, text and melody, or melody interpolated into an existing choral chant, especially in the Ordinary and Proper of the Mass; generally allocated to soloists. Tropes tended to be highly localized repertoires.

Troper – A book, or section of an Antiphonal, Cantatory, or Missal, including tropes and Sequences.

Tunicle (Tunic) – (1) The outer vestment worn by the subdeacon at Mass, similar but simpler than the dalmatic. (2) A vestment with ample sleeves worn over an alb or cassock alb of the same liturgical color as the vestments of the celebrant or some other festive color. This vestment is usually worn by the subdeacon, and may be worn by the crucifer on festive occasions.

U

Unction - The act of anointing. ‘Extreme Unction’, usually given only to a person at the point of death, was one of the seven sacraments of the medieval church. A rubric in the 1549 BCP office for the Visitation of the Sick that allows anointing ‘it the sick person desire to be anointed’ was removed in 1552. Thereafter unction had no official place in Anglican liturgy (apart from the coronation of the sovereign) until the twentieth century, when some Prayer Books restored it, optionally, to services of ministry to the sick. Anointing (with Chrism) is also included, again optionally, in the rites of baptism, confirmation, and ordination in some Prayer Books.

Uniformity, Acts of - The succession of Parliamentary enactments (1549, 1552, 1559, 1662) aimed at securing uniformity of doctrine and worship in the English church, and conformity with it throughout the realm. Each of these Acts required exclusive use of the corresponding version of the BCP, and penalized non-compliance.

Urn - A receptacle containing the remains of a body that has been cremated.

‘Usages’ - Four liturgical practices introduced at Holy Communion by some of the English Nonjurors, who especially became known as ‘Usagers’: The Mixed Chalice; prayers for the departed; an invocation (i.e. Epiclesis) of the Holy Spirit upon the eucharistic elements; and a prayer of oblation offering them.

Use – (1) The variant form of a normative Rite used in a particular region, diocese, or monastic Order (e.g. Use of Salisbury and Use of the Papal Curia are variants of the medieval Roman Rite). (2) The customary, local form taken by rites and ceremonies in a particular region or diocese. Cranmer’s preface refers to various uses (Bangor, Salisbury, York, Lincoln) that were followed in different parts of England in the early sixteenth century, and declares that ‘now from henceforth, all the whole realm shall have but one use’. A BCP may thus state on its title-page that it contains the services of the (whole) church ‘according to the use of’ the Church of Ireland, or England, or Nigeria, and so on, as the case may be.

V

Veneration of the Cross – The ceremony of venerating (by kneeling before and kissing) a cross during the Good Friday liturgy.

Veni Creator - The first two words, and the name, of a ninth century hymn long used at ordinations. The metrical translation first included in the 1662 BCP, which begins ‘Come, Holy Ghost, our souls inspire’, was written by Bishop John Cosin.

Venite – (1) Latin: come; the opening word of Psalm 94, sung near the beginning of Matins as part of the Invitatory. Psalm 95, so named from its opening word in the Latin Bible (‘O Come, let

us sing unto the Lord'). In the 1549 BCP and its successors it has its traditional position as the Invitatory psalm, except on Easter Day, when special Easter Anthems are ordered instead. Modern Prayer Books sometimes omit or replace the last four verses, and often provide alternatives such as the Jubilate. Traditionally it was omitted during the last three days of Holy Week, in addition to Easter, when the Easter Anthems are used in its place.

Verger – A uniquely English role, a verger is a committed lay minister within the Church who assists the clergy in the conduct of public worship, especially in the marshaling of processions. Vergers can be full-time or part-time, paid or volunteer. Their duties can be purely ceremonial or include other responsibilities, such as parish administration, leadership of the worship committee or sexton. Usually thought of as someone who carries a mace or ceremonial staff in procession; vergers sometimes also had responsibility for the condition of the interior of a church.

Verse – (1) the basic unit of a psalm or canticle, divided into two parts by a caesura; (2) a solo section within a choral chant, especially a responsorial chant (e.g. respond at Matins, Gradual and Alleluia at Mass).

Versicle and Response - A short sentence, often taken from the Pss., which is said or sung antiphonally in Christian worship. It is answered by a 'response' on the part of the congregation or other half of the choir. Thus, in the services of Matins and Evensong in the BCP, the words "O Lord, open Thou our lips" and "And our mouth shall shew forth Thy praise" are respectively versicle and response.

Versus populum – Latin term, "facing the people." Liturgically, this is the normal way of designating the celebration of the Eucharist facing toward congregation and became the norm in many parts of the Western church after Vatican II. This is contrasted with celebration *versus populum*, "toward the people."

Versicle – (1) the first part of a short dialogue recited by a minister to which there is a collective response; namely, versicle and response; (2) a shorthand reference to the whole unit of versicle and response. They are often abbreviated with V. and R. (sometimes in a special font with a diagonal line through the letter).

Vespers – The evening Office in the Latin church at which the canticle *Magnificat* is sung. Much of Vespers is found in Evensong.

Vessels, Sacred - See *Chalice, Paten, Ciborium, Flagon*.

Vesting - Those who serve at the altar are regularly vested (dressed) in either cassock and surplice, alb and cincture, or cassock-alb. Vesting is the action of "putting on" this clothing.

Vestment – An ecclesiastical garment, especially chasuble, dalmatic, and tunic worn by celebrant, deacon, and subdeacon at Mass. Most contemporary vestments are styled adaptations of ancient Roman street clothing which have been preserved in the usage of the church because they became identified with worship.

Vestry – (1) The place where the vestments are kept or put on. (2) In American use, the term vestry applies to the elected body of lay persons whose role is to oversee the finances of the

parish. The two senior members of the vestry are the Senior (or Rector's) Warden and the Junior (or People's) Warden.

Vicar – From Latin vicarius: substitute; (1) a cleric in a collegiate church who acted as substitute for a canon or prebendary; effectively one of the junior clergy who undertook the daily conduct of the liturgy in choir (hence vicar choral, or, in the case of a lay singer taking on the duties, lay vicar); (2) a priest appointed to take charge of a parish as a substitute for the rector (especially where a collegiate church or monastery had charge of the parish).

Vigil – (1) The day before a feast-day (generally beginning after midday). (2) Traditionally, a fast observed on the day before certain festivals, though never on a Sunday. The calendar of the 1662 BCP lists 'the evens or vigils' of Christmas, Easter, Whitsunday, and thirteen other feasts. Modern Prayer Books usually do not prescribe the observance of such vigils, but in several the Easter Vigil has been revived.

Vigils – An alternative name for Matins, especially as in Vigils of the Dead.

Virgin – A celibate female saint. Also applied to the Blessed Virgin Mary, mother of Christ, often referred to simply as the Virgin or the Blessed Virgin.

Visitation of the Sick - An occasional office which, as appointed in the first Prayer Book, included psalms, prayers, an exhortation, an examination on the articles of the creed, confession, absolution, and (if the sick person desire') anointing with oil. These might be followed by Holy Communion. For the 1662 BCP the service was shortened. Similar services appear, usually under other titles, in modern Prayer Books, including the 1979 American Book.

Visitation of the Virgin Mary - The feast commemorating Mary's visit to her cousin Elizabeth (Luke, 1:39-56). It appears as a black letter day on 2 July in the calendar of the 1662 BCP. In Common Worship and other modern Anglican Prayer Books it is moved to 31 May and has the status of a major Holy Day or Red Letter Day.

Votive – An adjective to describe an Office, Mass, or other observance that is not part of the liturgy laid down by the Calendar, but is additional to the main course of daily liturgy; usually for special intention.

Votive Antiphon – A modern term applied to the ceremony of antiphon, versicle, and collect commonly recited after the end of Vespers or Compline, most often in honour of the Blessed Virgin Mary.

Votive Candle - A devotional candle placed in a church or chapel; many votive candles are placed in many churches for the Festival of Lessons and Carols. Votive candles are often small, short candles in a special glass holder.

Votive Mass – A Mass that is not required by the calendar for the day, but which is celebrated from the devotion of the priest or people. See Lady Mass.

Votive Office – A single hour of the Office or a group of hours recited in addition to and not as part of the prescribed Office of the day. See Little Office and Lady Office.

Vows - Solemn, voluntary promises to behave in the future in certain ways. In the church the most important vows are taken at Baptism and affirmed at Confirmation, the vows of Marriage, and the vows of poverty, chastity, and obedience taken by those entering religious orders.

Vulgate – The Latin text of the Bible in most common use (hence *Biblia Vulgata*); a translation mostly undertaken in the late fourth century by St Jerome.

W

Wafer - The bread part of the Lord's Supper; often an unleavened, thin cracker; sometimes the wafer is imprinted with a cross; some wafers are large, being several inches in diameter.

Washing of Altars - In some places, this act is performed by ministers and servers after the stripping of the altars on Maundy Thursday.

Washing of Feet - The rite performed on Maundy Thursday commemorating Our Lord's washing of the feet of the apostles at the Last Supper (see *BCP*, 274).

Watch (before the Blessed Sacrament) - The vigil kept at the Place of Reservation after the Maundy Thursday liturgy.

Way of the Cross - A Procession with stations commemorating the Passion and Death of Our Lord Jesus Christ. Also called the Stations of the Cross. The classical stations of the cross--15 events which happened within the last 24 hours Jesus was on the earth, are as follows.

- # 1. He is condemned to death.
- # 2. He carries His cross.
- # 3. He falls.
- # 4. Jesus meets His afflicted mother.
- # 5. Simon helps carry Jesus' cross.
- # 6. Veronica wipes His face.
- # 7. Jesus falls again.
- # 8. He meets the women of Jerusalem.
- # 9. He falls a third time.
- #10. He is stripped.
- #11. He is nailed to the cross.
- #12. He dies.
- #13. His body is taken down.
- #14. He is buried.
- #15. He is resurrected.

Wedding - The Celebration and Blessing of a Marriage (see *BCP*, 423ff).

Westminster Directory - A common name for the Directory for the Public Worship of God, which by a Parliamentary ordinance of 1645 replaced the BCP. Instead of fixed forms of prayer, it provided instructions for how services were to be ordered.

Whitsunday - Also Whitsun, the traditional English name for the feast of Pentecost, perhaps derived from the white robes of the newly baptized. The 1662 BCP refers to the next two days as Monday and Tuesday in Whitsun-Week.

Wine - The beverage portion of communion symbolizing the blood of Christ; equivalent to the grape juice used in some protestant churches. Communion wine is fermented grape juice and is therefore alcoholic. Wine and vineyards were symbols of happiness and signs of God's blessing in the Promised Land. Mixing wine and water (BCP, 407) has roots in historical practicality and theological insight. Historically, wine carried by the traveler was mixed with the water of the desert to purify it. Theologically, the ordinariness of our lives (water) is mingled with the extraordinariness of the Divine Life (wine). This also serves to remind us of the dual nature of Christ, both God and human being; and that out of his side flowed water and blood.

Word of God - The term used in the '79 BCP for the first part of the rite of Holy Eucharist consisting of the Acclamation, Song of Praise, Collect of the Day, Lessons, Sermon, Creed, Prayers of the People, Confession and Absolution, and the Peace (BCP, 323-32, 355-60). It is followed by the Holy Communion.

Words of Administration - The formula (now often termed 'words of distribution') spoken by the minister who delivers the eucharistic bread or wine to those who are receiving communion. In the 1662 BCP there are two sentences to be used in distributing the bread, of which the first (only) was prescribed in the 1549 book ("The Body/Blood of our Lord Jesus Christ, which was given/shed for thee, preserve thy body and soul unto everlasting life") and the second (only) in 1552 ("Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving"). They were combined in the Elizabethan Prayer Book of 1559, as were the two corresponding sentences for administering the wine. Recent Prayer Books usually provide shorter formulas, often derived from ancient precedents.

Words of Institution - See, Institution Narrative.

Worship - The expression of love and devotion to God through participation in Divine rites and/or services and through personal prayer.

Y

Year, Church - In the W. the Christian year is based on the week and the two festivals of Easter and Christmas. Easter, by its Passover connection, forms a link with the Jewish liturgical calendar, which is lunar; Christmas was fixed on 25 Dec. by the 4th cent., coinciding with the winter solstice according to the Roman calendar, and is thus a link with the Roman civil year which began on 1 Jan., and is solar.

The liturgical year in the W. Church begins with the first Sunday in Advent, i.e. that nearest to the feast of St Andrew (30 Nov.). There are four Sundays in Advent, and either one or two Sundays after Christmas bridge the gap to the Epiphany (6 Jan.). Acc. to the calendar introduced in the RC Church in 1969, the 'Sundays of the Year' begin after Epiphany and are numbered consecutively, excluding the period from the beginning of Lent to Whitsunday. There are thus 33 or 34 'Sundays of the Year' (acc. to the date of Advent), six Sundays of Lent, and eight Sundays

of Eastertide (the last being Whitsunday). Before 1969 the Sundays after Epiphany had been numbered until Septuagesima, Sexagesima, and Quingagesima. The 40 days of Lent (beginning on Ash Wednesday, and leading through six Sundays to Easter) had been followed by five Sundays 'after Easter', leading up to Ascension Day, with the following Sunday and Whitsunday. The RC Church previously numbered Sundays 'after Pentecost' to Advent. The BCP retains the traditional pattern, though following the Sarum Use in numbering Sundays 'after Trinity', i.e. the Sunday after Pentecost. In CW, Sundays in 'Seasonal Time' (which includes an Epiphany season between Epiphany and Candlemas) are 'of' the seasons. 'Ordinary Time' consists of Sundays 'before Lent' and 'after Trinity', together with four Sundays 'before Advent'.

The liturgical year in the E. Orthodox Church has much the same shape as in W., with the following modifications: it begins on 1 Sept. (the beginning of the tax year in the Byzantine Empire), and the Sundays outside the period of Lent-Eastertide are numbered 'after Pentecost'. The period of Lent-Eastertide embraces the ten weeks before Easter to the Sunday after Pentecost (called the Sunday of All Saints); during this time the Triodion and Pentecostarion are used.

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