

GLOSSARY OF TERMS

ABLUTIONS	Washing of the celebrant's hands before the Prayer of Consecration and after the distribution of communion. Also refers to the cleansing of the chalice, ciborium, and paten after the distribution of communion.
ACOLYTE	One who assists at the altar; lights candles; and carries crosses, torches, banners, or other equipment.
ALTAR	The Lord's table.
APSE	The "east" or altar end of the church building.
ASPERGILLUM	A metal globe with a handle used for sprinkling holy water.
ASPERSORIUM	A metal vat used to hold holy water.
AUMBREY	A cupboard in the wall of a church or sacristy in which the Reserved Sacrament is kept.
BOAT	Small metal vessel which holds incense crystals.
BREAD BOX	Small metal container with a lid which holds sacramental bread to be placed on the altar during the Eucharist.
BURSE	A pocket or case made of two squares of some rigid material covered with cloth, often in the seasonal color. It is one of the furnishings that may be used on the altar, and its function is to contain linens used during the service of Holy Communion.
CELEBRANT	The officiating priest or presider at Holy Communion, as distinguished from any assistants who may be at the altar with him or her.
CHALICE	The cup used to contain the wine at Holy Communion.
CHANCEL	The part of the church inside the altar rail. It is usually a few steps higher than the nave, and these steps are called the chancel steps.
CHRISTUS REX	A cross bearing the image of the risen Lord in his kingly glory. <i>Christus Rex</i> is Latin for "Christ the King".
CIBORIUM	A chalice-shaped vessel, with a lid, used to contain sacramental bread to be placed on the altar during the Eucharist. It also may be used to hold the Reserved Sacrament in the aumbrey.

COLLECT	In the Service of Holy Eucharist, the prayer that immediately precedes the Old Testament reading, New Testament reading, and gospel reading for the day. This prayer, in its best form, binds together the main thoughts of these readings from Holy Scripture. The celebrant also says a collect at the close of the Prayers of the People.
CORPORAL	A square piece of linen, laid on top the fair linen, upon which the bread and wine are consecrated at Holy Communion. It comes from the Latin word <i>corpus</i> , meaning “body.”
CREDENCE TABLE	A small side table near the altar used to hold the bread, wine, water, and perhaps the Missal to be used for Holy Communion.
CROSIER (also spelled CROZIER)	The staff with a crook or cross at the top carried by a bishop.
CRUCIFIX	A cross bearing the image of the crucified Lord.
CRUET	A small vessel of glass, silver, or gold in which the wine or water for the Eucharist is kept.
DEACON	A “servant.” Deacons prepare the altar, proclaim the gospel, bid the Prayers of the People, assist in administering communion, and give the dismissal.
EAST	Inside the church building, east is where ever the altar is.
ELEMENTS	The bread and wine used for Holy Communion.
EPISTLE SIDE	As one faces the altar, the epistle side is the right side of the church.
EUCCHARIST	One of the names for the sacrament of Holy Communion.
EUCCHARISTIC LIGHTS	The two candles on the altar. They represent the dual nature of Christ (fully God and fully man), and the consecration of the bread and wine as the body and blood of Christ takes place between them.
FAIR LINEN	The large strip of linen that covers the altar. Often, it is embroidered with five white crosses (one in each corner, and one in the center), which represent the five wounds of Christ.
FLAGON	A large vessel of silver, gold, or glass that holds the wine for the Eucharist.
FONT	The receptacle for baptismal water, often made of stone.

FOOTPACE	The last step to the altar; the altar step.
GOSPEL	The Good News of Christ. The events of Jesus' life as recounted by Matthew, Mark, Luke, and John.
GOSPEL SIDE	As one faces the altar, the gospel side is the left side of the church.
GRADUAL	The hymn, chant, or psalm sung between the epistle and the gospel in the service of Holy Communion.
HOLY COMMUNION	The title most commonly applied to the Sacrament of the Body and Blood of Christ, also known as the Eucharist, the Lord's Supper, and the Mass.
INCENSE	Used at festival services and Choral Evensong, the smoke represents prayers rising to heaven.
LAVABO	The bowl or basin in which the celebrant washes his or her hands prior to celebrating the Eucharist.
LECTERN	The reading desk on the south side of the chancel. The epistle is most often read from the lectern; hence, the south side of the church is called the epistle side.
LESSONS	The Old and New Testament readings, taken from the lectionary in a three-year cycle.
MISSAL	The "Mass Book." This is the book on the altar from which the presider reads when celebrating the Eucharist.
MITER	The hat worn by the bishop. It represents the tongues of fire that rested on the Apostles when they received the Holy Spirit on the Day of Pentecost.
NARTHEX	The vestibule at the back of the nave.
NAVE	The largest portion of the church, between the narthex and the chancel. The nave is occupied by the congregation during the worship service.
OFFERTORY	The part of the Eucharist in which bread, wine, money, and song are offered.
OFFERTORY PLATES	The brass or wooden plates in which the monetary offering is gathered.
OFFICE	A liturgical service. Morning and Evening Prayer are daily offices.

OFFICE LIGHTS	The six candles at the rear of the altar or on the retable.
OFFICIANT	An ordained minister who conducts the service and administers the sacraments of the church.
PALL	The square, rigid, white cover placed on top of the paten before the chalice is veiled. It is also often placed on top of the chalice during the Prayer of Consecration.
PASCHAL CANDLE	A large candle placed in a proportionally-sized candlestick and placed on the north side (or gospel side) of the chancel. It is kindled with new fire at the Great Vigil of Easter to represent the light of the resurrected Christ, and it burns throughout Eastertide. It is also lighted at baptisms and funerals.
PATEN	The plate, usually silver or gold, on which the priest's host is placed during the Prayer of Consecration and from which the consecrated bread is administered at Holy Communion.
PEW	One of the straight benches placed in the nave for the congregation.
PISCINA	A special sink in the sacristy that drains directly into the ground rather than into the sewer. Consecrated wine is poured down it if it is not consumed, and crumbs of consecrated bread also are rinsed into it.
PRIEST'S HOST	A large host, placed on the paten, which the celebrant elevates during the Prayer of Consecration and subsequently symbolically breaks.
PROBERS	The collect, the Old Testament lesson, the epistle, and the gospel for the day.
PSALTAR	The collection of Psalms. It is part of the <i>Book of Common Prayer</i> .
PULPIT	An stand of wood or stone where the preacher stands. The pulpit, often elevated, is most often found on the north side of the church where the gospel is read and explained or proclaimed. Hence, the north side of the church is called the gospel side.
PURIFICATOR	A small, square piece of white linen used at the Eucharist to cleanse the chalice.
RESERVED SACRAMENT	Consecrated bread and wine kept in the aumbrey for the Communion of the Sick.
RETABLE	A shelf behind the altar on which the cross, office lights, and flowers may be placed.

RUBRICS	Directions for the conduct of services. Some rubrics are for the clergy, and some are for the laity. They are printed at the beginning of each service and throughout the text in the <i>Book of Common Prayer</i> to tell the clergy and the congregation what to do during the service.
SACRISTY	A room adjoining a church in which the Eucharistic vessels, altar hangings, and various ceremonial objects are kept.
SANCTUARY	The part of the church in which the altar is located at the “east” end of the building.
SANCTUARY LAMP	A lamp hanging before or to the side of the altar, kept burning continuously to indicate the presence of the Reserved Sacrament.
SANCTUS	A hymn of adoration (“Holy, Holy, Holy . . .”)
SANCTUS BELLS	Bells rung at the Sanctus to call the congregation to attention. Also rung during the Prayer of Consecration to proclaim Christ’s presence at the altar.
SEDILLA	The seats around the altar used by the altar party.
SUBDEACON	A representative of the congregation who stands with the celebrant and deacon at the altar.
SUPERFRONTAL	A panel of embroidered cloth, most often of silk, that hangs down the front of the altar. It is generally in the color of the liturgical season.
SURSUM CORDA	The beginning of the Liturgy of the Table (“Lift up your hearts . . .”).
THURIBLE	A metal vessel in which incense is burned at special services.
THURIFER	An acolyte who carries the thurible at special services.
TRANSEPT	Either of the two lateral arms of a church.
VEIL	A solid cloth, often in the seasonal color, that covers the chalice at the Eucharist.
VERGER	An ancient lay diaconal office that carries with it a variety of responsibilities: master of ceremonies; protector of the procession; coordination of the service, from order of procession to seating charts to ensuring that all participants in the liturgy are present; tidying of the sanctuary after the service, etc. The vergier must be very familiar with all of the duties of each of the lay participants in a service, as she or he may

be required to perform any of these duties at any time in the event the appointed person is not available.

VESTRY The room near the altar where the vestments are kept. Also the group of laypersons which is charged with the responsibility for the material affairs of the congregation.

VIRGE The staff of office carried by the vergers during a worship service.

THE LITURGICAL COLORS

In the early church, the only color used during the liturgy was white. Colors to differentiate the liturgical seasons came into being in about the fourth century, and usages varied considerably. By the twelfth century, Pope Innocent III systematized the use of five colors: violet, white, black, red, and green. Blue and gold were also used in some non-Roman Western rites, called Sarum Rites. While there are still slight variations between the Roman and the Anglican traditions, the two are very similar. Even within Anglicanism, however, there is some variation between today's common worship and the traditional Anglican worship as regards the use of color.

- ***Violet:*** is the color of penance and atonement, and it is also the color of the sovereignty of Christ. It is used during Advent, as with penitent hearts we prepare ourselves for the coming of Christ, our heavenly King. Likewise, it is used during the penitential season of Lent, as we examine ourselves and atone for our sins. It is also used on All Souls' Day.
- ***Blue:*** In the ancient Sarum Rites, the color blue was associated with feasts of the Virgin Mary, and in many churches it is used during Advent. It reminds us that the church waits with Mary for the birth of Jesus. As the color of the night sky, deep blue also symbolizes Christ, who is called the "Dayspring" or source of day.
- ***White:*** (or gold) recalls the brightness of the day and symbolizes joy, purity, holiness, innocence and triumph. It is used during the seasons of Christmas and Easter, as well as at baptisms, funerals, weddings, and various feasts.
- ***Red:*** is a color with two different meanings. Reminiscent of blood, it is the color of passion and suffering. In this context, it is used on Palm Sunday, during Holy Week, and on the feasts of martyred saints. Red is also the color of fire, which represents the Holy Spirit. It is used at Pentecost, at ordinations, and often at confirmations.
- ***Green:*** is the color that we see most frequently in the sanctuary. It symbolizes life, growth, and hope, and it represents the growth and spread of Christ's Church in the world. It is used during the season after Epiphany and the season after Pentecost (called ordinary time).