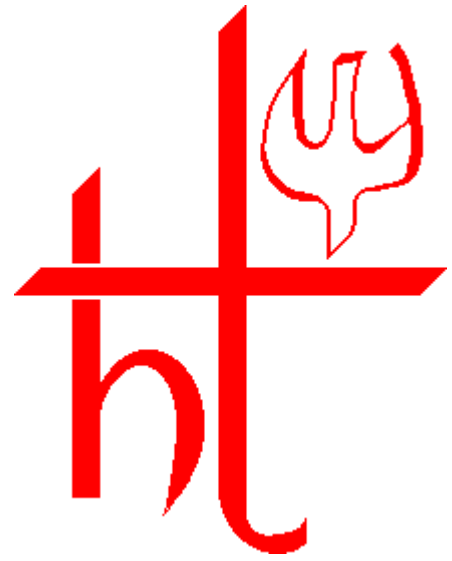


A Glossary of Ecclesiastical Terminology



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Introduction

The construction of a glossary of ecclesiastical terms is a potentially enormous project. Over 2,000 years of Christian history (not to mention more than 3,000 years of Jewish history before that) spread worldwide, in denominations too numerous to count, have produced terminology that exceeds that of the typical unabridged dictionary in many of the world's languages. At the same time, the mobility of present society and the large number of Episcopalians who are not "cradle to grave" in our denomination precludes limiting such a glossary to the usage in a single parish, diocese, or even our national church.

While this work started with an Anglican focus, it includes terminology from our Roman, Orthodox, Lutheran, and other Protestant brothers and sisters. I have not attempted to include terms from totally non-English speaking churches, whether Anglican or otherwise simply to limit the scope of this work to a manageable size. In this way, I hope this work will serve the needs of life-long Episcopalians as well as newcomers to our parishes and denomination.

Some less-used terms have been retained as preferable when they provide a specific distinction that would otherwise be lost. This is a personal thing, but I still cringe every time I hear an adjective modifier in front of "unique" (which used to mean "one of a kind" but has been now reduced to nothing more than a synonym for "unusual"). So, I have chosen to keep otherwise archaic terms where they provide a useful distinction.

While this book is most useful to acolytes, altar guild members, choristers, lay eucharistic ministers, lectors, and ushers (and any others engaged in direct participation in liturgy in specific roles) my intent is to increase knowledge so that liturgy may be more meaningful for all.

Most of the conventions used in this glossary are those of the conventional dictionary. However, the nature of church-related terms is such that the application must be somewhat arbitrary.

Title Case Bold Type is used for entries. The articles "a," "an," and "the" are always placed at the end, following a comma. Most multiple word entries are entered in both spoken and meaning predominance order (*e.g.* **Suffragan Bishop** and **Bishop, Suffragan**). Use of **bold** within an entry indicates that the bolded word is also defined or explained in the glossary.

Italics are used for the part of speech and to indicate words in a foreign language, though the later is extremely difficult to apply. Much of our terminology comes directly from Latin, Greek, or Hebrew. Words of foreign origin that have been "imported" into common English usage are not italicized, such as "alleluia." Those others, which may be just as commonly used in a church setting, but are considered foreign in general usage are italicized, such as "*Sanctus*."

Underlined words, phrases, or abbreviations are used for publications.

Parentheses in a listing title are used to indicate alternative spellings, plurals (where the common use of the words include plural form), more complete versions of the term, or distinguishing information. In a listing they are used for parenthetical information including specific references to other sources – most commonly the ECUSA Book of Common Prayer (1979).

Quotation marks are used to set off the literal translation of foreign words or phrases as well as for the names of hymns, canticles, and other element names.

I have not included pronunciation – this is, after all, a glossary and not a dictionary. Most of the words have fairly obvious pronunciation and those that do not can be looked up in a good dictionary. I have attempted to conform my definitions/descriptions to the context of the word or phrase. Thus, if a word is used in a “high” church setting, I have defined it in “high” church terms. Similarly, if it comes from a tradition outside the Anglican Communion, I have defined it in that tradition’s terms. The reader is cautioned not to assume any doctrinal position from this approach, rather that it keeps the term in context without placing a value judgment on it. To avoid confusion, I have used the term Roman Catholic to describe what is frequently referred to as Catholic, i.e. the international church governed by the Pope.

Several abbreviations are used throughout this work: BCP in place of The Book of Common Prayer with the 1979 U.S. version implied unless otherwise noted; and ECUSA in place of The Episcopal Church in the United States of America. Definitions applicable to certain denominations are indicated: {Angl}=Anglican; {RC}=Roman Catholic; {Luth}=Lutheran; {Orth}=Orthodox; etc. All other abbreviations are standard to published English or defined in the entry where used.

Directions (north, south, east, and west also noted as N, S, E, and W) always refer to the liturgical and not geographical definitions. The altar is always at the east end, the narthex at the west, left (as you face the altar) is north, and right is south.

This revised edition has been significantly enlarged and edited. I have added many architectural terms used to describe elements of the building of churches and cathedrals. Included are also many terms relevant to “church” music, especially those from medieval and renaissance music which are not often used outside church settings. Many definitions have been expanded and improved. Finally, a few terms pertaining to monarchies and nobility are included as they often have some relationship to church use, particularly in Europe.

George A. Carlson
Wartrace, Tennessee
17 January 2009

The Feast of St. Anthony, Abbot in Egypt

Dedication of the 1st Edition

This work is dedicated to the memory of the Reverend Doctor William Winfield Scott Hohenschild who first aroused my interest in “things liturgical” but primarily to the greater glory of God, which “Father Will” served so well and faithfully.

George A. Carlson

Melbourne, Florida

22 July 2001

The Feast of Saint Mary Magdalene

Numeric

- 1 – n.** The number of unity and/or singularity. It is the common representation of God and of the unity of Christendom. Symbolically, it is most commonly represented by a circle.
- 2 – n.** The number of duality. Commonly associated with the dual nature of Christ (human and divine) and the dual nature of sacraments (outward visible sign and inward spiritual grace), it also is associated with the duality of life (material and spiritual). No simple geometric figure adequately represents two, but various more complex representations including two interlocking circles and a two-faced head have been used.
- 3 – n.** The number associated with the Trinity: Father, Son, and Holy Spirit. Symbolic representations abound. Among them are the triangle, trefoil, and triquetra – along with the shamrock (whether St. Patrick actually used it or not).
- 4 – n.** The number has multiple associations: the four Gospels, the four Evangelists, the four “corners” of the earth, the four named archangels, the four horsemen of the Apocalypse, and the four seasons. Most commonly represented by a square, it also can be represented in a variety of more complex forms, including quatrefoil, cross, and four-pointed star.
- 5 – n.** The number of wounds Jesus received on the cross (two hands, two feet, and side). Because of this it has come to be considered the number of sacrifice. Symbolically, it is most often represented by five crosses, sometimes arranged as a Jerusalem Cross.
- 6 – n.** Sometimes considered a number of creation or created order since God created everything in six days. It is also linked to God from the six biblical attributes of the deity: power, wisdom, majesty, love, mercy, and justice. It is also can be considered a number of imperfection since it falls short of seven, the number of completion and/or perfection.
- 7 – n.** Generally considered a number of perfection and rest. God created the heavens and the earth in six days and rested on the seventh. There are seven “last words” of Jesus from the cross, seven gifts of the Holy Spirit (wisdom, understanding, counsel, might, knowledge, fear of the Lord, and delight in the Lord; according to St. Paul), and seven seals on the Book of Life and seven churches (Revelation). Interestingly, there seems to be substantial commonality to the seven-day week, even beyond the influence of the Hebrew Bible (though some authorities will challenge this).
- 8 – n.** The number is associated with regeneration or resurrection, though the reason is not completely clear. Some sources suggest that God acted directly and dramatically in the world in eight days (the seven of creation, plus the one of resurrection). Others suggest that the “process” of resurrection was accomplished in eight days (Palm Sunday through Easter Day inclusive). Still others suggest the simpler answer that the eighth day marks the “starting over” of a new week. Male Jewish babies (including Jesus) were and are circumcised on the eighth day of their life and baptism is understood to be the New

Testament equivalent to the covenant of circumcision. Regardless, the association is sufficiently strong that a large proportion of baptismal fonts are made with eight sides!

- 9 – n.** The number of choirs of angels and nine fruits of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control) mentioned in the Bible. It is also a number of mystery and incompleteness, falling short of ten which is considered a number of completeness.
- 10 – n.** A number of completeness since God acted in Ten Commandments, Ten Plagues, etc.
- 11 – n.** No specific associations are made with the number eleven.
- 12 – n.** Key for Christians as the twelve apostles, but also the twelve tribes of Israel. Because of these associations, it has also come to represent the whole church. It is also the number of days in the Christian calendar for the season of Christmas.
- 13 – n.** A number of bad luck or betrayal. While the association can be made with the number present at the Last Supper immediately preceding Jesus' betrayal, the association with bad luck and ill fortune extends far past (in history and geography) the influence of early Christianity.
- 39 – n.** The number of the last version of the Articles of Religion (Church of England and ECUSA).
- 40 – n.** The number of trial and testing. The Great Flood lasted forty days and nights. The Israelites wandered forty years in the wilderness. Moses spent forty days on Mount Sinai. Jesus spent forty days being tempted and tested. The season of Lent is forty days (excluding Sundays) in recognition of the preceding example.
- 100 – n.** Since ten is the number of completeness, ten times ten must be plentiful completeness.
- 815 – n.** Common reference to the headquarters of the Episcopal Church, USA from its street address: 815 Second Ave., New York, NY.
- 1000 – n.** In Biblical terms, an incomprehensibly large number, and therefore, sometimes used to represent both infinity and eternity.
- 1549 (Book of Common Prayer (England)) – n.** The first English Prayer Book, predominantly the work of Archbishop of Canterbury, Thomas Cranmer. It combines an English translation of much of the Latin liturgies of the period with material from Protestant and Orthodox sources along with much of Cranmer's original compositions (many of the collects we use today were written by Cranmer and the traditional versions retain most of his elegant prose).

- 1552 (Book of Common Prayer (England))** – *n.* The second English Prayer Book (under Edward VI), that refined much of 1549. In some areas it brought the text closer to the Latin Missal, in others it refined the form that was distinctly BCP.
- 1559 (Book of Common Prayer (England))** – *n.* The Elizabethan (Elizabeth I) book through which she tried (in vain) to accommodate everyone from Puritan to Catholic.
- 1637 (Book of Common Prayer (Scotland))** – *n.* The Scottish Book of Common Prayer that was used as the primary source for the first America book (1789).
- 1662 (Book of Common Prayer (England))** – *n.* The last revision of the English Book of Common Prayer and the one that is still the official BCP in England to this day (though much use is being made of alternatives in liturgy published in the later half of the 20th century). Often referred to in England (and only half-jokingly) as, “The new Prayer Book,” to distinguish it from its four even older predecessors.
- 1689 (Proposed Book of Common Prayer (England))** – *n.* A proposed, but unadopted version in England that formed the basis for the first proposed American Book of Common Prayer, which also went unadopted.
- 1786 (Proposed Book of Common Prayer (US))** – *n.* The first proposal (never adopted) for a US Prayer Book. It was heavily based on the 1689 unadopted British proposal.
- 1789 (Book of Common Prayer (US))** – *n.* The first US prayer book, derived heavily from the Scottish Book of Common Prayer (1637), and not (as is often thought) primarily from the 1662 English book.
- 1793 (Book of Common Prayer (US))** – *n.* The first in a series of six “standard” Books of Common Prayer that each made various minor revisions on its predecessor. Taken collectively, they represent something roughly equivalent to each of the successive revisions.
- 1822 (Book of Common Prayer (US))** – *n.* The second in a series of six “standard” Books of Common Prayer that each made various minor revisions on its predecessor. Taken collectively, they represent something roughly equivalent to each of the successive revisions.
- 1832 (Book of Common Prayer (US))** – *n.* The third in a series of six “standard” Books of Common Prayer that each made various minor revisions on its predecessor. Taken collectively, they represent something roughly equivalent to each of the successive revisions.
- 1838 (Book of Common Prayer (US))** – *n.* The fourth in a series of six “standard” Books of Common Prayer that each made various minor revisions on its predecessor. Taken collectively, they represent something roughly equivalent to each of the successive revisions.

- 1845 (Book of Common Prayer (US))** – *n.* The fifth in a series of six “standard” Books of Common Prayer that each made various minor revisions on its predecessor. Taken collectively, they represent something roughly equivalent to each of the successive revisions.
- 1871 (Book of Common Prayer (US))** – *n.* The last in a series of six “standard” Books of Common Prayer that each made various minor revisions on its predecessor. Taken collectively, they represent something roughly equivalent to each of the successive revisions.
- 1892 (Book of Common Prayer (US))** – *n.* The first (second, if you count the collective effect of the preceding six standard books as a single revision) substantial revision of the American prayer book.
- 1928 (Book of Common Prayer (US))** – *n.* The version in use from 1928 to 1979; some services from this prayer book have been essentially 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 and in some churches that have split from ECUSA.
- 1928 (Book of Common Prayer, Proposed (England))** – *n.* The last revision to the English BCP. It was accepted by the Church of England (CoE), but never approved by Parliament. The parliamentary difficulties have continued throughout the 20th century resulting in the CoE officially retaining the BCP (1662) while using a series of more modern liturgies from the Alternative Service Book (1980) and Common Worship (2000).
- 1940 (The Hymnal (US))** – *n.* The hymnal whose life closely paralleled the 1928 BCP and is closely associated with it.
- 1979 (Book of Common Prayer (US))** – *n.* The current authorized book of worship for the ECUSA. Commonly referred to as just “the BCP” or “the Prayer Book.”
- 1982 (Hymnal (US))** – *n.* The hymnal currently in use in the ECUSA. It parallels the 1979 American BCP. Commonly referred to as just, “the Hymnal.”

A

Abbess – *n.* The feminine form of **abbot**. The title of the head of a female monastic order that resides in an **abbey** or convent.

Abbey – *n.* The church of a monastery or convent ruled over by an abbot/abbess.

Abbot – *n.* The title of the head of a monastic order that resides in an abbey. From the Syriac meaning “father.” The term has been used from the 5th century. Normally elected by the members to serve for life.

Abbot's Lodging – *n.* Room(s) set aside for use by the abbot.

Abjuration – *n.* Renunciation, under oath, of heresy to the Christian faith, made by a Christian wishing to be reconciled with the Church. Predominantly a Roman Catholic usage.

Ablution(s) – *n.* Ceremonial cleansing. 1. The cleansing of the chalice(s), paten(s), and other vessels after the administration of Communion. This may be done at the altar or at the credence, or after the dismissal. In any case, the altar is cleared of Eucharistic vessels prior to the post-communion prayer. 2. Washing the Celebrant’s hands before the gifts are presented in the Eucharist.

Absolution – *n.* 1. The pronouncement of God's forgiveness, after the Confession of Sin, by a bishop or priest at the Eucharist, Daily Offices, or in the Reconciliation of a Penitent (See BCP, 447ff.). 2. {RC} Act by which a priest, acting as the agent of Christ, grants forgiveness of sins in the Sacrament of Penance.

Abstinence – *n.* The giving up of certain things (foods or other pleasures) as a self-discipline. Many Christians give up some specific pleasure or food during Lent.

Acanthus – *n.* A common plant in the Mediterranean area. The leaves were used as decoration in Greek and Roman sculpture and architectural decoration, with the Corinthian capital as the foremost example.

Accademia dei Lincei – *n.* The Lyncean Academy was founded by Frederico Cesi, and it supplied scientists and mathematicians with room, board, books, and laboratory equipment to study nature. Galileo was inducted into the academy in 1611.

Accidie – *n.* term used in ascetical literature for spiritual sloth, boredom, and discouragement.

Acclamation – *n.* 1. A seasonal versicle and response of praise at the beginning of the Eucharist and other services. 2. Also, the response of the people during some eucharistic prayers.

Acolyte – *n.* 1. A term specifically applied to one who carries a torch or a candle in processions and at other times during the liturgy. Originally a minor clerical order but now usually a lay function in the church. This term is also commonly interchanged with server. They may be either youth or adults, but for many, the first experience with vestments and participation in the liturgy is as a youthful acolyte. The Roman Catholic Church still uses the term “Altar Boy.” (They have gone back and forth on the question of having “Altar Girls.” Many places refer to all Servers as Acolytes and those carrying torches as Torch Bearers, or just Torches.

Acoustic Jars – *n.* Earthenware jars found in many medieval churches that are buried in the walls or floor of the choir with their mouths directed to the interior spaces and that enhanced sound throughout the church. One of many devices used to enhance sound in the era before electronic amplification.

Action, Eucharistic – *n.* The ancient four step pattern of behaviors that characterize the Eucharist: taking, giving thanks, breaking, and distributing.

Acts, Manual – *n.* The term used to describe the actions of the celebrant, particularly the celebrant’s hands, while celebrating the Eucharist. These include: touching, holding, elevating, making the sign of the cross, etc.

ad Limina Apostolorum – *prep. Phrase. Latin:* "To the threshold of the Apostles". In the Middle Ages, it meant a pilgrimage to the tombs of the Apostles Peter and Paul in Rome. In modern times, it usually refers to the visits to Rome (to the tombs of the Apostles and to the Pope) that all Roman Catholic bishops are required to make at least every five years.

Administration, Sentence(s) of – *n.* The words said by the clergy and lay Eucharistic ministers while distributing the bread and wine of the Eucharist. (BCP, 338 and 365)

Adoration – *n.* 1. Any prayer or other act of worship directed solely to praise God. 2. Specifically used to describe the ritual act of reverence for the consecrated sacrament, “adoration of the blessed sacrament,” that is part of the worship life in many Roman Catholic parishes and some Anglo-Catholic ones. 3. More broadly any external acts of reverent admiration or honor given to a thing or person.

Advent – *n.* Latin *advenire*, “to arrive”. The first season of the Church Year, beginning the fourth Sunday before Christmas (the Sunday closest to November 30th) and including the four weeks leading up to and concluding at Christmas. It is a season of preparation for the celebration Christ’s incarnation. (Color: blue or violet)

Advent Calendar – *n.* A way to mark the passing of days in Advent, especially useful with children. The typical Advent calendar has a series of numbered doors that are opened one each day revealing an object or picture until on Christmas Eve a nativity scene is revealed. In theory, calendars would have different numbers of days since the exact length of Advent varies, but Hallmark et al have standardized to 24 (the days in December) which is just about the average length anyway.

Advent Sunday – *n.* The First Sunday of Advent, sometimes also referred to as the Church’s New Year’s Day. Always the Sunday closest to November 30. (Color: blue or violet)

Advent Wreath – *n.* A special wreath containing five candles used in churches and homes as reminders of the season of preparation for Christmas. Four candles – three purple and one pink – are arranged in a circle, the fifth – a white candle (the “Christ” candle) – is placed in the center. By tradition one additional candle is lighted each Sunday (the pink candle for the Third Sunday of Advent, “Mary Sunday”) until on the fourth Sunday all four candles are lighted. On Christmas, the fifth candle is lighted. There is no uniform system for which candles to light (except the pink, Mary Candle). Some authorities suggest a circular pattern so that the candles stair-step from each being burned a different number of Sundays while others suggest a pattern that burns all candles either two or three Sundays and keeps them fairly even.

Advocate – *n.* Lay protector and legal representative of a monastery.

Advowson – *n.* The right of nominating or presenting a clergyman to a vacant living.

Aedicula – *n.* A small shrine (diminutive of Latin *aedes*, shrine), sometimes in the form of a small buildings, but in church architecture normally a pediment supported by a pair of columns framing a niche for a statue.

Affusion – *n.* The pouring (as opposed to sprinkling or immersing) of water upon the head of the person in baptism.

Agapé – *n.* One of three Greek words that translate into English as “love.” This one is the kind of love we have for each other (particularly within the body of Christ) and is distinguished from *eros* (the erotic love of a man and woman) and *philia* (“brotherly” or familial love). In Latin it translates as *caritas* which also means “charity”, hence the many Bible passages that alternatively translate either as “love” or “charity.”

Agapé Feast – *n.* A ceremonial meal celebrating love in Christ, recorded by early Christians. Some have tried to connect this meal with the Eucharist, but authorities generally agree that the two were separate and distinct.

Agistment – *n.* A Church rate, or tithe, charged on pasture land.

Agnus Dei – *n.* Latin, “Lamb of God.” 1. The name of the best known Fraction Anthem that begins (in English) “O Lamb of God.” This anthem is also used at the conclusion of the Great Litany. (See BCP, 152, 337, 407). 3. Also, a title and/or symbol of Jesus – a lamb with or without a banner.

Aisle – *n.* Properly, only the longitudinal passages beyond the columns on either side of a nave. The center “aisle” is properly called a “pace” or “alley”. However, common usage is to

call it the “center aisle” to the point where more recent publications have dropped the distinction.

Alb (or Albe) – *n.* A long, white, basic garment (shoulders to ankles) worn by bishops, priests, and deacons at the celebration of the Eucharist. It is derived from the under-tunic worn in Roman times. Increasingly, it is becoming the common vestment for acolytes, and lay eucharistic ministers. Originally designed with a detachable collar called an amice, it now is available either with or without attached collar. Also, it used to be a very light weight garment worn over a cassock, but now is typically heavier and worn directly over street clothing. Because of this, it is also called a cassock-alb when the collar is attached and the material is of heavier weight. In many parishes, it is also worn by all acolytes and by lay Eucharistic ministers. In other parishes, only the crucifer and thurifer wear albs – the other servers wearing cassock with cotta or surplice.

All Saints’ Day – *n.* The fixed major feast celebrated on November 1st. The holy day in commemoration of all the saints and martyrs of the Church. [In old English it was called, “All Hallows’ Day,” from which the night before (“All Hallows’ Evening”) gives us the name “Hallow E’en”, or “Hallowe’en”, or as it is now commonly spelled, “Halloween”.] (Color: white.)

All Souls’ Day – *n.* The fixed commemoration celebrated on November 2nd – the day we remember all the faithful departed. (Color: black, though now commonly combined with All Saints’ and white is used.)

Alleluia – *excl./n.* Latin from the Hebrew, *Hallelujah*, “praise God.” 1. *excl.* An exclamation of praise and joy, used in various parts of the liturgy, except during Lent. Derived from the Hebrew words for “praise you, Jehovah (or Yaweh)” or “Praise the Lord.” 2. *n.* In music, a highly melismatic responsorial chant from the mass. Alleluias are commonly identified by the first few words of their verses, such as *Alleluia Justus ut palma*. The form of the alleluia is complicated:

Alleluia (sung by the soloist)

Alleluia + jubilus (sung by the choir)

Verse (sung by the soloist, with the choir joining at the very end)

Alleluia + jubilus (sung by the choir)

Alleluia Verse (Acclamation) – *n.* In Roman Catholic (and some other, including some Episcopal) churches, the antiphon sung in place of or following the Sequence Hymn between the Epistle and Gospel of the Mass. It is usually preceded and followed by a single or treble “Alleluia” – hence the name. The Alleluia Verse is not used in Lent (see Tract).

Alley – *n.* The passageway between rows of pews usually down the center of the nave or a transept. Commonly, but incorrectly referred to as the “center aisle.”

Almoner – *n.* Officer of a monastery entrusted with dispensing alms to the poor and sick.

Almonry – *n.* Place from which alms were dispensed to the poor.

Alms – *n.* Originally, money or gifts given to help the poor. Now it is used to refer to any monetary offerings or gifts to the Church for any religious or charitable purpose.

Alms Bason (or Basin) – *n.* The large “plate” used by a server to take the smaller collection plates from the ushers to the altar where they are presented to the celebrant or other officiant.

Alms Box – *n.* A box or other receptacle in the vestibule or narthex for receiving alms. Still frequently referred to as the “poor box” from the original definition of alms.

Almuce – *n.* Large cape, often with attached hood, of cloth turned down over the shoulders and lined with fur. Doctors of Divinity and canons wore it lined with gray fur.

Alpha and Omega (A & Ω) – The first and last letters of the Greek alphabet used symbolically to mean “beginning and end.” It can refer to the eternal nature of God the Father or of Christ’s divinity. Frequently it is overlaid or intertwined in an artistic fashion. It is also sometimes (though not often) seen in its lower-case form, **α & ω**. Interestingly, and perhaps also a source of the symbolism, alpha is the first letter of the Greek word for “yesterday” and omega is the initial letter of the word meaning “forever.”

Alpha & Omega Cross – *n.* (See **Cross, Alpha & Omega**)

Altar – *n.* A table of wood or stone upon which Holy Eucharist is consecrated. It is the central symbol in a liturgical church. In the early church, altars were free-standing tables, but later as dedicated churches and cathedrals were built, stone altars and elaborate back decorations lead to the “altar against the east wall” variety. Liturgical renewal in the later half of the 20th century has pointed out the earlier tradition. Many newer churches are built with free-standing altars. In non-liturgical churches, it is often a simple wooden table brought in when the communion is to be celebrated (and not at other times). See also: **Communion Table**.

Altar Book – *n.* See **Missal**.

Altar Bread – *n.* The bread used for the Holy Eucharist. Often unleavened (though it may be leavened) bread. Many parishes use unleavened bread made into small wafers. The use of unleavened bread reflects the biblical account of the Last Supper as a Passover Seder meal at which unleavened bread (called *matzoh*) would have been used. Even if one accepts the alternative biblical account that the Last Supper was not a Passover Seder meal, the association of Christ’s resurrection as the “new Passover” lends credence to the use of unleavened bread though certainly does not make it mandatory.

Altar Cloth – *n.* See **Fair Linen**.

Altar Color – *n.* See **Colors, Liturgical**.

Altar Cross – *n.* The cross surmounting an altar at the center, or sometimes suspended over it. In most non-liturgical Protestant denominations this will be a “bare” cross (without any representation of the body of Christ on it). In some liturgical churches you may see a *Christus Rex* or a crucifix. The later is the predominant altar cross in Roman Catholic churches.

Altar Desk – *n.* See **Missal Stand**.

Altar Guild – *n.* A group organized within the parish to care for the altar, linens, vessels, and other liturgical items. Their work includes essentially all of the physical preparation for and clean up after all services. Because their work involves much time in the sacristy, the position is also known as sacristan.

Altar Hangings – *n.* The collective term for the frontal, antependia, superfrontal, dossal, and riddles.

Altar, High – *n.* The primary altar in a church with more than one. Originally, it was used to distinguish the altar in the church sanctuary from those in side chapels. More recently, it has come to distinguish the sanctuary altar from a free-standing (and sometimes portable) one. At Holy Trinity, this would distinguish the original sanctuary altar from both the chapel altar and the altar table used at the Saturday and two of the Sunday Eucharists.

Altar Lights – *n.* The collective term for all the candles on an altar including both Eucharistic Lights and Office Lights.

Altar Linen – *n.* The collective term for the cerecloth, fair linen, corporal, chalice veil, purificators, pall, and burse.

Altar of Repose – *n.* The altar apart from the main altar of the church where the Blessed Sacrament is reserved on Maundy Thursday for use at the Good Friday Liturgy. If not an altar, it would simply be called the **Place of Reservation**. See also **Aumbry**, **Tabernacle**.

Altar Rail – *n.* See **Sanctuary Rail**.

Altar Rail Gate(s) – *n.* See **Sanctuary Rail Gate(s)**.

Altar Steps – *n.* A series of steps (usually three or more) forming a platform for the main or “high” altar. The top level is referred to as the footpace, the first step down as the Deacon’s or Gospeller’s Step, and the second as the Sub-Deacon’s or Episteller’s step.

Altar Stone – *n.* {RC} A small flat stone (usually square, approximately 6" x 6" to 12" x 12") consecrated by the proper high church official, and on which the Sacrifice of the Mass may be said. It may be placed and used on an altar not yet consecrated and thus becomes the true altar. (An optional piece not found in all churches.)

Ambitus – *n.* The range of pitches used in a piece or a melodic line; narrow ambitus is typically a sixth or less, normal ambitus an octave or so, and wide ambitus would be an eleventh or more.

Ambo(s, ones) – *n.* From Greek for “both” (the same root as “ambi” in ambidexterous). A platform and reading desk from which Scripture is read and sermons are preached. The distinction between an ambo and a lectern is that the later is only used for reading Scripture. A pulpit is different in that it is generally a separate or semi-separate structure, more elevated than just a simple platform, and only used for preaching. Ambos are common in semi-circular and circular floor plan churches, and in non-liturgical churches where the sermon is the normal focal point. There are often two, one for reading the epistle and one for reading the Gospel.

Ambry – *n.* Alternative spelling of **Aumbry**.

Ambulatory – *n.* An interior semicircular or polygonal passageway, common in medieval cathedrals and found in some churches, that circulates around the choir and the sanctuary (behind the altar). It often is an extension of the epistle and gospel side aisles providing access to one or more chapels surrounding the chancel.

Amen – *excl.* Hebrew, exclamation of assent. Response said or sung at end of prayers, hymns and anthems, showing agreement with what preceded. “So be it,” “verily,” “it is so,” or “I agree.” It is a way for others to “join” a prayer said or sung by others.

Amen, The Great – *n.* The acclamation by the people expressing their agreement with all that has been said and done in the Eucharistic prayer.

American Episcopal Church – *n.* A separated group of American Episcopalians who differ with the ECUSA over matters pertaining to liturgy, ordination, and church government. This group has favored the retention and use of the 1928 BCP, and has generally opposed the ordination of women.

Amice – *n.* A linen neckpiece and collar worn with an alb. It was originally a hood covering the head and neck, symbolizing the helmet of salvation. Some albs are made with a hood or collar that replaces the separate amice.

Ampulla(e) – *n.* Latin. See **Cruet(s)**.

Anamnesis – *n.* Greek, “to remember.” 1. The portion of a Eucharistic prayer which recount the series of God’s saving actions in history. 2. The word normally connotes a degree of reliving in the present, not just recalling a past event.

Anathema – *n.* 1. A solemn ban or curse upon a person or thing. 2. A sentence of excommunication.

Anchor or Anchor Cross, – *n.* (See **Cross, Anchor**)

Anchoret (Anchorite, anchoress) – *n.* A hermit, or recluse.

Angel – *n.* From the Greek, meaning “messenger”. A spiritual being who serves God; a messenger from heaven. The nine “choirs” (ranks) of angels are: Seraphim; Cherubim; Thrones; Dominions (or Dominations); Virtues; Powers; Principalities (Principedoms); Archangels; and Angels. There is not universal agreement on the order of the middle five ranks, but the top two and bottom two are consistent throughout Christendom. The hymn, “Ye Watchers and Ye Holy Ones” presents a slightly different order in its first verse.

Angelus – *n.* Latin, “angels’ song”. A form of devotion often used in religious communities commemorating the incarnation. It is said at 6 a.m., noon, and 6 p.m. accompanied by the ringing of bells in a 3,3,3 pattern followed by a 9 to 27 peal. The numbers refer to the tone of the bells in musical half steps: 1 being the lowest pitch and 27 being the highest pitch (in a “peal” of 27 bells).

Anglican – *adj. or n.* 1. *adj.* Of or pertaining to England or the Church of England. 2. *adj.* More broadly it means associated with the body of churches known as the Anglican Communion. 3. *n.* A person who is a member of one of the churches of the Anglican Communion.

Anglican Chant – *n.* A form of chant, developed in the Church of England, characterized by the chanting of the first portion of each half-verse on a single tone and ending with a rhythmic tune or pattern. There also may be a one, two, or three note lead in to the primary chant tone.

Anglican Church – *n.* Alone, it is not totally correct, but would most properly refer to the Church of England. The term is also a part of the name of several national churches related to the Church of England (e.g. The Anglican Church of Canada).

Anglican Communion – *n.* The worldwide communion of autonomous “national” churches that are derived from and/or related to the Church of England; are in communion with it; and hold the same faith, order, and worship with it. It includes the ECUSA. They are autonomous because there is no central authority beyond the “national” church. They are “national” because the largest organizational structure exists at a national level (though most have mission activity and congregations outside their home nation).

Anglican Consultative Council – *n.* A representative advisory board of clergy and laity from the various member churches of the Anglican Communion. It meets every two or three years to consult and advise the entire Communion, concentrating on matters of mission, ecumenical action, and communication.

Anglican Mission in America (AmiA) – *n.* One of the groups of formerly ECUSA congregations. Much like the others, it is made up of those who object to: 1) The ECUSA ordination of women; 2) The ECUSA stand (or perhaps the lack of a more

stringent one) on homosexuality; 3) The “new” prayer book; and/or several other issues that they feel has lead ECUSA away from what they believe Anglicanism to be about.

Anglicanism – *n.* The branch of theology associated with the Church of England and churches historically derived from it. While difficult to compartmentalize, its key features have included the relationship between liturgy and theology; the balance of scripture, tradition, and reason; the strength of inclusiveness in common worship; and emphasis upon the historic faith as expressed in the three great ecumenical creeds.

Anglo-Catholic – *n.* Literally means the universal Anglican church. However, in common usage it refers to the highly ritualistic, or “High Church” portion of Anglicanism which emphasizes the ceremonial approach to liturgy.

Ankh – *n.* (See **Cross, Ankh**)

Annuciation, The (of our Lord Jesus Christ to the Blessed Virgin Mary) – *n.* The fixed feast on March 25, commemorating the visit of the Archangel Gabriel to the Blessed Virgin Mary, announcing to her that she was to bear Jesus. (Color: white)

Annul – *v.* {RC} Properly called the degree of nullity, this is the declaration by authorities that a marriage is null and void, because it was never valid.

Anoint – *v.* To bless with oil such as at an ordination, confirmation, baptism, etc. or for the healing of the sick. This is a traditional action signifying the gift of the Holy Spirit which is central to those rites. (See **Unction**)

Ansate Cross – *n.* (See **Cross, Ankh**)

Antecommunion – *n.* Literally, “before communion.” (See **Liturgy of the Word**)

Antependium(a) – *n.* A cloth which hangs from the front of an ambo, pulpit or lectern usually of the liturgical color. It may also be used to refer to a similar (but larger) hanging on the front of an altar (see **Frontal**).

Anthem – *n.* Derived from the word “antiphon,” it refers to a musical setting of words of Holy Scripture or sources derived from them. Now expanded to refer to any vocal music or hymn sung by a choir or soloist (commonly but not universally it implies, “not by the congregation”).

Anthem at the Fraction – *n.* (see **Fraction Anthem**; also *Agnus Dei*)

Antiphon – *n.* 1, A musically interesting section of chant which is sung by a choir; the text and music were intended to serve as a frame to a psalm verse (or a series of psalm verses), introducing and following it. Name origin suggests that the verse and antiphon were sung by different persons or groups. 2. More generally any sacred song (e.g. Marian antiphons).

Antiphonal – *adj.* Responsive singing of alternating verses of a Psalm or Canticle between two parts of a choir (see also *Cantoris* and *Decani*) or between a single individual (Celebrant, Officiant, Cantor, or Precentor) and choir.

Antiphoner – *n.* A choir-book containing the liturgical chants used in singing the canonical hours.

Antipope – *n.* {RC} A person elected Pope in opposition to the officially recognized Pope.

Aperto ("open") – *adj.* See **ouvert**.

Apocrypha – *n.* Greek, “hidden.” 1. Books and portions of books of scripture that were included in the Greek-speaking Jews’ scriptures but were not included in the Hebrew canon of scripture by the rabbis of Jerusalem in 70 A.D. They were translated into the Latin bible as an integral part and used throughout the church until the Reformation. At that time, they came under suspicion in the Reformed tradition. As a result, there are now three “different” versions of “The Bible.” The Roman Catholic and Orthodox Bible retain them in the order found in the Greek scripture. Protestant churches leave them out completely and do not consider them divinely inspired. The Anglican Communion includes them in a separate section and considers that them to be “for example of life and instruction of manners” but does not consider them as establishing doctrine. (See BCP, 868-869 for a list.) 2. The term is also applied to writings totally outside the canon of scripture: by Roman Catholics who consider what Anglicans term as the Apocrypha as within the canon; and by Protestants who see no difference between these writings and any other non-canonical scripture.

Apostate – *n.* 1. State of having gone away from religious belief. 2. {RC}Term used to describe a person who leaves religious orders after making solemn profession. Considered a serious crime in the eyes of the {RC}Church, being not only a breach of faith with God but also with the founders and benefactors of the religious house.

Apostle – *n.* One sent out, a missionary or ambassador; particularly one of the original twelve selected by Jesus and sent out in His name.

Apostles’ Creed – *n.* The oldest statement of the Christian faith. Early tradition attributed each article to one of the original Apostles, though that is more likely pious legend. Current scholarship suggests that it may not have existed in present text or even in any single, standardized text prior to the Nicene Creed, but that it is highly likely that versions fairly close to the present text were in use throughout the church from very early on. (See BCP 53, 66, 96, 120, and 304)

Apostolate – *n.* 1. The ministry or work of an apostle. 2. In Roman Catholic usage, a term covering all kinds and areas of work and endeavor for the service of God and the Church and the good of people.

Apostolic – *adj.* 1. Following the doctrines and teachings of the Apostles. 2. In the {RC} Church it characterizes certain documents, appointments or structures initiated by the Pope or the Holy See.

Apostolic Nunciature – *n.* The offices of the pope's representative to a country or to the {RC} Church in that country.

Apostolic Succession – *n.* The spiritual authority conferred upon a new bishop by the laying on of hands in ordination through a lineal succession from the original Apostles. The concept that every bishop is a direct successor to the Apostles through an unbroken chain of ordinations back to the original twelve.

Apparel(s) – *n.* Colored, embroidered ornamentation on the collar of an amice and the cuffs and hem of an alb.

Apparition(s) – *n.* A supernatural manifestation of God, an angel or a saint to an individual or a group of individuals.

Apparitor – *n.* A summoner; an officer of an ecclesiastical court whose duty it was to cite persons to appear before it.

Appropriation – *n.* The formal transfer to a monastic house of the tithes and other endowments of a parish church, usually in return for the promise to provide a vicar on the proceeds.

Apse – *n.* A semicircular or polygonal projection to the east end of a church or cathedral enclosing or extending the sanctuary, a chapel, or an aisle. Because it is most often found in gothic architecture, it is usually domed or vaulted. The polygonal shapes are most common in the British Isles while the semi-circular shape predominates on the continent. In Eastern churches, it is common with a triple apse, and this feature has been preserved in some Roman churches built or designed by Greeks.

Apsidal – *adj.* Apse-shaped.

Aquebajulus – *n.* A holy-water clerk.

Aquitainian Organum – *n.* see **florid organum**.

Aramaic – *n.* An ancient middle eastern language, spoken as the common tongue in and around Judea in the time of Christ. It is highly probable that this was the language Jesus spoke when addressing groups of people.

Arcade – *n.* Row of arches supported on columns or piers.

Arcade, Blind – *n.* Arcade attached to a wall instead of free-standing.

Arch – *n.* A melodic line that rises first and then descends to a cadence.

Arch-brace – *n.* Curved timbers inserted to strengthen other members in a roof.

Archangel – *n.* A rank of angel, generally considered the “highest” rank that appears on earth as a messenger (though it is next to the lowest of the nine ranks traditionally named). Michael, Gabriel, Raphael, and Uriel are the four archangels mentioned by name in the Bible.

Archbishop – *n.* A chief bishop who presides over a province or convocation of bishops. This is not a separate order, but rather a title. The Presiding Bishop of the ECUSA is effectively an archbishop, though we do not use that title. Unlike most archbishops, the presiding bishop has no diocesan responsibilities and his office is more administrative than sacramental. (Note: Provinces in the ECUSA are presided over by a President who may be either clergy or lay.)

Archbishop of Canterbury – *n.* The senior archbishop (the Archbishop of York is the other) of the Church of England and generally acknowledged as the honorary spiritual head of the entire Anglican Communion. In relation to all the archbishops of the Anglican Communion referred to as, “First among equals.” Since each national church in the Anglican Communion is independent, the Archbishop of Canterbury has no authority outside the Church of England. However, as the senior bishop of the “mother” church he is often viewed by many, both inside the Communion and out, as the “leader” and “spokesperson” for Anglicanism.

Archdeacon – *n.* 1. A title given to a clergy person (usually a priest) who presides over an archdeaconry or convocation which is a subordinate division within a diocese. 2. A title for a clergy member of a diocesan staff who is a general missionary to the diocese or has charge over that work. (Note: Archdeacons are referred to as "The Venerable" [The Ven.]: The Venerable Elizabeth Jones. In the salutation of a letter: "Dear Archdeacon Jones" or "Dear Ms. Jones". The title “Venerable” replaces “Reverend” – they are never used together. In some dioceses, Archdeacons wear purple cassocks instead of black.)

Architrave – *n.* A flat horizontal member resting on columns or piers and spanning the space between them.

Arianism – *n.* Heresy first preached by Arius (died 336). The Arians denied the full divinity of Christ, saying that He was subordinate to the Father.

Ars antiqua ("Old art"), also "**Ars vetus**" – *n.* A term used in the fourteenth century to refer to the "old style" typical of twelfth-century Notre Dame organum and of the thirteenth-century motet and conductus. Characteristics include the predominance of triple meter and a limited rhythmic vocabulary.

Ars nova ("New art") – *n.* A term used to designate the music of fourteenth-century France; characteristics include the use of duple as well as triple meter, the use of the minim (a

very short note value) and in some works the use of isorhythm. The term was also used as the title for a treatise reflecting the teachings of Philippe de Vitry.

Ars subtilior ("Subtle art") – *n.* A modern term referring to music from late fourteenth- and early fifteenth-century France. Characteristics include intricate rhythms, exotic harmonies, and erudite poetry.

Articles of Religion – *n.* A series of statements defining Anglican beliefs that originated in the Church of England in 1553 (as forty-two articles and revised in 1563 to thirty-nine). Over time they have been published in various formats and even revised (as in the Episcopal Church where revisions addressed issues of our relation to the mother church and the separation of church and state). Because they were originally written under the motivation to try to explain Anglican doctrine, procedure, and practice in the face of hostile criticism many take a more rigid position than that held by most Anglicans. The last version published in the ECUSA dates from 1801. It is found in the “Historical Documents” section of the BCP. (BCP 867ff)

Ascending – *adj.* A melodic line that goes upward in pitch.

Ascension Day – *n.* The Thursday occurring forty days after (counting Easter Day as “1” – see Counting) Easter that commemorates Christ’s ascension into heaven. Because it always falls on a Thursday, many churches celebrate the following Sunday using the Ascension Day propers. (color: white)

Ascription – *n.* Words spoken at the beginning and/or end of a sermon or homily such as, “In the name of the Father, Son, and Holy Spirit. Amen”

Ash Wednesday – *n.* The beginning of Lent, occurring on the fortieth day before Easter (excluding Sundays and counting Easter as “1” – see Counting). The day commemorates our Lord’s temptation in the wilderness. The name comes from the practice of placing or imposing ashes on the foreheads of the faithful on this day. The ashes are traditionally obtained from burning the palms from the previous Palm Sunday. (see BCP, 264ff). (color: violet/unbleached linen)

Ashlar – *adj.* Carefully dressed masonry.

Asperges – *n.* 1. The ceremony of sprinkling the altar, clergy, or people with holy water. 2. Also used as a title for the anthem derived from Psalm 51:7 which has been traditionally used during this ceremony.

Aspergillum – *n.* A branch, brush, or perforated metal globe, with a handle, used for sprinkling holy water. Originally, it consisted of a bundle of straw or twigs.

Assistant – *adj.* Part of an academic (and ecclesiastical) rank two steps below the full rank. An Assistant Rector is two steps below the Rector.

Assisting Ministers – *n.* Persons who assist the celebrant (see BCP 322 & 354).

Associate – *adj.* Part of an academic (and ecclesiastical) rank one step below the full rank. An Associate Rector is one step below the Rector.

Asylum (also called **Right of Sanctuary**) – *n.* The right of a bishop to protect a fugitive or intercede on his behalf. Once asylum has been granted, the fugitive cannot be removed before a month has passed. Fugitives who find asylum must pledge an oath of adjuration never to return to the realm, after which they are free to find passage to the borders of the realm by the fastest way. If found within the borders after a month's time, they may be hunted down as before with no right of asylum to be granted ever again.

Athanasian Creed – *n.* The third, and least commonly used, of the ancient creeds of the Church attributed (probably erroneously) to St. Athanasius. It was likely written in the 5th or 6th century and sets forth in lengthy detail the doctrine of the Trinity. It is also known as the *Quicumque Vult* from the beginning words in Latin. (See BCP 864.)

Atonement – *n.* A term coined by William Tyndale to translate the Latin “*reconciliatio*.” Said to be derived from “At-one-ment” or being “at one with God.” It has since come to describe the doctrine that Christ, by his incarnation, suffering, death, and resurrection redeemed or reconciled man to God.

Atrium – *n.* In church architecture, a colonnaded forecourt to a church.

Attributes of God – *n.* See **God, Attributes of**

Augmented – *adj.* When a set of rhythmic values are lengthened; all values may be doubled, for instance. (Intervals may also be augmented, but this rarely happens in medieval music.)

Aumbry (or Ambry) – *n.* A recess in a wall or cabinet/box to hold the Reserved Sacrament, that is affixed to a wall or sits on a shelf away from an altar (see **Tabernacle**). An aumbry may be used as a place where chrism or other holy oil is kept. If such an aumbry is separate from the one used for the Sacrament it will not be identified by the burning of a **Aumbry Lamp**.

Aumbry Lamp – *n.* A light (candle) located near the aumbry to indicate the presence of reserved sacrament. (See also **Sanctuary Lamp**.) Traditionally, the lamp burns continuously, but is surrounded by a red globe when the sacrament is not present. More recently it has become common for the lamp to be extinguished when the sacrament is not present.

Aural – *adj.* Of or pertaining to sound. Music, bells, chimes, and the spoken word are common aural components of liturgical worship

Auricular – *adj.* That which is heard. An auricular confession is one that is made to a priest and therefor “heard” in the human concept of sound. In contrast a General Confession is

said collectively and any specific transgressions are “thought” rather than said aloud (they are presumably “heard” by God, but not in the context of sound).

Authentic Mode – *n.* A melody is in an authentic mode when all of the notes (except perhaps one or two) are above the final. See **mode**.

Authenticity – *n.* The stated (but unreachable) goal of performing a piece in the way it would have originally sounded or in the way the composer intended for it to sound. A less contentious term is "**historically informed**."

Autocephalous – *adj.* Literally, "self headed." This refers to a national or regional church with no superior in another church.

Ave Maria – *n.* Latin, “Hail, Mary.” 1. The biblical salutation of the archangel Gabriel and of Elizabeth to the Blessed Virgin Mary. 2. An early Christian prayer to the Blessed Virgin Mary based on that scripture. It is the central component of the prayer cycle known as the Rosary. 2. The title of several anthems based on the prayer.

Avoidance – *n.* The vacating of a benefice.

B

Baguette – *n.* Wooden molding used to enhance the beauty of a **dossal**. It spans the top of the dossal or is suspended from a cornice above it.

Bailli – *n.* The administrators of the French kings' estates, collectors of fines and tolls. Sometimes used to indicate a regent for a minor king or the governor of a remote territory.

Baldachin – *n.* From the Italian term (*baldacchino*) for a canopy or dome erected over an altar. It may be made of metal, wood, or cloth or a combination but is most commonly made of stone.

Ballade – *n.* One of the French *formes fixe*, cultivated in the thirteenth, fourteenth and fifteenth centuries. A strophic piece with an internal structure of *aabX* where a capital letter designates a refrain text and lower case designates new text. Ballades could be love songs, but were frequently so-called occasional pieces, with texts designed to fit a particular state occasion.

Ballata – *n.* A fourteenth-century Italian secular genre which follows the form *AbbaA*; related to the French *virelai*.

Ballflower – *n.* Decorative motif consisting of three petals enclosing a ball; common in the early fourteenth century.

Baluster – *n.* A small column or pillar, often, but not necessarily, wider in the centre than at the extremities. Also called a baluster shaft.

Bambino – *n.* Italian for “baby.” It is used to describe a statue or painting of the infant Christ.

Banner(s) – *n.* A decorative item of cloth, designed to be suspended from the center top. It may be hung on a wall or carried in procession on a staff. Holy Trinity has many banners that are hung on the walls of our church (and various other places in the buildings) but we also have a “Parish Banner” on a staff for processions that is usually in a stand in the narthex.

Banns (of Marriage) – *n.* The public proclamation of a forthcoming marriage in the church. By rubric, they are published the three Sundays preceding the date of the marriage. (See BCP 437) Historically, this was done to ensure that there were not impediments to the marriage (unknown or hidden close relationship between the parties or previous promise of marriage for either party). Today it provides a pleasant opportunity for the parish to share in the delightful anticipation of the event.

Baptism, Holy – *n.* One of the two sacraments ordained by Christ. It is the ceremonial rite where through water and the Holy Spirit one is made a child of God and a member of the “Body of Christ.” Generally it is considered the “admission” rite into the fellowship of

the Church. In some traditions, Baptism is reserved for adults (or youth of sufficient age to make a mature personal commitment to Christ). In our tradition and several others, infants are baptized with their parents and sponsors (Godparents) making the promises for them. Then, when they are old enough the sacrament of Confirmation allows them to take on (or “Confirm”) those promises for themselves. We practice baptism by affusion while other traditions may use sprinkling of water or immersion. The Anglican Communion recognizes the baptisms of other traditions, provided they are done with water and in the name of the Trinity. (see BCP, 299ff)

Baptismal Bowl – *n.* A removable liner or insert to hold the water in the baptismal font.

Baptismal Cross – *n.* (See **Cross, Baptismal**)

Baptismal Font – *n.* See **Font, (Baptismal)**

Baptismal Shell – *n.* A shell (either natural or of precious metal) for pouring the water of baptism over the head of the person being baptized.

Baptismal Vestments – *n.* In traditions that practice baptism by immersion, the clergy-person administering the sacrament wears a robe, sleeves, trousers and boots specially designed for the purpose. These will keep the baptizer reasonably dry during the process. The person being baptized is usually in a plain robe (often with a swimming suit underneath) since the purpose is to get them “wet all over.”

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

Baptist – *n.* A religious denomination, Protestant in character and congregational in its government, whose most salient feature is the practice of the baptism of believers (as opposed to infants) by immersion. The roots of the denomination are in England, growing out of the Puritan and Separatist movements. Baptists believe in the supremacy of Scripture rather than church or hierarchy and have a strong tradition of religious liberty. While several “associations” of Baptist churches exist, none have authority over the local congregation.

Baptistry (also baptistery) – *n.* An area, room, chapel, or alcove containing the font. Usually located near the west door. In churches that practice baptism by immersion, the term is also used to refer to the large tank (much like a large spa or hot tub) in which baptisms are performed.

Bar Form – *n.* An *aab* form used in German *Minnelieder* and in chorales. The first (repeated) section is called the *Stollen* and the second section is known as the *Abgesang*.

Barber Surgeon – *n.* The monk who shaves faces and heads and performs light surgery.

Barrow – *n.* A burial mound.

Bas Instruments – *n.* Soft instruments (literally, "low," but referring to volume, not pitch), suitable for the chamber. Includes *vielles*, *rebecs* and other bowed strings, lutes and other plucked strings, recorders, etc.

Basilica – *n.* 1. Term originally used to describe a Roman town hall, but later to describe a rectangular hall-like building, normally with a roof supported by two or more arcades (ie aisled). 2. A church built in the style of an ancient oblong Roman hall. Frequently, it will have an apse and narthex added onto the ends of the basic structure. 3. {RC} A church to which special privileges are attached. It is a title of honor given to various kinds of Churches.

Basin (or Bason), Alms – *n.* The large "plate" used by a server to take the smaller collection plates from the ushers to the altar where they are presented to the celebrant or other officiant.

Bay – *n.* A vertical subdivision between the supporting columns of nave, choir, sanctuary or transept. While originally used to describe the area between columns in the gothic architectural style, the term is equally applicable to any style of construction using columns. In the case of Holy Trinity, our church has a single bay for the sanctuary, two for the chancel, and four bays in the nave.

Bell – *n.* A metal casting used to produce a musical tone by means of a clapper or hammer which strikes the edge of the bell to cause a ring. Bells are rung either by moving the entire bell so that the free-swinging clapper strikes the edge or by swinging the clapper or hammer against the edge of a stationary bell.. A common aural device for churches both inside and out. Bells have been used throughout the ages as a call to worship and as a signal of events of importance. Historically, rural English parish boundaries were determined by how far a bell could be heard.

Bell Cote – *n.* The enclosure for a single bell consisting of an open-arched turret mounted on a ridge, gable, or other exterior feature of a building. The traditional old country school house featured a bell cote as an essential fixture.

Bell Tower – *n.* A tower where bells are installed. It may be a free-standing structure or a part of a larger building. Often in churches bell tower is the supporting structure for a steeple. Sometimes called a campanile.

Belfry – *n.* The room or area housing bells, frequently in a steeple or tower.

Bells – *n.* See **Sanctus Bell**; **Sacristy Bell**.

Benedicite, omnia opera Domini – *n.* A canticle in Morning Prayer taken from apocryphal "Song of the Three Young Men" (vs. 35-65). In English, it is titled, "A Song of Creation" though the Latin of its beginning translates as, "Glorify the Lord, all you works of the Lord." (BCP 49, 88)

Benediction – *n.* From the Latin meaning, “good speech.” 1. The blessing pronounced by the Bishop or Priest on the congregation, usually at the end of a service. 2. The Roman Catholic (and Anglo-Catholic) service of Benediction of the Blessed Sacrament.

Benedictus Dominus Deus – *n.* A canticle for Morning Prayer known as “The Song of Zechariah” (Luke 1:68-79). Its Latin beginning translates as, “Blessed be the Lord God of Israel.” (BCP 50, 92)

Benedictus es, Domine – *n.* A canticle in Morning Prayer taken from apocryphal “Song of the Three Young Men” (vs. 29-34). It is usually titled, “A Song of Praise.” The Latin first line translates as, “Blessed art thou, O Lord God of our fathers”

Benedictus (qui venit) – *n.* Latin, “Blessed is he who comes.” The beginning of the text of the anthem said or sung immediately following the *Sanctus* at the Eucharist. Most musical settings today combine the two so there is no apparent break or differentiation.

Betrothal – *n.* A mutual contract for a future marriage. 1. Historically, two people became betrothed when their families contracted for their marriage. 2. Today it most commonly refers to becoming “engaged.” 3. The part, early in the marriage ceremony where a man and woman join hands and exchange vows (or “plight their troth” meaning “pledge their truth or promise”).

Bible, The Holy – *n.* The collection of sacred literature of the Christian religion, containing history, drama, poetry, letters, hymns, and theology. It was written over centuries by various individuals under what we believe to be Divine inspiration and guidance. It consists of:

a) 39 Books (or sections) of “Old Testament” found in the Canon of Scripture of Hebrew-speaking Jews. Earliest manuscripts are written in Hebrew.;

b) 14 Books or portions thereof constituting the “Apocrypha” found in the Greek-speaking Jewish Canon of Scripture only and not accepted by most Protestant churches as divinely inspired (it is considered part of the Bible by Roman, Orthodox, and Anglican Christians, though Anglicans treat it as not establishing doctrine). Earliest manuscripts are written in Greek, though some portions have been found in Hebrew as well.;

c) 27 Books of the New Testament originally written in Aramaic and/or Greek.

Many, many translations of the Bible exist today. The one most commonly used at Holy Trinity is the New Revised Standard Version (or NRSV) which is the standard for the lectionary of the ECUSA. Readers are also directed to the King James (or “Authorized”) Version which is the best known Anglican contribution to both great literature and “beautiful” English.

Bidding Prayer – *n.* A longer prayer (longer than just an ascription) said by a clergy person before a sermon exhorting the congregation to focus on the subject of the sermon. More common in purely preaching services than our normal Sunday liturgies of the Eucharist or Morning Prayer.

Bier – *n.* The platform on which a coffin is placed in a church or the carriage which carries it to a grave or vault.

Bier Lights – *n.* Two or more candles that are placed around the coffin or urn while lying in state and at the “Burial of the Dead.”

Biretta – *n.* A stiff, four-sided cap with three raised corners and a pompom on top worn by Roman Catholic and some “high church” Anglican clergy in processions and certain church services. Traditionally, priests wear black ones and bishops wear purple.

Bishop – *n.* From the Greek *episcopus*, meaning “overseer.” 1. A successor of the apostles, the chief pastor of a diocese, and (when present) the principal celebrant at sacramental liturgies. 2. The highest of the three orders of ministry (deacon, priest, and bishop). archbishops (and in the Roman Catholic Church, cardinals and the Pope) are still bishops by order, though their position and title is distinct. In our tradition, bishops head (or assist in heading) Dioceses, Missionary Districts, Provinces (in some parts of the Communion, though not necessarily in ECUSA), and national Churches. Only bishops can consecrate other bishops, ordain priests and deacons, confirm, consecrate church buildings, and administer ecclesiastical discipline. Also in our tradition, along with Roman, Orthodox, and some Lutheran churches, bishops are direct successors of the Apostles in that there is an unbroken chain of laying on of hands from one to the next stretching back to the Apostles.

Bishop and Council – *n.* A type of diocesan government; the council is a governing or advisory body usually selected from several sub-divisions of a diocese.

Bishop Coadjutor – *n.* A bishop elected to serve as the assistant to the primary bishop of the diocese and who will succeed him/her on the primary bishop’s resignation or death.

Bishop, Assistant – *n.* A specially ordained or otherwise specially designated person who has the spiritual and liturgical rank of a bishop and who usually assists the Bishop of a diocese; some retired diocesan bishops become assistants to other bishops; some assistant bishops are specially ordained for their work. Assistant Bishops can perform most functions performed by other bishops. Both Suffragan Bishops and Bishops Coadjutor are specific kinds of Assistant Bishops.

Bishop, Diocesan – *n.* The primary bishop of a diocese; sometimes referred to as “The Diocesan”.

Bishop, Missionary – *n.* A bishop appointed to exercise episcopal duties in a missionary district or other area not organized as a diocese. Generally, a Missionary Bishop (unlike a diocesan) is “appointed” by the Presiding Bishop or an Archbishop rather than being elected by representatives of the missionary district or other jurisdiction.

Bishop, Suffragan – *n.* A bishop elected to assist the primary bishop of a diocese, but without any right to succession.

Bishop's Chair – *n.* The chair, often decorated with a mitre, in a church or chapel sanctuary for use by the Bishop on his visitation(s). In small sanctuaries, it may be occupied by others (most commonly the Celebrant) when the Bishop is not present.

Bishop's Chaplain – *n.* The clergy person designated to march before the bishop in procession and carry the bishop's pastoral staff. (See also **Crosier**)

Bishop's Cross – *n.* See **Cross, Pommee**.

Bishop's Ring – *n.* A heavy gold signet ring, usually with an amethyst engraved with the seal of the Diocese. Originally used to seal documents of the Diocese.

Bishop's Throne – *n.* The seat or “cathedra” of the Diocesan Bishop permanently located in his/her cathedral (from which the building is named).

Blessed Sacrament – *n.* Another term (most often used in the Roman Catholic Church, but not unheard of in other traditions including ours) for the consecrated bread and wine of the Eucharist which are the Body and Blood of our Lord Jesus Christ.

Blessing – *n.* Bestowal of God's favor. Blessings are pronounced to the people by clergy, acting in God's name.

Blue Box(es) – *n.* Small blue cardboard container used to collect donations for the United Thank Offering. (See also **Mite Box(es)**)

Boat (or *Navicula*) – *n.* The vessel used to carry incense for use as needed in the thurible. Usually with a hinged lid and spoon.

Boat Bearer – *n.* The acolyte who carries the boat and assists the Thurifer. Preferable to the term “Boat Boy” which predates female acolytes.

Bobèche – *n.* A saucer-like disk with a hole in the center that is placed over a candle near the base to catch melted wax drippings.

Book of Rememberances – *n.* A book, frequently displayed in the narthex or vestibule of a church, in which all memorial donations are recorded. It may be a simple ledger book or an elaborate binding of illuminated pages. It usually lists the item(s) donated, the donor(s), the person(s) or event memorialized, and the date the gift was accepted or dedicated.

Book of Common Prayer, The – *n.* The most common name for the worship book used in most churches of the Anglican Communion, so called because it contains the liturgies and prayers for common worship as opposed to private devotions (though it does contain prayers suitable for private use). To specify a distinct one, both the national church and year must generally be indicated. Frequently within a particular national church, the

current version will be referred to simply as the “BCP” or the “Prayer Book.” (See specific dates from 1549 to 1979 for more information on specific versions of the BCP)

Bookmark, Bible – *n.* Wide ribbon-like hangings from a Bible or other book on a lectern or ambo that are used to mark places and serve as decoration. Often in the liturgical color to match altar hangings.

Bow or Bowing – *n. or v.* 1. An act of reverence, usually done during the doxology, *Gloria*, at points in the Creeds, at the name “Jesus”, before crosses on altars or in procession, and to the consecrated sacrament. 2. An exchanged act of politeness between participants in liturgical acts. The equivalent of “thank you” and “you’re welcome” in actions rather than words.

Bow, Profound – *n.* A reverential act, where one bends at the waist and inclines the whole upper body forward. Commonly limited to the reverential circumstances noted above.

Bow, Simple – *n.* Normally an act of polity (though it may also be used for reverential acts) as noted in the entry for **Bow**. Generally, the head and neck are inclined forward, with little or no movement of the upper body.

Bread – *n.* Basic food made by baking ground grain mixed with water (and often other ingredients). Some form of grain food has been a part of human diet in every culture. 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 or sheet. More recently, the emphasis on the Eucharist being the action of community has led to use of leavened bread, particularly that baked by parishioners.

Bread Box – *n.* A covered container, often of silver or other precious metal, containing the unconsecrated wafers or bread for communion. Often brought forward by a member of the congregation (along with the wine) and presented at the beginning of the Offertory.

Bread Plate – *n.* (see **Paten**)

Breviary – *n.* A book containing the texts necessary for the reading of the daily offices. In the ECUSA, there is no breviary, as such, but the combination of the Daily Office book and the Daily Office Lectionary would serve the same purpose.

Bris – *n.* The Jewish ceremonial circumcision of a male baby on the eighth day of life as a mark of God’s covenant with the people of Israel. It is also the naming ceremony for the child. As such, we celebrate the feast of the Holy Name on January 1st.

Broad (Church) – *adj.* A term used mostly in the Anglican Communion to describe a congregation that is a mixture of high and low in its liturgical practice and generally liberal in doctrine and attitude. Seventy-five years ago, most of the Anglican

Communion was either “high” or “low” with very little “broad” in between. Today, the vast majority in the U.S. is somewhere in between, even though liturgical practices may vary from “nearly low” to “nearly high.” Holy Trinity is a “broad” parish, using some features of “high” church liturgy, but with diverse individual practice, doctrine, and attitude.

Bucket – *n.* A water container with a handle used with an aspergillum to perform asperges. Sometimes referred to as a **stoup**, though that term is more commonly used to describe a container for holy water mounted on a wall.

Budded Cross – *n.* (See **Cross, Budded**)

Bulletin – *n.* A printed folder or leaflet containing the outline order of worship and announcements for a particular service.

Bulletin Board – *n.* This term refers to two distinct items. 1. The more common, refers to a wall-mounted board where announcements and flyers can be posted. 2. The other refers to the portion of an exterior sign that has changeable letters for posting service times, sermon topics, or other information that can vary.

Burial of the Dead – A service in the BCP (two versions, BCP 469ff, and an alternative at BCP 506-507) for the burial of a deceased’s remains. The rite is presumed to take place in the context of a Eucharist and provides committal at the grave as well. Traditionally, Episcopal burials are closed casket with a simple funeral pall. The two main points of the service are our hope of resurrection and equality in death. (color: white)

Burse – *n.* The square pocket much like a purse that contains the corporal, linen chalice veil, and often extra purificators. It is placed on top of the chalice assembly and usually matches in design and color, the chalice veil.

Buttress – *n.* A projecting structure or wing wall, built out perpendicular to the main wall to support the lateral thrust of the roof or vault.

Buttress, Flying – *n.* A buttress that is a separate column structure, arched to the wall at the top.

Byzantine Cross – *n.* (See **Cross, Byzantine**)

C

C.C.T. – *n.* Consultation on Common Texts. Subordinate group to the English Language Liturgical Consultation (E.L.L.C.) that produced the Common Lectionary (1983) and Revised Common Lectionary (1992).

Calendar – *n.* (sometimes spelled “kalendar” from the Greek, “to reckon”) The church calendar is based on the Gregorian Calendar (our common civil calendar that is solar based) and is built around two principal feasts. The first, Christmas, occurs on the fixed date of December 25th and determines the beginning of the year on the First Sunday of Advent (the Sunday closest to November 30). It also determines Epiphany (twelfth night) on January 6th as well as other Sundays and feasts up to Ash Wednesday. The second, Easter, varies in the Gregorian calendar (it’s date is based on an attempt, inaccurate though it may be, to align Easter immediately following Passover, a fixed date in the Hebrew calendar, which is a complex lunar-solar based calendar). By that attempt, it falls on the first Sunday after the “official” (not the scientific) full moon on or after the “official” (not the scientific) vernal equinox. The date of Easter then determines all events from Ash Wednesday through Pentecost. The whole matter of calendars, man’s attempt to relate earthly time and occurrences to astronomical events, is far beyond the scope of this Glossary.

Calvary Cross – *n.* (See **Cross, Calvary**)

Campanile – *n.* (See **Bell Tower**)

Candidate – *n.* 1. A person seeking baptism or confirmation (adult candidates for baptism are also called *catechumens*). 2. A person seeking holy orders normally in their second or third year of formal study at a seminary.

Candle(s) – *n.* Traditional sources of light at night, and especially when the Church was persecuted and forced underground into the catacombs. Now retained as symbolic of Christ as the “Light of the World.” Many uses have, or have been given, specific symbolism. Others, like “pavement” candles have a purely functional reason for being – though with electric lighting, they are now essentially decorative. (See **also Aumbry Lamp, Eucharistic Lights, Office Lights, Paschal Candle, Pavement Candles, Sacrament Lamp, Sanctuary Lamp(s), and Torch.**)

Candle Follower(s) – *n.* A glass or metal hood-like “cap” with a hole in the center that is placed over the top of a candle to form a rim to hold in the molten wax and prevent unsightly drips. As the candle burns down it “rides” on down the candle or “follows” it, hence the name.

Candle Lighter – *n.* A stick-like device, usually of brass with a wooden handle, equipped to hold a wax taper used to light the altar (or other) candles. Commonly it is also provided with a bell-shaped snuffer to put out the flame afterwards.

Candle Snuffer – *n.* The bell-shaped portion of the Candle Lighter used to extinguish the flame by starving it of oxygen.

Candlebearer – *n.* See **Torchbearer**.

Candlemas – *n.* An ancient name given to the “Feast of the Presentation of Our Lord in the Temple” (formerly known as the “Feast of the Purification of the Virgin Mary”) on February 2nd. The name is derived from Luke 2:25-32, the Song of Simeon or *Nunc Dimittis* in which Our Lord is described as, “a light to lighten the Gentiles.” Tapers and candles are traditionally blessed on this day and carried in procession.

Canon – *n. or adj.* The word comes from Greek and means “rule”, “law”, or “measure” (as in “standard”) and has several uses: 1. *n.* The title of certain clergy in a cathedral congregation. the title of a priest who serves on the staff cathedral, except that the head staff priest of the cathedral is the dean. (Canons are addressed as "The Rev. Canon William Ward"; in a letter salutation: "Dear Canon Ward" or "Dear Mr. Ward". 2. *adj.* The ecclesiastical laws of the Church; Canon law. Each national church in the Anglican Communion and each diocese in each national church has its own – much like federal, state, and local statutes. 3. *n.* The Canon of Scripture – the list of books that are considered genuine and divinely inspired to be included in the Bible. 4. *n.* The Canon of Consecration – the elements that must be included in a Eucharistic Prayer in order for it to be considered appropriate for consecrating the elements. It begins with the *Sursum Corda* and includes a seasonal or occasional preface, the *Sanctus* and *Benedictus*, a section of *anamnesis*, a recitation of the words of institution, an *epiklesis*, and a proclamation of Jesus’ lordship and place in the Trinity. It ends with a resounding “AMEN” by the entire congregation.

Canonical – *adj.* Authoritative, official, in accord with the Canon Law of the Church.

Canonical Hours – *n.* The appointed times of the day for saying the various daily offices, most commonly in religious communities. From ancient times they are: *lauds* (after midnight); *prime* (sunrise or approximately 6 a.m.), *tierce* (the third hour of the day or approximately 9 a.m.); *sext* (the sixth hour of the day or approximately noon); *nones* (the ninth hour of the day or approximately 3 p.m.); and *compline* (at bedtime, generally about 9 p.m.). Morning Prayer in the Book of Common Prayer (or “Matins”) was originally derived from *lauds*, *prime*, and *tierce*; Evening Prayer (or “Vespers”) *from sext*, *nones*, and *compline*.

Canonical Residence – *n.* 1. Every priest and deacon is considered resident on one diocese and is responsible to the diocesan bishop. He or she may only function sacramentally in that diocese and may not do so (even as a visitor or guest) in another diocese without the permission of that diocesan bishop. Canonical residence can be changed, but only with a

letter dimissory from the bishop of the old diocese and acceptance of it by the bishop of the new diocese. 2. The diocese and parish where an individual is a registered member. Transfer is simply by request of the member to have their “letter” transferred and does not require approval of either bishop.

Canonization – *n.* The ceremony in which a deceased Christian is declared by the church to be regarded as a saint. Practiced by the Roman Catholic Church since the 12th century, it does not have a formal parallel used universally in the Anglican Communion. There is however, a process in the ECUSA by which individuals can be added to the church calendar as a minor feast.

Canopy – *n.* An overhanging cover fabric, stone, carved wood, or metal over an altar (in which case it is more properly called a *Baldachin*), pulpit, or bishop’s throne.

Cantuar – *n.* Latin name of Canterbury. Used in the signature of the Archbishop of Canterbury which consists of his first name and this word. Thus the current archbishop would sign documents, letters and the like, “George Cantuar.”

Cantemus Domino – *n.* See **The Song of Moses**

Canterbury – *n.* 1. City in England that is the site of the first church established by St. Augustine in 597 A.D. 2. The cathedral city of the province of Canterbury and the site of the cathedral of the Archbishop of Canterbury, primate of all England and the spiritual head of the Anglican Communion.

Canterbury Cap – *n.* A square soft cap of black material common to English clergy of the 16th century. More recently worn in some places by female choristers, though becoming less common as the tradition of women wearing hats in church disappears.

Canterbury Cross – *n.* (See **Cross, Canterbury**)

Canterbury, Archbishop of – *n.* See **Archbishop of Canterbury**.

Canticle – *n.* Literally, “little song”. A psalm or other Bible passage to be sung or said after the lessons at Morning or Evening Prayer, or as the “Song of Praise” at the Eucharist (see BCP 144-145).

Cantor – *n.* One who sings or chants. Generally refers to someone (often from the choir) who sings or chants certain parts of a service as the leader; often a solo voice that begins the canticle and may also chant longer portions solo.

Cantoris – *n.* The side of the choir where the Cantor or Precentor sits. Commonly, this is the Epistle, or north (liturgical) side. The “other” side in antiphonal singing is called the *Decani*.

Cappa Nigra – *n.* Latin, literally “black cape.” A black cloak, usually of wool and often with a hood, worn outdoors by some clergy in colder weather. Not likely to be seen at Holy Trinity until the next ice age.

Cardinal – *n.* A title used in the Roman Catholic Church for Bishops who have been selected by the Pope to be “Princes of the Church” and serve in the College of Cardinals, the body which elects the successor to the Pope.

Carillon – *n.* A set of at least 23 fixed tuned bells in chromatic sequence mounted in a tower on which hymns and other tunes can be played by a clavier or electronic keyboard. Also now applied to any of a variety of electronic synthesis instruments that “play” bells

Carol – *n.* A hymn or song, generally joyful in character, and usually associated with a folk melody from a particular country. Most commonly associated with Christmas, but can be associated with any feast. Three carols that we commonly think of as “Christmas Carols” are really from other proximate feasts: “O Come, O Come, Emmanuel” (Advent), “Good King Wenceslas” (St. Stephen’s Day, Dec 26), and “We Three Kings” (Epiphany).

Cassock – *n.* A basic garment reaching from the shoulders to the ankles. Worn by both clergy and choristers (and in some places, acolytes), usually with a cotta or surplice over it. Most commonly black, with purple usually reserved for bishops (and in some places, archdeacons), and red frequently used for acolytes. In recent years other colors are becoming common, particularly for choirs. Two styles are common: the Anglican cassock which is double-breasted and fastens at the shoulders and the Roman which is single breasted and buttons down the front.

Cassock-Alb – *n.* A basic garment that combines some of the characteristics of both a cassock and an alb/amice. Usually in white with an overlap front closure it is worn in the place of an alb. A girdle around the waist is commonly worn with this vestment, although it is not essential. A surplice is not worn over the cassock-alb, but a dalmatic or tunic may be. Our albs at Holy Trinity are really cassock-albs.

Catechism – *n.* 1. Originally, the pre-baptismal instruction given to children and adults. 2. Now applied to the book or section thereof providing a summary of church doctrine and teaching in question and answer format used for religious instruction of candidates for baptism and/or confirmation. It is a commentary on the creeds, but is not a complete statement of beliefs and practice. It also provides a brief summary of the Church's teaching for anyone interested. (See “Outline of Faith”, [BCP 843ff](#))

Catechist – *n.* 1. The person (often clergy, but not necessarily so) who teaches or rehearses candidates in the Catechism. 2. One who provides basic instruction in the Christian faith.

Catechumen(s) – *n.* One who is receiving basic instruction in doctrine as a preparation for Baptism. Most frequently applied to candidates who, along with their sponsors, undergo formal preparation for baptism during Lent and are baptized at the Easter Vigil. As a group they comprise the catechumenate.

Cathedra – *n.* The seat, originally a stone but now generally a chair, for the sole use of a bishop in the sanctuary of his/her cathedral. It is a sign or symbol of the bishop’s authority.

Cathedral – *n.* The principal church of a diocese where the bishop has his/her cathedra or throne. Sometimes such churches are indicated by the word Cathedral in their name, but not always. Cathedrals are usually in the charge of a priest who is referred to as the Dean of the Cathedral (or, more correctly, Dean of the Cathedral Chapter). Not all diocese have cathedrals but rather provide offices for the bishop and staff in a “diocesan house.”

Catholic – *n.* From the Greek meaning “universal.” It is used in the creeds to mean that the church “is universal, holding earnestly to the faith for all time, in all places, and for all people, and is sent to preach the Gospel to the whole world.” Although common usage is otherwise, it is incorrect to refer to the Roman Catholic Church exclusively as “the Catholic Church” for there are other catholic churches – Uniat, Greek/Eastern Orthodox, Anglican, etc.

Celebrant – *n.* The presiding participant in the liturgical celebration of the eucharist. The bishop is the normal celebrant, or, if the bishop is not present, a priest. The bishop/priest who performs the consecration of the bread and wine; the celebrant may be assisted by other priests, deacons, chalice bearers, acolytes, etc. Note that a Deacon cannot celebrate the Eucharist, though they may and often do assist in the service and distribute previously consecrated Sacrament. Under special circumstances, when authorized by the Bishop, a Deacon may perform the entire service less the prayer of consecration and distribute previously consecrated Sacrament in what is sometimes called a “Deacon’s Mass.”

Celebrant's Chair – *n.* See **Sedilia**.

Celebacy – *n.* State of being chaste (unmarried and not sexually intimate); required of clergy in the Roman Catholic Church and Bishops in the Orthodox Church, but optional in other churches except in some religious orders.

Celtic Cross – *n.* (See **Cross, Celtic**)

Censer – *n.* see **Thurible**

Centrum – *n.* Name given in contemporary church architecture to the worship space, combining the features of nave and chancel in classic church design. Generally, this refers to a worship space that is square, circular, or semi-circular with an altar area (still properly called the sanctuary) in the center or along the side. It is generally characterized by a free-standing altar, President’s chair (and often one for the deacon, sub-deacon, and sometimes other participants) forming a backdrop to the altar, an ambo rather than separate lectern and pulpit, and a choir area (if there is one at all) that is just a portion of the congregational seating.

Cerecloth – *n.* A basic cloth which covers an altar underneath the fair linen. It is often waterproofed (either synthetic or waxed) linen and covers just the top surface, much like a table pad.

Ceremonial – *n.* The formalities, customs, traditions, rules, and usages of a liturgical service. It concerns the objects and actions in the rites of the church contrasted with liturgics which usually refers to the words and sequence of them.

Chalice – *n.* A cup, usually footed and made of precious metal or ceramic. If it is other than gold it is often lined with gold (and must be so lined in the Roman Catholic Church). The wine (and a little water) of the Eucharist is consecrated in a chalice.

Chalice Assembly – *n.* The completed set of Eucharistic vessels and cloths. It is comprised, from bottom to top, of: the chalice; a purificator, the paten, the Priest's Host, the pall, the chalice veil, and the burse (containing the corporal and often extra purificators).

Chalice Bearer – *n.* Any person, ordained or lay, who assists at the distribution of Communion by offering a chalice to communicants. One who is licensed by the diocese to administer the chalice at communion. (See also **Lay Eucharistic Minister**)

Chalice Veil – *n.* A square piece of cloth, with matching burse, usually in the liturgical color, that is used to cover the assembled chalice and paten.

Chancel – *n.* The portion of a chapel, church, or cathedral forward of the nave. Properly, it includes the choir and sanctuary, but by common usage it is synonymous with the choir and excludes the sanctuary. It is usually raised above the nave by one or two steps. In churches of square, circular, or semi-circular design, it is less easily defined, but is generally the area enclosed by the altar rail plus any distinct area reserved for choir or other participants that is not available for congregational seating.

Chancel Arch – *n.* The arch separating the chancel from the nave or crossing.

Chancel Rail – *n.* A rail separating the nave from the chancel. It is distinct from the altar or sanctuary rail where communicants kneel to receive communion.

Chancel Screen – *n.* When the division between the nave and chancel extends above waist height and forms a screen (with or without openings in addition to the opening at the pace), it is called a chancel screen. (see also **Rood Screen**)

Chancellor – *n.* 1. An officer of the diocese who serves as a legal advisor. 2. A dignitary of a cathedral. 3. An academic title indicating the head of a university. 4. The spiritual head of a clerical house, order, college, or university. In some dioceses the chancellor is the chief administrative assistant to the bishop

Chant – *n.* The musical recitation of parts of the service such as Psalms or canticles; often in a manner that is somewhere between reading and melodious singing. The best known varieties of chant are Gregorian (also known as plainsong) and Anglican.

Chantry – *n.* A chapel where daily prayers are chanted (or said), often for the dead.

Chapel – *n.* 1. A separate house of worship from the main parish church. 2. An area adjacent to the main part of a church or cathedral with a sanctuary containing an altar, often dedicated to some saint or the Blessed Virgin Mary. 3. A building or room for worship and devotion within an institution such as a college, hospital, school, etc. 4. Generally, any place of worship lacking a parish congregation [although chapels may have a permanent clergy person].

Chaplain – *n.* A clergy person (occasionally lay in other traditions) whose duty is to minister to the religious needs of a school, hospital, legislative body, fraternal organization, prison, or military unit or ship.

Chapter – *n.* 1. The primary subdivision within a book of the Bible. 2. The governing body of a cathedral (equivalent to the Vestry in a parish) or monastery. 3. The house or building in which the canons of a cathedral meet, presided over by the Dean. 4. A branch or subordinate unit of an organization.

Charcoal – *n.* Substance upon which incense is burned in the thurible. It is a carbonaceous material produced by the non-destructive distillation of wood. There are various types of "self-lighting" charcoals commonly used in thuribles. These are made by compressing charcoal and a flammable material (much like that found in match heads) into a small disk.

Charge – *n.* 1. The people, parish, or church over whom a clergy person is placed. 2. An address containing instruction, admonition, and/or exhortation. 3. The direction given to new clergy at their ordination.

Charisma, Charismatic – *n./adj.* Terms especially associated with the gifts of the Holy Spirit. In medieval theology, the term "charisma" is used to designate a spiritual gift, conferred upon individuals by the grace of God. Since the early twentieth century, the term "charismatic" has come to refer to styles of theology and worship which place particular emphasis upon the immediate presence and experience of the Holy Spirit.

Charismatic Episcopal Church (CEC) – *n.* Although often classed with the "splinter" groups of disenchanting former members of ECUSA, this group is in fact of independent origins. While they have attracted some former ECUSA members, especially because of their decision to use the 1928 BCP, this sect started as an independent charismatic church in California before attracting any numbers from ECUSA. Since their formation, they have attracted an occasional "renegade" congregation and as a result, have somewhat joined into the group of churches that are alternatives to ECUSA.

Chasuble – *n.* A large, generally oval-shaped vestment with a hole for the head in the center and without sleeves, worn as the outer garment of the Celebrant at the Eucharist. If colored, it generally matches the liturgical color of the season, altar hangings, etc. Often decorated with orphreys forming a cross. It is symbolic of the robe that was placed on

Christ by the Roman soldiers after they had scourged him. A rectangular version with rounded corners is becoming more common and is referred to as a “European” chasuble.

Chevet – *n.* A style of construction creating an ambulatory and radiating chapels at the eastern arm of a church. Generally restricted to cruciform churches, be found in a few basilica style ones as well.

Chimere – *n.* A long, sleeveless outer garment (usually without front closure), commonly red, black, or gray. Red or black ones are worn by Anglican bishops over the white rochet and black or purple cassock. Vergers typically wear a gray one over a cassock or academic gown.

Chimes – *n.* 1. A set of tuned bells less than 23 in number but over 6 constitute a chime. 2. A stop on an organ that plays tuned bars or tubes replicating the sound of bells.

Choir (or Quire) – *n.* 1. The group of singers who assist in the services of the cathedral, church, or chapel. Their primary function is to support congregational singing but they may also offer anthems or other special music of their own. 2. In traditional church design, the part of the chancel where the choir sits. 3. Any distinct area of a contemporary church that is designed for use by choristers and not by the general congregation.

Choir Gown – *n.* The vestment worn by the choir for services. Usually it is a cassock to which may be added a cotta, surplice, scapular, or stole. Our family, chancel, and childrens’ choirs wear cassock and surplice. Our Youth Choir wears cassock and scapular.

Choir Loft – *n.* A section of raised pews, sometimes in a balcony at the side or rear of a church, where the choir sits during services.

Choir Office – *n.* A service which is sung or said in the part of the chancel known as the choir, such as Morning and Evening Prayer. This is distinguished from a Eucharist which is said/sung from the sanctuary. The modern movement toward free standing altars in the midst of the choir has somewhat blurred this distinction.

Choir Stalls – *n.* The name applied to the pews where the choir sits. The name originated with the seats found in medieval cathedrals and chapels that had a high back and side walls between individual seats forming true “stalls.”

Choral Service – *n.* A service with music, particularly one in which portions of the liturgy are chanted or intoned.

Chorister – *n.* Any singer in a church choir, though most often applied to children and youth. The boys in a men and boys choir are usually called choristers while the men are frequently referred to as choral scholars.

Chrism – *n.* A consecrated oil (usually olive oil with a small amount of balsam) for use in ceremonies and in anointing; such as baptism, confirmation, and ordination. In the Orthodox Churches, a priest may confirm with oil consecrated by the Bishop. (BCP,

307). This is distinct from the oil of unction, which may be blessed by a priest or bishop and used in ministering to the sick.

Chrismation – *n.* The anointing of a person with chrism. (Most often at Baptism, BCP, 308)

Chrisom – *n.* A white robe or dress worn by a child at baptism, sometimes called a Christening Gown. It is a symbol of innocence.

Christ – *n.* From the Greek meaning messiah or savior. The word is a title and not a name.

Christ our Passover – *n.* See *Pascha nostrum*

Christ the King, The Feast of – *n.* The last Sunday after Pentecost commemorating Christ's second coming as King of all Creation. (color: white)

Christen – *v.* 1. To be received into the church by baptism; to be named at baptism. 2. To give name to, as in christen a ship. 3. To use for the first time.

Christian – *n.* One who believes in Jesus Christ as Lord and Savior and follows his teachings.

Christian Name(s) – *n.* The name or names given at baptism as distinct from the family or surname which is acquired at birth.

Christian Scientist – *n.* A person who belongs to the Church of Christ, Scientist. This church, founded by Mary Baker Eddy has sufficiently “different” beliefs that some would question if they are “Christian” in a sense most of us understand. While their teachings are based on the Bible and Eddy’s book, Science and Health with Key to the Scriptures, they are substantially metaphysical arguments about the nature of creation, good, and evil. They do not practice baptism or celebrate the eucharist as we know them. A key element of their belief is that health is a purely spiritual state and that illness and injury as we know them are phases of false belief. Because of this, practicing Christian Scientists do not normally utilize physicians, surgeons, hospitals or medication.

Christian Year (or Church Year) – *n.* The annual cycle from the First Sunday in Advent through the Last Sunday after Pentecost including the seasons and holy days. (See Calendar)

Christmas (Day) – *n.* Literally, “Christ Mass.” The Feast of Our Lord’s Nativity (or birth). It is an immovable feast falling on December 25th and is celebrated by all Christians. The Christmas season extends through January 6, the Feast of the Epiphany. (color: white)

Christmas Eve – *n.* The night preceding Christmas Day during which the first Eucharist of Christmas (often called “Midnight Mass”) is celebrated. Commemorates the birth of our Lord, at night, coming into a world in darkness. It may also reflect the concept of Jews and other ancients of the day beginning at sundown. (color: white)

Christmastide – *n.* The twelve days from Christmas to Epiphany (Dec 25 through Jan 5, inclusive). It contains either one or two Sundays. (color: white)

Christus Rex – *n.* Latin, “Christ the King.” Used as a name for the form of cross on which is affixed the body of Christ in a crown and kingly garments.

Church – *n.* 1. The house of worship of a parish. 2. The body of believers. 3. A collective term for all Christians.

Church Annual – *n.* The Episcopal Church Annual: the yearbook of the Episcopal Church containing names and addresses of all Episcopal organizations, dioceses, churches, a list of all clergy, etc. Sometimes also called the "Red Book".

Church Army – *n.* An Anglican organization of lay volunteers, founded in England and modeled after the Salvation Army. Its purpose is to enable lay people to pursue specific ministries to which they feel called, generally in mission work with those marginalized by society.

Church Expectant – *n.* The body of faithful departed from this life awaiting the Last Judgment and the final resurrection.

Church Militant – *n.* The church universal on earth, engaged in “fighting” against sin.

Church of England – *n.* The “Mother” Church of the Anglican Communion. The state Church of England, which split from the authority Rome under Henry VIII. Often referred to as the “CoE”.

Church of Jesus Christ of Latter-Day Saints – *n.* The denomination, also known as Mormons (from their unique scriptural writing, The Book of Mormon) founded by Joseph Smith in 1830. Mormons claim unequivocally to be Christian. However, their non-canonical scripture and some beliefs that are at odds with much of the rest of Christianity, casts doubt in the eyes of many Christians. Safe to say, they are a non-liturgical church following at least some of the reformed Protestant tradition.

Church School – *n.* 1. A school of all or a part of grades K-12 or college that is affiliated with a parish church, diocese, or denomination. 2. The educational programs of a parish for children, youth, and adults (also frequently called, “Sunday School.”).

Church Triumphant – *n.* The souls in heaven who have perfect communion with God.

Church, (local or parish) – *n.* The smallest social division of the Episcopal Church. Above the church is the diocese (in larger Dioceses, there may be geographical groups of Parishes called a Convocation or “Deanary” in between, though this is more for coordination and cooperation -- not part of the “chain of command”). Above the diocese is the province. Above the province is the national church. Sometimes church refers to the local building;

sometimes to the local congregation. (See also **Parish, Congregation, and Communicant.**)

Church Year – See **Christian Year**. Also BCP, 15ff.

Churching (of Women) – *n.* (see **Thanksgiving for Birth or Adoption of a Child**) This is the older, archaic title. It is related to the Jewish practice of a woman going to the Temple to be “purified” after giving birth.

Ciborium – *n.* A covered chalice-like vessel or box used to hold the bread of the Eucharist. Often the vessel in which the Blessed Sacrament is kept when reserved in a tabernacle or aumbry. Ciboria often come in a set with a chalice of matched size and style.

Cincture – *n.* A waist “belt” of cloth, worn by clergy over a cassock. More recently, it has become common to call the “ropes” which are worn over the alb, cinctures, but they are properly “girdles.”

Circumcision, The Feast of the – *n.* (See **Holy Name of Our Lord Jesus Christ, The**) This archaic name reflects the Jewish custom of circumcising and naming boys on the eighth day after birth.

Clavier – *n.* The manual device for playing a carillon. A series of handles mounted so that when one is pulled down sharply, a single fixed bell is struck.

Clerestory – *n.* The upper part of the nave, choir, and transepts of a church or cathedral, which rises above or clear of the aisle and its roof. It commonly contains windows to allow additional light into the central portion of the church interior.

Clergy – *n.* The collective name of those persons ordained (as bishops, priests, or deacons) to the ministry of the church. The remainder of the persons in the church who are not ordained comprise the ministry of the laity. The terms become less distinct when one attempts to apply them to denominations that do not have an ordained, full-time clergy (e.g. Christian Scientist and Mormon).

Clergy Crosses – *n.* Small (generally smaller than a Bishop’s pectoral cross, but otherwise fairly large as jewelry goes) crosses, usually of sterling silver worn by priests and some deacons with both vestments and clerical dress. Some, like those worn by Fr. Marc and Fr. Jim, are distinctive to the seminary the person attended.

Clerical – *adj.* Pertaining to ordained persons and their work.

Clerical Collar – *n.* A stiff white collar which is solid across the throat. Some form a full circle that buttons in the rear. Some are partially covered around the sides and rear by the black (or sometimes blue or other color) of the shirt. Some are tabs of material which slip into the collar of the shirt on either side. 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.

Clerical Directory – *n.* The Episcopal Clerical Directory: a biennial listing of all Episcopal clergy with short biographical paragraphs about each person including schooling, ordination, churches served, family information, address, etc.

Clerical Dress – *n.* The street wear (as opposed to vestments) worn by clergy as a mark of their position and calling. While the distinctive part is generally limited to the clerical collar and clerical shirt (or rabat), the term applies to the entire outfit. (See also **Clericals**.)

Clerical Order – *n.* Most properly it refers to clergy “sorted” by order (bishops, priests, and deacons), but the term has become more closely associated with the method of counting votes at the General Convention House of Deputies and diocesan conventions. Votes of clergy and lay deputies/delegates are counted separately and a majority of both groups is required to pass a measure or elect an individual. The result is much like having those bodies meeting together, but voting as a bicameral legislature.

Clericals – *n.* The nickname for what is more properly, “clerical dress.”

Clericus – *n.* An informal association of local clergy. It may be either from a single denomination or ecumenical, but generally provides mutual support and a way to share local concerns.

Cloak – *n.* Generic name for a heavy, long, sleeveless outer garment which fastens at the breast with a clasp or chain. (See also *Cappa Nigra*.)

Clerk – *n.* The officer of the Vestry (and, in most states, the corporation) who keeps records of the business meetings and other official correspondence of the church.

Cloister – *n./v.* 1. *n.* A covered walk or passageway on the grounds of a church, college, monastery, or convent. It is commonly attached along the exterior wall of a building, but may be free standing. 2. *n.* Because cloisters were so often found in convents and monasteries, the word came to be associated with a place where members of a religious order live. 3. *v.* Finally, the term came to mean the action by some orders forbidding members to have contact with the secular world.

Close – *n.* The grounds surrounding a cathedral. The cathedral equivalent to a church yard.

Coadjutor Bishop - see **Bishop Coadjutor**.

Coals – *n.* The burning charcoal in the thurible.

Collect – *n.* A short prayer, generally focused on a specific subject or theme. The name derives from the prayer’s purpose to “collect” the thoughts of a congregation and focus them in a specific direction.

Collect of the Day – *n.* A collect written for a specific feast or day in the church calendar which “collects” or sums up the focus of the lectionary.

Collection Plate(s) – *n.* A large plate made of metal, wood, or synthetic material used to collect the offerings of the congregation at a service. These are the plates that are commonly passed through the congregation during the Offertory Anthem. See also **Alms Bason**.

Collector – *n.* A person chosen to collect the offerings and other money which is turned over to the treasurer. At Holy Trinity and many other churches, the ushers act as collectors during the offertory.

Color, Liturgical – *n.* The color appropriate to the season of the church year or the particular feast day being observed. It is commonly reflected in the altar hangings (and other decorations) and the celebrant’s (and other ministers’) vestments. Although there were many color traditions in medieval times, most churches adopted (with minor variations) the Roman usage established by the Council of Trent.

- White for purity, innocence, holiness, and joy – used for the great feasts of our Lord including Christmas and Easter, Feasts of the Blessed Virgin Mary, and saints who were not martyred.
- Red for blood and fire – used for feasts of the Holy Spirit, martyrs, confirmation and ordinations.
- Purple or violet for penitence and mourning – used during Lent and Advent (and in some places for Requiems or Burial of the Dead).
- Green for life, hope, and peace – used during Epiphany and the season after Pentecost (formerly known as Trinity)

Fairly common practice also added:

- Black for death and mourning – used for Good Friday and for funerals and requiems

More recently (say in the past 30 years or so) other variations have gained some following. Red is now commonly used for Holy Week. It has also become common to use white for funerals (celebrating the deceased’s new life in Christ).

- Blue for preparation and expectation – used as an alternate to violet for Advent in many places (particularly in the Anglican Communion, though others are picking up on the use of blue as well).
- Rose – used in some churches for the 3rd Sunday of Advent (“Mary Sunday” or “*Gaudette*”) and the 4th Sunday in Lent (“*Laetare*”)
- Unbleached linen (“Lenten array”) – used in some places in place of violet for Lent. A fairly common practice is for the orphries to be in black and deep red.

Though not in current use, historically other colors have been used:

- Brown – as a symbol of spiritual death and degradation (not usually in vestments, but in some symbols and decorations).
- Gray – as the color of ash, has been associated with Ash Wednesday, and because of that, with all of Lent as well.
- Yellow – Representing light, sun, and brightness has been used as an alternative to white for feasts. Another interpretation would have yellow as a less than

complete white and therefore associated with lesser – such as minor saints not martyred, etc.

Of all the primary, secondary, and neutral colors, the only one for which I can find no history of use or associated symbolism is orange.

At Holy Trinity, you will commonly see: blue for Advent; white for Christmas, Easter, and other Feasts of Our Lord; Green/Multicolored tapestry (the tapestry is specifically known as “red coronation”) for Epiphany and the season after Pentecost; and Lenten array for Lent up to Holy Week.

Comfortable Words – *n.* 1. Any of a several sayings of or about Jesus that provide comfort and assurance. 2. Any of four such sayings included in the Rite I Holy Eucharist (See BCP, 332.)

Comforter, The Holy – *n.* (See **Holy Spirit**).

Commandments, The Ten – *n.* The laws given by God to Moses on Mt. Sinai as described in the Book of Exodus. In shortened form: 1. I am the Lord thy God. Thou shalt have none other gods but me. 2. Thou shalt not make to thyself any graven image. 3. Thou shalt not take the name of the Lord thy God in vain. 4. Remember to keep holy the Sabbath day. 5. Honor thy father and thy mother. 6. Thou shalt do no murder. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt not bear false witness. 10. Thou shalt not covet. (See also, **Decalogue**)

Commendation – *n.* The rite within the Burial of the Dead at the conclusion of the portion conducted in the church in which the soul of the departed is commended to Christ. (BCP, 482 or 499).

Committal – *n.* The rite at the conclusion of the Burial of the Dead in which a body is committed to the grave. (BCP, 484ff or 501ff).

Commixture – *n.* 1. The mixing of water with the wine in the chalice. 2. The placing of a small fragment of the (priest’s) Host into the chalice.

Common Prayer, The Book of – *n.* (see **Book of Common Prayer, The**)

Communicant – *n.* A baptized member of the congregation who is eligible to and receives communion regularly; loosely identified with the roll of the local church. In the ECUSA, a “communicant” is one who has received communion in the church at least three times in the preceding year. An “adult communicant” is a communicant who is at least 16 years of age. An “adult communicant in good standing” is an adult communicant who has been “faithful in working, praying, and giving for the spread of the kingdom of God.” One must be an adult communicant in good standing to be eligible for election to a vestry, cathedral chapter, or mission committee. (NOTE: Because the vestry/chapter function as the corporation board of directors under state law, the statutory age minimum is 18 in many states.)

Communicate – *v.* To participate in the act of communion, either as the one administering the sacrament or the one receiving it.

Communion – *n.* 1. The state of being intimate with God and each other within the context of a holy meal. 2. The rite associated with the sacramental meal (See **Eucharist, Holy**).

Communion Bread – *n.* See **Altar Bread**

Communion Cup(s) – *n.* Small individual cups for wine (or grape juice) used in some traditions to distribute communion to the congregation.

Communion Cup Holders – *n.* In traditions that distribute communion to the congregation in the pews, these are small wooden racks with holes, attached to the pew backs, to hold the empty communion cups after use.

Communion Cup Silencers – *n.* Small rubber rings in the holes in communion cup holders to reduce the noise of placing empty cups in the holders

Communion, Holy – *n.* See **Eucharist, Holy**

Communion Lights – *n.* See **Eucharistic Lights**

Communion of Saints – *n.* The doctrine that all members of the Church, living and dead, are in fellowship and communion with each other in Jesus Christ.

Communion Rail – *n.* See **Altar Rail**

Communion Rail Gates – *n.* See **Altar Rail Gates**

Communion Table – *n.* A table used for the communion service in non-liturgical churches. (see also **Altar**)

Communion Wafer – *n.* see **Host**

Communion Ware – *n.* The collective term for the individual cups, trays, flagon and paten used in churches that distribute communion to the congregation in the pews.

Community, Religious – *n.* A society of men, women, or both who live together in common under certain vows and a rule of spiritual discipline.

Companion Diocese – *n.* An official relationship between two dioceses, most commonly in different regions, continents, and/or national churches in the Anglican Communion. The purpose is to develop joint programs, increase awareness of the world wide nature of our church, and help us understand our mutual commonality. (NOTE: Near the end of the 20th century, the Anglican Communion reached the milestones of a majority of Anglicans being non-English speaking and non-white.)

Compline – *n.* The last of the canonical hours or services of the day, said in monasteries, schools, and seminaries at the close of the day. It is also often used at religious conferences in the late evening. Although the service is an ancient Christian usage, it has only recently been added to the BCP. (127ff.)

Concelebrant – *n.* An ordained bishop or priest who celebrates the Eucharist with the principal celebrant.

Concourse – *n.* An architectural term in modern church design (designs where the term “centrum” is appropriate for the worship space) for what would be generally called the narthex. The difference being that in that form of design, the entry area may be along all of one side, multiple sides, or totally surrounding the worship space.

Conference – *n.* Used in some denominations to describe meetings or areas of jurisdiction greater than a single parish/congregation.

Confessio – *n.* A niche for relics located near the altar.

Confession – *n.* 1. The acknowledgment of sin before God. 2. A document which embodies the principles of faith of a Protestant church, e.g. the Augsburg Confession (1530, Lutheran), the First Helvetic Confession (1536, Reformed church).

Confession, Auricular – *n.* Private confession made in the presence of a priest. Also, the Reconciliation of a Penitent (see BCP, 447ff.).

Confession, General – *n.* A public prayer of penitence at the Eucharist (BCP, 330, 360, & 393), the Daily Offices and other times.

Confession of St. Peter the Apostle, The – *n.* The fixed major feast celebrated on January 18.

Confessional – 1. *adj.* A church which defines itself with reference to such a document. (Note: Confessions which define denominations should be distinguished from creeds which transcend denominational boundaries.) 2. *n.* A booth or compartment in which a priest and a penitent sit, separated by a screen, for auricular confession.

Confessionalism – *n.* The hardening of religious attitudes in the later sixteenth century, as the Lutheran and Reformed churches became involved in a struggle for power, especially in Germany.

Confirmation – *n.* An ordinance of the church, considered sacramental (though not a sacrament ordained by Christ), administered by a Bishop by the laying on of hands. Most commonly found in liturgical churches that practice infant baptism, it is the point at which an individual makes a mature commitment to their baptismal vows for themselves and receive strength from the Holy Spirit. (see BCP, 412ff.).

Confirmation Class – *n.* A group of youth, adults, or both preparing for Confirmation under the direction of the rector (or other person designated by the rector). Sometimes called an “enquirers’ class” or “inquirers’ class,” particularly if it includes individuals seeking reception and/or reaffirmation as well as those seeking confirmation.

Confiteor – *n.* 1. A prayer in which a confession of sin is made; a confession. 2. An anthem having the verbal form of a confession.

Congregation – *n.* 1. The assemblage of people for a service of the church. In common usage the term excludes the participant clergy, lectors, acolytes, and choir and applies to those “sitting in the nave.” 2. The whole membership of a single church (particularly in those with no authority structure above the local church.

Congregation Counter – *n.* A small device often used by the head usher to count the persons in attendance to aid the Celebrant in judging the amount of bread and wine to consecrate.

Congregationalist – *n.* 1. The name applied to a member of the Congregational Christian church (now united with the Evangelical & Reformed Church to form the United Church of Christ). 2. A Protestant Christian who believes in the individual congregation as the basic unit of church government with no higher authority except for free and voluntary association.

Conqueror’s Cross – *n.* (See **Cross, Conqueror’s**)

Consecrate/Consecration – *v./n.* 1. The dedication of a person or thing to divine service or holy use. 2. The advancement of a priest to the rank of bishop. 3. The setting apart of a church or other place by the bishop for the service of God. (Note: In the ECUSA, a church can be dedicated, but not consecrated until any mortgage is paid off.) 4. The act of blessing of the elements of bread and wine in the Eucharist whereby they become the body and blood of Christ.

Conservative – *adj.* Characteristic of being slow to change, placing emphasis on historically traditional words, actions, music, liturgy, etc.

Console – *n.* 1. The part of an organ where the keys, stops, and controls for playing are located. 2. The clavier or keyboard for a chime or carillon.

Constantine Cross – *n.* (See **Cross, Constantine**)

Constitution – *n.* Legal document specifying how an entity is to be organized and governed. The national church and each diocese have constitutions. While the canons may be changed by majority vote of a single convention, changes to the constitution requires majority vote of two consecutive conventions.

Consubstantiation – *n.* The Lutheran theory of the real presence that the substance of the bread and wine of the Eucharist are given together with the substance of the body and blood of Christ.

Consultation on Common Texts – *n.* See **C.C.T.**

Convent – *n.* 1. The building(s) housing a religious order of women (nuns). 2. A disciplined spiritual residential community for women; similar to a monastery.

Convention – *n.* This and the term “conference” have differing meanings among the various denominations. In ECUSA, the term is applied to recurring meetings of the governing bodies of Dioceses and the National Church. (See **Convention, Diocesan** and **Convention, General**)

Convention, Diocesan – *n.* Diocesan Convention is a unicameral legislative body governing the affairs of the Diocese. In most dioceses, it meets annually to consider the affairs of the diocese.

Convention, General – *n.* A gathering every three years of the national Episcopal Church where the basic regulations and decisions that govern the church are made. The General Convention is a bicameral legislative body consisting of the House of Bishops and the House of Deputies. The House of Bishops is made up of all the bishops of the ECUSA while the House of Deputies consists on elected or appointed clergy and lay delegates from each diocese.

Conversion of St. Paul the Apostle, The – *n.* The fixed major feast celebrated on January 25.

Convert – *n./v.* 1. *n.* A person who has changed from one religious denomination or tradition to another. 2. *v.* The act of changing from one religious denomination or tradition to another.

Convocation – *n.* 1. The territorial divisions in a diocese or missionary district for promotion of local missionary work. 2. A meeting of the clergy and laity of such a division presided over by a Dean. 3. In other traditions, the term is used to refer to the convention of a missionary district, synod, or other geographical unit.

Cope – *n.* A long, circular cloak of silk or other fine material. It is generally white or of the liturgical color of the season. It has a clasp at the chest and is worn over the alb or surplice by some bishops and priests when in procession or services.

Cornice – *n.* A decorated (painted, molded, or carved) wooden strip above the back of the altar from which the dossal is hung.

Corporal – *n.* A linen napkin embroidered with a single cross or five crosses (representing the five wounds of Christ on the cross) on the front. It is spread on the altar over the fair linen and the communion vessels are placed on it. . The corporal may be kept in the burse

when not in use on the altar. Its name is derived from the Latin *corpus* meaning “body” and was the name used for the cloth used to wrap a body for burial.

Corpus – *n.* Latin which literally translates as “body.” The body of Christ (Corpus Christi) displayed on a cross, as on a crucifix.

Cotta – *n.* A short white outer garment, similar to a surplice, but shorter in length, worn over the cassock by choristers, acolytes, lay readers, etc. Although no specific standard exists, such a garment that reaches between hip and knee would be a “cotta” while one that is between knee and mid-calf would be a “surplice.”

Council – *n.* A convention or assemblage of the church meeting to consider business of the church and to legislate regarding matters of doctrine, discipline and worship; an ecumenical council is a general council of the church. The early ecumenical councils were:

1 st	Nicaea	325 A.D.
2 nd	Constantinople	381
3 rd	Ephesus	437
4 th	Chalcedon	451
5 th	Constantinople	553
6 th	Constantinople	680
7 th	Nicaea	787

Council, Diocesan – *n.* 1. A group for diocesan government similar to the vestry at the parish level that conducts the business of the diocese between conventions; sometimes referred to as “Bishop-and-Council”. 2. An appointed or elected group that advises the bishop.

Counter – *n.* A person who counts or accounts for the collection prior to it being turned over to the treasurer.

Counting – *n.* Ancients did not count precisely as we do. The concept of “zero” did not exist in Roman or Hebrew numerals. Not only does that make for the lack of a Year Zero, but also leads to much confusion in counting days. The “twelve days of Christmas” do NOT include the Feast of the Epiphany on January 6th, yet it is sometime referred to as “Twelfth Night.” Twelfth Night actually refers to the Eve of Epiphany or the night of January 5th. The Feast of the Holy Name on January 1st is the eighth day of Jesus life, counting December 25th as “1” even though we sometimes say “8 days after his birth” it is really only 7 “days after” but that would make his birthday “0” and the ancients had no concept of “zero.” This same situation also applies to dates built around Easter (compounded by the fact that the 40 days of Lent also exclude Sundays!).

Crèche – *n.* French, literally, a “crib.” The crib or manger containing the nativity scene at Christmastide

Credence or Credence Table – *n.* The shelf or table made of wood or stone on the epistle side of the sanctuary where the elements and vessels of the Eucharist are placed before use in the service.

Creed (or *Credo*) – *n.* From the Latin, literally, “I believe.” 1. A formal statement or definition of faith, such as the historic Apostles’, Nicene, and Athanasian Creeds. 2. The first word of the Apostles’ and Nicene Creeds in Latin. 3. The affirmation of the faith of the Church (see BCP, 53 for "Apostles' Creed"; BCP, 326-327 for "Nicene Creed"; and, BCP, 864 for "Athanasian Creed").

Creed, Apostles’ – *n.* (See **Apostles’ Creed**)

Creed, Athanasian – *n.* (See **Athanasian Creed**)

Creed, Nicene – *n.* (See **Nicene Creed**)

Cremation – *n.* The burning of the body of a deceased person (a practice approved of by the ECUSA). (See also **Columbarium**)

Crosier (or Crozier) – *n.* 1. The pastoral staff of a bishop, shaped like a shepherd’s crook and symbolizing his role as “shepherd of the flock.” 2. The chaplain or acolyte who carries the bishop’s pastoral staff or cross during processions and services.

Cross – *n.* 1. An instrument of torturous and shameful execution used in the ancient Roman world and upon which our Lord was crucified. The Romans used several forms for execution, ranging from a simple post (or one with a small cross arm set on top like a “T”) to that traditionally viewed as the one on which Jesus was crucified with a full cross arm. 2. The most common symbol of the Christian faith. Over the centuries, it has been depicted in almost as many forms, and proportions as there have been artists depicting it. Several of the more common forms are included in the following entries. Note that within any given form there are many, many variations. It is not possible to illustrate all possible combinations of arm proportions, arm thickness, and decoration.

Cross, Alpha & Omega – *n.* A Latin Cross combined with the alpha and omega (the beginning and end of the Greek alphabet) reminding us that Christ, as one person of the Trinity, is eternal.

Cross, Anchor – *n.* A Latin Cross with the flukes of an anchor for a base. This cross has been associated with St. Clement, Bishop of Rome, who tradition holds was tied to an anchor and tossed into the sea by the Roman Emperor, Trajan. It has also been said to symbolize Christ as the “anchor” of our faith.

Cross, Ankh (or Ansate Cross) – *n.* The origins of this symbol are most probably from an ancient Egyptian hieroglyph for “life” and “regeneration.” It has been adopted by

Christians as a symbol of eternal life. Because of its non-Christian origins, it is not universally accepted as a Christian symbol.

Cross, Baptismal – *n.* A Greek cross on which is superimposed the Greek letter *Chi*, which is the first letter of the Greek word for “Christ.” It can be seen as a symbolic representation of Christ on the cross. Since it has eight arms and the number eight is associated with regeneration or rebirth it is also commonly associated with baptism. An artistic variant of this cross appears in the borders of all the stained glass windows at Holy Trinity.

Cross, Budded – *n.* A Latin cross with trefoil end caps (sometimes left off the bottom “arm”). This cross is very widely used throughout the Protestant world with the trefoils symbolizing the Trinity.

Cross, Byzantine – *n.* A cross with flared end caps that is common in the Greek Orthodox Church in both Latin cross and Greek cross proportions. Interestingly enough, the Latin proportions are the more common.

Cross, Calvary (or Graded Cross) – *n.* A common form of a Latin proportion cross, particularly for altar crosses (with many, many variations). The three steps have been described as the hill or Calvary. Others have said that they represent faith, hope, and charity as the foundation of Christianity.

Cross, Canterbury – *n.* An equal-armed cross, related to a Patee Cross, but inscribed within the boundary of a circle rather than a square. Called a Canterbury cross because it is the shape of the oldest cross artifact found on the site of Canterbury Cathedral (England).

Cross, Celtic (or Irish) – *n.* A cross of Latin proportions surmounting a ring (symbolizing eternity or divinity). With many variations, this form of cross was commonly used by Celtic Christians, particularly in Ireland, Scotland, and the north of England. Today it is particularly identified with traditions whose primary roots are in those areas of Great Britain, especially Presbyterian.

Cross, Conqueror’s (or Victor’s) – *n.* This Greek cross is adorned with Greek letters representing the words, “Jesus Christ, conqueror.” The upper left is *iota sigma* (in its older form, “IC”) and is the first and last letters of “Jesus” in Greek. The bar over the top of the letters is the way the Greeks indicate an abbreviation. The upper right, *chi sigma*, is a similar representation for “Christ.” The “NIKA” (*nu iota kappa alpha*) is the Greek word for “conqueror.”

Cross, Constantine – *n.* This cross is a variation of the *chi rho* (XP) monogram for “Christ.” Legend holds that this cross appeared in a vision to the emperor Constantine before the victory of Milvian Bridge in 312 A.D.

Cross, Crosslet (or Missionary Cross) – *n.* A Greek cross with the end of each arm formed into a smaller secondary cross. The most common explanation of the symbolism is that it represents the spreading of the Gospel to the four corners of the earth. Others have

described the resulting five crosses as representing the five wounds of Christ on the cross. Easily confused with the Jerusalem Cross which it closely resembles.

Cross, Eastern – *n.* A cross of Latin proportions but with two additional smaller cross arms used primarily in the Russian Orthodox Church. The upper bar represents the inscription, abbreviated “INRI,” placed over Jesus’ head by order of Pontius Pilate. The lower slanting bar is said to be representative of the Orthodox belief that Jesus’ feet were nailed side by side (and not overlapped as usually depicted in the west). Several other explanations have been offered: that Jesus’ legs were of unequal length; that the earthquake during the crucifixion cause the cross to tilt; or that it is a St. Andrew’s cross (St. Andrew is believed to have taken Christianity to the Russians).

Cross, Embattled – *n.* A cross of Greek proportions but with the arms shaped like castle battlements. It is most often used in coats of arms dating to knights who made one or more crusade and likely represents “the church at war.” Because of this, it has become a symbol for the “church militant.”

Cross, Fleur-de-lis – *n.* A Latin cross with *fleur-de-lis* end caps. Because the *fleur-de-lis* represents a new flower, it can be symbolic of the resurrection. Its use by French royalty has also given it a royal association. Finally, since it has three main petals, it can also provide symbolism of the Trinity.

Cross, Fleurie – *n.* A Latin cross with liliform end caps, somewhat simpler than the *fleur-de-lis*. All the same symbolism has been attached, though the connection to royalty is less commonly made. Like all end cap crosses, it is also seen with a plain lower “arm.”

Cross, Greek – *n.* An ancient cruciform with arms of equal length. The name probably reflects its age (since many early Christians were Greeks) rather than any particular current association with Greece today. It is a form that appears on the Greek flag, but otherwise does not have a particularly strong association with the Greek Orthodox Church.

Cross, Ionic – *n.* A fairly simple form of a Celtic cross, taken by St. Columba to the religious communities of the island of Iona in the sixth century A.D. The same symbolism described for the Celtic cross has also been associated with this cross. Much of the carved wood at Holy Trinity is decorated with Ionic crosses.

Cross, Jerusalem (or Crusaders’ Cross, Fivefold Cross) – *n.* This complex cross is made up of a central cross formed by four Tau crosses, surrounded by four smaller Greek crosses. Often confused with the Missionary Cross (and with essentially the same symbolism – spreading the Gospel to the four corners of the earth; the five wounds of Christ). The four Tau crosses are said to refer to the Old Testament law with the smaller four crosses representing the fulfillment of the law in the four Gospels. Earliest evidence of this cross is the coat-of-arms of Godfrey de Bouillon, first governor of the Latin kingdom of Jerusalem. It, like the Embattled Cross, appears in the heraldry of many of the Crusaders.

Cross, Latin – *n.* The most common and simplest form of cross in the West, the lower arm is generally twice the length of the other three. It is used as the base form for many other

varieties of crosses. When surmounted by a figure of Christ in kingly garb, it is referred to as a *Christus Rex*. When the figure is the crucified Christ, it is properly a Crucifix. When empty (as in the illustration) it is a reminder of the resurrection and hope of eternal life. Turned upside down, it is often called St. Peter's Cross since Peter is believed to have been crucified inverted.

Cross, Latin with Inscription – *n.* One of several ways of displaying the inscription Pilate had placed on Jesus' cross. It is the abbreviation for "Jesus of Nazareth, King of the Jews."

Cross, Maltese – *n.* A cross of equal arms, each flaired and ending in two points. This cross was the emblem of the Knights of St. John who ended up in Malta after the Turks drove them out of Rhodes. Because of the association of eight with regeneration and the cross' eight points, it is often used as a symbol of regeneration or baptism. Some have also claimed it represents the eight beatitudes, though no particular connection can be found between the Beatitudes and the Knights of St. John.

Cross, Natal – *n.* This cross is designed to resemble the star of Bethlehem, a combination that symbolizes both the birth of Jesus and his ultimate "purpose."

Cross, Papal – *n.* This cross of essentially Latin proportions, but with three graduated arms, is the official emblem of the Pope. The three arms have been described as the three crosses on Calvary but are more likely representative of the three realms of authority ascribed to the Pope: the church, the world, and heaven.

Cross, Passion – *n.* A Latin cross with pointed ends representing the suffering of Jesus at his crucifixion. When the lower arm is not pointed, it suggests the three nails believed to be used to crucify him. When it is pointed, it can be associated with those three nails and the spear that pierced his side.

Cross, Patee – *n.* A cross of Greek proportions, formed by the intersection of four arcs of a circle inscribed in a square. It is often confused with the Maltese Cross, and achieved notoriety in the twentieth century as a symbol of Germany (both Weimar Republic and Nazi). It was painted on German aircraft in World War I and used as the medallion for the military decoration, "the Iron Cross."

Cross, Patriarchal (or Orthodox Cross) – *n.* Though now commonly associated with Orthodox churches, this cross originally was adopted by patriarchs, cardinals, and archbishops as a hierarchical distinction. The upper part is said to represent Pilate's inscription. It is often seen in works of art being carried by patriarchs. When the arms are pointed (similar to the Passion Cross) it is called the Cross of Lorraine used as a symbol by the Free French in World War II and by the American Lung Association.

Cross, Pommee (or Bishop's Cross) – *n.* A cross in Latin proportions with the arms ending in knobs resembling apples, said to represent the fruits of the Christian life. In ancient times knobs were used on the end of pastoral staffs to indicate authority, hence the alternate name.

Cross, St. Andrew's – *n.* Tradition holds that St. Andrew deemed himself unworthy to be crucified in the same fashion as his Lord and begged for a different form of cross. Because of this, it has become associated with humility and suffering. The “X” form, regardless of the accuracy of the legend, has been identified with St. Andrew (and the two countries for which he is patron: Scotland and Russia) ever since.

Cross, Tau – *n.* The simplest of all crosses (and the one most likely used for most Roman executions) formed like the Greek letter *tau*. It is associated with the Old Testament because it is the traditional sign made on the door posts in lamb's blood by the Israelites on the night of Passover. In art it is also often seen as the pole Moses used to lift up the serpent in the wilderness.

Cross and Orb (or **Triumphant Cross, Cross of Victory**) – *n.* A cross surmounting an orb representing the world. It signifies the final victory and reign of Christ over the whole world. It is used in coronations in many countries and often seen in art as the finial on Jesus' scepter as he reigns in glory.

Cross of Lorraine – *n.* See **Cross, Patriarchal**.

Cross of Victory – *n.* See **Cross and Orb**.

Crossbearer - See **Crucifer**.

Crossing – *n.* 1. The area in a cruciform church where the alley of the nave intersects the alley of the transepts. We also commonly use it to describe the essentially equivalent place in a church without transepts where the “center aisle” intersects the front cross-aisle (in front of the first row of pews). *v.* 2. Crossing (one's self) refers to a hand gesture of making a cross pattern on one's body. *v.* 3. A gesture made by a priest or bishop over a congregation or upon a person at death or baptism.

Crosslet Cross – *n.* See **Cross, Crosslet**.

Crown – *n.* Any portrayal of royal headgear used in church symbolism for victory and sovereignty.

Crozier – *n.* See **Crosier**.

Crucifer – *n.* The acolyte or other person who carries a processional cross, leading a religious procession or component thereof.

Crucifix – *n.* A cross bearing the figure of Christ, usually with crown of thorns. Also applied to a *Christus Rex*, but that is a distinct form that should be called by its own name. Usually thought of as a "very Catholic symbol" by some Protestants.

Cruciform – *adj.* In the form or shape of a cross. Used to describe churches that have transepts forming the arms of the cross. Most commonly seen in medieval (and replica) cathedrals and churches.

Cruet(s) – *n.* 1. Small vessels of precious metal, ceramic, or glass holding unconsecrated wine and water and placed on the credence. If the cruets are metal, the wine cruet commonly 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). This makes for easy identification of the contents. 2. Also applied to a small covered or stoppered vessel containing consecrated wine and kept in the aumbry or tabernacle.

Crusaders' Cross – *n.* See **Cross, Jerusalem.**

Crypt – *n.* An underground portion of a church used to house relics and/or graves. Many crypts in medieval churches were very large to allow access to many pilgrims.

Curate – *n.* 1. Originally, any minister have charge of the care or *cure* of souls in a parish. 2. Subsequently, restricted to one who assists the Rector or Vicar in the Parish Church. An assistant priest or deacon. 3. The term now has acquired the meaning of a new priest, fresh out of seminary, who is serving in his/her first position as an assistant (often the individual will be “promoted” to “assistant rector” after a period of time).

Cure – *n.* Latin, literally, “care.” The spiritual charge of a parish or church congregation. Also applied to the body of people who are the responsibility of a chaplain.

Cursillo – *n.* Spanish, “short course.” A contemporary, popular movement of Christian renewal in the Episcopal Church. It originated in the Roman Catholic Church in Spain and has expanded in both authorized and “copycat” versions into many traditions. Usually involves a very close-knit group of people in an intense retreat for a weekend, followed by spiritual disciplines and gatherings. The purpose is to train lay people to be effective witnesses to Christ in their daily lives. The proper name is *Cursillo de Christianidad* or “little course (note this is NOT “course” as in “classroom”, but rather as in “path”) of Christian living.”

D

D.Min. – *n.* Doctor of Ministry; a special graduate program for clergy offered by many seminaries; courses are often scheduled in the summer so that parish clergy may attend.

D.C.E. – *n.* Almost universally recognized abbreviation for the Director of Christian Education, the person working in a parish or mission to organize and facilitate Christian education for that congregation. See also **D.R.E.**

D.D. – *n.* Abbreviation of the honorary degree Doctor of Divinity; an honorary degree reserved exclusively for ordained persons, especially bishops. The abbreviation is used after the bishop's full name: The Rt. Rev. John C. Doe, D.D.

D.R.E. – *n.* Almost universally recognized abbreviation for the Director of Religious Education, another name for the **D.C.E.**

Daily Devotions – *n.* Brief devotions for use by anyone, at home or work. (BCP, 136ff.)

Daily Offices – *n.* 1. Services of prayer, psalmody, and scripture reading for use throughout the day. 2. The original eight monastic “hours.” 3. In the Anglican Communion it universally refers to Morning and Evening Prayer as conceived by Archbishop Cranmer in the original BCP. In the current ECUSA BCP it includes Morning Prayer, Noonday Prayer, Evening Prayer, and Compline (BCP, 35ff.). An Order of Worship for the Evening is also considered an Office (see BCP, 108ff.).

Dalmatic – *n.* A vestment of tunic (or rectangular) shape, worn by the Deacon at a high celebration of the Eucharist. The material usually matches that of the Celebrant’s chasuble. It is worn over the alb (with the stole over the left shoulder of the alb). It is similar to the tunic or tunicle, except that it is slightly longer in length and is decorated with two horizontal orphreys.

De-consecration – *n.* 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.

Deacon – *n.* From the Greek, *diakonos*, meaning “servant.” 1. The first or lowest order of ordained ministry. In our tradition deacons come in two categories: permanent deacons, who serve in that capacity indefinitely; and transitional deacons who intend to be ordained as priests after a period of service as a deacon. Deacons serve various functions that exemplify the Church active in the world including ministry to the poor, the sick and the troubled.. Deacon’s wear a stole on top of the alb over their left shoulder and connected under their right arm. 2. A function or role in the Eucharist which may be performed by a deacon, priest, or bishop. At the Eucharist, the Deacon proclaims the Gospel, leads the Prayers of the People, prepares the gifts, and cleans up the vessels after

the communion (“does the dishes”). 3. In some denominations, deacons are lay elders who assist the minister.

Deacon’s Mass – *n.* The quasi-eucharistic service, authorized specifically by a diocesan bishop under emergency or unusual conditions when a priest is not available. Under this provision a Deacon may say all of the normal eucharistic liturgy except the prayer of consecration and then distribute communion from previously consecrated sacrament.

Deaconess – *n.* A woman trained and set apart by religious service for the work of the church though not ordained. In non-liturgical churches, a deaconess does not usually wear distinctive dress.

Deacon’s Server – *n.* An acolyte who directly assists the Deacon. Most commonly this is to hold the Gospel Book during the reading of the Gospel. It may also include carrying the Gospel Book in procession, assisting with ablutions at the conclusion of the Eucharist, etc. At Holy Trinity, these functions are generally limited to holding the Gospel Book while the Deacon proclaims the Gospel at the Eucharist. We commonly (though incorrectly) refer to this server as the “Gospeller.”

Deacon’s Step – *n.* (See also **Altar Steps**.) The first step down from the altar platform or footpace.

Dean – *n.* 1. The presiding minister of a cathedral (equivalent to the Rector in a parish), originally the head of the ten cathedral canons. 2. The president of a convocation (q.v.) or deanery. 3. The head of the faculty of a college, seminary, or department of a university. If the dean is ordained, the title “The Very Reverend” is appropriate; if the dean is a lay person, this title is not used.

Deanery – *n.* 1. A subdivision of a diocese, see **Convocation**. 2. The residence of a dean.

Decalogue – *n.* Literally, “ten words.” 1. The Ten Commandments. 2. A recitation of the Ten Commandments that is an optional part of the Eucharist (Rite I) or the Penitential Order preceding it (Rite II).

Decani – *n.* The side of the choir opposite the **Cantoris**. Originally this was the “Dean’s side,” or south (epistle) side.

Dedication – *n.* 1. A service in which an object is set apart for sacred purpose, such as the dedication of a church (or a baptismal font). 2. The anniversary date commemorating the dedication of a church, often the occasion for a major celebration in the parish life. 3. Some traditions that do not practice infant baptism use the term to describe a ceremony for babies that may include naming.

Delegate – A parish or mission congregation to a diocesan convention. Usually elected by the vestry or at the parish annual meeting. In most dioceses, clergy canonically resident in the diocese are all delegates to convention in addition to the lay delegates from each parish and mission.

Deployment – *n.* The process by which clergy seeking positions are matched with congregations seeking priests or deacons. The national church maintains a master database and dioceses usually have someone on staff who assists clergy in keeping their record up to date and parishes in the search process.

Deposition – *n.* The suspension or “unfrocking” of a clergy person from the ministry; a disciplinary action.

Deputy – *n.* A diocesan delegate to the General Convention, normally elected by Diocesan Convention; a deputy may be clerical or lay as each diocese sends four of each order to General Convention.

Devotion(s) – *n.* 1. Individual acts or prayers directed to a specific aspect of God, the consecrated elements of the Eucharist, or saint. 2. Shortened forms of the daily offices for use by individuals desiring a regular prayer life that is less than the full daily offices.

Diaconate – *n.* The office of a deacon, the first order of the ministry.

Didache – *n.* Greek word for “teaching.” Used to describe the church’s instruction in Christian living, as distinct from *kerygma*, the preaching of Jesus as Lord and savior.

Dignus es – *n.* See **Song to the Lamb, A**

Dimissory Letter – *n.* 1. A letter from one diocesan bishop to another allowing a priest or deacon to change canonical residence. When accepted by the receiving diocesan bishop, the change is effected. 2. A letter of transfer for lay persons between parishes. Commonly, we refer to “having one’s letter” sent to the new parish, probably because “dimissory” is so hard to remember.

Diocesan – *adj.* Of or pertaining to the diocese or the bishop who is in charge of a diocese.

Diocesan Seals – *n.* Heraldic insignia of a diocese. Diocesan Seals are sometimes cut into rings or dies for impressing wax on official diocesan documents.

Diocese – *n.* 1. The area of jurisdiction of a diocesan bishop. 2. The lowest unit of church organization which can be totally self sufficient; performing all rites and sacraments. In the ECUSA, a diocese comprises a state or portion thereof. Distinct from a missionary district in that a diocese is self-supporting while a missionary district is aided.

Diocesan Council – *n.* See **Council, Diocesan.**

Diocesan House – *n.* The building containing the offices of the diocesan bishop and staff. It may be part of a cathedral or adjacent to it. It also may exist where there is no cathedral in the diocese. (See also Procathedral.)

Directions, Liturgical – *n.* The directions of the compass (north, south, east, and west) applied to the interior of a church. Since churches were traditionally built with their altars to the east, the altar end of a church is always called “east.” The most likely explanation of the tradition was to have the altar in the direction of the rising sun as a symbol of the resurrection. In the Western church, it has also been explained as being the direction of Jerusalem, Bethlehem, or the Holy Land in general, but this is probably an invented explanation since the practice was pervasive, even in lands where the direction to the Holy Land is everything but east. Holy Trinity’s altar end is actually geographic north.

Disciple – *n.* From the Greek meaning “follower.” Generally applied to those who followed Christ (or a saint) in his lifetime. The term is proper for anyone in any time or place who is a follower.

Disciples of Christ – *n.* A Protestant denomination whose official name is, “Christian Church (Disciples of Christ).” American in origin, congregational in government, and reformed in tradition, this church bases its doctrine solely on belief in Jesus Christ as Lord and savior. Though practicing essentially no ritual, they do practice weekly Holy Communion.

Dismissal – *n.* The words said or sung by the deacon (or celebrant) at the conclusion of the Eucharist (see BCP, 339 or 366). The response to the dismissal is “Thanks be to God” (during the Fifty Days of Easter, “Thanks be to God, alleluia, alleluia.”).

Divine Liturgy – *n.* The term most commonly used in the Orthodox churches for the Holy Eucharist. (See **Eucharist, Holy**)

Doctor – *n.* A title, either honorary or earned, awarded by a university or seminary. While we now commonly apply the term to physicians and surgeons (because they all hold a doctoral degree), it is properly used for any person with such a degree. Most commonly, an S.T.D. (Doctor of Sacred Theology) is an earned degree and D.D. (Doctor of Divinity) an honorary one.

Dogma – *n.* 1. An article of faith. 2. A truth set forth with and by authority.

Dom – *n.* Title given to monks in the Benedictine Order. A famous Anglican Benedictine, Dom Gregory Dix wrote The Shape of Liturgy which had major influence on the contemporary liturgical movement.

Dossal (Dorsal or Dosser) – *n.* A cloth, tapestry, or curtain behind an altar or throne. The color may match the church season.

Doxology – *n.* Any liturgical form of words ascribing glory to God or the Trinity. This would include the hymn whose final verse we often call, “The Doxology,” as well as many other forms and instances. (see *Gloria Patri*; also, the conclusion of each Eucharistic Prayer in BCP).

Dust-Cover – *n.* A cloth placed over the altar cloth at times when the altar is not in use to protect the altar and any of the finer linens and hangings left on it.

E

E.C.W. – *n.* See **Episcopal Church Women**

E.L.L.C. – *n.* English Language Liturgical Consultation. Ecumenical group of English-speaking churches formed to review and coordinate the various efforts at contemporary language liturgical reform. Through its subordinate Consultation on Common Texts, it produced the Common Lectionary (1983) and the Revised Common Lectionary (1992).

E.Y.C. – *n.* See **Episcopal Young Churchpeople**

Early service – *n.* In many Parish communities, this refers to the first Sunday service. This service has been commonly a 1928 prayer book service or a Rite One service, often without choir or music. Because it was commonly at 8 a.m. it has also been called “The 8 o’clock Service.” In many parishes it is characteristic of the more conservative side of the Parish. At Holy Trinity, it’s been moved to 7:45, but the observations still generally apply.

East (liturgical) – *n.* See **Directions, Liturgical.**

Easter (Day) – *n.* The movable feast commemorating the resurrection of Christ. Easter varies in the Gregorian calendar (it’s date is based on an attempt, inaccurate though it may be, to align Easter immediately following Passover, a fixed date in the Hebrew calendar, which is a complex lunar-solar based calendar). By that attempt, it falls on the first Sunday after the “official” (not the scientific) full moon on or after the “official” (not the scientific) vernal equinox. The date of Easter then determines all events from Ash Wednesday through Pentecost. (color: white)

Easter Eve(n) – *n.* The Saturday night immediately preceding Easter Day. Traditionally, baptisms are administered and the Great Vigil of Easter celebrates the first Eucharist of the resurrection. (color: white)

Easter Vigil, The Great – *n.* The service for Easter Even combining baptism and the first Eucharist of Easter. (color: white)

Eastern Cross – *n.* See **Cross, Eastern.**

Eastertide – *n.* Formerly, the 40 days from Easter to Ascension Day. With the liturgical revisions in the later part of the 20th century, it has been restored to its more historical meaning of the 50 days from Easter to Pentecost. (color: white)

Ecce, Deus – *n.* See **Song of Isaiah, The First**

Elder – *n.* In some traditions, a lay person who shares the government of the local body.

Elements – *n.* The bread, wine, and water of the Eucharist, and the water of Baptism.

Elevation(s) – *n.* The lifting up of the consecrated elements after the Words of Institution, at the conclusion of the Great Thanksgiving, or at the Invitation to Communion.

Embattled Cross – *n.* See **Cross, Embattled**.

Ember Days – *n.* Days of fasting and prayer for many religious communities, occurring at the four seasons of the year. They occur on the Wednesday, Friday, and Saturday following the 1st Sunday in Lent, the Feast of Pentecost. September 14 (Holy Cross Day), and December 13 (St. Lucy's Day). Their origin is obscure, but one logical explanation is that they were created to take over pagan festivals of the four seasons. Outside religious communities, they are all but invisible, except by seminarians and their bishops, since seminarians are required to write to their bishops at each of the Ember seasons. (color: violet)

English Language Liturgical Consultation – *n.* See **E.L.L.C.**

Enquirers' Class – *n.* See **Confirmation Class**

Entrance Rite – *n.* The opening part of the Eucharist, also referred to as “gathering.” It consists of the opening Acclamation (including processional, if there is one), the Collect for Purity, the Hymn of Praise, and the Collect of the Day. (BCP, 323-325 and 355-357)

Epiklesis (or Epiclesis) – *n.* Transliteration of the Greek “ἐπικλησις” meaning “to call down.” It is used to designate that portion of the Eucharistic Prayer where the celebrant asks the Holy Spirit to sanctify the bread and wine so that they may “be for your people the Body and Blood of your Son.”

Epiphany, The Feast of the – A holy day commemorating the manifestation of Christ to the Gentiles occurring on January 6, 12 days after Christmas. It also commemorates the coming of the three Magi or “kings”. (color: white)

Epiphanytide – *n.* The season extending from the Feast of the Epiphany until the Tuesday preceding Ash Wednesday. It has a variable number of Sundays depending on the date of Easter. (color: white for the octave, for the season, green)

Episcopacy – *n.* The status of or collective name of the bishops of the church (either a single denomination, or the larger collective church).

Episcopal – *adj.* The name of a form of church organization which means government by bishops. In a literal sense, the Roman Catholic, Orthodox, and Anglican Communion are all episcopal churches. However, the ECUSA and most of the Anglican Communion are actually governed by a form which mixes the authority of bishops with some lay and non-bishop clergy participation.

Episcopal Church – *n.* Name applied to several branches of the Anglican Communion outside England, including our own church, the Episcopal Church, U.S.A. (ECUSA).

Episcopal Church Annual, The – *n.* See **Church Annual**.

Episcopal Church Flag – *n.* See **Flag, Church (Episcopal)**

Episcopal Church Seal – *n.* A shield, displaying the heraldic symbolism of the ECUSA (approved in General Convention, 1940, along with the flag). See **Flag, Church (Episcopal)** for the explanation of the various symbols.

Episcopal Church Women (or E.C.W.) – A national organization for women Episcopalians with chapters in most parishes. It holds a triennial national convention in conjunction with the General Convention and annual diocesan conventions.

Episcopal Life – *n.* The general newspaper of the ECUSA; usually sent to each communicant or family of a church. News of the national church and also of dioceses and parishes is published in this paper.

Episcopal Young Churchpeople – *n.* The more common of several names for the junior and senior high age youth groups in Episcopal churches.

Episcopalian – *n.* A member of the Episcopal Church USA or a related body.

Episcopate – *n.* 1. The whole body of bishops of the church. 2. The office of a bishop. 3. The tenure of a bishop in a jurisdiction.

Episcopos – *n.* Greek word for “overseer” from which we derive the English word bishop.

Epistle – *n.* From the Greek word for “letter.” 1. Any of a series of letters written to an ancient church or the body of Christians as a whole, including those in Scripture written by Ss. Paul, James, Peter, John, and Jude. 2. A portion of one of those letters (or occasionally other scripture) appointed to be read as the second lesson in the Eucharist.

Epistle Side – *n.* The south (liturgical) side of the church. The side of the altar from which the Subdeacon traditionally read or chanted the Epistle in a solemn high Eucharist.

Epistle Side Acolyte – *n.* The server who is stationed on the epistle side of the altar. In most places the duties include presenting the elements to the Deacon or Celebrant and conducting ablutions for the Celebrant. Sometimes referred to as the Celebrant’s Server.

Epistoler – *n.* The minister (traditionally the Subdeacon) or lector who reads or chants the Epistle at the Eucharist. At Holy Trinity this term has also been applied (incorrectly) to the Epistle side acolyte.

Epistoler’s Step – *n.* (see **Altar Steps**) The second step down from the footpace; the step from which traditionally the Subdeacon reads the Epistle.

Eschatology – *n.* Literally, “the study of final things.” Theological study devoted to the end time, the Second Coming, death, judgment, and resurrection.

Eucharist, Holy – *n.* From the Greek for “thanksgiving.” The sacrament of the Lord’s Supper; Holy Communion; the Mass; the Divine Liturgy. The principal act of worship on Sundays and other Feasts. One of the two sacraments recognized by most all Christians (the other being Baptism). In the Holy Eucharist Episcopalians recall the saving acts of God and enter into communion with Christ and Christians of all times and places. In this sacrament we are fed spiritually with the Body and Blood of Christ. Eucharist is the more commonly used term for most Episcopalians. Called Mass in Roman Catholic and some Episcopal churches (from the dismissal in the Latin rite, “*Ite, missa est.*”). Known as The Divine Liturgy in Orthodox churches.

Eucharistic Lights – *n.* The two candles, one on either side of the altar, lighted for celebrations of the Eucharist. Several meanings or symbols have been attached to them including: the human and divine natures of Christ; the two parts of a sacrament (outward visible sign of an inward spiritual grace); etc.

Eucharistic Prayer – *n.* That part of the Great Thanksgiving beginning with the salutation and preface and concluding with the doxology and Amen. In the 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 – *n.* 1. The vestments normally worn by the Celebrant: alb, amice, girdle, stole, chasuble, and (in some places) maniple. 2. The vestments of the Deacon for a Eucharist: alb, amice, girdle, and stole (and in some places, dalmatic). 3. In solemn high Eucharists it will include the vestments of the Sub-deacon: alb, amice, girdle, and tunicle. 4. Will also include the vestments of the crucifer and thurifer if a tunicle is worn by either or both.

Eulogy – *n.* 1. A speech or homily in praise of a deceased person. 2. Any brief remarks about the deceased at a funeral.

Evangelical – *adj.* A term initially used to refer to the emergent reform movements, especially in Germany and Switzerland, in the early 16th century. The term was essentially replaced by “Protestant” in the aftermath of the Diet of Speyer. More recently, the term has come to be used referring to a major movement, especially in English-language theology, which places especial emphasis upon the supreme authority of Scripture and the atoning death of Christ. In that context it is often used to describe a theology belonging to or consistent with the four Gospels and individual salvation by grace through faith.

Evangelist(s) – *n.* 1. The authors of the four Gospels (and their symbols): St. Matthew (a winged man); St. Mark (a winged lion); St. Luke (a winged ox); and St. John (an eagle).

2. On who preaches, particularly one whose preaching is solely or predominantly Gospel-based. 3. One who seeks converts to Christianity through preaching the Gospel.

Eve (or Even) – *n.* The night or evening preceding a festival, often at which the first celebration of the festival is observed. Probably a carryover from the Jewish tradition that the new day starts at sunset which in turn is derived from the Biblical account of creation in which darkness existed before light.

Evening Prayer – *n.* One of the daily offices of the BCP combining features of the canonical hours of *sext*, *nones*, and *compline*. It is also referred to as “Vespers.” (See BCP, 61ff and 115ff)

Evensong – *n.* The service of Evening Prayer, that may be sung or said. Most commonly applied to a musical or sung form of the service, making the term “Choral Evensong” somewhat redundant.

Ewer – *n.* A large flagon or pitcher, used to hold water for the font in baptism or on Maundy Thursday at the Washing of Feet.

Excommunication – *n.* Exclusion from the fellowship of the church, especially being prohibited from receiving communion.

Executive Committee – *n.* A type of diocesan government in which a committee advises the bishop; the executive committee is smaller and usually less representative than the Bishop-and-Council type of government.

Executive Council – *n.* The body which oversees the workings of the ECUSA in between General Conventions. It meets three or four times annually on a scheduled basis and more often if the need arises. It is a large group (around fifty members) and is divided into several standing committees to oversee various functions within the church.

Exhortation – *n.* 1. A spoken or written address designed to motivate people to some action. 2. Relevant to Episcopalians are the Exhortations, written by Archbishop Cranmer for the first BCP. His purpose was to exhort people to more frequent reception of communion (in that time receiving only once or twice a year was “normal.”) (See BCP, 316-317)

Expectation Sunday – *n.* Somewhat archaic term for the Sunday following the Feast of the Ascension. The name refers to the waiting of the disciples for the coming of the Holy Spirit, as promised by Jesus. This day is now more frequently known as “The Sunday after Ascension Day” or simply, “the Seventh Sunday of Easter.”

Exsultet – *n.* The hymn 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).

F

Fair Linen(s) – *n.* The primary altar cloth. A long piece of white linen that covers the top of the altar and hangs down the sides almost to the floor. It is placed on top of the cerecloth. Commonly it is embroidered with five crosses representing the five wounds of Christ from the crucifixion (both hands, both feet, and side). Sometimes, the plural, “fair linens” is used to refer to all the linens used in the Eucharist: fair linen, corporal, purificators, lavabo towel, etc. The origin is “frightfully Anglican.” Cranmer’s first BCP called for a “fair linen” cloth to be placed on the altar – “fair” in this usage meaning more like the word “fine” today – something of good quality. The name has stuck.

Fald-Stool – *n.* 1. A portable folding seat and kneeling desk. 2. The litany desk.

Fast – *n.* The opposite of a feast; a day of special devotion observed by acts of discipline and self-denial. Traditionally observed by abstinence from meat and/or reduced food intake. Historically: Ash Wednesday; other weekdays of Lent and of Holy Week; Good Friday and all other Fridays of the year, except for Fridays in the Christmas and Easter seasons, and any Feasts of our Lord which occur on a Friday. Though the current BCP only lists Ash Wednesday and Good Friday, it includes the remainder of the historical list in “Days of Special Devotion.” (See BCP, 17)

Father – *n.* 1. The first person of the Trinity, God the Father, the Creator. 2. A familiar or direct way of referring to priests. Typically used of all Roman Catholic and Orthodox clergy and of many Episcopal clergy. Be careful in using or not using this term with Episcopal clergy: some do not like it; others are offended if it is not used. There is no easy way to tell what the clergy preference is except by paying attention to letters, conversations, etc. All of our priests at Holy Trinity are OK with it – or without it.

Feast (Feast Day, or Festival) – *n.* A religious holy day or anniversary set apart for joyful celebration, such as Christmas or Easter. Every Sunday is considered a feast day as each is a celebration of the resurrection. Also includes celebrations of Saints and days of thanksgiving, though Sundays take precedence over saints’ days causing them to be “transferred” to other days.

Feria – *n.* An ordinary weekday, which is neither a feast nor a fast.

Ferial – *adj.* 1. Pertaining to feria. 2. Plain or simpler music for days with no special observance.

Festal – *adj.* 1. Pertaining to feasts. 2. More elaborate music suited to a feast day or season.

Filler, Communion Glass – *n.* Device consisting of a bottle, siphon tube, and air bulb used to fill individual communion cups. It works much the same as a “pump thermos” since squeezing the air bulb increases the pressure inside the bottle, forcing wine (or grape juice) out the siphon tube.

Fifty Days of Easter, The – *n.* From the Great Vigil of Easter up to and including the Day of Pentecost. It counts Easter Sunday as “1” making Pentecost “50.”

Fire, New – *n.* The lighting of new fire is the beginning of the liturgy for the Easter Vigil. Since the whole Easter liturgy is about new beginnings, we celebrate with the kindling of new fire as the symbol of the new light/life in the risen Christ.

First Communion – *n.* A formal ceremony for children to receive their first communion recognizing that they have received basic instruction in the meaning of the Eucharist, common in the Roman Catholic church and some parts of the Episcopal Church.

Fivefold Cross – *n.* (See **Cross, Jerusalem**)

Flag, Christian – *n.* A non-denominational flag used by several Protestant churches. It consists of a white body and a square canton of dark blue surmounted by a red Latin cross.

Flag, Church (Episcopal) – *n.* The flag of the ECUSA approved in General Convention, 1940. It consists of a white body with a red cross of St. George (indicating our British roots). The upper left canton is light blue with nine missionary crosses (reflecting nine original dioceses, all of which were originally missionary districts under the Bishop of London) of white arranged to form a cross of St. Andrew (reflecting our connection to the Scottish Episcopal Church, whose bishops consecrated our first bishop, Samuel Seabury). The colors: red, white, and blue are those of both the U.S. flag and that of Great Britain. Collectively, the flag (and the seal) reflect our composite English and Scottish heritage. When carried in procession, it will be carried to the left of or behind the National Flag. In a stand in the chancel or sanctuary, it will be on the epistle side. If in a stand in the nave, it would be on the gospel side.

Flag, National – *n.* The flag of the nation. For us, of course, this is the flag of the United States. It consists of a body of thirteen alternating red and white stripes (indicating the original 13 colonies) and a canton of dark blue surmounted by the same number of white stars as the current number of states. When carried in procession, it will be carried to the right of or in front of the Church Flag. In a stand in the chancel or sanctuary, it will be on the gospel side. If in a stand in the nave, it would be on the epistle side.

Flagon – *n.* A pitcher-like vessel, usually of silver, pewter, or ceramic, to hold additional wine for communion. 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).

Fleche – *n.* Literally, “needle.” A slender spire, usually directly above the intersection of the nave and transepts.

Fleur-de-lis Cross – *n.* (See **Cross**, *Fleur-de-lis*)

Fleurie Cross – *n.* (See **Cross**, *Fleurie*)

Folk Mass – *n.* (Somewhat dated term) 1. Eucharist in which the music is often guitars or other instruments instead of organ music. 2. A term for a less formal communion service incorporating contemporary Christian music, spirituals, folk songs, etc. as part of the worship service.

Font – *n.* 1. The receptacle and pedestal of wood, metal, or stone to hold the water for baptism. It is usually located at or near the west door, symbolic of baptism as one's entering the church. 2. A fixed receptacle for holy water at the entrance to the church or in the sacristy (though this is more correctly referred to as a stoup).

Font, Baptismal – *n.* The more complete full name of the kind of font described in the first definition above.

Footpace – *n.* (see **Altar Steps**) The top level of the platform on which the altar sits.

Fraction – *n.* The moment in the Eucharist when the celebrant breaks the consecrated bread.

Fraction Anthem – *n.* Music sung immediately after the Host is broken. *Agnus Dei* is a traditional fraction anthem, but several others have come into usage in the past twenty-five years in many traditions.

Friar – *n.* A member of any of several religious orders which identify themselves with the medieval orders founded by St. Francis of Assisi.

Frontal – *n.* A cloth which hangs down covering the front of the altar, often matching the color of the season and/or the eucharistic vestments. It may either cover all sides of the altar, or only the front. The fair linen is spread over the frontal. (see also **Superfrontal**)

Funeral – *n.* The service held to memorialize a person who has died, commend their soul to God, and celebrate our assurance of resurrection. See BCP, 468ff.

G

Galilee – *n.* A porch at the western end of the church sometimes used as a chapel for women or penitents. In some traditions the term has been applied to the entire western end of the nave.

General Convention – *n.* The national triennial meeting of the highest legislative body of the ECUSA. Dioceses send deputies (elected official representatives, half clergy, half lay) and their bishop(s) to General Convention. The bishops meet as the House of Bishops and the deputies as the House of Deputies making a bicameral legislature very similar to the Senate and House of Representatives in U.S. Government. This should come as little surprise since many of the members of the Constitutional Convention in 1789 also represented State dioceses at the establishment of our church in the same year.

General Thanksgiving – *n.* The name of the prayer in both Morning and Evening Prayer dating to the first BCP in 1549. So named because it offers our thanks for “all goodness and loving-kindness.” (See BCP, 58-59, 71-72, 101, and 125.)

Genuflect – *n.* The bending of the right knee when reverencing the Blessed Sacrament and at other times of solemn reverence. Properly, the right knee should touch the floor and the head should be bowed. Physical limitations may restrict a person’s ability to touch their knee to the floor.

Ghost, Holy – *n.* See **Holy Spirit**.

Gifts – *n.* 1. The offerings of Bread and Wine (and Alms) presented to the celebrant at the Offertory of the Eucharist. 2. The presents brought by the three magi to the Christ child: gold, frankincense, and myrr.

Girdle – *n.* A rope, usually of white cotton, tied around the waist over the alb or cassock-alb.

Gloria in Excelsis – *n.* An ancient hymn of the church, ascribed to the angel choirs at Jesus birth. In English, the beginning words are, “Glory be to God on high.” or “Glory to God in the highest” Also referred to as the “Gloria.” Now one of several “Songs of Praise” (See BCP, 52, 94, 324, 356)

Gloria Patri – *n.* The first words of the doxology, “Glory be to the Father, and to the Son, and to the Holy Spirit, ...” which concludes the recitation of a psalm or canticle and at other times as listed in the Prayer Book (see BCP, 63).

Gloria Tibi – *n.* The response at the announcement of the Gospel, “Glory be to Thee, O Lord” (Rite I) or “Glory to you, Lord Christ” (Rite II).

God, Attributes of – *n.* Biblically, God is described as having six attributes: power; wisdom; majesty; love; mercy; and justice.

Godparent(s) – *n.* One who makes promises at baptism in the name of a child and promises to supervise the religious education of the child. For older children and adults they are referred to as sponsors.

Good Friday – *n.* The Friday before Easter on which our Lord was crucified. “Good” because in being crucified and resurrected, Jesus made the atoning sacrifice as Savior of mankind. (See BCP, 276ff) (color: black)

Gospel – *n.* 1. The message of “good news” proclaimed by Jesus and his Church. 2. One of the four books (the gospels of Matthew, Mark, Luke, and John) containing the account of the life of Jesus Christ. 3. The final lesson in The Word of God taken from one of the four Gospels in the New Testament. It is normally read by a deacon (or celebrant if there is no deacon), and as a sign of reverence, all stand when the Gospel is proclaimed (See BCP, 326 or 357).

Gospel Book – *n.* The bound volume containing the Gospel readings for all Sundays and Feasts for the three-year liturgical cycle. It is carried in procession by the Deacon (or Subdeacon if one is used), and held by the Deacon’s Server (or Subdeacon) during the reading of the Gospel. "It is desirable that the lessons and Gospel be read from a book or books of appropriate size and dignity" (BCP, 406).

Gospel Procession – *n.* The movement of the deacon (or celebrant) with torches, (incense, if used), and processional cross to the place of the proclamation of the Gospel. In most places this would be into the nave, but in other churches it may be to the lectern, ambo, or the pulpit.

Gospel Side – *n.* The liturgical north side of the church. The side of the altar from which the Gospel was traditionally read (until we returned to the older tradition of reading it in the midst of the congregation).

Gospel Side Acolyte – *n.* The server whose post is on the Gospel side of the altar. Functions normally include holding the Gospel Book for the Deacon along with distributing and retrieving the collection plates. Sometimes referred to as the Deacon’s Server.

Gospeller – *n.* The deacon or priest who reads the Gospel at the Eucharist. This term has also been applied at Holy Trinity to the Gospel side acolyte.

Gospeller’s Step – *n.* (see **Altar Steps**) The first step down from the footpace, also called the Deacon’s Step.

Gothic – *n.* A style of architecture characterized by the pointed arch.

Grace – *n.* 1. A supernatural gift from God. 2. Divine mercy, forgiveness, and assistance given by God for human beings' benefit and renewal. 3. A blessing said before a meal.

Gradine – *n.* A shelf or one of a series of shelves behind or on the rear of an altar, on which candles, flowers, etc. may be placed. (See also **Retable**)

Graded Cross – *n.* (See **Cross, Calvary**)

Gradual (Hymn or Psalm) – *n.* In the Liturgy of the Word the anthem, sentence, hymn, or psalm sung (or said) between the Old Testament reading and the Epistle. Most commonly, it is the Psalm appointed for the day (see BCP, 326, 357, & 889-931).

Grape Juice – *n.* Used in place of wine for the Lord's Supper by some traditions.

Gratias Tibi – *n.* A response said after scriptural readings, "Thanks be to God" or in its older language, "Thanks be to Thee, O God."

Great Amen, The – *n.* The "Amen" at the conclusion of the prayer of consecration or "Great Thanksgiving." So-called because it is the climax of the eucharistic drama. It is the only "Amen" printed in all capital letters "AMEN." (BCP, 336, 343, 363, 369, 372, and 375)

Great Litany, The – *n.* A liturgical form of extended responsorial prayer of petition and intercession, that be used at any time, but is suggested as most appropriate in Lent and on Rogation days. It is the first English-language rite drafted by Archbishop Cranmer in the 16th century. See BCP, 148ff.

Great Schism, The – *n.* The name given to the split of the Eastern and Western Churches in 1054 A.D. It is the first, and perhaps greatest division in Christianity (certainly the oldest).

Great Thanksgiving, The – *n.* The major prayer of the Eucharist also known as the prayer of consecration. It begins with the salutation (*Sursum Corda*) and preface and concludes with the Lord's Prayer (see BCP, 333ff., 361ff.).

Greek Cross – *n.* (See **Cross, Greek**)

Gregorian Chant – *n.* A name for plainsong chant which was improved and established in the Church by Gregory the Great (6th cent. A.D.). The music is simple, melodious, and sung in unison.

Guest Book – *n.* A book kept on a table or stand in the narthex where visitors are invited to write their names and addresses.

H

Habit – *n.* 1. The special vestments worn by members of religious orders as a distinctive sign of the religious life. In the last half century, many orders have dispensed with habits all together and others have simplified them to a single accouterment (such as a veil) worn with normal street clothing. 2. Less frequently used to describe the special vestments worn by the clergy, such a bishop’s habit.

Hades – *n.* The place of departed spirits, both good and evil.

Hail Mary – *n.* See *Ave Maria*.

Hands, Laying on of – *n.* Action particularly associated with conveying the Holy Spirit. Used by priests in baptism and ministering to the sick, and by bishops in consecration, ordination, and confirmation rites.

Hangings – *n.* Collective name for all of the fabric decorations (frontal, antependia, etc.) that are in the liturgical color of the season or feast.

Hassock – *n.* A cushion used in place of wooden kneelers.

Healing, Service of – *n.* A version of the rite of Ministration to the Sick (BCP, 453ff) conducted as a public service; often accompanied by Laying on of Hands and Anointing (Book of Occasional Services, 162ff)

Heaven – *n.* The place or state where God dwells; the place or state where those who love God worship Him perfectly in the full light of His presence.

Hebrew – *n.* 1. The ancient language of the Jewish people. 2. The modern language which is the official language of the State of Israel.

Hell – *n.* 1. The place or state where God is not; hence the place or state of punishment of the impenitent after death. 2. Sometimes used interchangeably with the immediate state or abode of departed spirits; Hades.

Heresy – *n.* 1. A belief contrary to the faith or dogma of the church. 2. Denial or perversion of the faith.

Hierarchy – *n.* A structure of government (civil or ecclesiastical) in which authority is distributed according to rank. In the Anglican Communion (and several other traditions) spiritual authority is through priests to bishops. Temporal authority, however, rests in vestries, diocesan convention/council, and the Standing Committees.

High Altar – *n.* In church buildings with multiple altars, the one which is the central focus at the liturgical east end of the sanctuary.

High Celebration (or High Mass) – *n.* 1. An elaborate service of the Eucharist with vestments, lights, and music. If incense is used, it is also “solemn.” 2. More precisely, the term traditionally referred to a celebration by Celebrant, Deacon, and Subdeacon assisted by multiple acolytes.

High Church – *n.* 1. The name for that portion of the Anglican Communion that emphasizes the catholic heritage in ceremony and practice sometimes referred to as “Anglo-Catholic.” 2. A designation of a church emphasizing theological or liturgical formality. 3. A church with several vested assistants and elaborate ceremony. 4. A church that sings or chants the preponderance of its service rather than reading or speaking it. 5. *Obsolete:* A church that celebrates the Eucharist every Sunday [most Episcopal Churches do this now].

Holy Baptism – *n.* See: Baptism, Holy

Holy Communion, The – *n.* 1. The second part of the Holy Eucharist, following the Word of God and beginning with the Offertory (see BCP, 333ff., 361ff.). 2. This term may also refer to the whole service in the same way as Mass, Lord's Supper, Holy Eucharist, or Divine Liturgy.

Holy Cross Day – *n.* Fixed feast on September 14. A feast of our Lord.

Holy Days – *n.* Days in the church calendar (other than Sundays) which are designated for special observance, including weekday feasts of our Lord, saints' days, and national days (such as Thanksgiving Day and Independence Day).

Holy Days of Obligation – *n.* Those principle feast days of the church year on which it is the duty of every communicant to be at a service of the Eucharist. Generally, it is considered that Christmas, Easter, and Pentecost are such days.

Holy Eucharist – *n.* See: Eucharist, Holy

Holy Innocents – *n.* The fixed major feast celebrated on December 28, recalling the execution of all first born sons by order of King Herod.

Holy Name of Our Lord Jesus Christ, The – *n.* Fixed feast on January 1st, commemorating the circumcision and naming of Jesus in accordance with Jewish law and practice.

Holy Oil – *n.* Oil, usually olive oil, that is blessed by a priest for use in public or private anointing for healing. (Note: This is distinct from chrism, which is blessed by the bishop for use at baptisms.)

Holy Orders – *n.* 1. A way of referring to ordination among Roman Catholics, Episcopalians and others: an ordained person is spoken of as "being in holy orders"--meaning that the

person has made ordination vows and has been ordained by a bishop. 2. Sometimes used to refer to those in religious orders; i.e. monks and nuns, though the more correct term is Religious Orders.

Holy Saturday – *n.* The name of the Saturday immediately before Easter when Christ's body lay in the tomb. There is no celebration of the Eucharist on this day. See BCP, 283; also, see **Great Vigil of Easter**.

Holy Spirit – *n.* The third person of the Trinity, also called the Holy Comforter, Holy Ghost, or Paraclete whom Christ promised to send to his Disciples after his ascension to aid and comfort them

Holy Spirit, Nine Fruits of the – *n.* Biblically, the Holy Spirit endows nine gifts: love; joy; peace; patience; kindness; goodness; faithfulness; gentleness; and self-control.

Holy Spirit, Seven Gifts of the – *n.* Biblically, the Holy Spirit is described as bestowing seven gifts: wisdom; understanding; counsel; might; knowledge; fear of the Lord; and delight in the Lord.

Holy Water – *n.* Water blessed by a bishop or priest for use in blessing the people, in the setting apart of objects for use in the church, or for other liturgical purposes. Holy Water is often used at the Burial of the Dead, at Weddings, and at other times at the discretion of the priest.

Holy Week – *n.* 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. Generally considered the most important of the three great feasts of the Church.

Homily – *n.* 1. A discourse or sermon. 2. One of the instructions from "The Homilies," written during the Reformation.

Honorary Degree – *n.* A kind of degree awarded by a university to honor worthy candidates. Honorary degrees are awarded in recognition of work done by the recipient, but not for academic work. Academic work is recognized by what are called "earned" degrees or degrees-in-course.

Hood, Academic – *n.* Vesture given by a college in recognition of a degree; originally a head covering, but now only worn over the shoulders. Commonly worn by clergy in office vestments (with cassock and surplice). The outer covering is always black. The band surrounding the opening has a color indicating the field in which the degree was received (theology is a deep red). The color(s) of the lining are the colors of the institution granting the degree. Doctoral hoods are larger and more elaborate than master's or bachelor's hoods.

Hosanna – *excl.* From the Hebrew, meaning “save now, we pray.” An exclamation of praise and adoration to God.

Host – *n.* The bread or wafers consecrated in the Eucharist; particularly applied to the larger priest’s Host.

Hours – *n.* See **Canonical Hours**.

House Blessing – *n.* Common name for the service of “Celebration for a Home” (Book of Occasional Services, 142ff).

House of Bishops – *n.* All the bishops of the ECUSA sitting as a legislative and judiciary body of the church.

House of Deputies – *n.* All the lay and presbyter delegates to a general convention sitting as a legislative body.

Humble Access, Prayer of – *n.* Traditional name for the prayer found in all the BCP versions including the current (Rite I only) that begins, “We do not presume to come to this thy Table, O merciful Lord ...”

Humeral Veil – *n.* A large veil or scarf worn around the shoulders by the officiating priest while holding the Blessed Sacrament in procession or in Benediction of the Sacrament.

Hymn – *n.* 1. Sacred words set to music. 2. Church vocal music involving the congregation and distinct from the Psalm, canticles, or anthem. 3. Sacred poetry set to music and sung during the liturgy.

Hymnal – *n.* A book of hymns; may also include psalms, chants, service music, and responsive readings.

Hymnboard – *n.* A wooden board with removable letters, hung on the wall of the nave. It is used to post the hymn numbers and other pertinent references for the service.

Hymn Tune – *n.* Unlike much other music, most hymns have a set of words and a tune that are not uniquely related. The tune, which has a specific metre and can be used with any words in that metre, is usually named. For example, “Come Ye Faithful, Raise the Strain” is most often sung to *St. Kevin* (Hymn #199) but can also be sung to *Gaudeamus Pariter* (Hymn #200). The metre is indicated by those “funny” little numbers at the lower right corner of the hymn [e.g. 88. 86 or LM (for Long Metre also known as 88. 88)].

I

I.C.E.L. – *n.* International Commission on English in the Liturgy. Translation group formed by English-speaking bishops participating in Vatican II (1962-65). Produced many of the contemporary English translations of the liturgy used today in Roman Catholic and some other liturgical churches. It has come under fire within the Roman Catholic church for changes that are viewed by some as too dramatic and not faithful to the Latin texts.

I.C.E.T. – *n.* International Commission on English Texts. Translation group formed in the Anglican Communion to provide contemporary language texts. Its work is found in some form in most of the liturgical revisions of the later 20th century in member churches.

I. N. R. I. – The initials of the Latin version of the inscription Pilate had placed on Jesus' cross; "Jesus of Nazareth, King of the Jews" or in Latin, *Iesus Nazarenus Rex Iudæorum*.

Icon – *n.* An image, representation, painting, or mosaic of Christ, the Virgin, a saint, or holy event. hung in Eastern Orthodox churches, where statues and crucifixes are forbidden. In Orthodox belief, statues violate the Commandment against "graven images."

IHC or IHS – *n.* The first three letters (iota, eta, sigma) of the Greek spelling of Jesus (ΙΗΣΥΣ or Ιησους). The "IHC" form is the more ancient; and IHS more common now. Often displayed as a monogram overlapped or intertwined.

Immaculate Conception – *n.* The Roman Catholic doctrine that the Virgin Mary was born free from original sin. A view not shared by Orthodox, Anglican, or Protestant Christians. Often erroneously thought to be about Jesus' sinless nature.

Immanent – *n.* An attribute of God; the essential presence of God in all the universe.

Immersion – *n.* The submersion or dipping of a person into the water in baptism.

Immortality – *n.* The belief that the soul lives on after the death of the body. "Life everlasting" and "the life of the world to come" as in the creeds.

Immovable Feasts – *n.* Feasts and holy days that fall on a fixed date; particularly Christmas, Holy Name, Epiphany, All Saints', etc. Minor feasts fall on fixed days, but are often transferred to avoid conflict with Sundays, Lent, etc.

Imposition – *n.* The ceremonial touching (such as the laying on of hands) or marking (such as of the forehead with ashes).

Incarnation – *n.* From the Latin, "in the flesh". The Christian doctrine that the eternal Son of God took human flesh from his human mother and that the historical Jesus is at once fully God and fully human.

Incarnatus – *v.* The portion of the Nicene Creed “by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.” In many churches people genuflect or bow in honor of the Incarnation.

Incense – *n.* 1. A fragrant mixture of gums, resin, and spices (now usually a hypo-allergenic and often synthetic mixture), burned ceremonially in services of worship. It recalls one of the three gifts of the Wise men to the Christ Child. It is used as a symbol of prayer (the smoke rising toward heaven), honor, and solemnity at liturgical functions. The “smell” element in “Smells & Bells”. Considered by some to be the prime indicator of High Church.

Inclusive Language – *n.* The attempt to find forms of religious expression which are not biased in favor of a particular gender group. Some churches favor an inclusive lectionary, and some have altered prayers and hymns so that gender-restrictive images and pronouns are removed. Some people, particularly those who have become accustomed to the original language, find inclusive language contrived or confusing.

Independence Day – *n.* The national holiday, July 4. Considered a major feast in the ECUSA.

Infallibility – *n.* A Roman Catholic doctrine (1870 A.D.) that the pope, when speaking as head of the church (“*ex cathedra*”) cannot err in defining doctrines, faith, and morals.

Inquirers’ Class – *n.* See **Confirmation Class**

Inspiration – *n.* Literally, receiving breath. The divine influence received by writers of scripture, which qualified them to communicate spiritual truth.

Installation – *n.* 1. 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. 2. A service at which an already consecrated bishop is installed as bishop of a diocese.

Institution – *n.* 1. The establishment of a sacrament by Christ, such as the Eucharist. 2. The words of Christ used in institution as in the consecration. 3. The establishment of a priest as the Rector or Vicar of a congregation. 4. Any established law, organization, custom, or practice.

Institution, Letter of – *n.* The letter from a diocesan bishop authorizing a priest to exercise ministry in a parish that has “called” him/her.

Institution, Words of – *n.* The portion of each eucharistic prayer that repeats the Lord’s words in establishing the Eucharist.

Intercession(s) – *n.* Literally, passing between. A type of prayer or petition in behalf of another. We are praying intercessions when we pray for those who are sick, other parishes, etc.

International Commission on English in the Liturgy – *n.* See **I.C.E.L.**

International Commission on English Texts – *n.* See **I.C.E.T.**

Intinction – *n.* A method of administering the Eucharist where the bread is dipped in the wine and both given at the same time. Optional in most of the Anglican Communion, but the typical (and ancient) practice of the Eastern Orthodox churches.

Intinction Cup or Insert – *n.* A small metal cup, designed to fit a portion of the inside of the Chalice and used to dip the wafer for communion by intinction.

Intone – *v.* To chant or recite portions of the service in a monotone with voice inflection.

Introit – *n.* Literally “going in.” A psalm, hymn, or anthem sung before the processional or while the minister enters the sanctuary. (BCP, 323 or 355)

Investiture – *n.* Short name for the “Recognition and Investiture of a Diocesan Bishop” (Book of Occasional Services, 247ff) in which an already consecrated bishop assumes a new position as the bishop of a diocese.

Invitatory – *n.* The portion near the beginning of the daily office(s) which “invites” us to worship. 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 occurs after the opening versicle and response and before the appointed psalm(s).

Invocation – *n.* Literally “calling in.” 1. The opening prayer in many worship services and for institutional gatherings. 2. A solemn entreaty or prayer for aid or protection or blessing.

Ionic Cross – *n.* (See **Cross, Ionic**)

Irish Cross – *n.* (See **Cross, Celtic**)

Israel – *n.* 1. The name of the biblical people with whom God made the first covenant. 2. The name of the modern Jewish state in the middle east.

J

Jehovah or JHVH – *n.* The Christian form of the name given to the Hebrew name of the deity in Hebrew read from right to left), consisting of four letters (also referred to by the Greek word, *tetragramaton*), never spoken by Jews. Contemporary Jews will often write “God” as “G-d” as a symbol of this respect and will often use “the Lord” in spoken English in place of the word “God” unless referring to other “gods.”

Jehovah’s Witness(es) – *n.* A religion, founded in 1884 in the U.S., which believes in Jesus as the messiah, but not as a “person” of the Trinity, but rather as a separate distinct spirit person from Jehovah God. They also believe that the Holy Spirit is not part of a tiune God, but rather God’s active force in the world. Because they predominantly use their own translation of the Bible, hold an unconventional view of the Trinity, and advocate some practices outside mainstream Christianity they are considered by some to be non-Christian. Witnesses are active proselytizers, often going door-to-door or handing out tracts from the “Watch Tower Bible and Tract Society” (their publishing corporation) on street corners.

Jerusalem Cross – *n.* (See **Cross, Jerusalem**)

Jesse Tree – *n.* A tree symbol representing the lineage of Jesus as a descendant of the House of David and therefore of Jesse. Sometimes used in a fashion similar to an Advent Calender with a sticker or cutout of representing (pictorially or symbolically) one of Jesus’ human ancestors to be pasted on the tree each day of Advent. Usually accompanied by a short story of the person.

Jesus – *n.* Greek form of the Hebrew name, *Yashua* (“Joshua” in English, meaning, “savior”). The human name of the Lord given to him at his *bris* (celebrated on January 1 as “The Holy Name of our Lord”)

Jew (Jewish) – *n. (adj.)* 1. The biblical people of Israel, with whom God made the first covenant. Note that in the New Testament when reference is made to “the Jews” it is usually referring to the Scribes and Pharasees, since nearly all of the biblical characters were, in fact, Jews. 2. In modern times, the definition is more complex as a person may be Jewish in a religious, cultural, and/or practical context. Religiously, a Jew is one who accepts the faith of Judaism. That is, one who accepts what we call the “Old Testament” as holy scripture and follows its teachings. A cultural Jew is one who, regardless of religious conviction, considers the teachings, folkways, and literature of Judaism as his/her own. Practically, a Jew is anyone who considers him/herself to be Jewish. 3. In modern Israel, the “Law of Return” defines a Jew as anyone born of a Jewish mother who has not embraced another religion

Joining the Church – *n.* 1. A colloquial phrase meaning to voluntarily associate with a specific group of Christian believers. 2. One truly “joins” the church in baptism.

Jubilate (Deo) – n. Latin, “O be joyful in the Lord.” Psalm 100, used as a canticle in Morning Prayer. (BCP, 45, 82)

Judaism – n. Pertaining to the religion and rites of the Jews; the people of the first covenant with God. Their symbol is the six-pointed Star of David or *Mogen David*.

Judea – n. The southern portion of the Biblical kingdom of Palestine. It gained its independence in the 2nd century B.C. but came under Roman domination as a province of the empire by the time of Christ. It roughly corresponds to the northern two-thirds of the modern state of Israel.

Junior Warden – n. The assistant to the Senior Warden. Elected by the Vestry and therefore frequently dubbed, “The People’s Warden.” Commonly has responsibility for the physical facilities of the Parish. In some Parishes, it is customary for the Junior Warden to become Senior Warden after the Senior Warden's term is up though this practice is not common.

Justification (by faith) – n. The theological concept that a sinner is forgiven by reason of his faith in Christ as opposed to “justification by works” wherein we could earn our own salvation by our actions.

K

Kalendar – *n.* Variant spelling of calendar.

Kanuga (Conference Center) – *n.* An Episcopal educational retreat and conference center in western North Carolina near Hendersonville; it offers classes, programs, and notable speakers throughout the year. Often referred to by just the first word of its name: "The bishop will be in Kanuga next week."

Kerygma – *n.* ***Greek word meaning “preaching.” It is used to distinguish the Church’s proclamation about Jesus (that he is the Messiah, the Son of God, and the one in and through whom God acts for the redemption of all creation) from instruction in the Christian life which is termed, didache.***

Kingdom (of God or of Heaven) – *n.* 1. The dominion of God; which is represented in the world by the church. 2. For Christians, the rule of God on earth.

Kiss of Peace – *n.* An ancient custom of a mutual embrace by the faithful to testify to the existence of brotherly love. One of several customs for for “exchanging the Peace” in the Eucharist.

Kneeler – *n.* 1. A board or platform attached to the back of a chair or pew for the person(s) sitting in the row behind to kneel on. 2. A cushion to kneel on.

Kneeling – *n.* The bodily posture appropriate for (but not necessary to) prayer and penitence signifying humility and reverence where both knees rest on the floor (or kneeler).

Kneeling Rail – *n.* A rail with cushions or a step for kneeling. The sanctuary rail is a kneeling rail in most churches.

Knell – *n.* The slow tolling of a single bell, generally of low tone, at a death or funeral.

Kyrie eleison – *n.* Literally, “Lord, have mercy” or “The Lord has mercy.” An ancient Greek petition which is said or sung in Eucharists in both Eastern and Western churches. (See “Song of Praise”; also, BCP, 324, 356 or 389ff.)

Kyrie Pantokrator – *n.* See **Song of Penitence, A**

L

L.D.S. (Later-Day Saints) – *n.* See Church of Jesus Christ of Later-Day Saints.

L.E.M. – *n.* This is an acronym for Lay Eucharistic Minister. A lay person licensed by the Bishop to work under the direction of the Rector to communicate the chalice at the Eucharist. They may also be sent to carry such to the sick and shut in.

Lady Chapel – *n.* A chapel dedicated to St. Mary the Virgin, most commonly behind or beside the high altar.

Laity – *n.* From the Greek, *laios*, meaning “people.” 1. The non-ordained members of a church. 2. All lay persons together. 3. “The people” as distinguished from “the clergy”. (This is not to suggest that clergy are not people too!)

Laity, Ministry of the – *n.* The calling of all Christians to further God’s reconciling work in the world. A more detailed description is contained in the Catechism in the BCP, 855.

Lambeth Conference – *n.* The meeting of all the bishops of the twenty-one churches of the Anglican Communion hosted by the Archbishop of Canterbury. Held every 10 years at Lambeth Palace in London, the Archbishop’s residence. While the conferences have no specific authority over the individual churches, the advisory resolutions that are generated have great influence on them.

Lambeth Palace – *n.* The official residence of the Archbishop of Canterbury, in London on the south bank of the Thames River.

Lambeth Quadrilateral – *n.* Statement approved by the bishops attending the 1888 Lambeth Conference describing what the Anglican communion felt were the essentials of the one, holy, catholic and apostolic church. (BCP, 877-878)

Lamp – *n.* Large candle holders, usually suspended from the ceiling or mounted on walls.

Lantern – *n.* 1. The tower located over the crossing or dome of a church with windows for light. 2. Certain types of light fixtures inside a church.

Last Gospel – *n.* The part of the fourth Gospel silently or audibly read by the celebrant at the end of the Eucharist (St. John 1:1-14). While this custom has all but disappeared in the ECUSA, it is still present in the Roman Catholic Church, though most commonly read silently by the celebrant.

Last Things – *n.* Collective term used in some traditions for death, judgment, heaven and hell.

Latin Cross – *n.* (See **Cross, Latin**)

Laus Tibi – *n.* The name given to the response at the ending of the Gospel, “Praise be to thee, O Christ” (Rite I) or “Praise to you, Lord Christ” (Rite II).

Lavabo – *v.* or *adj.* Latin, “I will wash.” The washing of the celebrant's fingers after the Offertory at the Eucharist or at other times such as when oil or chrism is used or after the imposition of ashes on Ash Wednesday.

Lavabo Bowl – *n.* The metal or ceramic dish into which the water is poured by the server at the *lavabo*.

Lavabo Towel – *n.* 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 – *n.* or *adj.* From *laïos*, a Greek word meaning “the people.” Normally used as distinct from clergy or clerical.

Lay Chaplain – *n.* A lay person whose vocation is to work in a chapel or as a minister to a non-congregational group such as a college undergraduates or the visitors at a hospital or campground.

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

Lay Order – *n.* The body of non-ordained, elected deputies to General Convention or delegates to a diocesan convention. Votes in either are counted by order, that is clergy separated from laity, and any election or measure must pass with a majority of both orders.

Lay Person – *n.* Any non-ordained person; in the Episcopal church today, lay person is often used instead of the older usage “layman”.

Lay People – *n.* A commonly heard, but somewhat redundant, expression for the laity.

Lay Reader – *n.* Another term for a Lector. 1. 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. 2. 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.

Laying on of Hands – *n.* See **Hands, Laying on of**.

Lectern – *n.* From the Latin, “To read.” 1. A raised platform with or at a railing used for reading prayers or scripture; usually located at the front of the nave opposite the pulpit. 2. The

book stand from which the lessons and sometimes the Gospel are read at the Eucharist and other Offices. (See also **Ambo**.)

Lectern Bible – *n.* A large Bible kept on the lectern from which the lessons are read. Many churches use a large lectionary book rather than a Bible, but it still is often referred to as the “Lectern Bible.”

Lectio – *n.* A lesson of appointed scripture.

Lectionary - The cyclically appointed lessons and psalms for use at the Eucharist and Daily Offices (See BCP, 888ff.).

Lectionary, Common – *n.* The initial product of ecumenical review by the Consultation on Common Texts during the 1970’s, it was published in 1983 and used in much of English-speaking Christendom until replaced by the Revised Common Lectionary in 1992.

Lectionary, Inclusive – *n.* The use of Biblical texts which are not biased in favor or male or female images and which avoid male or female pronouns such as Him or Her. Texts which avoid the use of images of God as Father. See **Inclusive Language**.

Lectionary, Revised Common – *n.* The product of ecumenical review by the Consultation on Common Texts during the 1970’s and 80’s that produced a lectionary used throughout much of English-speaking, liturgical Christendom – including Roman Catholic, Anglican, Lutheran, and Methodist churches in the U.S. and abroad. With some very minor differences, you will hear the same lessons and Gospel in any of these churches on a given Sunday.

Lector – *n.* A person who reads a lesson at the liturgy. It may either be a lay person or member of the clergy.

Lent – *n.* The period of fasting, sobriety and meditation commencing on Ash Wednesday and concluding at the Great Vigil of Easter. In the past Lent was widely associated with denial or "giving something up for Lent" though contemporary practice also includes taking on new practices or disciplines. The season recalls the period of Christ's temptation, fasting, and meditation in the wilderness. The term is derived from the old Saxon word for Spring. (See BCP, 264-65). (color: purple/violet or unbleached linen except for Holy Week, which is red, and Good Friday, which is black)

Lent, Sundays in – *n.* 1. Sundays between Ash Wednesday and Holy Saturday are said to be “in” Lent rather than “of” Lent since they are excluded from the count of 40 days making up the Lenten season. 2. (Obs.) Prior to liturgical renewal and conformity in the later part of the 20th century, the Sundays in Lent were known as: 1-Quadragesima; 2-Tribulation; 3-Exsurge; 4-Laetare (or Refreshment or Mothering); 5-Passion; and 6-Palm.

Lenten Array – *n.* In some places, the use of sack-cloth (unbleached linen) or similar fabric in place of purple for vestments, coverings, and hangings during Lent. Fairly commonly, decorations on the linen are done in deep red and black.

Lenten Cross – *n.* In some places, a plain wooden processional cross (either bare wood or painted red with black edges) used during Lent and Holy Week.

Lesser Feasts and Fasts – *n.* A book containing the collects, lessons, psalms, and short biographical material for the lesser saints' days and observances found in the calendar of the BCP.

Lesson(s) – *n.* 1. The reading(s) from scripture immediately preceding the Gospel at the Eucharist; also, the scripture readings at the Daily Offices or at other liturgies. 2. Any reading from the Bible (though the term commonly is used exclusive of the Gospel and Psalms). In earlier practice, read on the opposite side of the church from where the Gospel was read.

Lessons and Carols – *n.* Popular name of the Festival of Lessons and Carols. An adapted version of Morning Prayer used in the Christmas season to highlight the Nativity story and Christmas carols. Variants have been created for use in the Advent Season as well.

Letter Dimissory – *n.* See **Dimissory Letter**.

Letter of Agreement – *n.* A document used in many congregations to define the mutual expectations between the parish and a clergy person, most commonly, the Rector.

Licentiate – *n.* e.g. Licentiate in Theology. 1. An earned degree for persons who complete a theological degree but who do not hold a bachelor's degree. If a person holds a bachelor's degree and completes the basic theology program, that person is normally awarded a Master of Divinity [M.Div.] degree. Without a bachelor's degree that person, taking the same courses, would be awarded a Licentiate in Theology [Lic.T.].

Lich Gate (or Lych Gate) – *n.* The roofed entrance or porch to a churchyard or cemetery under which a bier is placed to await the arrival of the minister.

Litany – *n.* (Greek, “prayer”) 1. Any form of prayer with petitions and fixed responses. 2. The Great Litany (see BCP, 148ff) and the Litany for Ordinations (BCP, 548ff) are two found in our prayer book.

Litany Desk – *n.* A kneeling desk from which the Litany is read, usually located at the crossing.

Liturgical – *adj.* 1. Procedure in accordance with the liturgy. 2. Form of worship in which a set sequence of events, actions, and prayers are accomplished. 3. A tradition which uses liturgy in worship.

Liturgical Colors – *n.* See **Colors, Liturgical**.

Liturgical Directions – *n.* See **Directions, Liturgical**.

Liturgical Movement – *n.* A movement which began for Anglicans as an outgrowth of the Oxford Movement in the nineteenth century. The emphasis of the centrality of the Eucharist renewed interest in traditional forms of worship and ceremony. The ecumenical liturgical renewal movement of the twentieth century expanded on this base and increased understanding of early Christian eucharistic practice which has impacted on church architecture as well as ceremony.

Liturgics – *n.* The study of the words and order of liturgy. Common usage includes ceremonial within liturgics, though some authors continue to make them distinct elements

Liturgy – *n.* Greek, literally, the "work of the people." 1. In Western usage this term may apply to any public celebration of the Church. Generally used to refer to the full text of the words of a worship service. Any ritual order for holding a church service. 2. In the Churches of the East, The Divine Liturgy refers specifically to the celebration of the Holy Eucharist.

Liturgy of the Eucharist – *n.* That portion of the whole eucharistic liturgy that begins with the Offertory and ends with the conclusion of the rite. The BCP labels this the "Holy Communion." (BCP, 333, 361)

Liturgy of the Word – *n.* That portion of the whole eucharistic liturgy that begins with the reading of the lessons and concludes with the exchange of the peace. The BCP labels this the "Word of God." (BCP, 323, 355)

Living Church, The – *n.* A monthly magazine of the Episcopal Church often discussing current issues in the life of the Church.

Locum tenens – *n.* Latin, "hold the place." One who temporarily substitutes for another, especially, a clergy person acting in lieu of a permanent minister. The term has generally fallen into disuse with "Interim Priest" or "Priest-in-charge" becoming the more common terms.

Lord's Day – *n.* The Day of the Resurrection of our Lord; Sunday. The first day of the week as opposed to the Jewish Sabbath which is the seventh day (Saturday).

Lord's Prayer – *n.* The prayer which Christ taught to his disciples; the "Our Father." (St. Matthew 6:9 and St. Luke 11:12) It is now in the BCP in both the traditional translation and the contemporary one prepared by the International Council on English Texts (ICET).

Lord's Supper, The – *n.* 1. The term for the Holy Eucharist that was the common Anglican usage from Cranmer's time until the mid-to-late nineteenth century. 2. The common expression for the Holy Eucharist in some traditions to this day.

Lord's Table, The – *n.* See **Altar**.

Low Celebration (or Low Mass) – *n.* 1. A plain or simple celebration of the Eucharist. 2. A celebration of the Eucharist by the celebrant alone, usually assisted by a single acolyte.

Low Church – *n.* Churches which emphasize the simpler or evangelical traditions of the Anglican Communion including: 1. A church that is less formal; 2. A church that does not chant or sing its service; 3. A church that alternates Morning Prayer with Eucharist. Such churches sometimes appear to be more "Protestant".

Low Sunday – *n.* The first Sunday after Easter. So called because it is often low in attendance and also because in some places, lay persons lead a simple Morning Prayer service and/or seminarians preach to give the clergy a "break" from the intense schedule of Holy Week.

Lucernarium – *n.* A candle-lighting ceremony, specifically the one central to the Order of Worship for the Evening (BCP 109ff)

Lutheran – *n.* The "first" Protestant tradition, evolving out of Martin Luther's attempt to rectify what he saw as errors in the practice of the medieval Roman Catholic Church. Liturgical in practice, the many Lutheran bodies have some distinct differences. One, the Evangelical Lutheran Church in America (ELCA) has moved toward full communion with the Episcopal Church (ECUSA). Another, The Church of Sweden, is in full communion with the see of Canterbury.

M

M.Div. – *n.* The Master of Divinity degree. An earned degree normally awarded to those completing basic theological education following a bachelor's degree.

Mace – *n.* A staff or baton usually embellished with metal used as an insignia of office. 1. The verger's verge is an ecclesiastical version of the mace. 2. In academia, the Mace precedes the Vice-Chancellor in academic processions and is traditionally carried by the President of the Order of Gownsmen (President of the Academic Senate).

Magnificat – *n.* Latin, "Magnify." The name given to The Song of Mary (St. Luke 1:46-55) from its opening word in Latin. Normally used as one of the canticles at Evening Prayer; also, may be used as a canticle in Morning Prayer and as a Song of Praise on Feasts of St. Mary or at other times. It begins, "My soul doth magnify the Lord" or "My soul proclaims the greatness of the Lord." (BCP, 50, 65, 91 or 119)

Maltese Cross – *n.* (See **Cross, Maltese**)

Maniple – *n.* A band of cloth worn, in Roman Catholic and some Episcopal churches, over the left arm by the celebrant at the Eucharist. It is of the same liturgical color as the stole and chasuble. Its origins were probably a napkin or towel. Use is becoming more rare, even in Roman Catholic churches, probably because it serves no specific function and can easily get in the way. (see **Eucharistic Vestments**).

Manse – *n.* The house, owned by a church and occupied by a clergy person and his/her family. This term is most commonly used in non-liturgical Protestant denominations.

Manual Acts – The actions of the celebrant done while reciting the Eucharistic Prayer. They vary some from priest to priest and parish to parish, but include as a minimum the two actions specified in the **BCP**: to hold or place a hand on the bread while saying the words of Jesus about the bread; and to hold or place a hand on the chalice and any other wine containers while saying the words of Jesus about the cup.

Mardi Gras – *n.* French, literally "fat Tuesday". 1. The name of the Tuesday preceding Ash Wednesday (see also **Shrove Tuesday**). 2. Now also attached to the entire festival period of celebration (and some would say excess) of eleven days. The origin was a period of celebration prior to the sacrifices of Lent. The best known celebration is in New Orleans, but they also occur in Mobile and around the world under a variety of other names such as *Carnival* (Brazil).

Marriage – *n.* The union of a man and a woman as husband and wife by mutual commitment. In Christian marriage, vows are exchanged and the marriage is solemnized by a priest (or in some states, a deacon) and blessed. Sometimes referred to by the older term, matrimony.

Marshal – *n.* An official of universities and some religious organizations who organizes processions, seatings, etc.

Martyr – *n.* One who sacrifices his/her life for faith or principles.

Mass – *n.* The term, most commonly used in the Roman Catholic and Uniat churches, for the Holy Eucharist. It is also used by many “high church” Anglicans. It originates from the Latin closing of the Eucharist, *Ite, Missa es* (“Go, it is finished.”). Over time, the “it” became the name.

Master of Ceremonies – *n.* A person, clergy or lay, designated to direct the ceremonial at the liturgy. The role is essentially one of prompter. In some parishes, this role is the primary function of the Verger(s) at many or most services. In others, it may be a role for a junior clergy person, a senior acolyte, or a lay eucharistic minister for a specific service that is more elaborate than the usual.

Matins (or Mattins) – *n.* From the Latin, *matutinus*, “of the morning.” Traditional name for the early morning office of the medieval monastic hours. Now occasionally used as another term for Morning Prayer.

Matrimony – *n.* See **Marriage**

Maundy – *adj.* See **Washing of Feet**; also, BCP, 274. From the Latin, *mandare*, “to command.”

Maundy Thursday – *n.* Thursday in Holy Week (see BCP, 274); the name is from Latin *mandare*, “to command,” referring to Christ's commandment concerning foot-washing; also the day on which the Lord's Supper was instituted.

Mazuzah – *n.* Hebrew, “doorpost”. A scroll in a tubular holder, mounted on doorposts in the homes of observant Jews. The more orthodox will mount one on nearly every doorpost, inside as well as outside. Others will mount one only on the external doors to the home. The scriptures on the scroll are two passages from Deuteronomy. These two sections also make up the first two paragraphs of the *Shema*, a prayer that observant Jews say daily. The tradition comes from Deuteronomy 6:9, “And write them on the doorposts of your house and upon your gates.” The mezuzah is not, as some suppose, a good-luck charm, nor does it have any connection with the lamb's blood placed on the doorposts in Egypt. Rather, it is a constant reminder of God's presence and God's commandments.

Meditation – *n.* An act of devotion and spiritual contemplation by which one seeks a clearer relationship with God.

Member – *n.* A term in something of a state of flux over the past quarter century. One used to have to be either confirmed or received into the Episcopal Church to be considered a member. More recently, with the renewed emphasis on baptism as the full rite of initiation has caused the definition to be revised to mean, one who has been baptized in

the Trinitarian formula with water and whose baptism is recorded in an Episcopal church. (See also **Communicant**.)

Mensa – *n.* Latin, “table.” 1. The slab of stone forming the top of the altar. 2. Often used in reference to any altar top.

Messiah – *n.* The person of the Old Testament prophetic concept that God would send a savior to the nation of Israel. For religious Jews, the Messiah is yet to come. For Christians, Jesus is the Messiah and savior of all, not just Israel.

Methodist – *n.* A Protestant denomination that began in England as a movement within the Church of England. Founded by Anglican priest, John Wesley and aided by his brother Charles, also an Anglican priest, the “methodist” societies flourished in 18th century England, Ireland, and the new United States. They split with the Church of England following the Bishop of London’s refusal to ordain priests for Methodist societies. Methodists are in the mainstream of Protestant theology, maintaining much from the Anglican Church. While Methodists have bishops, they are not “in apostolic succession.” They practice two sacraments: baptism and holy communion.

Michaelmas – *n.* Another term for the Feast of St. Michael and All Angels, September 29. (color: white)

Mid-Lent Sunday – *n.* The fourth Sunday in Lent. Sometimes referred to as *Laetare* Sunday (obs.), Refreshment Sunday, or Mothering Sunday.

Minister(s) – *n.* From Latin, “servant.” 1. The celebrant, officiant and any others (lay persons or ordained) who assist in the celebration of the liturgy. 2. More broadly, in the Episcopal Church all persons, clergy and lay, are consider ministers, servants of God, caring for all of God’s children. 3. In common usage the term is generally applied to all clergy of any denomination.

Minister-in-charge – *n.* A title sometimes given to the Vicar, *Locum Tenens*, or any clergy person assigned to a chapel, mission, etc.

Ministration to the Sick – *n.* Name of the rite in the BCP which includes scripture readings, prayers, laying on of hands and anointing for persons suffering from illness or injury. Referred to in some places as “Unction of the Sick” or “Holy Unction.” (BCP, 453ff)

Ministration at the Time of Death – *n.* Name of the rite in the BCP which includes various prayers that cover a person near death, at the time of death, a vigil before a funeral, and for when the remains are brought to the church. The early portions are known in some places as “Extreme Unction.” (See BCP, 462ff)

Ministry – 1. The practices and profession of a minister. 2. In the ECUSA, our Catechism more broadly defines ministry as the means by which the church carries out its mission. It defines the ministry of bishops, priest, deacons, and the laity. (See BCP p. 855-856)

Misericord – *n.* From the Latin word meaning "mercy." The pivoting wooden brackets in choir stalls which lifted up to provide a rail to lean against. This was “merciful” for clergy and choristers who had to stand through much of long church services. They are often beautifully decorated with carving and inlay work.

Missal – *n.* 1. A book containing the texts of the Eucharist from the BCP including musical settings as well as the collects, epistles, and gospels. 2. More generally any large book of liturgy or devotions designed for use at the altar. Also called the **Altar Book**.

Missal Stand – *n.* The metal or wooden stand (or, in some places, a pillow) upon which the Missal rests when in use at the altar. Also called an **Altar Desk**.

Mission – *n.* 1. A local Episcopal congregation that has not yet attained the fully self-supporting status of a parish; also a church that has lost its church status and reverted to mission status. Missions are under the direct control of the Diocesan Bishop, and are headed by a Priest-in-charge or Vicar appointed by him/her. It is not unusual for a mission to not have a full-time minister or the full complement of daily or weekly services. 2. The work of preaching the Gospel both in our own “back yards” and abroad.

Mission Committee – *n.* The mission equivalent of a vestry. Like a vestry it governs the temporal affairs of a mission congregation. However, all its work is done under the supervision and control of the Diocesan Bishop. It may be either appointed by the Bishop or elected by the congregation at the Bishop’s discretion (and in some dioceses, based on the diocesan canons and by-laws). While a vestry may call a new Rector with the “advice and consent” of the Bishop, a mission committee may recommend a candidate as Vicar, but must accept the ultimate decision of the Bishop. In some dioceses this committee is known as the bishop’s advisory committee or the bishop’s committee.

Missionary – *n.* Anyone (clergy or lay) sent to do the work of the church where its normal structure has not yet been established.

Missionary Cross – *n.* (See **Cross**, **Crosslet**)

Missionary District – *n.* An area, not organized as a diocese, and not fully self-supporting which has an appointed Missionary Bishop.

Mite Box(es) – *n.* Small containers, usually of cardboard used to collect donations or penitential offerings. The name originates from the small Biblical coin, the “mite.” Historically, children were encouraged to put aside change during Lent as a discipline and mite boxes were handed out for that purpose. Similar devices are used by the United Thank Offering (See **Blue Boxes**).

Mitre (or Miter) – *n.* The traditional ceremonial head covering worn by a bishop or an abbot. It is shaped like a shield when viewed from front or back and has a front and back “point” when viewed from the side. It represents symbolically the cloven tongues of fire which

lighted on the heads of the apostles at Pentecost. Its use is uncommon in “low church” dioceses or settings where the chimere and rochet are the preferred episcopal vestments.

Monastery – *n.* 1. The buildings housing a religious order of men (monks). 2. The group of men forming a religious order.

Monastic Vows – *n.* The traditional vows, usually of poverty, chastity, and obedience, made by the members of religious orders.

Monasticism – *n.* A style of Christian life characterized by a life in community with adherence to monastic vows and a rigorous schedule of daily work and worship. With the Reformation in the sixteenth century, monasticism all but disappeared from the Anglican tradition. Its revival paralleled the restoration of catholic tradition in the Oxford Movement of the nineteenth century.

Monk(s) – *n.* Member of a religious community of men who have taken monastic vows.

Monsignor – *n.* An honorary title given to certain clergy in the Roman Catholic Church. Generally it is given to priests of substantial accomplishment (and often substantial age as well).

Monstrance (or Ostensorium) – *n.* A receptacle for the Blessed Sacrament used at Benediction in the Roman Catholic Church and some high Episcopal churches. Generally an ornate gold or silver stand with a transparent receptacle for a consecrated Host.

Mormon – *n.* See Church of Jesus Christ of Later-Day Saints.

Morning Prayer – *n.* A morning worship service without communion. Originally intended as a daily service. Now this service has generally been replaced by Eucharist on Sundays. Holy Trinity is somewhat unusual in that Morning Prayer alternates with Eucharist at the 11:15 service.

Morse – *n.* A metal clasp used to fasten a cope or cape at the chest.

Mortal Sin – *n.* A deliberate sin or act against God’s will and divine law, involving and exposing one to spiritual death.

Mothering Sunday – *n.* (Obs.) Name for fourth Sunday in Lent. (see **Lent, Sundays in**)

Movable Feasts and Fasts – *n.* Holy days which do not occur on a specific date of the civil calendar, but rather depend on a variable date, such as Easter. In one sense, all Sundays are also “movable feasts” since they do not fall on specific dates each year, but vary over both the civil calendar cycle and the Easter cycle.

Mr./Ms. – *n.* Used in referring to clergy when the full name is not used: The Reverend John Jones, but: The Reverend Mr. Jones; or the Very Reverend Mary Miller, but: the Very Reverend Ms. Miller. The advent of women’s ordinations and the address form, “Ms.,”

fortunately occurred at the same time. The use of “Mrs.,” would not be appropriate under any circumstance since it is an abbreviation that literally means, “the wife of.”

N

Narthex – *n.* An enclosed space at the entry (liturgical west) end of the nave of a church. Generally, a narthex will span the full width of the church building while a vestibule will be only a smaller anteroom.

Natal Cross – *n.* (See **Cross, Natal**)

Nativity – *n.* Birth. See **Christmas**. Also used in the title of the feast of the birth of St. John the Baptist.

Nativity of St. John the Baptist, The – *n.* The fixed major feast celebrated on June 24.

Nave – *n.* The main part of a church where the congregation sits. Derived from the Latin word for ship because in older churches the beams of the roof resembled the beams and timbers in the hull of a ship (some sources say it is because the rows of pews resembled the benches in ancient galleys and is a metaphor for the people of God sitting together and rowing in unison to move the ship along).

Navicula – (see **Boat**)

Newsletter – *n.* The periodic (usually monthly) publication of a church containing announcements of events, letters from the Rector and staff, and items of general interest to the congregation. Commonly mailed to parishioners' homes.

Nicene Creed – *n.* The statement of Christian faith (much of which was set forth at the First Council of Nicaea, A.D. 325) and reaffirmed at the Council of Constantinople (A.D. 381). It had acquired its present text form by around A.D. 450. One difference exists between the versions used in the Eastern churches and those in the West. This “*filoque*” clause (whether the Holy Spirit proceeds from only the Father or from the Father “and the Son”) is one cause of the Great Schism in A.D. 1054. It is used in the Eucharist while the Apostles' Creed is used in Baptism. Their meanings are the same though the Nicene Creed is a somewhat extended form.

Niche – *n.* A recess in the wall for a statue or other religious ornament.

Nonconformist – *n.* 1. Anyone who does not conform to established usage. 2. In England, a Protestant who is not of the Church of England.

Nonliturgical – *adj.* 1. Public services of the Christian church which are not definitively prescribed as to form or structure. 2. Traditions which practice forms of worship that do not include ceremony or activities in a prescribed format.

Noonday Prayer – *n.* The brief title of “An Order of Service for Noonday” which is a modernized version of the ancient liturgical hour of “*none.*” (BCP, 103ff)

North (liturgical) – *n.* To the left as one faces the altar. The “Gospel side” of the church.

Novena – *n.* A devotion lasting nine days. Used in the Roman Catholic Church to recognize anniversaries of the deaths of loved ones or to honor a patron saint.

Novice – *n.* A probationary member of a religious community who is serving a period of trial before being professed to life vows. The period is designed to allow an individual to explore and experience the religious life before taking on a permanent commitment.

Nun – *n.* A member of a religious order for women who has taken traditional life vows of poverty, chastity, and obedience.

Nunc Dimittis – *n.* Latin: “Now let us depart.” “Lord, now lettest thou thy servant depart in peace” “Lord, you have set your servant free to go in peace” Another name for the Song of Simeon (Luke 2:29-32) normally used as one of the canticles at Evening Prayer and Compline (see BCP, 51, 66, 93, 120, & 135, 140). This canticle is also used at Candlemas and may be used in MP.

Nuptual Eucharist (or Nuptual Mass) – *n.* A eucharist celebrated in conjunction with a wedding.

O

O Gracious Light – *n.* See *Phos hilaron*

Oblations – *n.* Solemn offerings to God at the Eucharist; specifically the elements of bread, wine, and water. Distinguished from alms which are the monetary offerings.

Occasional Offices – *n.* A term referring to those rites which are only conducted when the occasion is appropriate (e.g. Baptism) as opposed to those which are always appropriate such as the Eucharist and Daily Offices.

Occasional Services, Book of – *n.* A book containing optional services and prayers authorized for use by the ECUSA.

Octave – *n.* Latin: “eight” The festival and seven days thereafter used in celebrating the great feasts such as Christmas, Epiphany, Easter, etc.

Offering – *n.* That which is offered or presented at an altar, whether alms or eucharistic elements.

Offering Plates – *n.* (see **Collection Plates**)

Offertory – *n.* The presentation, reception, preparation, and offering of the gifts (alms and oblations) at the beginning of the Holy Communion, the second part of the Eucharist.

Offertory Anthem – *n.* The choir piece sung during the preparation of the elements and collection of the offering.

Offertory Procession – *n.* The bringing forward of the eucharistic elements and the monetary offerings of the people. In some places this is done as two separate actions. In others, it may be a single action and may be done with elaborate ceremonial.

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

Office – *n.* See **Daily Offices**. 1. A prescribed form or act of worship. 2. An older equivalent of the word “service.”

Office Lights – *n.* Multiple candlesticks (often three) on each side of the cross, placed on the retable and lit for any service (in some places only lit for a sung service). If two sets of three are used, many symbols have been attached to them: the three persons of the Trinity; the six canonical hours (lauds, prime, tierce, sext, nones, and compline); etc.

Officiant – *n.* A person who officiates at the Daily Offices and other rites. The Daily Offices do not require a clergy person so the officiant may be clergy, lector, or lay leader.

Oils, Holy – *n.* A liquid substance blessed by a bishop or priest for use in the Ministration to the Sick (BCP, 455), anointing of catechumens during baptism, and in ordinations/ consecrations. See also **Chrism**.

Oil Stock – *n.* A metal container to hold the holy oils used in services of the church.

Old Testament – *n.* Collective term for the books of scripture that Christianity shares in common with Judaism. Those which were in the Greek-speaking Jewish canon of scripture (and were included in the early Western Church Bible) but not included in the Hebrew-speaking Jewish canon of scripture are also referred to as The Apocrypha.

Olefactory – *adj.* Relating to the sense of smell; stimulated by incense, burning candles, and aromatics added to holy oils.

Orans Position – *n.* From the Latin, *orare*, “to speak or pray.” 1. A position of prayer in which the hands are held shoulder high with palms upward and elbows bent. 2. The position used as part of the manual acts of the celebrant during the prayers of the Eucharist.

Oratory – *n.* From Latin: *orare* “to speak or pray.” A small chapel or shrine for private devotions.

Order – *n.* 1. The prescribed arrangement of the service. 2. A term used in the BCP for rites which are outlined in the essentials for use when the full rite may be inappropriate.

Orders, Holy – *n.* The three levels of clergy (deacon, priest, and bishop).

Order(s), Religious – *n.* A religious community or society living under a special rule of work and prayer and generally under vows.

Ordinal – *n.* 1. A book of forms of liturgy used in the ordination of deacons and priests and consecration of bishops. 2. Less frequently used as a term for a book of forms and directions for daily services.

Ordinand – *n.* A person being ordained at a service of Ordination.

Ordinance – *n.* A religious decree or usage authoritatively enjoined by the church, such as the rite for administration of the Eucharist.

Ordinary – *n.* 1. The bishop of a diocese or his/her deputy who has ordinary authority or jurisdiction. When the episcopate is vacant, the Standing Committee of the diocese is the ordinary. 2. The nonvariable parts of the Eucharist or those which seldom vary as opposed to the “Propers” which do vary by day or season. 3. Ordinary time: the time

between the octave of the Epiphany and Ash Wednesday and between Trinity Sunday and the First Sunday of Advent (primarily Roman Catholic terminology).

Ordination – *n.* 1. A special service for inducting a person into holy orders. 2. The ritual that makes a person a deacon, priest or other minister by the laying on of hands by a bishop or bishops.

Organ – *n.* A keyboard musical instrument, originally wind-blown pipes but now also electronic, which produces a wide variety of sounds generally considered suitable for use in public worship.

Orientation – *n.* The compass alignment of the church as opposed to the liturgical direction by which the high altar is always considered the east.

Ornaments, Church – *n.* A collective term for the furniture, furnishings, hangings, and vessels which comprise the necessary and decorative elements of a church.

Orphery(s) – *n.* An embroidered or appliqué band on an ecclesiastical vestment or hanging.

Orthodox – *adj.* 1. Conforming to standards or tradition in the sense of “correct belief” as opposed to “heresy.” 2. A generic term for the Eastern Rite churches that split from Rome (or as they would say, “Rome split from them.”). 3. The branch of American Judaism that fully retains the practice of the Law as found in the first five books of the Bible (*Torah*).

Orthodox Church(es) (Greek, Eastern, etc.) – *n.* Collective term for the churches of eastern Christendom which split with Rome in the Great Schism in A.D. 1054. It includes the four original Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem along with the “national” churches of Albania, Bulgaria, Finland, Poland, Rumania and Russia (and their extensions around the world). They are independent but united by common beliefs and rituals. Their liturgy, while parallel to western liturgy, is distinct. Eastern practice has had great influence on Anglicanism both in the earliest days of the English Reformation and the modern age. Two key areas are in the reception of both kinds (bread and wine) by both clergy and lay persons and the communion of all baptized persons (including infants and young children).

Orthodox Cross – *n.* (See **Cross, Patriarchal**)

Ostensory – *n.* See **Monstrance**

P

Pace – *n.* Properly, a longitudinal passageway between seats in a church. Common usage now is to refer to all as aisles, as in “center aisle” or “side aisles.”

Pall – *n.* 1. A stiffened square of linen (or other) white cloth that is placed over the chalice (or chalice assembly). 2. The term is also used for the cloth covering the casket or urn during the Burial of the Dead. In a military funeral, the national flag serves as a pall.

Palm Sunday – *n.* The Sunday of the Passion (see BCP, 270-73); the Sunday before Easter. The sixth Sunday in Lent and first day of Holy Week. In the Episcopal Church and some other traditions, members of the congregation carry real palms during the service and the church is decorated with palms. In some churches, the tradition is that palms from one year are saved, dried and later burned to make the ashes used at the next year's Ash Wednesday service.

Palms – *n.* Branches of any of a number of tropical and sub-tropical trees blessed at the Palm Sunday Liturgy and carried by the people in procession.

Papal Cross – *n.* (See **Cross, Papal**)

Paraclete – *n.* See **Holy Ghost**

Paradise – *n.* Literally a park. Theologically, the abode or state after death where departed souls of the righteous await final judgment. Also often used as synonymous with the garden of Eden and heaven.

Paraments – *n.* Latin: *parare*, “to adorn” The richly ornamented furnishings such as the antependium and other hangings which may decorate a pulpit, lectern, or ambo.

Parclose Screen – *n.* A wooden screen used to separate a side chapel or altar from the nave.

Parish – *n.* 1. The group of people of a certain area who are organized into a self-supporting local church usually under charter or incorporation. 2. The geographic region around a church. In the South many of the present-day counties were once referred to as parishes [as is still the case in Louisiana].

Parish Hall/House – *n.* A gathering place for a local congregation separate from the church worship space proper. It may be used for a variety of educational and social functions.

Parish Meeting – *n.* 1. Any meeting of a parish community for purpose other than worship. 2. Usually applied to the annual meeting, required by national canons (and usually by state corporation statutes as well), at which the Vestry and Rector report on the state of the parish and new members of the vestry are elected.

Parish Profile – *n.* The document commonly prepared by a parish which is in the process of searching for a new rector. It describes the parish in detail and identifies parish goals and requirements for its leader. It assists both the prospective candidates and the parish search committee in identifying where a good fit exists between the parish and a candidate.

Parish Register – *n.* The official record book of parish membership in which baptisms, confirmations, transfers in and out, marriages, and burials are recorded.

Parochial Report – *n.* The annual report of a parish that summarizes membership changes, services conducted, and other basic information.

Parochial School – *n.* While general usage is that of any church-related school, the term more specifically means a school that pertains to, is supported by, or is confined geographically to a parish.

Parson – *n.* From Old English, “person.” Now rare in ECUSA usage. Any priest or minister; often a reference to low-church or non-liturgical church clergy. Sometimes a term of affection for an older clergyman especially of rural background.

Pascha Nostrum – *n.* Latin, “our passover.” The Latine title for “Christ our Passover”, the Invitatory (BCP, 46, 83) used from Easter week up to Pentecost. The text is taken from the epistles, I Corinthians and Romans.

Paschal Candle – *n.* A large white candle (preferably of bleached wax), which may be decorated with a cross, the year of blessing, A (alpha) and Ω (omega), grains of incense, and other symbols of the resurrection. It is lighted from the new fire at the beginning of the Great Vigil of Easter and burns for all services during the Fifty Days of Easter. At other times, it may be kept near the Baptismal Font and lighted for Baptisms. It may also be carried in procession at the Burial of the Dead, and placed in its holder near the casket or urn. Traditionally, it would have remained lit continuously from the Great Vigil of Easter through Pentecost. However, fire and insurance concerns generally cause it to be extinguished except for the period of services during that time.

Paschal Candlestand – *n.* A large wooden or metal stand in which the Paschal candle is placed. The stand rests on the floor, and is of such height that the candle is prominent.

Paschal Feast – *n.* The original name for Easter, derived from the Hebrew *pascha* or “passover.”

Passion – *n.* Term used to describe the physical and spiritual sufferings of our Lord from his entry into Jerusalem through the crucifixion.

Passion Cross – *n.* (See **Cross, Passion**)

Passion Sunday – *n.* (Obs.) The Sunday before Palm Sunday prior to liturgical revisions in the later part of the 20th century. Now combined with Palm Sunday.

Passiontide – *n.* (Obs.) The last two weeks of Lent prior to the liturgical revisions in the later part of the 20th century.

Passion Week – *n.* (Obs.) The 5th week of Lent week from Passion Sunday to Palm Sunday. Now synonymous with Holy Week.

Passover – *n.* A Jewish festival commemorating the escape of the Jews from bondage in Egypt. The name comes from the belief that the Angel of God, executing God’s vengence, “passed over” the houses of the Israelites who had marked their door posts with the blood of a lamb.

Pastor – *n.* Literally, “shepherd.” Name for a minister placed in charge of the spiritual care of a parish or congregation; a shepherd of souls. Commonly used as a form of address in the Lutheran tradition: “Pastor Ostrand came to visit us.” Used as a title in many Protestant denominations.

Pastoral Letter – *n.* A public letter from a bishop or group of bishops to all church members under their authority.

Pastoral Ministry – *n.* Term used to contrast that form of ministry that proclaims God’s love through care of those in need as opposed to prophetic ministry that emphasizes God’s love through preaching his reconciling acts in the world.

Pastoral Offices – *n.* Those rites proscribed in the BCP (411ff) that provide rites for members of the church to accomplish significant moments in their lives with and through the Christian community.

Pastoral Staff – *n.* A shepherd’s crook used as the official staff carried by or before a bishop representing his pastoral authority.

Patee Cross – *n.* (See **Cross, Patee**)

Paten – *n.* A metal or ceramic plate on which the bread for the Eucharist is placed during consecration and administration. For large congregations it may be augmented by other bread boxes, plates, or baskets.

Pater Noster – *n.* Latin, “Our Father.” The Latin name for what is more commonly called The Lord’s Prayer.

Patriarchal Cross – *n.* (See **Cross, Patriarchal**)

Patristics – *n.* From Latin, *pater*, “father.” The study of the early centuries of church history which are also known as the age of the church fathers. Generally, it is considered to be the first 700 years or so.

Patronal Feast – *n.* The feast day of the patron of a parish, school, or religious order. It is generally celebrated with great ceremony by the entire community. Celebration may be transferred to the following Sunday (except during Advent, Lent, or Easter).

Pavement Candle – *n.* A large candle with a floor stand, similar to a Paschal Candle, but with no religious significance. Its use was to light the floor and steps around the altar or other part of a church. With electrification, its only remaining purpose is decorative.

Peace, The – *n.* Also known as Passing the Peace. A ritual in the Episcopal Church (and other liturgical churches) 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.” (or “And with thy spirit.”) Immediately after these words people shake hands or speak or sometimes embrace in the church. The most common greetings are, “Peace be with you.” Or “The peace of the Lord.” In some traditions (the Maronite Rite is one that I am familiar with) the passing of the peace is more ritualized, starting with the Celebrant and being literally “passed” from one who has “received” it to another who has not.

Peal – *n.* A tuned set of bells, usually eight in number.

Pectoral Cross – *n.* A large cross, usually of precious metal, hanging from a chain around the neck of a bishop. Now frequently used when referring to any cross thus worn by clergy or vested lay persons.

PECUSA – *n.* Initials of the Protestant Episcopal Church of the United States of America, the original name of what is now more commonly referred to as the Episcopal Church of the U.S.A. (ECUSA).

Penance – *n.* 1. The rite by which sins may be absolved. 2. An act to show sorrow and repentance for sin. See **Confession of Sin**; also **Reconciliation of a Penitent** (BCP, 446-52).

Penitence – *n.* The state of being truly sorry for ones sins. See BCP, 857.

Penitent – *n.* One who feels separated from God be reason of acts of omission or commission and seeks reconciliation through confession and absolution.

Penitential Order – *n.* Rite associated with each version of the eucharistic rite which may be used either as a beginning to the Eucharist or separately. It is especially appropriate for the penitential occasions, including the seasons of Lent and Advent.

Penitential Psalms – *n.* Psalms which have strongly penitential character; generally considered to be the 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd.

Pension Fund – *n.* The Church Pension Fund; the retirement program for clergy and other church workers of the Episcopal Church. At one time, it was the publisher and copyright holder of the Episcopal hymnal, but that function is now been taken over by the related but separate Church Hymnal Corporation.

Pentecost, Day of – *n.* The conclusion of the Fifty Days of Easter and the commemoration of the descent of the Holy Spirit upon the disciples. The name, from the Greek for “fifty” was originally applied to the Jewish Feast of Weeks that occurred on the fiftieth day from Passover. Also known as Whitsunday. (color: red)

Pentecost, Season after – *n.* (color: green except Trinity Sunday and Christ the King which are white) The Sundays and Weekdays following the Day of Pentecost and ending on the Saturday before the First Sunday of Advent. Previously referred to as the season of Trinity (the name of the first Sunday after Pentecost). Also known in the Roman Catholic Church as “ordinary time.”

Petition(s) – *n.* A form of prayer which asks or petitions God’s response for one or more concerns. They are a major element of the Prayers of the People at the Eucharist.

Pew – *n.* A bench or seat with a fixed back for use by members of the congregation (or choir, though properly they are “stalls”). They were introduced into churches in the late medieval period (prior to that, everyone stood for worship – and they still do in much of the Orthodox Church which had already split prior to this innovation – though their use in the Orthodox churches located in the west is substantial).

Pew Rack – *n.* An enclosed shelf with open top affixed to the back of a pew to hold prayer books, hymnals, and Bibles for persons in the pew behind; includes smaller racks for cards, pencils, etc.

Pharasee(s) – *n.* Member(s) of a Jewish sect during the time of Christ noted for strict observance of rites and ceremonies of the written law and for insistence on the validity of their own oral traditions concerning the law. They were often at odds with Jesus’ teaching and are the primary group referred to by the New Testament references to “the Jews.”

Phos Hilaron – *n.* See **Invitatory**; also **BCP**, 64, 112, & 118, 139. Greek “O gracious Light”

Pillar – *n.* A column used to provide vertical support for a structure.

Pious – *adj.* Genuinely religious. When applied to a person, it normally suggests someone whose faith is evidenced in all their actions, not just spiritual exercises.

Piscina – *n.* Latin, literally, “fish pond” though idiomatic Latin also uses it for “basin.” A sink for washing the vessels used at the Eucharist and for reverently disposing of elements that have been consecrated, the ablutions and blessed water from baptism. The piscina does not drain into a sewer or disposal system, but directly into the ground.

Place of Reservation – *n.* The place apart from the main altar of the church where the Blessed Sacrament is reserved on Maundy Thursday for use at the Good Friday Liturgy. If at a chapel or other separate altar it is called the **Altar of Repose**. (See also, **Aumbry**, **Tabernacle**).

Plagues, The Ten – *n.* The plagues which the Bible says God visited on the Egyptians for their enslavement of the Israelites: blood, frogs, gnats, flies, livestock disease, boils, hail, locusts, darkness, and death of firstborn.

Plainsong (or Plainchant) – See **Chant** and **Gregorian Chant**.

Pommee Cross – *n.* (See **Cross**, **Pommee**)

Pontifical – *adj.* 1. Pertaining to a pontiff (pope). 2. The functions peculiar to bishops.

Pope – *n.* The spiritual leader of Roman Catholics, worldwide. The Roman Catholic bishop of Rome. Also known as, The Holy Father.

Post Communion – *n.* The Prayer of Thanksgiving after Holy Communion (see **BCP**, 339, 365-66). There are also proper Post Communion prayers appointed for various occasions.

Postulant – *n.* Latin: *postulare* “to demand” 1. One who has requested to become a candidate for admission to a religious order. A status preceding that of novice. 2. One who has applied to become a candidate for Holy Orders. A status that precedes candidacy, usually by up to two years study in a seminary.

Postures in Worship – Generally, standing for praise, kneeling for prayer, and sitting for instruction. Since liturgical revision in the last half of the 20th century this has been modified in its application if not in definition.

Prayer – *n.* A form of conversation with God. Thought, said, or read words directed to God as a petition, intercession, or thanksgiving. See **BCP**, 856.

Prayer Book – *n.* 1. A short way of referring to the Book of Common Prayer, the worship book of the Episcopal Church containing services, psalms, prayers, etc. 2. Any book of devotions and liturgy.

Prayer Desk – *n.* A piece of furniture comprised of a kneeler with a angled shelf for books. Also called a *prie-dieu* or litany desk.

Prayers of the People – *n.* Prayers said during the Eucharist which express the petitions and thanksgivings of the congregation. In addition to the prescribed language, opportunity exists for individuals to add their own prayers either silently or aloud. See BCP, 328, 359, and 383ff.

Preacher – *n.* One who preaches the sermon or homily; often used as a synonym for minister, particularly in non-liturgical traditions where the sermon is the focus of the worship service. It is not an appropriate way to refer to clergy in liturgical traditions except when used to describe the person who is delivering the sermon at a particular service.

Preaching Gown – *n.* A long black gown, similar or identical to a doctoral academic gown, worn by many ministers in non-liturgical churches.

Preaching Mission – *n.* An intensive effort made in a church to arouse the people by special services, sermons, and instructions led by a minister. (see **Revival**)

Preaching Scarf – *n.* See **Tippet**.

Preaching Tabs – *n.* Starched white neckwear in the shape of an inverted “V” worn with cassock, preaching gown, or a bishop in rochet and chimere (since it is always the bishop’s right and obligation to preach).

Precedence, Rules of – *n.* The rules for determining what holy days take precedence so that the correct Propers may be selected for the day. The rules of precedence are:

1. Principal Feasts (Easter, Ascension, Pentecost, Trinity Sunday, All Saints’ (and the Sunday following), Christmas Day, Epiphany) and Principal Fasts (Ash Wednesday, Good Friday)
2. Feasts which take precedence over a Sunday (Holy Name, Presentation, Transfiguration, Dedication of a Church*, Patron or Title*) *-except during Advent, Lent, and Easter
3. All Sundays, Holy Week, and Easter Week
4. Other Feasts of our Lord (Holy Name, Presentation, Annunciation, Visitation, St. John the Baptist, Transfiguration, Holy Cross)
5. Other Major Feasts
6. Minor Feasts, Ember Days, Rogation Days
7. Various Occasions

Precentor – *n.* The leader of the choir in divine service; one who presents or intones the chants. (see **Cantor**)

Predella – *n.* See **Footpace**.

Preface – *n.* The first part of The Great Thanksgiving up to the *Sanctus*. A portion, the Proper Preface, is appointed for specific occasions (see BCP, 344-49 or 377-82).

Prelate – *n.* Somewhat archaic and seldom used term for a bishop.

Presbyter – *n.* From the Greek meaning “elder.” 1. A synonym for priest. 2. One whose functions resemble that of a priest. 3. In the Presbyterian church, a teaching elder who assists in the service of the Communion.

Presbyterian – *n.* 1. A form of church government in which authority is vested in elected elders. 2. One of the churches to come out of the reforming traditions of John Calvin during the Protestant Reformation, particularly those who accept the Westminster Confession of Faith (1653) as a definitive statement of beliefs. They have a hierarchical organization of elected representatives of equal clergy and lay representation. They utilize only one order of ordained ministry, observe the two prime sacraments of baptism and communion, and generally hold views compatible with much of mainstream Protestant Christianity.

Presentation, The (of our Lord Jesus Christ in the Temple) – *n.* Fixed feast of our Lord, falling on February 2. It remembers the event in Jesus’ life that represents his taking on adult responsibilities. Likely it was (or was equivalent to) his *Bar Mitzvah*. (color: white)

President – *n.* A term used for the celebrant in some places as the one who presides over the eucharistic assembly.

President's Chair – *n.* The seat for the celebrant in those places where he/she is referred to as the president. See **Sedilia**.

Presiding Bishop – *n.* 1. The elected head of the ECUSA, elected to serve until the end of the triennial General Convention nearest his/her sixty-eighth birthday. The Presiding Bishop is the chief administrator and spiritual head of the Episcopal Church who presides over the House of Bishops and the Triennial Convention. (The Episcopal Church does not refer to its head bishop as an archbishop, even though the position functions equivalently to other archbishops in the Anglican Communion.)

Presiding Bishop’s Fund for World Relief – *n.* A charitable fund used by the Presiding Bishop to provide short-term emergency relief from calamities around the world.

Prie-dieu – *n.* French “pray God.” See **Prayer Desk**.

Priest – *n.* 1. The second rank of ordained clergy. 2. A special term for the minister of a Roman Catholic, Episcopal, or Orthodox church; originally the term meant someone who performed a sacrifice; later the term referred to those who celebrated the Mass. A priest may celebrate the Eucharist and officiate at all sacraments except those specifically reserved to a bishop – namely, confirmation, ordination, and consecration. 3. The designation of the class of Jewish men in Biblical times which maintained the Temple and conducted the ritual sacrifices.

Primate – *n.* Title used by many churches in the Anglican Communion for the chief bishop. For example, the Archbishop of Canterbury is the Primate of All England. {Note: For complicated historical reasons, the Archbishop of York is “Primate of England” and

secondary to Canterbury.} Our own Presiding Bishop is quite properly the Primate of the Episcopal Church in the United States of America.

Prior/Prioress – *n.* One title for the head of a religious order. See also **Abbott/Abess**.

Priory – *n.* One of the names used to refer to the house of a religious order. See also **Convent** and **Monastery**.

Pro Cathedral – *n.* A church serving as a cathedral for a bishop, but without cathedral organization, dean, and chapter. It is most common when a Diocese is split into two since one part will lack a cathedral. In that case, one of the parishes in the new Diocese may offer to be the pro cathedral for the new bishop. Ultimately a new cathedral may be built, or the parish that was the pro cathedral may reorganize as a cathedral.

Procession – *n.* The line of choir, clergy, acolytes, crucifer, torchbearers and others formally walking into a church to begin a service. See also **Gospel Procession**.

Processional – *n.* 1. The entrance of choir, acolytes, and clergy at the beginning of a church service. 2. The hymn sung during such entrance. 3. A service book containing the offices for ecclesiastical processions.

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

Processional Torch – *n.* A light (candle or lantern) mounted on a pole and carried in an ecclesiastical procession. It may be a single candle mounted on a brass bobèche, or more elaborate with a brass and glass lantern.

Profession, Religious – *n.* The act of making traditional vows and embracing the life of a religious community.

Propers – *n.* The variable texts of the Eucharist or Daily Offices including scripture readings, antiphons, and Collect appointed for a specific day or occasion.

Protector – *n.* A heavy cloth, often waterproofed, and placed on top of the Fair Linen when there is no service.

Protestant – *n.* A collective name for those religious groups or persons whose beliefs arose out of “protest” to the practices of the medieval Roman Catholic Church.

Protestant Episcopal Church in the United States of America – *n.* The official, legal name of our church. In recent years it has become common practice to leave off the “Protestant” and often just use the resulting abbreviation, ECUSA. In everyday speech, The Episcopal Church has always been a common usage.

Province – *n.* 1. One of the major organizational divisions of the Episcopal Church; a group of adjacent dioceses under the parliamentary direction of the elected (clergy or lay) president of the province. 2. In many other churches of the Anglican Communion provinces are headed by archbishops and in some correspond to an entire national church.

Psalm – *n.* A portion from the ancient Jewish hymn book found in Scripture (the “Book of Psalms”) and in the Book of Common Prayer (see BCP, 585-808).

Psalter – *n.* Another name for the “Book of Psalms”, or a selection of Psalms, used in religious services.

Pulpit – *n.* A raised platform with railing and reading desk used for the sermon or homily; generally located to one side (most commonly the Gospel side) of the front of the nave in a liturgical church. In a non-liturgical church it may have a place of prominence in the center. See also **Ambo**.

Pulpit Bible – *n.* The Bible kept and used on the pulpit, particularly when there is no lectern.

Pulpit Chair(s) – *n.* One or more chairs, usually of ecclesiastical design, situated near the pulpit (and sometimes the lectern) for use by the clergy or lectors.

Purgatory – *n.* Roman Catholic doctrine of a place where faithful souls are purified or purged of their sins after death and before entering heaven.

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

Purple – *n.* This color [or some shade of violet] has several ecclesiastical uses. In hangings and eucharistic vestments it is used for penitential occasions. In clericals, it usually indicates that the wearer is a bishop.

Pyx – *n.* A receptacle for reserving the Blessed Sacrament used to take the consecrated elements to the sick and shut-ins.

Pyx, Hanging – *n.* A pyx of precious metal containing the reserved sacrament and suspended by chains over the altar instead of a tabernacle or aumbry. Fairly common in the United Kingdom, but rare in the U.S.

Q

Quærite Dominum – *n.* See **Song of Isaiah, The Second**

Quicunque Vult – *n.* See **Athanasian Creed**

Quiet Day – *n.* A day of prayer and meditation often in conjunction with a retreat. The rules of silence and abstinence are sometimes observed. In some places it is customary to set aside Ash Wednesday as a quiet day.

Quinquagesima – *n.* (Obs.) The Sunday next before Lent, so named because it is approximately fifty days before Easter.

Quire – *n.* Alternative (archaic) spelling of choir. See **Choir** and **Chancel**

R

Rabat – *n.* A neckband with a piece of cloth resembling a bib, worn by some clergy with a clerical collar. Designed to be worn under a vest.

Rabat Vest – *n.* A rabat extending down to the waist and around the sides; used when not wearing a vest.

Rabbi – *n.* Hebrew, “teacher.” 1. The head of a Jewish synagogue who functions as leader of biblical study and prayer. 2. The modern term for Jewish clergy.

Reader – *n.* Anyone who reads a lesson, psalm or prayer in a service. Lay persons may read any lesson, but the Gospel reading is usually done by an ordained person. (Also see Lector).

Reaffirmation – *n.* The process, parallel in preparation and incorporate in sacramental action to confirmation, whereby an adult Christian marks a significant stage in the Christian journey. The sentence used by the bishop during the laying on of hands reflects continuation and growth.

Real Presence – *n.* The doctrine that the presence of the risen Christ in Communion is real. The precise action and form is subject to much debate among and within denominations. The common Anglican position is that the action and form is one of the holy mysteries. That does not detract from the real presence of our Lord in the sacrament.

Reception – *n.* 1. Point in the Eucharist where individuals receive the consecrated bread and wine. 2. Action within the confirmation rite by which individuals baptized in other traditions of Christianity are received into the ECUSA.

Recession – *n.* The line of choir, clergy, acolytes, crucifer, torchbearers and others walking out of a church at the end of a service. Note: Some prefer to call it a “procession out” or “ending procession.”

Recessional – *n.* 1. The exit of choir, acolytes, and clergy at the ending of a church service. 2. The hymn sung during such exit;

Reconciliation (of a Penitent) – *n.* The sacrament in which those who repent of their sins may confess them in the presence of a priest and receive assurance of pardon and the grace of absolution. (BCP, 447ff)

Rector – *n.* The priest who is head of a local parish. Officially, he/she presides at all Vestry meetings and is *ex officio* head of all parish organizations. Distinguished from the Vicar of a mission in that the Parish “calls” a Rector subject to approval by the Bishop, while a Vicar is appointed by the Bishop to lead a mission congregation. Depending on the State, the Rector may also be President of the Corporation.

Rectory – *n.* The residence of a rector; the place where an Episcopal minister lives. Originally it was applied to a residence owned by the parish and provided to each rector in turn. Now it has become common to refer to the home owned by a rector as the rectory.

Red Book – *n.* see Church Annual.

Redemption – *n.* The deliverance from sin and its consequence through the atoning suffering and death of Christ.

Reformation – *n.* The religious movement of the 16th and 17th centuries which resulted in Protestantism and the elimination of many abuses in the medieval Roman Catholic Church.

Reformed – *adj.* 1. A tradition of theology which draws inspiration from the writings of John Calvin (1510-64) and his successors. 2. In America Judaism, the branch which does not follow the preponderance of traditional Jewish law of the first five books of the Bible or *Torah*.

Refreshment Sunday – *n.* (Obs.) The fourth Sunday in Lent, so named from the Gospel of the day that told of Christ feeding the multitude; also called Mid-Lent Sunday and Mothering Sunday. (see Lent, Sundays in) Since liturgical revival in the later part of the 20th century, the term has become obsolete.

Regeneration – *n.* Spiritual rebirth; being born of water and the spirit in Baptism.

Regular – *adj.* Descriptive adjective for clergy who are members of a religious order. It suggests one living under regulation rather than the sense of “normal” of common usage.

Religious (Communities or Orders) – *n.* A group of men, women, or more recently mixed or couples, living in community under a spiritual rule and often vows.

Religious House – *n.* One of the many terms for the building(s) that houses a religious community.

Religious Order – *n.* See **Order, Religious**.

Renaissance – *n.* The period of rebirth of human intellect after the Dark Ages marked by the revival of classical learning and arts as well as the Reformation.

Renewal of Baptismal Vows – *n.* Rite which forms a portion of many services including Baptism itself, Confirmation, and the Easter Vigil by which the entire congregation is reminded of and restates their own baptismal vows.

Repentance – *n.* Literally, “turn around”; recognition and confession of sin and sorrow for the same, with a turning unto God.

Repose, Altar of – *n.* See **Altar of Repose**

Repository (for the Book of Remembrances) – *n.* A case or cabinet with a glass cover, often in the narthex, in which the Book of Remembrances is kept and displayed.

Requiem – *n.* 1. A celebration of the Eucharist for the commemoration of the dead. 2. A funeral service or memorial service. 3. A musical setting of the Mass for the dead.

Reredos – *n.* Any decoration behind or above an altar; may be in the form of statues, screens, or tapestries. Most properly, it is a screen or wall of carved wood or stone, though common usage now includes curtain, tapestry, or other cloth hanging as well.

Reservation – *n.* The retention of some of the consecrated elements of the Eucharist for later distribution to the sick or infirm, or for adoration.

Reservation Pew Cord – *n.* A rope or cord hung between or over pews to reserve a certain area for a specific group; commonly seen at weddings and funerals.

Reserved Sacrament – *n.* Consecrated Bread and Wine reserved for administration to the sick or others who could not attend the celebration of the Eucharist.

Response(s) – *n.* The congregational answer(s) to portions of the liturgy such as the *Sursum Corda*, Psalms, versicles, or The Great Litany.

Resurrection – *n.* 1. The rising of Christ after his death and burial. 2. The rising of human beings from the dead at the Last Judgment.

Resurrection, Sunday of the – *n.* See **Easter Day**

Retable – *n.* A single shelf at the rear of the altar on which are placed the Cross, candles, and vases for flowers. In the era of increased use of free-standing altars it also is used to refer to a shelf or shelves beyond and behind an altar. (see also **Gradine**)

Retreat – *n.* A time (generally days) of withdrawal, seclusion, and spiritual refreshment spent entirely in devotional exercises including periods of silence, meditation, instruction, and discussion.

Retro-choir – *n.* The area immediately behind the high altar, either in the case of a free-standing altar or where there is space beyond the high altar that may be separated by screening, but is still architecturally within the chancel.

Reverence – *n.* or *v.* (of the Altar or the Blessed Sacrament) A genuflection or solemn bow.

Reverend, The – *adj.* A title of respect to clergy (priests and deacons). Almost always used with “The” and always with the full name or initials and surname – never as “Reverend Smith.”

Reverend, The Most – *adj.* Customary title of address for an Anglican archbishop.

Reverend, The Right – *adj.* Customary title of address for an Anglican bishop.

Reverend, The Very – *adj.* The customary title of address for a clergy person who has the position of Dean of a cathedral or seminary.

Reverend Doctor, The – *adj.* Any ordained person [hence The Reverend] who also holds some degree at the doctorate level [hence Doctor]--a way of referring to a priest who was also a professor or to a priest who held an honorary doctorate; a bishop who held a doctorate would be referred to as The Right Reverend Doctor.

Reverend Father – *n.* An affectionate, devotional or pietistic way of referring to a priest who accepts being addressed as “Father.”

Reverend Mr./Mrs./Ms., The – *adj.* see Mr./Mrs./Ms.

Revival – *n.* A period or series of services designed to awaken and renew personal religious life and the work of the church.

Riddle Posts – *n.* Tall posts, often of wrought iron, used to hold up the bars supporting the riddles.

Riddles – *n.* Curtains suspended on bars at each side or end of the altar.

Ring – *n.* A common symbol of covenant or commitment. Wedding rings are symbolic of a couples mutual commitment. A bishop’s ring is similarly symbolic of the bishop’s commitment to the care of the diocese. Some orders of nuns are give wedding rings when individuals profess life vows symbolic of their marriage to Christ.

Rite – *n.* An actual set of words used in the liturgy of a specific type or worship or pastoral service.

Rite I – *n.* A portion of the Book of Common Prayer which contains worship services using the older (traditional) language of the 1928 and earlier editions of the prayer book.

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

Rite III – *n.* 1. Unofficial (and somewhat joking) term used to describe the “Order” versions of Holy Eucharist, Burial, and Marriage since they are an additional variation. 2. Sometimes humorously used to refer to local variations in Rite I or Rite II that vary substantially from the published version.

Ritual – *n.* 1. The mode of performing a rite of the church, originally referring to the text, but now commonly synonymous with ceremonial. 2. A book of forms or rites of worship. (See also Ceremonial and Liturgy)

Ritualism – *n.* 1. Religious worship according to a ritual. 2. Adherence to a prescribed and authorized form of procedure in worship with a special emphasis on symbolism. 3. (derogatorily) Excessive emphasis on prescribed forms in worship.

Robe(s) – *n.* Academic regalia/gowns or the non-liturgical vestments based on them (See **Vestments**)

Rochet – *n.* A special alb of fine linen with very full sleeves, gathered at the wristbands, worn by Anglican bishops under the chimere.

Rococo – *n.* An elaborate ornamentation style popular in Europe in the 18th century including dramatic curved lines and pierced shellwork decoration.

Rogation Days – *n.* Designation for the three days (Monday through Wednesday) between the Fifth Sunday after Easter and Ascension Day; a period of supplication for God's blessing on land and crops which has been augmented in modern times to include thanksgiving for commerce and industry.

Roman Catholic – *n.* That portion of the one, holy, catholic and apostolic church that accepts the Pope (the Bishop of Rome) as the spiritual head of the church. It includes the Uniat churches that, while following the eastern liturgy of St. James, still accept the Bishop of Rome as spiritual head.

Roman Use – *n.* The ritual and liturgy of the Roman Catholic Church.

Romanesque – *n.* A pre-Gothic style of architecture characterized by the round arch, piers in place of columns, decorative arcades, and elaborate ornamentation.

Rood – *n.* Old English/Gaelic: “cross.” 1. A cross or crucifix atop a beam or screen separating the chancel from the nave. 2. A hanging cross or crucifix suspended from the roof at the point of separation between the chancel and nave.

Rood Loft – *n.* A narrow, long gallery over a rood screen, often accessed by a small staircase built into the wall of the church or cathedral.

Rood Screen – *n.* A chancel screen with a cross or rood mounted atop or hanging above it.

Rosary – *n.* A devotional aid associated especially with veneration of the Blessed Virgin Mary. It is common in the Roman Catholic tradition and not unheard of in Anglo-Catholic parishes. A rosary consists of a string of beads divided into fifteen sections of twelve beads each. The recitation using the twelve beads begins with a large bead for the Lord's Prayer, followed by ten small beads for Hail Mary's, and completed with a large bead for

a *Gloria Patri*. The fifteen sections are divided into three groups of five, called chaplets. The first is symbolic of the five joys (or joyful mysteries) of the Blessed Virgin Mary, the second of the five sorrows, and the third of the five glories.

Rubric(s) (or Ruberics) – *n.* The ceremonial and other directions found printed in small font italics in the BCP and other liturgical books. The word comes from the Latin for "red" since the directions were traditionally printed in that color (and still are in Missals and other larger books for ritual use).

Rule – *n.* The directions for the conduct of a monastic life established by the founder of the specific order. Franciscans are, therefore, governed by a rule of St. Francis, etc.

S

S.P.C.K. – *n.* Society for Promoting Christian Knowledge; one of the oldest missionary organizations of the Anglican Church. S.P.C.K. specializes in publications and other media for promoting Christian knowledge. The North American office of S.P.C.K. is located in Hamilton Hall at the School of Theology (University of the South, Suwanee, TN).

S.T.D. – *n.* Doctor of Sacred Theology. An earned doctorate in theology.

Sacrament – *n.* 1. An outward and visible sign of an inward and spiritual grace, instituted by Christ. (See BCP p. 857) 2. Roman Catholic theology and church practice recognize seven such sacraments (baptism, confirmation, eucharist, marriage, ordination, penance, and unction). Protestant theologians generally argue that only two (baptism and eucharist) were to be found in the New Testament itself. Anglicanism, as is so often the case, finds a middle ground by deeming baptism and eucharist as sacraments established by Christ, and the other rites as sacramental rites.

Sacrament Lamp – *n.* A clear or white container with oil or a candle (or electric lamp) that burns in front of or near the place where the Sacrament is reserved. This candle is never extinguished when the Sacrament is present. One tradition replaces the white lamp with a red one, or covering it with a red globe when the sacrament is not present. The Sacrament Lamp may also be known as the Sanctuary Lamp or Light.

Sacrarium – *n.* Now essentially obsolete term which has been used for a variety of objects, but always related to something regarded as sacred.

Sacrifice, Holy – *n.* Another name for the Eucharist, emphasizing Christ's atonement. Congruent with Roman Catholic theology of the continuing sacrifice of the Mass.

Sacristan – *n.* Liturgical assistants who have charge of sacred vessels, vestments, etc. The term is most often applied to members of the Altar Guild, though it applies to some extent to acolytes, vergers, and others.

Sacristy – *n.* A room or rooms where the vessels, vestments, and other liturgical objects are kept. It may also be where the celebrant, officiants, and assistants vest before the liturgy though that is properly a Vestry.

Sacristy Bell – *n.* A bell in the sacristy rung at the entrance of the ministers (when there is no procession down the alley or "center aisle").

Sadducee(s) – *n.* A member of a Jewish sect during the time of Jesus consisting of a traditional ruling class of priests and rejecting doctrines not in the Law (such as resurrection, retribution in a future life, and the existence of angels). Along with the Pharisees and

scribes, they were upset with Jesus' message

Saint – *n.* 1. A person recognized by the church as having lived a pious and godly life in both thought and deed. 2. A person canonized by the Roman Catholic Church. 3. The ECUSA recognizes the Biblical saints as well as a number of individuals important in the early Church of England and throughout the life of the ECUSA.

Saint Andrew the Apostle – *n.* The fixed major feast celebrated on November 30.

Saint Andrew's Cross – *n.* See **Cross, St. Andrew's**.

Saint Barnabas the Apostle – *n.* The fixed major feast celebrated on June 11.

Saint Bartholomew the Apostle – *n.* The fixed major feast celebrated on August 24.

Saint James the Apostle – *n.* The fixed major feast celebrated on July 25

Saint James the Apostle – *n.* See **St. Philip and St. James, Apostles**

Saint James of Jerusalem, Brother of Our Lord Jesus Christ, and Martyr, c. 62 – *n.* The fixed major feast celebrated on October 23.

Saint John, Apostle and Evangelist – *n.* The fixed major feast celebrated on December 27.

Saint Joseph – *n.* The fixed major feast celebrated on March 19.

Saint Jude the Apostle – *n.* See **St. Simon and St. Jude, Apostles**.

Saint Luke the Evangelist – *n.* The fixed major feast day celebrated on October 18.

Saint Mark the Evangelist – *n.* The fixed major feast celebrated on April 25

Saint Mary Magdalene – *n.* The fixed major feast celebrated on July 22.

Saint Mary the Virgin, Mother of Our Lord Jesus Christ – *n.* Fixed major feast celebrated on August 15.

Saint Matthew, Apostle and Evangelist – *n.* The fixed major feast celebrated on September 21

Saint Matthias the Apostle – *n.* The fixed major feast celebrated on February 24.

Saint Michael and All Angels – *n.* The fixed major feast celebrated on September 29.

Saint Paul the Apostle – *n.* See **The Conversion of St. Paul** and **Saint Peter and Saint Paul, Apostles**.

Saint Peter and Saint Paul, Apostles – *n.* The fixed major feast celebrated on June 29. See also **The Confession of St. Peter** and **The Conversion of St. Paul**.

Saint Philip and Saint James, Apostles – *n.* The fixed major feast celebrated on May 1.

Saint Simon and Saint Jude, Apostles – *n.* The fixed major feast celebrated on October 28.

Saint Stephen, Deacon and Martyr – *n.* The fixed major feast celebrated on December 26.

Saint Thomas the Apostle – *n.* The fixed major feast celebrated on December 21.

Saint's Day – *n.* A Holy Day set aside to commemorate the life of a saint of the church.

Salutation – *n.* The opening versicle and response of the Eucharist.

Salvation – *n.* The gracious deliverance of God, especially redemption from sin and its consequences, realized for mankind in the life, death, and resurrection of Jesus Christ.

Sanctuary – *n.* 1. The portion of a church with a traditional floor plan at the head of the chancel around the altar and enclosed by the altar rail; the space immediately around the altar. 2. In contemporary church design, the area enclosed by the altar rail. 3. Used in non-liturgical churches to refer to the whole interior of the church worship space.

Sanctuary Lamp(s) – *n.* Lamp(s) usually suspended in front of the altar. A single lamp of red or white in front of the reserved sacrament symbolizes the continued watchfulness of the church. (See also **Sacrament Lamp**.) Three lamps symbolize the Holy Trinity. Seven lamps symbolize the seven churches of the Apocalypse, or the seven gifts of the Holy Spirit. In some places a red lamps signal that the consecrated sacrament is not present while a white lamp indicates that it is.

Sanctuary Rail – The rail enclosing the sanctuary or surrounding the altar, at which communicants kneel (or stand) to receive the sacrament. Also called the communion rail or altar rail. Although viewed as something of reverence in the present day, its original purpose was likely more mundane. In medieval cathedrals where everyone in the nave stood (often with their livestock) and with huge doors being left open to the outside world, the altar rail likely performed the very useful function of keeping the animals out of the sanctuary.

Sanctuary Rail Gate(s) – *n.* The gate(s) or hinged top of the center of the sanctuary rail. When opened, these allow access to the sanctuary (altar area) and are closed before the administration of communion.

Sanctus – *n.* Latine, "holy." Sometimes called the *Tersanctus*. The hymn beginning, "Holy, holy, holy . . ." sung or said at the conclusion of the Preface of the Great Thanksgiving (BCP, 334, 341, 362ff.).

Sanctus Bell(s) – *n.* 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 Use – *n.* The rites at one time peculiar to the diocese of Salisbury, England derived from the original name of that diocese.

Scapular – *n.* An over garment with no sides or sleeves, most commonly a part of choir dress over a cassock. It originated as a part of monastic dress, being worn over a cassock. It may be plain or decorated with embroidery and can be the seasonal color. At Holy Trinity, the Youth Choir wears blue cassocks and white scapulars.

Scribe(s) – *n.* In biblical times, the highly educated group whose primary function was to copy and interpret scripture and other religious/legal documents. Along with the Pharisees and Sadducees, they formed the ultra-conservative core of Jews in biblical times that were threatened by Jesus' teaching.

Seal of Confession – *n.* The absolute prohibition, without exception, against a priest's (or bishop's) revealing anything said by a penitent in the setting of making a confession of sin; particularly (though not necessarily) using the rite for Reconciliation of a Penitent. It does not extend to unsolicited admission of a crime outside the penitential setting.

Search Committee – *n.* The group selected by the vestry in consultation with the bishop to facilitate the search for a new rector. Generally, it is a representative group of the congregation, though in some circumstances it may also include representation from outside the parish and even from outside the Episcopal Church. It's job is to make recommendations to the vestry. In a mission setting a similar group may be created to aid the search for a new vicar, but they would recommend to the bishop.

Seasons – *n.* There are six major seasons in the Christian year under the Revised Common Lectionary: 1. Advent; 2. Christmas; 3. Epiphany; 4. Lent, including Holy Week; 5. Easter, including Ascension and Pentecost; and; 6. The Season after Pentecost (Ordinary time). The seasons allow us to "relive" the entire salvation narrative each year.

Sedilia – *n.* The chair (or occasionally series of chairs) from which the celebrant presides at the Word of God. In some places, this may be called the President's Chair. It is usually flanked by chairs for the assisting ministers and others. Usage in some places refers to all seating in the sanctuary except for the Bishop's Chair as sedilia.

See – *n.* Latin, "seat." 1. Another word for a bishop's throne or cathedra. 2. More customarily it is used to refer to the area of jurisdiction of a bishop. 3. Sometimes used as an adjective, as in "see city," referring to the city where the cathedral is located. 4. Roman Catholic usage, the "Holy See" refers to the entire jurisdiction of the Pope.

Seminarian – *n.* 1. A student in residence at a seminary. 2. More broadly, applied to anyone studying for holy orders.

Seminary – *n.* An educational institution for the study of theology, particularly for those pursuing a Master of Divinity in preparation for ordination. Traditionally, seminaries were residential institutions, but more recently many dioceses have established programs for persons pursuing theological education in the evening and on weekends.

Senior Warden – *n.* The “chairperson” of the vestry; the lay person who heads the governing board of the local church. Normally, the Senior Warden is selected from the elected Vestry members by the Rector. Because of this, the position is sometimes referred to as “the Rector’s Warden.”

Septuagesima – *n.* (Obs.) “seventieth.” Before liturgical revision in the later part of the 20th century, the third Sunday before Lent, approximately seventy days before Easter; the beginning of the no longer used season of Pre-Lent.

Sequence Hymn – *n.* A hymn sung between the Epistle and Gospel (after the Alleluia Verse or Tract), during which the Gospel Procession takes place. It is normally selected to relate to the lessons appointed for the day.

Sermon – *n.* A talk, usually based on a Bible text, generally delivered from the pulpit, to give religious instruction and encouragement. In churches following a lectionary, the sermon will normally interpret or apply the theme message of the lectionary readings.

Server – *n.* See **Acolyte**

Service Book – *n.* See **Missal**

Service Booklet – *n.* A booklet especially prepared for an individual service or group of services that provides the congregation and participants with an easy way to follow the service. It may include hymns and canticles as well as various portions of the BCP and other sources.

Seventh-Day Adventist – *n.* A sect that started with study in the early 1800’s out of study of the second coming of Christ. The denomination considers itself as Protestant and shares many beliefs with mainstream Protestant Christianity. The most evident difference is their observance of the Saturday Sabbath rather than celebrating Sunday. Their beliefs tend to be fairly literal interpretations of the Bible.

Sexagesima – *n.* (Obs.) “Sixtieth.” Prior to liturgical revision in the later part of the 20th century, the second Sunday before Lent; approximately sixty days before Easter.

Sexton – *n.* An old English title for the person in charge of the church building (or a special portion of it) and grounds; in America the Sexton is also commonly head of maintenance and custodial services and may perform additional duties such as ringing the church bell.

Shell, Baptismal – *n.* The metal or ceramic cup or dish used in some places to pour water during the administration of Holy Baptism by affusion.

Shrine – *n.* 1. Originally a receptacle or chest for sacred relics. 2. The place or chapel where such relics are kept. 3. A place of hallowed memory.

Shrove Tuesday – *n.* The day before Ash Wednesday (see also **Mardi Gras**). The people on that day went to the priest to be shriven (absolved) from their sins.

Sick, Visitation of the – *n.* See **Ministration to the Sick**

Side Altar – *n.* Any secondary altar (i.e. any altar other than the high altar).

Sister – *n.* Title of a non-ordained member of a religious order for women.

Sign of the Cross – *n.* 1. The tracing on one's forehead, chest and shoulders of the outline of the Cross. In the Western Church, it is made in the order: forehead, chest, left shoulder, right shoulder. In the Eastern Church, the order of the last two is reversed. 2. The tracing of a cross-shaped pattern by a priest or bishop in blessing objects or people. 3. The signing on the forehead with oil by a priest or bishop made with the thumb of the right hand.

Simple Bow – *n.* See **Bow, Simple**

Sin – *n.* Anything which separates a person from God; the purposeful or negligent thought or act that is contrary to God's will.

Sin, Original – *n.* The inherent nature of people to sin, considered to be "inherited" from the original sin of Adam and Eve in the Garden of Eden.

Sins, Seven Deadly – *n.* From ecclesiastical art and literature: pride, anger, covetousness, lust, envy, sloth, and gluttony.

"Smells & Bells" – *n.* A colloquial way of describing a "high" church; a church that frequently uses incense, bells, candles, chimes, and elaborate vestments together in worship services.

Society of Friends – *n.* See **Quaker**

Solemn Bow – *n.* See **Bow, Solemn**

Solemn Eucharist – *n.* A celebration of the Eucharist that includes incense. If the ceremonial also includes fully vested celebrant, deacon, and sub-deacon it is a solemn high Eucharist.

Solemn Procession – *n.* A procession with incense, often originating at the altar and proceeding down the center aisle and back to the altar via the side aisles.

Soloist – *n.* A single voice, usually in the choir, singing a hymn or appropriate religious selection.

Song of Creation, A – *n.* See *Benedicite, omnia opera Domini*

Song of Isaiah, The First – *n.* Canticle MP II, *Ecce, Deus* Isaiah 12:2-6 BCP 86 “Surely, it is God who saves me”

Song of Isaiah, The Second – *n.* Canticle MP II, *Quærite Dominum* Isaiah 55:6-11 BCP 86 “Seek the Lord while he wills to be found”

Song of Isaiah, The Third – *n.* Canticle MP II, *Surge, Illuminare* Isaiah 60 BCP 87 “Arise, shine, for your light has come”

Song of Mary, The – *n.* See *Magnificat*

Song of Moses, The – *n.* *Cantemus Domino*. Canticle, MP II, Exodus 15 especially Easter, BCP 85

Song of Penitence, A – *n.* *Kyrie Pantokrator*, Prayer of Manasseh, MP II BCP 90, Especially suitable for Lent and other penitential occasions

Song of Praise – *n.* General name for the hymn or canticle at the beginning of the Eucharist following the Acclamation (see BCP, 324 or 356).

Song of Praise, A – *n.* See *Benedictus es, Domine*

Song of Simeon, The – *n.* See *Nunc dimittis*

Song of the Redeemed, The – *n.* *Magna et mirabilia* MP II “O ruler of the universe, Lord God” Rev 15:3-4, BCP 94

Song of Zechariah, The – *n.* See *Benedictus Dominus Deus*

Song to the Lamb, A – *n.* *Dignus es* “Splendor and honor and kingly power” MP II, BCP 93, Rev 4&5.

Sound Holes – *n.* Openings in the shutters of a belfry or tower which allow the sound of the bells inside to be heard.

Sounding Board – *n.* A canopy or wooden cap over a pulpit that reflects the sound of a preacher’s voice out into the nave rather than allowing it to ascend into the ceiling. Fairly common in 17th-19th century pulpits but uncommon today with electrical amplification.

South (Liturgical) – *n.* To the right as one faces the altar. The direction of the Epistle side of the church.

Spire – *n.* A tall slender pointed structure rising from a church tower and symbolically pointing to heaven.

Sponsors – *n.* 1. In infant baptism, those who speak for the child until he/she is old enough to speak for him/herself. Generally, the parents and Godparents. 2. For adults and older children, the sponsor(s) endorse the person for baptism and agree to support them in their Christian walk.

Spoon – *n.* 1. A utensil used with the boat to place incense on the hot coals in the thurible. 2. A Communion utensil used to administer the sacrament to the very ill. 3. In the Eastern Orthodox churches, a Communion utensil used to administer the sacrament to the very young.

St. Luke's Cross – *n.* The distinctive cross and circle (resembling a Celtic Cross) given to graduates of the School of Theology, University of the South.

Staff, Pastoral – *n.* See Crozier.

Stained Glass – *n.* Glass which is colored or glazed with color and assembled in mosaic form to make pictures or designs to beautify and illuminate the interior with pleasing colors from the light shining through from outside.

Stalls – *n.* Seats in the chancel for the choir and clergy; may be benches or individual seats.

Stand – *n.* See **Missal Stand**.

Standing Committee – *n.* Group of clergy and lay elected by diocesan convention to advise the diocesan bishop. Primary responsibilities include approval of candidates for ordination within the diocese and consent to the consecration of bishops for other dioceses (a majority of standing committees in the ECUSA must consent before any new bishop can be consecrated). In addition, when the position of diocesan bishop is vacant, the Standing Committee is the ecclesiastical authority of the diocese.

Station – *n.* In a solemn procession, a place where a pause is made for a versicle, response, and collect, such as at the *creche* at Christmas, at the entrance to the church on Palm Sunday (BCP 271-72), or at the Baptismal Font on the Day of Pentecost.

Stations of the Cross – *n.* See **Way of the Cross**.

Steeple – *n.* A church tower; especially a tall structure of diminishing stories surmounted by a spire.

Steps, Altar – *n.* The one or more (most commonly three) steps leading up to the altar.

Stewardship – *n.* 1. The care of an estate for the owner by a trusted employee. 2. In the Christian context, it is Christians’ care for God’s creation and especially the maintenance of the Church as God’s instrument in the world.

Stipend – *n.* As used in a church context, it is the compensation package paid to a clergy person including salary, and allowances for living expenses. It does not include what are sometimes called “employment costs” such as insurance, travel allowance, or pension fund payments.

Stipendiary – *adj.* A clergy person who is receiving a stipend. Generally, a clergy person who earns their wages in nonparochial employment are referred to as “non-stipendiary.”

Stock – *n.* See **Oil Stock**

Stole – *n.* A long strip of material, often decorated with religious symbols, worn by bishops, priests, and deacons when officiating at the Eucharist or other sacramental functions. The priest wears the stole around the neck and hanging down in front (either crossed or straight) over an alb or surplice. The deacon wears the stole over the left shoulder and crossed or joined under the right arm, again either over an alb or surplice. The stole is often of the liturgical color of the day and matches the material of the other vestments (see **Eucharistic Vestments** and **Tippet**); some stoles are decorated with parish, diocesan or school insignia near the lower ends though this is more common on tippets.

Stool of Repentance – *n.* The cutty stool of old Scottish churches; a low seat on which guilty persons were compelled to sit as punishment for certain sins; especially unchastity.

Stoup – *n.* A container for holy water near the west door. Can be built into the wall or free-standing. The term is also sometimes used to describe the bucket used for asperges.

Stripping of the Altar(s) – *n.* The tradition observed in some places on Maundy Thursday following the Eucharist of removing all hangings, altar cloths, and decorations from the church in preparation for Good Friday.

Subdeacon – *n.* A role performed in the full ceremonial celebration of the Eucharist, often called a “High” 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 and the deacon wears a dalmatic. 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. (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.)

Sub-Deacon’s Step – *n.* (see Altar Steps)

Suffragan (Bishop) – *n.* see Bishop, Suffragan.

Suffrages – *n.* A set of petitionary prayers set in the form of a sequence of versicles and responses. There are sets of suffrages in both Morning and Evening Prayer, but the term is not limited to these.

Sunday – *n.* The first day of the week and the day on which we remember Jesus' resurrection. Because of this, each Sunday is a feast day, a "little Easter."

Sunday of the Passion, The – *n.* Palm Sunday. (Obs.) Before liturgical revision in the later part of the 20th century, it was the fifth Sunday in Lent, the Sunday before Palm Sunday.

Sunday School – *n.* see Church School

Superfrontal – *n.* A cloth of lace or silk to cover the altar hanging eight to ten inches over the frontal; often decorated with symbols or the color of the season.

Superior – *n.* The title of the head of some religious houses or orders; addressed as Reverend Father or Reverend Mother.

Surplice – *n.* An ample white vestment worn over a cassock or other vestments. It has full sleeves, a round or square yoke (neck), and is at least knee length; somewhat longer and fuller than a cotta. When worn by clergy, it will commonly be accompanied by a stole (if at a Eucharist) or tippet and academic hood (if at a daily office).

Surge, illuminare – *n.* See **Song of Isaiah, The Third**

Sursum Corda – *n.* Latin: "Lift up your hearts." The Title of the versicle and response beginning the Preface of the prayer of consecration.

Symbols – *n.* Images that are associated or which by convention have acquired meaning as a representation of a person, thing, or concept. They are used in all contexts of our life, but especially so in our religious life where they convey and enhance our religious experience.

Synagogue – *n.* A building or place of meeting for Jewish worship and religious instruction.

Synod – *n.* 1. An ecclesiastical council for consulting, advising, and deciding on church matters. 2. In the Anglican church a meeting of clerical and lay deputies from the dioceses and missionary districts comprising a province. 3. In other Protestant denominations it has various meanings ranging from a meeting of a subordinate part of a denomination to an entire denomination (as in the Lutheran Church – Missouri Synod).

I

Tabernacle – *n.* A box or receptacle for the Reserved Sacrament located in the center of an altar (see also *Aumbry*).

Tabernacle Lamp – *n.* see Sanctuary Lamp.

Table, Holy or Communion – *n.* See **Altar**

Tactile – *adj.* The sense of touch, stimulated through liturgy by objects, books, and the elements of the sacraments.

Tau Cross – *n.* See **Cross, Tau**.

Tallis – *n.* The prayer shawl worn by orthodox Jewish men. Some sources suggest that it is the forerunner of the Christian clergy stole.

Taper – *n.* 1. A long narrow wax-covered wick that is put into the candle lighter. 2. A small candle for use by members of the congregation at vigils and other services. 3. Any candle, but particularly dipped candles that a thicker at the base and taper to the top.

Taste – *n.* The sense stimulated in the elements of the Eucharist (and some would say, somewhat tongue in cheek, church pot luck suppers).

Te Deum (Laudamus) – *n.* A canticle used at Morning Prayer, as a Song of Praise at the Eucharist, or added to a service on days of special Thanksgiving (see BCP, 52 or 95); very popular in the 19th and 20th century as an anthem text. “We praise thee, O God” “You are God: we praise you”

Temple – *n.* 1. The temple in Jerusalem, destroyed most recently by the Romans in A.D. 65. For orthodox Jews, there is no other. 2. In reformed Jewish tradition, the term is commonly applied to what otherwise would be termed a synagogue.

Tenebrae – *n.* Latin: “darkness.” A church and monastic service for the last three days of Holy Week, celebrated in some places on the Wednesday of Holy Week as a “preface” to the Triduum. It is a service of mourning observed in the evening in the darkness of the church, commemorating the suffering and death of Christ, and symbolizing the darkness over the earth at the Crucifixion. A candelabra of 15 candles is used, which are progressively extinguished leaving only one lighted closest to the altar.

Tersanctus – *n.* *Latin, “threefold holy.” An alternate (and more accurate) name for the hymn of adoration also known as the Sanctus.*

Tester – *n.* A flat or shell-like canopy over a pulpit, altar, or tomb.

Tetragramaton – *n.* **From the Greek meaning “four-letter symbol.” The name applied to the English symbol, “JHWH,” used to represent the name of God. See Jehovah.**

Thanksgiving(s) – *n.* 1. A type of prayer or worship of appreciation or thanks to God. 2. A festival of thanks. 3. A national holiday in the U.S. and major feast of the ECUSA occurring on the last Thursday in November.

Thanksgiving for the Birth or Adoption of a Child – *n.* One of the pastoral offices of the church found in the Book of Common Prayer. It is recommended for use in conjunction with a regular Sunday service (Holy Eucharist or Morning Prayer).

Thanksgiving, General – *n.* See **General Thanksgiving**

Thanksgiving, Great – *n.* See **Great Thanksgiving**

Theotokos – *n.* Greek, “God-bearer.” The Orthodox term expressing the unique status of the Blessed Virgin Mary as the human mother of God’s son, Jesus Christ.

Thirty-nine Articles – *n.* See **Articles of Religion**

Three Hours (Service), The – *n.* A relatively modern service, common to many Protestant churches, usually from noon to 3 p.m. on Good Friday, commemorating the period of Christ’s suffering on the Cross. The service usually consists of meditations on the Seven Last Words, interspersed with Passion hymns and prayers.

Throne, (Episcopal) – *n.* 1. Another term for the Bishop’s *cathedra*. 2. A term sometimes used for the Bishop’s Chair.

Thurible – *n.* A metal vessel with a pierced cover, hung on a chain or chains, in which incense is burned.

Thurifer – *n.* The server whose duty it is to handle the thurible and boat.

Tippet – *n.* A black scarf, similar to but wider than a stole, worn by the priest during some services other than the Eucharist. It is often decorated near the ends with symbols – frequently the ECUSA shield and/or the clergy person’s seminary crest.

Tithe – *n.* or *v.* 1. The tenth part of the produce of the land, given to God. 2. An offering of the tenth of one’s income devoted to religious purposes.

Tongs – *n.* A two-pronged hand-held device for holding charcoal when lighting.

Torah – *n.* Hebrew, “law.” The Jewish name for the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Considered to be the defining scripture of the covenant between God and the people of Israel.

Torch(es) – *n.* 1. A candle or lantern on a pole or stand that is carried by an acolyte. 2. Colloquially used as the name of the acolyte who is tasked with carrying a torch in procession.

Torch Bearer – *n.* A person (acolyte) who carries a candle in a religious procession; often the Crucifer is followed by two "Torches"--two persons each carrying a candle mounted on a short staff.

Towel – *n.* A cloth used to wipe the celebrant's hands, also called the lavabo towel.

Tracery – *n.* Ornamental supporting work of stone with branching lines in a Gothic window or vaulting.

Tract – *n.* 1. A sentence of scripture sung or said in place of the alleluia verse during Lent. 2. A brief religious treatise or leaflet.

Tract Rack – *n.* A rack (free-standing or mounted on the wall) for holding tracts and other informational publications. They are often found in the narthex of a church.

Transept – *n.* The two wings of a cruciform church that intersect the nave immediately in front of the chancel.

Transfer – *v.* The act of moving a saint's day or other minor feast so that it is not celebrated on a Sunday (or other time when festal observance is inappropriate).

Transfer, Letter of – *n.* See Dimissory Letter

Transfiguration, The (of our Lord Jesus Christ) – *n.* (color: white) The fixed feast falling on August 6, remembering the account in Luke 9:28-36 of the disciples' seeing the glory of God shining from the face of Jesus.

Translation – *n.* 1. A term used to describe a particular English language version of the Bible. 2. English language renderings of various portions of the Latin (or other early language) liturgy.

Transubstantiation – *n.* The Roman Catholic doctrine that the bread and wine of the Eucharist are changed in substance to the body and blood of Christ, the accidents (or appearance and taste) remaining the same.

Treasurer – *n.* The person who is responsible to handle the funds of a church, recording receipts and paying bills.

Trefoil – *n.* An ornamental design of three divisions resembling a clover leaf used as a symbol of the Trinity.

Triduum – *n.* The three great liturgies of the church which form the conclusion to Holy Week and the beginning of Easter: Maundy Thursday; Good Friday; and the Great Vigil of Easter.

Triforium – *n.* A gallery forming an upper story over an aisle, often with three openings to a bay. Sometimes called a “blind-story.”

Trinitarian Formula – *n.* The words, “in the name of the Father and of the Son and of the Holy Spirit,” (and variations thereon) used as a blessing or invocation.

Trinity Sunday – *n.* The first Sunday of the long season after Pentecost. It is the only day in the church year celebrating a doctrinal concept rather than a person or event. It recalls God’s gift of the revealed knowledge of the divine nature. (color:white)

Trinity, The – *n.* A fundamental symbol of the Christian faith and a very important doctrine in catholic Christianity; the Trinity - refers to the oneness and essential unity of God though manifested in three “persons” as Father, Son, and Holy Spirit.

Trinitytide – *n.* (Obs.) The old name for the long season after Pentecost from Trinity Sunday until the First Sunday in Advent.

Triptych – *n.* Greek: “threefold” A painting or carving on three panels, hinged so that the side panels will fold over and cover the center panel.

Triquetra – *n.* A geometric figure, resembling a triangle, but whose sides are arcs of circles. Each side is the arc of a circle having the opposite vertex as the center.

Trisagion – *n.* Greek “Holy God, Holy and Mighty, Holy Immortal One.” One of the potential Hymns of Praise in the Eucharist along with the *Gloria in excelsis* and *Kyrie*. (BCP, 324, 356)

Triumphant Cross – *n.* See **Cross and Orb**.

Troth – *n.* Old English: “truth” or “pledged faith.” 1. Betrothal: *v.* The act of being promised in marriage. 2. The promise made in matrimony (see Betrothal and Matrimony).

Trustees – *n.* A group of people in a church who are elected to care for special funds, such as an endowment, or the funds for a parochial school.

Tunic (or Tunic) – *n.* A short vestment with ample sleeves worn over an alb or cassock alb and 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. It is similar to the Deacon's dalmatic except (sometimes, shorter in length and) having only one horizontal orphrey.

Twelve Apostles – *n.* See Apostles

Twelve Days of Christmas – *n.* The time from December 25th to January 6th: that is from Christmas day to Epiphany. (Contrary to commercial interests, it is not the last twelve shopping days.)

Twenty-eight Book (Twenty-eight Prayer Book) – *n.* A way of referring to the edition of the Book Of Common Prayer approved by the Episcopal Church in 1928.

U

Unction (of the Sick) – *n.* See BCP p. 861. The sacramental use of anointing the sick with oil as symbolic of the act of cleansing and healing; called extreme unction when death is imminent.

Undercroft – *n.* A crypt, subterranean room, or chapel under a church.

Uniat – *n.* The term applied to several churches that follow variations of the “eastern” rite, but have retained full communion with Rome. For example, the Maronite Catholic Church is of Lebanese origins, celebrates the liturgy of St. James (with key portions in Aramaic), but remains in full communion with the Roman Catholic Church rather than the Eastern Orthodox.

Unitarian Universalist – *n.* A denomination that describes itself as, “a community of religious persons whose beliefs and ethics are freely chosen and constantly evolving throughout the experience of their lives.” Because of that, it is difficult to describe a specific set of beliefs except to say that most believe in a supreme being, but do not accept the divinity of Jesus.

United Church of Christ – *n.* Protestant church formed out of the Congregational Christian Church and the Evangelical & Reformed Church. It is part of what is generally considered “mainstream” Protestantism functioning under congregational government linked by local associations and regional conferences. They practice the two biblical sacraments in non-liturgical settings.

United Thank Offering – *n.* An ongoing special offering collected by the Episcopal Church Women and given to a variety worldwide charities.

Urn – *n.* A receptacle for the remains of a body that has been cremated.

Usher – *n.* A person appointed to greet and seat the congregation at the services of worship.

V

Vase – *n.* A vessel for flowers, often of brass or silver, placed in pairs on the retable of the altar.

Vaulting – *n.* Arched construction of masonry supporting a ceiling.

Veil – *n.* A covering (see Chalice Veil).

Venerable, The – *adj.* see Archdeacon.

Veneration of the Cross – *n.* On Good Friday, after the cross has been brought into the church, it may either be venerated while all kneel in place or each person may come forward individually to venerate the cross (see BCP, 281ff). In some places, the veneration is an act of kissing the foot of the cross.

Veni, Creator Spiritus – *n.* Latin: “Come, Creator Spirit.” A hymn dating from c. 8th century A.D., used as a hymn at Pentecost and other solemn occasions such as ordinations, confirmation, coronations, etc.

Veni, Sancte Spiritus – *n.* Latin: “Come, Holy Spirit.” Another hymn appropriate for and used commonly at Pentecost and other solemn occasions such as ordinations, confirmation, coronations, etc.

Venite, (Exultemus Domino) – *n.* See Invitatory,, also, BCP, 44, 82 or 146. Latin: “O come, let us sing unto the Lord” The canticle derived from Psalm 95 and 96, said or sung at Morning Prayer.

Verger – *n.* 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.

Versicle – *n.* A short sentence, often taken from the Psalms, sung or said at the liturgy and followed by a response from the people.

Very Reverend, The – *n.* a form of address for clergy who hold the office of dean in a church or school: the dean of a cathedral would be referred to as "The Very Reverend John C. Smith, Dean of Trinity Cathedral". See also Dean.

Vesper Lights – *n.* see **Office Lights**. Also, in some places, a seven-branch candelabra representing the sevenfold gifts of the Holy Spirit.

Vespers – *n.* 1. Originally one of the eight canonical hours (sunset). 2. Now commonly used as a synonym for Evening Prayer or Evensong.

Vessels, Sacred – *n.* See Chalice, Paten,, Ciborium; Flagon. All of the vessels used in the Eucharist.

Vest – *v.* 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.

Vestibule – *n.* An entryway space or other intermediate space between the exterior and the nave of a church. If located at the (liturgical) west end of the church and spanning the full width it is more properly called a narthex.

Vestments – *n.* Clothing worn by people who lead the services of a church; clothing worn by clergy. [The clothing worn by monks and nuns is usually called a 'habit'; the clothing worn by choir members is usually called a 'robe'; the clothing worn by professors is usually called a 'gown'.] Colors used in some vestments are changed during the year to indicate the seasons of the church year. Vestments are usually styled by cut and color to indicate whether a person is a deacon, presbyter, or bishop. Bishops' vestments for instance include a purple shirt; Any article of clothing worn over street clothes by those officiating or assisting at liturgical celebrations. See also **Eucharistic Vestements**.

Vestry – *n.* 1. A room in a church, often adjacent to the chancel or sanctuary, where clergy, acolytes, and/or choir don their vestments. 2. In Anglican churches, the name of the governing body of the temporal affairs of a parish. So named because in small, rural English parishes they typically met in the vestry. It consists of lay members who make basic decisions about church budget, building plans, etc. Usually headed by a Senior Warden assisted by a Junior Warden.

Via Media – *n.* Latin, "middle road of way." A term often applied to Anglicanism in general and the "broad church" portion of it in particular. It arises out of the fact that in many theological, ethical, and liturgical issues we find some middle position among the various other opinions of Christian denominations.

Vicar – *n.* 1. An older English term referring to a priest in charge of a vicarage--a chapel or mission; often such priests were serving in place of the rector of the parish in which the chapel or mission was located. 2. In American Episcopal usage, the priest appointed by the Bishop to head a mission congregation.

Vicarage – *n.* The residence of a vicar.

Vigil – *n.* A period or service of preparation occurring on the eve of major festivals or celebrations (see Great Vigil of Easter, BCP, 284ff.; Vigil of Pentecost, BCP, 227).

Vigil Lights -- *n.* See Sanctuary Lamp

Virtues, Cardinal – *n.* The four virtues named in the Book of the Wisdom of Solomon: temperance; prudence; justice; and fortitude.

Virtues, Theological – *n.* The three virtues named by St. Paul in 1st Corinthians: faith, hope, and charity.

Visitation, (Episcopal) – *n.* The official visit to each parish/mission by a diocesan bishop at least every three years (usually annually) to represent the wider church, to preach and celebrate the Eucharist (often to confirm and baptize as well), and to observe the congregation and clergy.

Visitation, The (of the Blessed Virgin Mary) – *n.* Fixed feast on May 31 remembering Mary's visit to her cousin Elizabeth.

Visitation of the Sick – *n.* See **Ministration to the Sick**

Visual – *n.* The sense stimulated by the appearance of the vestments, altar linen, sacred vessels, and actions of the participants in liturgy.

Victor's Cross – *n.* (See **Cross, Conqueror's**)

Vocation – *n.* The call to a life's work, especially the ministry or the religious life.

Votive Light (or Candle) – *n.* A devotional candle or taper lighted before an altar or shrine in a church or chapel; often in memory of someone or for some particular intention. Votive candles are often small, short candles in a special glass holder.

Vows – *n.* 1. Solemn promises to behave or function in a certain way. 2. Specifically, the promises made at baptism, confirmation, marriage, ordination, and upon entering a religious order.

W

Wafer – *n.* The bread part of the Lord's Supper in the form of an unleavened, thin disk. Sometimes imprinted with a cross. Also called the “people’s host.”

Warden, Church – *n.* Two lay officers of a parish vestry, called senior or rector’s warden, usually appointed by the rector from the group of elected vestry members, and the junior or people’s warden, elected by the vestry or by the people. Depending on the diocesan canons, both wardens may be elected by the people in some places.

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

Washing of Feet – *n.* 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) – *n.* The vigil kept at the Place of Reservation after the Maundy Thursday liturgy.

Water (, Holy) – *n.* 1. One of the two elements of baptism (the other being the Holy Spirit) and used in the Eucharist as a symbol of the observation that blood and water flowed from Jesus’ side at the crucifixion. 2. Any water blessed by a priest for liturgical use including the two sacraments above, as well as for asperges and in stoups.

Wax Follower(s) – *n.* see Candle Follower

Way of the Cross – *n.* A Procession with stations commemorating the Passion and Death of Our Lord Jesus Christ. Also called the Stations of the Cross. Often depicted in images or carvings arranged around the interior of a church or along the way to a church or shrine. The classical stations of the cross--14 events which happened within the last 24 hours Jesus was on the earth, are as follows.

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

Sometimes a 15th station is added:

#15. Jesus is resurrected.

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

West (Liturgical) – *n.* The end of a church opposite the altar. The main entry end of a church.

Whitsunday – *n.* The Anglo-Saxon name for Pentecost. It originated from the tradition of holding large numbers of baptisms on Pentecost with the candidates dressed/vested in white.

Wine – *n.* The beverage element of communion symbolizing/becoming the blood of Christ (some Protestant churches use grape juice instead). 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 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 ordinary of our lives (water) is mingled with the extraordinary 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 – *n.* The first part of the Holy Eucharist ending with the Peace. The focus of this part of the Eucharist is on the reading of Scripture and prayers of praise and petition.

Words of Institution – *n.* That part of the Eucharistic Prayer recalling the words and actions of our Lord at the Last Supper.

Words, Seven Last – *n.* Spoken by Christ from the cross and collected from three of the four Gospels:

1. Father, forgive them for they know not what they do.
2. Today, shalt thou be with me in paradise.
3. Woman, behold they son. Son, behold they mother.
4. My God, my God, why hast thou forsaken me.
5. I thirst.
6. It is finished.
7. Father, into thy hands I commend my spirit.

Worship – *n.* The expression of love and devotion of the Christian community to God through participation in rites and/or services and through personal prayer. A term often used to designate a church service.

X

Xmas – *n.* An abbreviation for Christmas, often maligned by fundamentalist Protestants. The first letter is NOT the “X” of the English alphabet, implying an unknown, but rather the Greek “chi” which is the first initial of “Christ” in Greek.

XP – *n.* “Chi-Rho” the initial two letters of “Christ” in Greek. In Greek: ΧΡΙΣΤΟΣ or Χριστος. See also **Constantine Cross**.

Y

Yah-weh – *n.* A modern translation of the Hebrew name for God. (in Hebrew read from right to left) See also **Jehovah**.

Yard – *n.* The grounds surrounding a church. The traditional location for the parish cemetery.

Yarmulkah – *n.* Hebrew. The skull cap traditionally worn by Jewish males. Some sources suggest it is a forerunner of the *zuchetto* worn by Cardinals and the Pope in the Roman Catholic Church.

Year, Church - See BCP, 15ff.

Yew Tree – *n.* In many churchyards, particularly in the south of England, very old yew trees are found. Why is uncertain, but it is known that ancient Celts considered the yew a symbol of death.

Z

Zealot – *n.* A person who avidly, perhaps fanatically supports a cause. A follower of any of several splinter groups from mainstream Judaism at the time of Christ. Some historians think Jesus’ followers may have come from or been closely related to one or more of the “Zealot” groups.

Zuchetto – *n.* A small, round skullcap (possibly derived from a Jewish *yarmulka*) worn by some Roman Catholic ecclesiastics. The color for a bishop is purple, for a priest, black.