BASIC LIST OF TERMS RELATED TO THE LITURGY

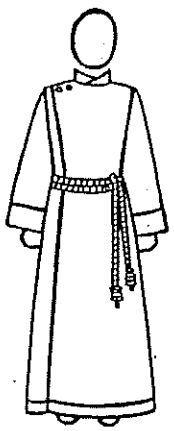
from *A New Dictionary for Episcopalians* by John N. Wall, Jr.

Absolution: Act whereby a priest or bishop formally pronounces the forgiveness of sins to those who have confessed them, usually making the sign of the cross over the congregation while repeating the words of absolution.

Acclamation: Term for the seasonal versicle and response* at the beginning of the Eucharist (BCP, p. 323, 355) and for the response of the congregation in the middle of some eucharistic prayers. Also known as the salutation*.

Acolyte: Lay person who assists in worship by performing such functions as carrying the processional cross, lighting and extinguishing candles*, and helping with the presentation of the bread and wine. At St. Paul's they wear a white alb* with a hood and a gold cincture*.

Agnus Dei: Latin, literally "Lamb of God." It is the name of the anthem which may be used after the Breaking of Bread in the Eucharist (BCP, 337).



1 Alb

Alb: White vestment*, reaching from the neck to the ankles, gathered at the waist by a rope or cincture*, worn by the celebrant* and other ministers at the Eucharist.

Altar: The table on which the bread and wine are placed during a celebration of the Eucharist.

Altar Rail: Railing in front of the altar*, used to assist those who receive the bread and wine of the Eucharist while kneeling.

Amen: Hebrew word giving assent or emphasis to what has been said. Used at the end of prayers to allow the congregation to give assent (when the spoken by someone else) or to conclude on a note of affirmation.

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.

Antiphon: Sentences from Scripture or traditional sources recited before and after the Psalms* and canticles in the Daily Offices*, the Eucharist, and other services.

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*.

Aumbry: Cupboard on the liturgically east* wall of the sanctuary near the altar* used to store the reserved sacrament*. A sanctuary lamp* stands next to it and is kept burning at all times when it contains reserved sacrament*.

Baptism: The sacramental rite of full initiation by water and the Holy Spirit into membership in the Christian church. Baptisms appropriately take place at the main service of the parish at the Easter

Vigil, on the Day of Pentecost, All Saints' 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 parents and godparents.

Book of Common Prayer: The book which contains the prayers and rites by which the congregations of the Episcopal Church order their worship, as well as resources for private prayers and devotions. The first *Book of Common Prayer* was produced by Archbishop Thomas Cranmer in 1549. A revision of that book in 1662 is still the official Prayer Book in the Church of England. Each church in the Anglican communion has its own adaptation of the *Book of Common Prayer*. The first prayer book for the Episcopal Church was approved in 1789 and has undergone a number of revisions. The revision now in use was approved in 1979. The Prayer Book is essential to the character of the Episcopal Church because its use holds together congregations with very different styles of worship and emphasis within the broader traditions of Christian belief and practice.

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 as it passes.

Burse: An envelope made of two square pieces of stiff material covered with cloth in a color matching the vestments*; it is made so that it can contain cloths, specifically the corporal* and the purificators*. The burse, along with a chalice veil* is used to cover the chalice* and paten* when it is brought to the altar.

Candles: They serve a variety of symbolic and functional purposes. They may be placed on the altar* or on the reredos* behind the altar. Candles may also be carried in procession and, on festival occasions, carried and held near the Gospel* when it is read.

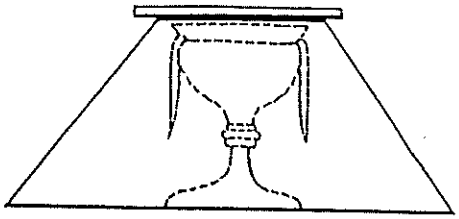
Canticle: Poetry or song based on biblical texts or incorporating biblical texts in non-biblical context (e.g. *Te Deum Laudamus**) other than the psalms; used regularly in the liturgical worship of the church, especially in Morning Prayer* or Evening Prayer* or as the Song of Praise* in the Eucharist. Examples include the *Magnificat** (BCP, p. 65, 119), the *Nunc Dimittis** (BCP, 66, 120), and the *Gloria in Excelsis** (BCP, 52, 94, 356).

2 Cassock

Cassock: A long neck-to ankle vestment* which is the basic item of clerical attire. The cassock was once ordinary street clothing for clergy, and all other vestments, including albs*, went on top of the cassock. They are now most commonly worn only for non-eucharistic services such as Morning Prayer* or Evening Prayer*. Priests cassocks are usually black, while bishops wear purple.

Celebrant: The bishop or priest who officiates or presides at the altar* during a celebration of the Eucharist. The bishop is, appropriately, the celebrant at the Eucharist when present.

Chalice: The cup used to contain the wine consecrated during the Eucharist. Chalices are traditionally made of silver, but may be simple pottery or elegantly jeweled.

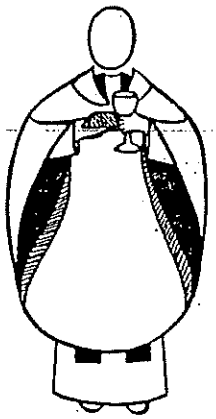


3 Chalice with Purificator, Paten, Burse, and Veil

Chalice Veil: A square cloth, of the same material and color as the vestments*, which is used, together with the pall* and burse*, to cover the chalice* and paten* when not in use. The color is changed according to the season or liturgical occasion.

Chancel: The area around the altar*, including the whole choir area liturgical east* of the nave. In St. Paul's, it is used to refer to the section from the steps to the altar rail where the choir is seated and where the presiding ministers sit during the Liturgy of the Word*.

Chasuble: Outermost garment worn over an alb* and stole* by priests and bishops when presiding at the Eucharist. The chasuble is usually oval-shaped with an opening in the center for the head. The chasuble is generally in the liturgical color* designated for the season or occasion. It may be decorated with strips of embroidered fabric or tapestry called orphreys,* or with other liturgical symbols.



4 Priest in Chasuble elevating Bread & Wine

Chrism: Either olive oil* or a mixture of olive oil and balsam, consecrated by a bishop, to be used in Baptism* and Confirmation*.

Chrismation: Act of anointing someone with oil of chrism*.

5 Ciborium

Ciborium: A chalice-shaped vessel with a lid for holding and transporting wafers when they are used for eucharistic bread. At St. Paul's a ciborium containing unconsecrated wafers is brought forward at the Offertory* and presented to the deacon by a member of the congregation. It can also be used to hold consecrated bread in the aumbry*.

Cincture: A rope or sash worn around the waist with a cassock* or alb*. Usually the cincture is tied with a simple slip knot on the left side and allowed to hang down. At St. Paul's the acolytes cinctures are gold, and the other ministers wear white.

Collect: A short prayer containing an invocation, a petition, and claiming of the right to appeal in Christ's name or an ascription of glory to God. It usually refers to the variable prayer, called the Collect of the Day, that precedes the reading of the lessons* at the Eucharist. Collects are also used at other places in the worship, such as at the conclusion of the Prayers of the People*.

Colors, Liturgical: The colors of vestments*, altar cloths, and other church decorations are changed to mark different seasons or occasions. In general the color of Advent is purple; Christmas is white; Epiphany is white, changing to green after the first Sunday; Lent is purple; Holy Week is red; Easter is white; and Feast Pentecost is red, changing to green for the rest of the season. White is used for weddings and funerals. Saints days are white or red if the saint is also a martyr. One can consult a liturgical calendar for the suggested color, although there can be variations according to local custom.

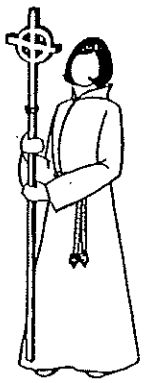
Columbarium: A space reserved on the church grounds where ashes of dead members of the parish can be placed and noted with a marker. The columbarium at St. Paul's is to the east of the church building, outside the door of the side chapel. The columbarium replaces the church grave yard.

Compline: In a monastery, the community gathers for prayer eight times during the day. Referred to as "offices," Compline is the office read just before bedtime. In the 1549 *Book of Common Prayer*, Cranmer consolidated Compline with the other afternoon offices into the service of Evensong*. The 1979 Prayer Book restores Compline as a late evening office (BCP, 127-35). [*See*, Daily Office]

Confession: 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 abolished in the Anglican Church. (*See*, Reconciliation of a Penitent)

Confirmation: A rite in which we express faith and commitment to Christ and, by prayer and the laying on of hands* by a bishop, receive strength from the Holy Spirit to continue in the life of faith and commitment. This act of accepting adult responsibility in the church may be repeated; this is called Reaffirmation (BCP, 419). Persons who have made an adult profession in another denomination are received with laying on of hands* by the bishop (BCP, 418). This is called Reception.

Corporal: A large square of white linen which is carried to the altar* in the burse* and is spread on the altar at the beginning of the process of preparing the altar at the Offertory*. The paten* and chalice* are placed on the corporal during the prayer of consecration.



6 Crucifer

Cotta: A white vestment* similar to a surplice* but shorter and less full, worn over a cassock* by members of the choir.

Credence Shelf or Table: A small table or shelf near the altar* that holds the chalice* and other accessories needed at the Offertory* for preparing the altar to receive the bread and wine.

Creed: A concise, formal, authorized statement of the faith of the church; the word comes from the Latin *credo*, meaning "I believe."

Crucifer: Person who carries a cross at the head of a procession.

Cruet: The vessel in which wine or water is brought to the altar; usually made of silver, glass, or pottery with a stopper.

7 Cruet

Daily Office: Reading the Daily Office forms the basis of Anglican spirituality, as well as of its life of prayer and Scripture reading. Archbishop Cranmer set the pattern when he reduced the eight monastic services of prayer, psalmody, and praise to two and put them in a book to be used by all clergy and lay persons. These two are Morning Prayer* (BCP, 37-60, 75-120) and Evening Prayer* (BCP, 61-73, 115-26). In addition to these, the 1979 *Book of Common Prayer* provides a Service for Noonday* (BCP, 103-07) and Compline* (BCP, 127-35). Also included are brief Daily Devotions for Individuals and Families for different times of day (BCP, 136-40).

Dalmatic: A tunic-shaped vestment* in the liturgical color* of the season or occasion worn by a deacon when assisting at the altar. 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*. At St. Paul's a dalmatic is worn on for festive services such as Easter and Christmas.

Dismissal: Words spoken at the end of the Eucharist by a deacon, or by a priest if no deacon is present. These words instruct those present to "Go forth" (BCP, 339-40, 366).

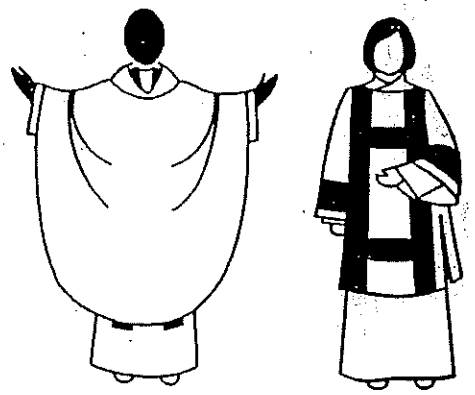
Doxology: Any text that ascribes glory to the persons of the Trinity is a doxology, although the term is usually used for the phrase, "Glory be to the Father and to the Son and to the Holy Spirit."

Eucharist: From the Greek word meaning "thanksgiving." It is the common name for what is also known as the Holy Communion, the Lord's Supper, or the Mass. According to the Prayer Book it is "the principal act of Christian worship on the Lord's Day, and other major Feasts" (BCP, 13). It has two sections: The Liturgy of the Word* and The Holy Communion*.

Eucharistic Prayer: The Great Thanksgiving*, the prayer over the bread and wine in the Eucharist, beginning after the Offertory* with the Preface* and the *Sanctus**, and continuing to the Doxology* and Amen*.

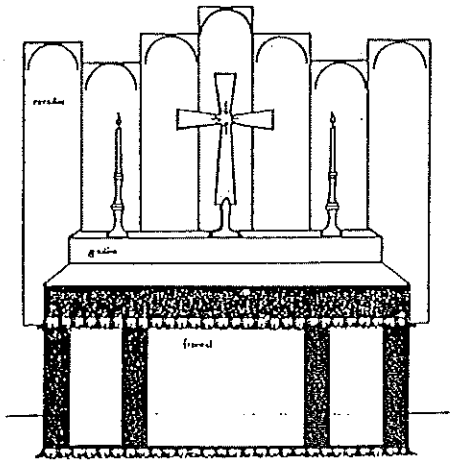
Eucharistic Vestments: Distinctive garments worn during the Eucharist. For the celebrant*, eucharistic vestments consist of an alb*, cincture*, stole*, and chasuble*. For the deacon it is alb*, cincture*, stole*, and, on festive occasions, dalmatic*. Other assisting priests wear a alb*, cincture*, and stole*. Ministers of Communion* wear albs* with white cinctures*.

Evensong, Evening Prayer: The second of two Daily Offices* created by Archbishop Cranmer in the original Prayer Book of 1549. It is a service of psalms*, scripture readings, and prayers. When sung, it is called Evensong.



8 Eucharistic Vestments
Chasuble and Dalmatic

Fair Linen: White linen cloth about the width of the altar* and long enough to cover the top of the altar with some to overhand the end. At the Offertory*, the corporal* is placed on the fair linen and then the chalice* and paten* are placed on the corporal for a celebration of the Eucharist.



9 Altar with frontal
and reredos

Font: A special container for the water of Baptism.

Fraction: The moment in the Eucharist when the celebrant* breaks the bread (BCP, 337, 364).

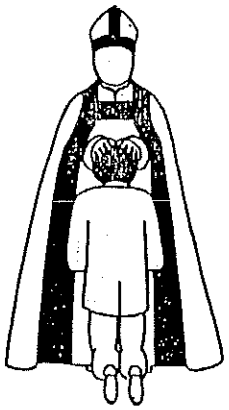
Frontal: A panel of embroidered cloth which covers the altar on the front or on all sides in the liturgical color* of the season or occasion. The fair linen* is spread over the top and sides of the frontal.

Genuflect: An act of reverence* that involves kneeling so that the right knee touches the floor and then standing up again. Some people genuflect when entering or leaving the seating area when consecrated bread or wine is on the altar, especially when going forward to receive communion.

***Gloria in Excelsis*:** Opening Latin words, and therefore the popular name, for the great eucharistic hymn "Glory to God in the Highest" (BCP, 324, 356). It is the Song of Praise* used during the seasons of the Church Year* other than Advent and Lent.

Gospel: The third reading from the Bible at the Eucharist that is always taken from one of the four Gospels. It is appropriately read by a deacon. It is followed immediately by the sermon. All stand for the reading of the Gospel and turn toward the reader.

Gospel Book: A book containing only the Gospel* lessons appointed for the Eucharist. The book has a handsomely decorated cover, designed to be carried in procession.



10 Bishop Laying On Hands

Gospel Procession: The carrying of the Gospel Book* into the middle of the congregation so the Gospel* may be proclaimed in the midst of the people. The reader alone may carry the Gospel Book*, or the reader may be accompanied by acolytes* carrying a cross or torches*.

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.

Holy Communion: Traditional name for the Eucharist, now used specifically to refer to its second part, beginning with the Offertory* (BCP, 333, 361). It follows the Liturgy of the Word*.

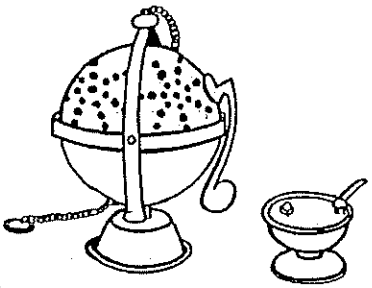
Holy Days: Days on the calendar of the church other than Sundays designated for special observance. These include celebrations of events in the life of Jesus, days for remembering apostles, evangelists, and other saints, and days of national significance like Independence Day and Thanksgiving. Eucharist is celebrated at St. Paul's on all Prayer Book holy days.

Holy Oil: Holy oil is blessed by a priest or bishop for use in public rites of healing (BOS, 455).

Holy Water: Water that has been blessed; it relates to the water of Baptism*. Holy water is kept in the font in the side chapel by the pulpit*. Those entering the church can dip the fingers of their right hand into and make the sign of the cross* in an act of self-cleansing. Holy water may also be sprinkled on the congregation by the celebrant* on special occasions such as the Easter Vigil.

Host: The wafers* of unleavened bread used at the Eucharist; the large one elevated by the priest and broken at the Fraction* is called the priest's host. Smaller hosts are distributed to the congregation.

Hymn: A religious poem set to music so that it may be sung by a congregation during worship. Hymn singing has been an important part of worship in the Episcopal Church only since the nineteenth century. The General Convention approved the current collection of hymns in 1982.



11 Thurible and Boat for Incense

Incense: Pellets of aromatic gum which are burned in a thurible* or censer, a metal pot, usually brass, into which disks of charcoal are placed and lighted. Incense has been part of Christian worship since the beginning. It is used at special services to add to the festivity and solemnity of the occasion.

Intercessions: Prayers of petition for the needs of the world. Often used to mean specifically the Prayers of the People*, one of the essential parts of the Eucharist, the offering of the concerns of the congregation to God.

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 congregation 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. Within any congregation worshipers may feel free to assume the posture indicative of each person's sense of what is appropriate. At St. Paul's kneeling is more common, but standing is equally correct.

Kyrie Eleison: Greek for "Lord, have mercy," a traditional text read or sung as part of the entrance rite at the Eucharist. This text often replaces the *Gloria in Excelsis** as the Song of Praise* during penitential seasons of the church year* such as Lent.

Lavabo: Latin word meaning "I will wash;" in this context it refers to a ceremonial washing of the celebrant's* fingers before the Eucharistic Prayer by an acolyte* who holds a basin (the lavabo bowl), a cruet of water, and a towel.

12 Lavabo

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.

Lectern: Stand for holding a book during the reading of the lessons*.

Lector: One who reads the lessons* appointed in the lectionary* for Eucharist and Daily Offices*.

Lectionary: 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.

Lessons: Scripture texts read at Morning Prayer* and Evening Prayer* and the Eucharist. The Daily Offices* call for one or two lessons and a selection from the Psalms*; the Eucharist appoints three lessons and a selection from the Psalms. All the lessons except for the Gospel* at the Eucharist may be read publicly by lay persons. At St. Paul's, they are read by members of the Guild of Lectors*.

Litany: A special form of intercessory prayer in which the leader offers a series of petitions to which the people make a fixed response.

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: Word deriving from two Greek words meaning "work of the people;" the public prayer and worship of the people of God gathered in community; also, the texts of the rites that enable public worship to take place.

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 Jesus taught us to pray, that is part of almost every rite in the Prayer Book. It is now found in both a traditional translation and one prepared by the International Council on English Texts (ICET) in contemporary language (BCP, 363-64).

***Magnificat*:** Latin word meaning "magnifies" that starts the Latin version of the song of Mary as recorded in Luke's Gospel (1:46-55). The traditional English version begins "My soul doth magnify the Lord." The text is one of the canticles* appointed for Evening Prayer* (BCP, 65, 119).

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.

Ministers: Celebrant*, assisting clergy, and all others (ordained or lay) who help at the altar during the celebration of the Eucharist.

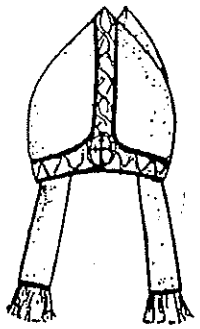
Minister of Communion: Lay person licensed by the bishop of a diocese to administer the elements of Holy Eucharist (the bread and wine) when there are not a sufficient number of priests or deacons assisting the celebrant*. At St. Paul's, they vest in an alb* with a white cincture*.

Ministration to the Sick: Rite of healing in the Prayer Book (BCP, 453-61). The service provides readings from Scripture, prayers for the sick, the Laying on of Hands* and Anointing* with oil and the Eucharist. It can be used as a public Service of Healing or privately with one who is ill.

Missal: Traditional term for altar book, the large book used at the altar* containing the texts needed to celebrate the Eucharist.

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

Mitre: The liturgical headgear and part of the insignia of a bishop; a shield-shaped hat made of cloth with two fringed ribbons handing down from the back. Bishops wear their mitres in procession* and when pronouncing an episcopal blessings.

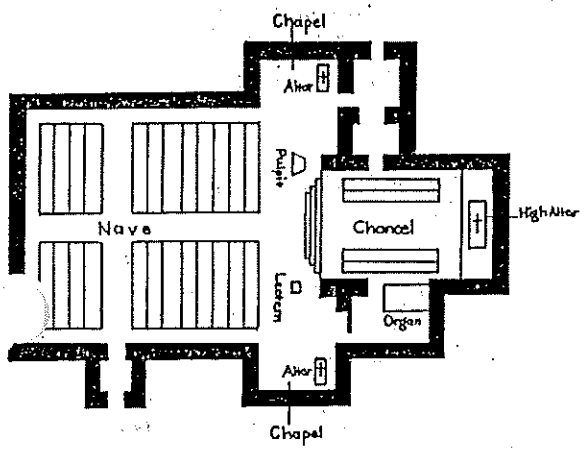


13 Mitre

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.

Narthex: In a traditionally arranged church, a room or space between the main outside door and the main door to the nave*.

Nave: 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.



14 Traditional Church floor plan

Nicene Creed: Creed* used in the Eucharist (BCP, 326-28, 358-59). It is, with the Apostles' Creed*, the definitive statement of 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.

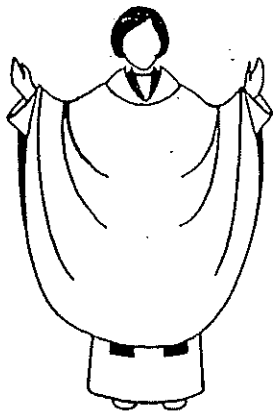
Noonday Prayer: Short title for An Order of Service for Noonday (BCP, 103-07), a modern version of the ancient service of None, one of the eight monastic hours.

Nunc Dimittis: Latin for "Now let us depart," the first words of the Song of Simeon (Luke 2:29-32). This text is a canticle* for either Morning Prayer* (BCP 51-2, 93) or Evening Prayer* (BCP 66, 120), although it is associated with Evening Prayer, and is used also at Compline* (BCP, 134-5).

Oblations: Term meaning "offering" used for the bread and wine offered for consecration at the Eucharist. Oblations are distinguished from the alms which are money offering.

Offertory: The offering of the bread and wine, along with the money offering and other gifts, is a fundamental part of the eucharistic action. The Prayer Book requires that these offerings be presented at the altar* by "representatives of the congregation."

Oil: Oil is used in the church in three forms: (1) chrism*, blessed by a bishop and used in Baptism* and Confirmation*; (2) oil of unction*, blessed by a bishop or priest and used in services of healing or Ministry to the Sick*; and (3) oil of catechumens blessed by a bishop and used in conjunction with the rites and blessing of catechumens, those who are preparing for baptism.



15 Orans Position

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, Holy: The three offices to which one may be ordained--bishop, priest, and deacon.

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 ordained is vested in the insignia of the order and functions at the Eucharist in that new role.

16 Pall with Chalice

Orphreys: Bands of contrasting material that adorn chasubles* and dalmatics* and church hangings* such as the frontal*, burse*, chalice veil*, etc..

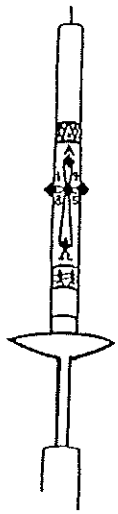
Pall: Word with two meanings in the church: (1) the cloth placed over the casket during a funeral instead of flowers or other decoration, and (2) the stiff white linen covered board which is placed over the chalice to support the burse* and chalice veil*.

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).

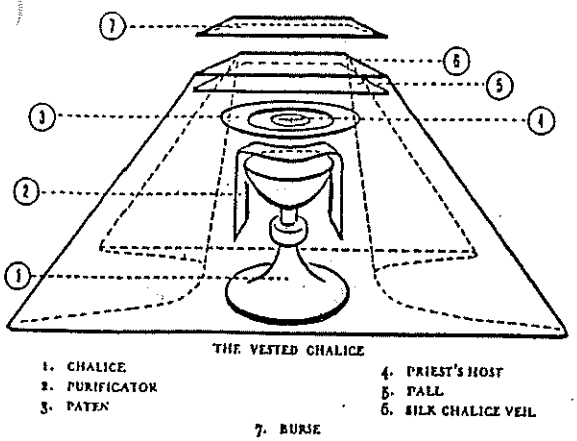
Paschal Candle: Large white candle, often decorated with a cross, the Greek letters alpha and omega and the year. It is lighted from the new fire at the Easter Vigil and carried into the church by the deacon. The Paschal Candle burns at all services during the Easter season. It is lighted for Baptisms*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

Pastoral Staff: Staff carried by a bishop; it serves as a reminder that the role of bishop is to be the chief shepherd of the diocese. Also know as a crosier.

Paten: A shallow dish, usually of gold or silver, used to hold the eucharist 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 baskets for distribution.



17 Paschal candle



18 Vested Chalice and Paten

Patronal Feast: Feast of the patron of a parish or other religious organization, i.e.the saint for which it is named. The patron saint of St. Paul's is the Apostle Paul. The day in the calendar appointed to commemorate his conversion is January 25. We celebrate this feast day on the Sunday closest to that date, and usually hold our annual parish meeting that Sunday.

Peace: Ancient sacramental greeting of the faithful in the Eucharist, a sign of love and union in Christ. In the Prayer Book rite, it comes after the Confession* (BCP, 332, 360). The celebrant* and the congregation first exchange the wish that the peace of the Lord be always with them; then members of the congregation greet each other individually in the name of the Lord. This may be done ritually with a handshake, handclasp, or embrace.

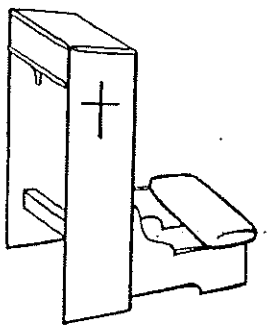
Penance: Traditional name for the rite for the Reconciliation of a Penitent* (BCP, 447-52). The name *penance* derives from the fact that in the past the absolution was made conditional on the penitent's* performing acts of penance.

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 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.

Phos Hilaron: Greek for "O Gracious light;" the canticle that is said or sung at the beginning of Evening Prayer*.

Piscina: From a Latin word for "basin;" a small sink, in the sacristy*, whose drain goes directly into the ground. It is used to dispose of holy water* or of consecrated wine that was not consumed during the Eucharist.



19 Prayer Desk or Prie Dieu

Postcommunion Prayer: The prayer of thanksgiving for the Eucharist and for support from God in daily life and work that follows reception of the bread and wine in the Eucharist (BCP, 339, 365-66).

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.

Prayers of the People: Another term for the intercessions*, the great prayer for Christ's Church and the world (BCP, 328-30, 383-93). These prayers are introduced by a deacon or priest and led by a lector*. Various forms are provided in the Prayer Book. All allow members of the congregation to ask that their own special concerns become part of the prayer of the whole church.

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, Confirmation*, and Ordination*. Preaching in the Episcopal Church is primarily liturgical, taking place in a liturgical context and not functioning as an end in itself. Episcopal preachers are, for the most part, not free to choose any text that suits them. They must, as part of their sermon, perform the interpretive task of making clear what the lessons meant in their original context and exploring what they could mean for the people gathered to hear them again in the present.

Preface: The introductory part of the Great Thanksgiving* from the *Sursum Corda** through the *Sanctus**. Variable Proper Prefaces for the Lord's Day, the liturgical seasons, and other special occasions are provided (BCP, 344-49, 377-82).

Procession: Formal walk of ministers, acolytes, and, occasionally, members of the congregation. Most services begin with a procession into the church, ending at the altar*. On major feast days, the procession may gather at the altar make a solemn procession around the perimeter of the church.

Propers: Variable texts of a celebration of the Eucharist, as opposed to the texts that always remain the same. The Propers consist chiefly of the Collect*, the Lessons*, and the variable Proper Preface*.

Psalm: One of the 150 Hebrew poems that make up the Book of Psalms and are 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 whole Book of Psalms each month.

Psalter: The Book of Psalms from the Bible that is translated for use as a liturgical text. It is part of the *Book of Common Prayer* (BCP, 585-808).

Pulpit: Elevated stand of wood, stone, or metal from which the sermon is preached.

Purificator: Small square of white linen, usually embroidered with a cross, used to wipe the rim of the chalice* during the distribution of the wine at communion and to clean the chalice.

Reconciliation of a Penitent: Also known as Confession* or Penance*. The purpose of the rite is to provide a mechanism by which one who feels that he or she, having been separated from the community through some personal action of omission or commission, can hear God's forgiveness and feel the power of God's reconciling love. 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.

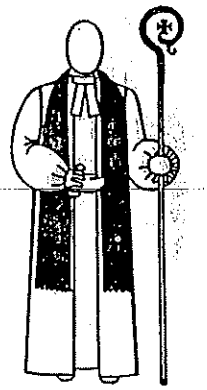
Renewal of Baptismal Vows: The public recommitment by a baptized person to the vows* and promises of one's own baptism*. In the context of all baptisms, the congregation is invited to join in renewing their vows. The formal Rite of Renewal forms part of the Easter Vigil (BCP, 292-94) when there are to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

Reredos: Technically, any decoration put up above and behind an altar;* now usually employed to mean a carved stone or wood structure behind the altar.

Reserved Sacrament: The consecrated bread and wine kept in reservation in the aumbry*. A sanctuary lamp is kept lighted nearby as a sign of honor.

Reverence: Verb meaning to treat with special honor. In church, honor is accorded to the altar* by a solemn bow or genuflection*.

Rochet and Chimere: Among the vestments* distinctive to the office of bishop, the rochet is a white, shoulder-to-shoe vestment similar to an alb*, except that it has wide sleeves with fluted cuffs which are puffed at the shoulders and gathered at the wrists by red or black silk bands. The rochet is worn over the bishop's purple cassock*. Over the rochet, the bishop wears a chimere, a red or black sleeveless, long vest-like gown, usually of silk or satin.



20 Bishop in Rochet and Chimere with a Pastoral Staff

Rubrics: From a Latin word meaning "red." Rubrics are directions found in the Prayer Book about the conduct of worship. They are so called because at one time they were almost universally printed in red ink to make them stand out from the black type of the rites themselves. Some are found at the beginning of the rites, others are printed in italic type at various points in the rites, and others are printed in lists of additional directions at the end of the rites.

Sacrament: According to the Catechism, sacraments are an "outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace: (BCP, 857). The Episcopal Church recognizes the two sacraments of Baptism* and Eucharist as biblical and as essential to the church. It also recognizes other sacramental rites which evolved in the church under the guidance of the Holy Spirit, including Holy Matrimony (Marriage*), Reconciliation of a Penitent*, Ordination*, Ministration to the Sick (Unction)*, and Confirmation*. God's activity is not limited to these sacraments. Sacramental Christianity is at heart an understanding of God's creation and history as the arena in which God meets us and acts for our reconciliation to God, using simple things of our material existence as signs of God's love.

Sacristy: Room close to the sanctuary in which the chalice*, paten* and other equipment for celebrating the Eucharist, such as linens and vestments* are cleaned, stored, and made ready.

Salutation: The acclamation versicle and response* at the beginning of the Eucharist (BCP, 323, 355).

Sanctuary: In a traditional church building, the name of the area around the altar*, especially the space inside the altar rail*.

Sanctuary Lamp: A lamp standing in near the aumbry* and lighted to indicate that the sacrament, consecrated bread and wine, is being reserved* there.

Sanctus: Latin for "holy;" thus one name for the hymn of adoration beginning "Holy, holy, holy, Lord," said or sung in the Eucharistic Prayer at the end of the Preface* (BCP, 334, 362).

Sedilia: Latin word for "seat;" this term is sometimes used to refer to the bench seating in the sanctuary where the ministers of the Eucharist sit.

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

Shell, Baptismal: Metal dish in the shape of a sea shell used to pour water during the administration of Baptism*.

21 Celebrant making Sign of the Cross

Sign of the Cross: A manual act, customary to some degree in most Episcopal Churches, which links the cross with our claim that we experience now "all benefits of Christ's passion." There are three forms of the sign of the cross. (1) The first is made on the forehead of those being baptized, confirmed, or anointed with oil in healing services. This is done by a minister. (2) The second form is made in the act of blessing or pronouncing absolution by a bishop or priest who makes the shape of a large cross in the air. This may be done toward the people being blessed, or over wine and bread, or over other objects. (3) The third is made by an individual on him or herself, again using the right hand, by touching the forehead, the diaphragm, the left shoulder and the right shoulder with the fingertips. This personal sign of the cross is made appropriately by anyone at different times in the Eucharist or in other rites. It is done by the congregation as they are being blessed by a priest as an act of accepting their blessedness. It is also done as a kind of manual "Amen" at other times, especially at the naming of the Trinity such at the opening acclamation, at the end of the Creed* at the reference to Christ's resurrection from dead, and at the phrase "bless us also" in the Eucharistic prayer. Some find this meaningful before and/or after receiving the bread and wine. Another form of the individual sign of the cross is to make a cross on the forehead, the lips, and the heart with the thumb (nail side) of the right hand at the announcement of the Gospel*. This is a manual way of praying that the Gospel be in my mind, on my lips, and in my heart. Such signing is strictly a matter an individual choice to enhance one's worship. Local customs vary.

Solemn Bow: A bow from the waist, with inclination of the head and shoulders, performed in reverence to the altar, and at certain words in the Creed* and Eucharistic Prayer. Local custom varies.

Song of Praise: General name of the song, hymn*, or canticle* sung or said after the opening acclamation in the Eucharist (BCP, 324, 356). The Prayer Book suggests three texts, the *Kyrie Eleison**, the *Gloria in Excelsis**, and the *Trisagion**. Their use varies according to the season of the church year or the occasion being celebrated. It is also appropriate to substitute a text from the *Hymnal* on certain occasions.

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, 301-02).

22 Deacon in Alb and Stole

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 back. Priests wear the stole around the neck with the ends hanging down 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.

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 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.

Surplice: A white vestment* with wide sleeves, developed from the alb*, which is worn over the cassock* by ministers while conducting public observance of the Daily Offices*. The word derives from *superpelicum* meaning over the pelt, since it was word over fur robes in cold churches. It is worn with a tippet* and occasionally an academic hood.

Sursum Corda: Latin for "Lift up your hearts;" thus the name of the versicle and response* section of the Preface* to the Eucharistic prayer (BCP, 333, 361).

Te Deum: Latin for "You, god;" the familiar name for a hymn dating from the fourth century that begins in translation "You are God: we praise you." 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.

23 Person in Surplice & Tippet

Thanksgiving, Great: Term used in the Prayer Book for the Eucharistic Prayer (BCP, 333, 361, and elsewhere). This prayer at the heart of the eucharistic action, summing up what God has done and is doing for us.

Thurible and Boat: The metal pot on a chain with a movable lid and air holes in which incense* is burned. The chain allows the pot to be swung gently, releasing smoke through the holes. The Boat is a small lidded container with a spoon used to carry the incense before it is placed in the thurible.

Thurifer: One who carries a thurible.

Tippet: Black scarf worn around the neck so that the ends hang down the front; wider than a stole which it resembles; the tippet is, along with the cassock* and surplice*, part of a minister's vestments* for reciting the Daily Offices*. It can be decorated with seals or crests. It is never worn by a priest when celebrating the Eucharist.

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

Trisagion: A canticle*, derived from Eastern and Orthodox rites, in which the acclamation, "Holy God, Holy and Mighty, Holy Immortal One, have mercy on us" is voiced and, frequently, repeated. Introduced into Western eucharistic rites in the 20th century as an alternative to *Kyrie Eleison*, it is one of the texts suggested as the Song of Praise*.

Unction: That part of the service of Ministration to the Sick (BCP, 455-57) that involves anointing the sick with oil* and laying on of hands* for healing.

Versicle and Response: A pattern of vocal interaction between officiant and congregation that occurs in various places in the liturgy. The leader says the versicle, and the people make the response.

Vestments: Special items of clothing worn by clergy and lay persons in the conduct of public worship. For the Daily Offices* these are the cassock*, surplice*, and tippet*. For the Eucharist, they include the alb*, cincture*, stole*, chasuble*, and dalmatic*. Most contemporary vestments are stylized adaptations of ancient Roman street clothing which have been preserved in the usage of the church because they became identified with worship.

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

Wafer: Name for the thin, disk-like form in which unleavened bread for communion is produced. They are frequently imprinted with a crucifix or other symbol.

Wine: The fermented juice of grapes, essential to the celebration of the Eucharist in the Episcopal Church. Traditionally a small amount of water is mixed with the wine in the chalice* when the elements are prepared to dilute the wine (BCP, 407). This is a symbolic reminder that when Jesus was pierced while on the cross, water and blood flowed from his side.

Word of God: The first part of the rite of Holy Eucharist consisting of the Acclamation*, Song of Praise*, Collect for 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 Institution: The repetition of the narrative of Jesus' institution of the Eucharist. It is at the heart of every Eucharistic Prayer.

Year, Church: The church year (BCP, 15-18) has six seasons: Advent, Christmas, Epiphany, Lent, Easter, and Pentecost. It is structured in relationship to two major feasts--Christmas, with its fixed date, and Easter, with its movable date. The Advent season begins with the First Sunday of Advent, which is always four Sundays before Christmas. The Christmas season runs for twelve days from December 25 until January 6, which is the Feast of the Epiphany. The Epiphany season follows, lasting until Ash Wednesday, forty weekdays and six Sundays before Easter. The date of Easter, which is the first Sunday on or after the first full moon after the vernal equinox (March 21), can move between March 23 and April 25. It thus determines the length of the Epiphany season as well as the Pentecost season, which begins with the Feast of Pentecost, fifty days after Easter. The Pentecost season then extends for a variable number of Sundays until the year begins again with the First Sunday of Advent.