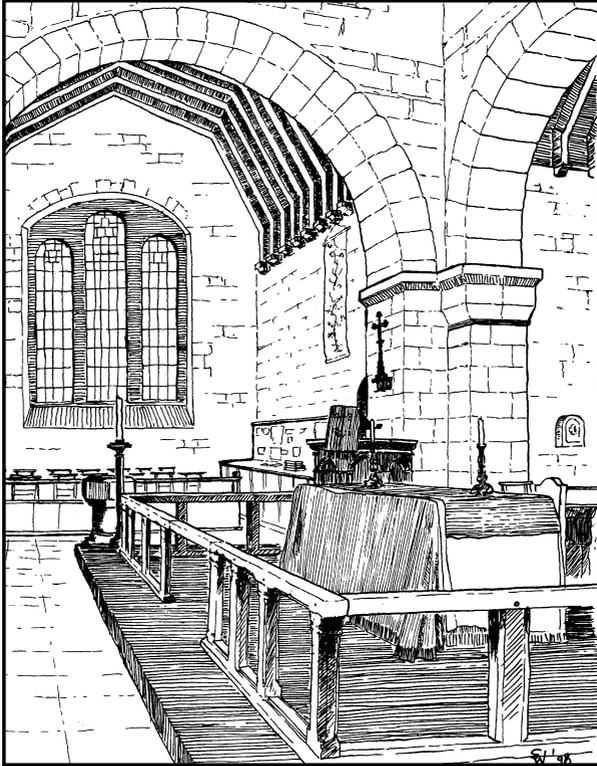


What's It Called?



A brief explanation of the names and meanings of objects found in the church and used in the Liturgy

This little booklet is offered in the hope of enabling the members of this congregation to know and better understand those things we constantly use in worship. The comic name rather belies a serious intent. As inheritors of the liturgical tradition of worship, which employs the use of many objects in the conduct of our solemn worship, it seem only fitting that we should know what those objects are, why they are used (more often for convenience and practicality than any other reason), and their proper names.

There are some who think that such knowledge should be avoided, as leading to obfuscation or obscurantism. I disagree. The more we know and understand, the more intelligently and un-distractedly we are able to assist in the worship of Almighty God: Father, Son, and Holy Spirit.

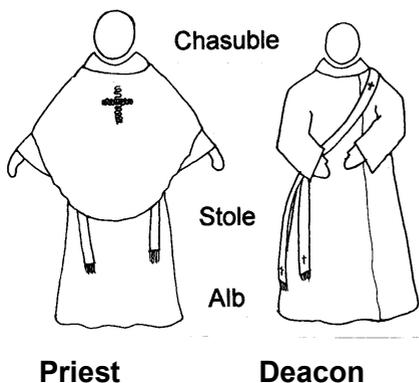
Douglas Kornahrens

Drawings by Stan Wale

What's It Called?

vestments The vestments are the special clothing worn by the clergy and lay assistants as they officiate at the various church services. These vestments originated from the everyday dress of citizens of the Roman world in the first few centuries of the life of the church.

alb The alb is the basic item of liturgical vesture and is worn by all, both clergy and laity, who participate in the Liturgy. The word comes directly from the Latin *alba* which means 'white'. The garment derives from the basic garment of Roman dress which was a long white linen tunic. Today the alb is worn at all services such as funerals, weddings, baptisms, and the Holy Eucharist. The whiteness of the alb signifies the cleansing from sin and the New Life that we have received in Holy Baptism.



stole Among the three items of vesture commonly worn today, the stole is the one that did not descend from ordinary clothing. It is supposed that the stole originated from a towel worn over the left shoulder by those ordained to the Order of Deacons as a sign of their servanthood. In time the towel became a strip of coloured silk

worn by the bishop as well as the deacon, then by the bishop's presbyters or priests. Deacons wear their stole over the left shoulder across the chest like a sash, tying on the right side. Bishops and priests wear theirs around the neck to

hang straight. The stole signifies obedience to Christ and servanthood within the Christian community; and in that it is the one item of vesture worn in the administration of every sacrament, even in emergency, it also signifies that the ordained clergy do not act by their own authority, but by the Lord's authority exercised through the Church.

chasuble Like the alb, the chasuble, was an item of Roman dress, an outdoor cloak, a sort of coat, worn over the other clothing and was called in Latin a *paenulla* or *casulla*. The word *chasuble* comes from the Low Latin word *casubla*, a variation of *casulla*; both in turn derive from the Latin word *casa* meaning 'house' since both house and garment gave shelter. Originally the chasuble was a circular garment, but in the course of time its size was reduced and its shape changed from being circular to its present oval shape. The chasuble is worn at the Eucharist by the bishop or priest celebrating. Occasionally it is worn also by other assisting priests. In the writings of St Augustine of Hippo (about 400 AD) is the earliest recorded instance of the priestly garment being called a chasuble. It signifies the righteousness to which we are called and which is granted through repentance.

seasonal colours The practice of using different colours to mark the different seasons and observances of the church's year grew slowly over a long period. In the early centuries of the church's life the only 'colour' was white. By mediaeval times there were several elaborate schemes for the liturgical use of colours, including more colours than we use today. One of those schemes, the one used by Salisbury Cathedral,

called the 'Sarum Use', prior to the Reformation became widely influential across northern Europe, including in Scotland. After the Reformation, all use of colour in the Scottish Church ceased. The use of liturgical colours was revived amongst Scottish Episcopalians in the nineteenth century.

The Council of Trent (1545—1563), the Roman Catholic Church's response to the Reformation, issued a codified scheme of liturgical colours: white, red, green, and purple. Today that is the scheme most commonly used by Episcopalian or Anglican churches. At Holy Cross Church we use our own scheme, which is a simple combination of the Roman and the Sarum schemes. Only the Roman Catholic Church has rules to govern the use the colours. All other Churches rely on custom and convention.

white is used for all observances of the life of our Lord, except Holy Week: The fifty days of Easter, the Ascension and the ten days following, the twelve days of Christmas, the Lord's Epiphany, Baptism, Presentation in the Temple, and Transfiguration, and Christ the King. It is used for all feasts associated with the Blessed Virgin Mary: her Nativity; the Annunciation; the Visitation; and her Dormition or Falling Asleep; for All Saints' Day and All Souls' Day; for all saints not martyrs; for Trinity Sunday, and for all baptisms, confirmations, weddings, ordinations, and funerals.

red is used for all of Holy Week: Palm Sunday, the Monday, Tuesday and Wednesday, Maundy Thursday, and Good Friday; for Pentecost Sunday and seven days thereafter; for Holy Cross Day; for all of the Apostles and Evangelists; and for the commemoration of martyrs. Red signifies the Blood of Christ; the Holy Spirit; and the blood of the Martyrs.

blue is used in Advent, the four weeks preceding Christmas, also for St Mary Magdalene and St Michael and All Angels. These are from the Sarum Use. Using blue for Advent is fairly unusual; purple is by far the most commonly seen colour for Advent, according to the modern Roman custom. Blue is much the more anciently used colour because in time past purple was expensive and rare.

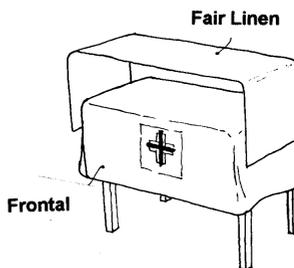
green is used on the 'ordinary' Sundays of the Church's year, from the Second Sunday after Epiphany, (the Sunday after the Baptism of the Lord) through Shrove Tuesday the last day before Lent, and then on the Sundays after Pentecost from the 1st Sunday after Trinity Sunday, Pentecost 2, until the last but one Sunday before Advent. Our use of green is from the Roman use; green signifies hope and life.

lenten array is the term given to the hangings and vestments we use in Lent from Ash Wednesday to the Saturday before Palm Sunday. They are of a plain unbleached cloth, a sort of 'sack cloth', which with the ashes of Ash Wednesday form the penitential clothing of Lent. The unbleached cloth is often very simply decorated in a dull red. Sometimes the symbols of the Passion are embroidered or sewn on to the frontal, vestments, and falls, hence the term 'array'. Using the lenten array is a very much older custom than using purple in Lent. The Lenten Array is also a custom from the Sarum Use.

Altar The Altar or Holy Table (*not* Communion Table) is the Table upon which the Holy Eucharist is celebrated. It appears that the first reference to the Christian Eucharistic Altar is in Hebrews 13:10: 'We have an altar from which those who serve the tent have no right to eat.'

In ancient days the Altar was free-standing and was placed at the east end of the church, with the congregation facing towards it, and the clergy behind it, as is done today. Because the first altars were common domestic tables they were made of wood. In time stone came to be used; but whether of stone or wood, an Altar should properly be a table with four legs. For just over the first thousand years of the Church's life nothing except the holy Vessels was placed upon the Altar, neither books, nor candlesticks, nor anything else. The Altar should not be touched unnecessarily, and nothing should be put upon or against it of ordinary use, or for convenience. Amongst all the items of furnishing in a church, its Altar alone is marked out for specific reverence. By its use it is different from any other item of furnishing, and in a particular way represents the presence of the Lord and his Sacrifice on the Cross. It should be accorded a simple bow by worshipers (even a pause and a nod of the head will suffice) when passing it and upon entering and leaving the church.

frontal The Altar frontal is a covering of rich cloth in the seasonal colours to adorn the Altar. There are two styles: 1) a panel of cloth hanging over the front of the Altar; 2) a floor length 'table cloth' completely covering the Altar on all sides, commonly called a 'Jacobean frontal' as these came to be widely used during the reign of James VI.

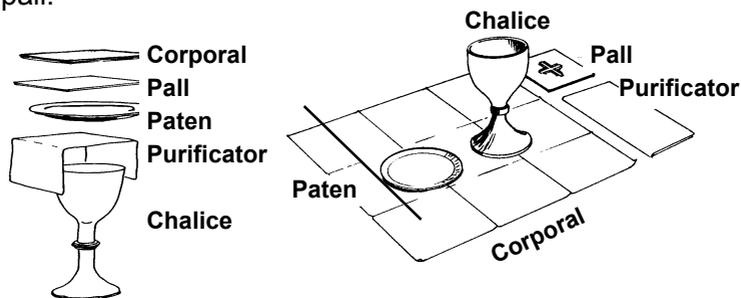


Altar or Holy Table

fair linen The Fair Linen is the fine white linen cloth spread on top of the Altar frontal and hanging down on

either end of the Holy Table, frequently to the floor. It is, in our tradition, the one cloth required for the public celebration of the Eucharist. In ancient days this was a real table cloth, like a modern white linen table cloth, hanging partially or completely to the floor on all sides.

corporal The corporal is a square of white linen, (about 18 inches square) that is spread on top of the Fair Linen, and upon which the chalice and paten are placed; its use has been documented as being as old as the 4th Century. Its name derives from the Latin word *corpus*, meaning 'body', since the consecrated Bread, the Body of Christ, is placed upon it. After everyone has received Holy Communion it is the Scottish custom to cover the vessels with a corporal or pall.



chalice The word chalice is derived from the Latin word *calyx* meaning 'cup'; it has come to mean the (usually) silver stemmed cup used in the Eucharist. In Scotland after the Reformation, the cups for Holy Communion were often made in pairs, many with large shallow bowls. Sometimes they were made of pewter. (The Museum of Scotland exhibits many examples.) The pair of chalices that we use on Sundays and other major festivals, were made in Edinburgh in the 1840s. The other of our three chalices was made in London and bought at the founding of the our church in 1898.

paten The (usually) silver dish or plate on which the bread of the Eucharist is placed. The Latin word *patena* means 'a shallow dish'. We have two patens at Holy Cross, one is contemporary to our 'Edinburgh' chalices, and the other is a mate to the 'London' chalice.

purificator The purificator is a small rectangle of linen used to wipe the chalice at the Eucharist. It is of comparatively recent origin, dating from the 16th Century. Its universal acceptance is testimony to its practical usefulness.

pall The word *pall* means a cloth covering (coming from the Latin word *pallium*, 'a cloak') and is a second square of linen, like the corporal, which, when folded, can be placed on top of the chalice as a cover, and when unfolded is used as a veil to cover the holy Vessels after Holy Communion. Covering the Vessels after Communion is a very old Scottish practise, and the Scottish Liturgies of 1637 and 1764 specifically prescribed it. There is such a cloth, with a text from Psalm 40 embroidered around its edges, dating for the early seventeenth century on display in the Museum of Scotland.

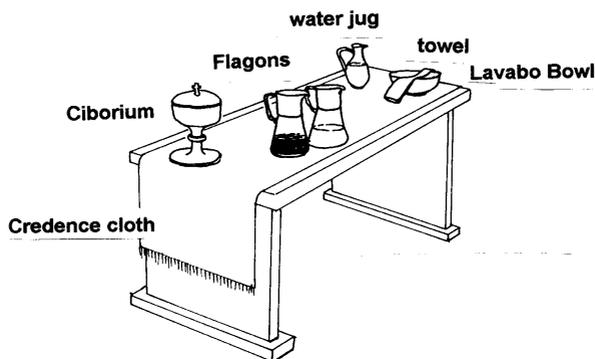
The **funeral pall** is a covering for the coffin at funerals in the church. The funeral pall that we use at all funerals in our church is of dark purple wool with a large white cross. It dates from the foundation of Holy Cross Church, and is over a hundred years old. There is one identical to it in use at the Cathedral.

prothesis (or credence table) A small side table on which the vessels of the Eucharist are placed before and after use. The word *Prothesis* is a transliteration from the Greek meaning 'where things are placed before hand' (*pro*=before, *thesis*=putting or placing).

The word has a particularly Scottish provenance, having been used amongst some Scottish Episcopalians since the late 17th century. Sadly, the term is now defunct. The word credence comes from the Latin *credere*, 'to believe'.

prothesis cloth The prothesis (or credence) cloth is simply an appropriate table covering.

ciborium is a Latin word meaning 'a drinking cup shaped like a lotus'; it is a cup shaped container or vessel with a lid, used to hold the bread for the Eucharist.



Prothesis or Credence Table

flagons The flagons are jugs, one for the wine to be poured into the chalice, and one for the water to be mixed with it; they should be dignified vessels of appropriate size and suitable material such as glass or silver. The flagons at Holy Cross, both memorial gifts, are bespoke, made of hand blown glass and hand smithed silver to a unique design. They were made in Edinburgh in 1991.

The **mixed cup** is the practice of diluting the wine in the chalice with some 'pure water'. It is a practice in the Jewish/Christian tradition that originated in the cup of the Passover meal (the 'fruit of the vine', as opposed to the 'fruit of the tree' or the 'blood of the grape' which was undiluted wine). It was used by Jesus with his disciples at the Last Supper (Matt. 26: 29; Luke 22:18). It has the testimony of the earliest Fathers of the Church, and was used by all Christians at the Eucharist until the Reformation, when its use ceased in the 'Reformed Churches'. However, the use of the mixed cup continued in the northeast of Scotland and particularly at Aberdeen, very probably unbroken. Historically the northeast of Scotland is the 'heartland' of 'Scottish Episcopacy', and the mixed cup is one of four 'uses' or practises that became characteristic of Scottish Episcopalianism; all but the mixed cup became part of the Liturgy. Even so, its use was all but universal among Episcopalians. There is an old Scottish custom for the Priest, while pouring the wine and water into the chalice, to recite St John 19: 34–35.

lavabo bowl, towel, water jug The word *lavabo* is the Latin word meaning 'I wash'. The practice of the celebrant's washing his hands at the Offertory is first attested to by St Cyril, Bishop of Jerusalem in about 360 AD. In a series of talks to the newly baptised in Jerusalem, explaining the Eucharistic Liturgy, he told them that the priest washes his hands before the service begins – he does not come to the Liturgy with dirty hands – but does so again at the Offertory to show that we must come in purity to the Holy Mysteries of the Lord's Body and Blood. During the washing of his hands the Priest recites Ps. 26:6, 'I will wash my hands in innocence, and so will I go to your Altar, O Lord'. This verse has been used ever since the days of St Cyril. Scottish Episcopalians first used this ceremony in the middle of the eighteenth century.

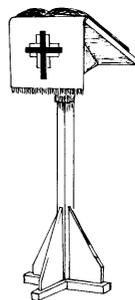
altar candles The Anglican Benedictine monk, Dom Gregory Dix (1901–1952), in his massive study on the history of the Eucharist, *The Shape of the Liturgy*, says that the use of lights, that is candles or oil lamps, in association with the celebration of the Eucharist dates from the earliest times. The references to Jesus or God as light are numerous in the New Testament; the practical need for illumination, and the employment of light as a symbol for the presence of the Lord dovetail nicely. Before about the year 1000 AD lights were placed beside or hung above or about the Altar, but never upon it. The earliest document mentioning candles placed on the Altar (1175 AD), mentions having two candles flanking the Altar cross, 'as the present custom'. In mediaeval times a single candle was not infrequent. At the least, one burning light should accompany the celebration of the Eucharist.



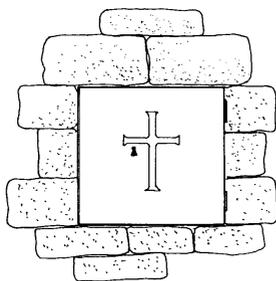
**Sanctuary
Lamp**

sanctuary lamp A sanctuary lamp is sometimes an oil lamp (ours is now electrified), or sometimes a candle, hanging in the **Sanctuary** or **Holy Place**. The presence of a sanctuary lamp defines this space which is set apart for the Altar. This lamp is often red. In some churches there is more than one lamp; they always seem to be hung in odd numbers: 3, 5, 7, 9, etc. There is no significance in their number. Where the Sacrament is kept for the communication of the sick, it is customary to keep a clear light burning. The hanging lamp in Holy Cross Church, along with our 'Edinburgh' chalices and paten, came from the Mansfield Place Church (with the Phoebe Traquair murals), when it closed in the 1950s.

lectern The lectern is the reading stand to hold the church's principle copy of the Bible. The word lectern comes from the Latin word *lectio*, meaning 'a reading aloud'. The **Fall** is a flap or panel of cloth often ornamented with embroidery, to adorn and dignify the reading stand.



Lectern

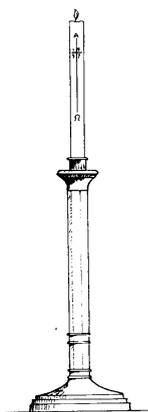


Aumbry

aumbry The word *Aumbry* means 'a cupboard' and is related to the French word *armoire*. In mediaeval times it was a recess with a lockable door in the wall of the Sanctuary or vestry of a church, where books, the sacred vessels, or the Sacrament might be kept. In Holy Cross Church there are two aumbries. The main one, in

the East wall in prominent view, is for keeping the reserved Sacrament for communicating the sick or dying. The other one in the north wall of the old Sanctuary, now the Choir, is for keeping the **Holy Oils**. There are two of these: 1) the ***Oil of Unction*** or of Healing, which is pure olive oil. In accordance with two passages in the New Testament, it is used to anoint the sick with prayer for healing. [See Mark 6:13, where the Twelve are sent out by Jesus '...and they anointed with oil many that were sick and healed them', and James 5:14, where St James asks his readers, 'Are any sick? Let them call for the elders of the church and let them

pray over him anointing him with oil in the name of the Lord.]
2) The **Chrism**, olive oil mixed with fragrant balsam, is used by the priest to anoint the forehead at Baptism and by the Bishop at Confirmation. These two oils are consecrated by the Bishop in the Cathedral on Maundy Thursday.



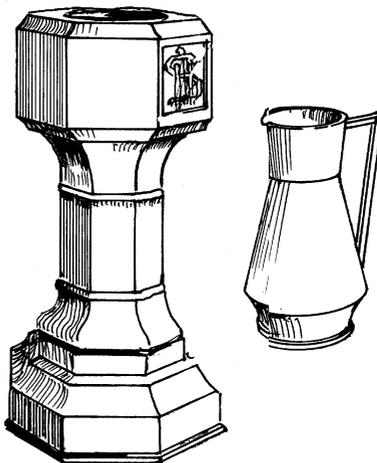
**Paschal
Candle**

Paschal Candle and its stand Not directly related to the Eucharist, the Paschal Candle and its stand are prominent features in the church. The Paschal Candle is a symbol of the Lord's Resurrection. [The word *Pasch*, which brings together the remembrance of the Passover with the observance of the Resurrection, was the name for Easter used in Scotland in old days.] It is blessed and lit at the Great Vigil on Holy Saturday night. It is decorated with a cross, the number of the year, and the Greek letters *alpha* and *omega* (Revelation 1:8), signifying that Jesus Christ is the Beginning and the End and is Lord of all times and seasons. It is lit at all services during the Easter season. The stand is a candlestick of sufficient size and dignity. In

churches where the Baptismal Font is distant from the Altar, the Paschal Candle is placed in the Sanctuary from the Great Vigil on Holy Saturday night until Ascension Day, otherwise it is placed beside the Font and lit during baptisms. The Paschal Candle's use originated in the very early church, in the all-night vigils before the very early morning Easter Eucharist. During these vigils, which the congregation kept in the church with prayers and Psalms and with readings from the Old Testament, in the Baptistry the catechumens were baptised by immersion, anointed with Chrism, and clothed in white garments. Then at the Eucharist in the church they received the laying on of hands by the bishop and received Holy Communion for the first time. In modern usage the Paschal Candle is also lit at

funerals and placed beside the body to emphasise the Christian hope based on the Resurrection of Jesus, and through his Resurrection, in the bodily Resurrection of the dead on the Last Day.

Font and ewer The word Font is close to its Latin original, *fons*, meaning 'a spring of water'. It is the container for the Baptismal water, and is almost always made of stone, often octagonal in shape. In the earliest days of the Church, most baptisms took place outside in running water. However, as churches began to be built, fonts came into being and were small pools, sunk into the floor of the baptismal room, called the Baptistry. Almost all baptisms were adult, and took place only once or twice a year, most frequently on Holy Saturday, while the Great Vigil was held in the church. The catechumen would descend into the font, the water about chest level, and was baptised by immersion. Over the centuries as the age of those being baptised decreased, so did the size of the Font, gradually assuming its present bowl shape. The octagonal shape is directly related to the shape of many of the earliest fonts. The eight sides represent the Resurrection: the seven days of the old creation plus the new day, the Eighth Day, the New Creation in Jesus Christ into which the believer enters through Holy Baptism. The accompanying ewer is simply a jug of sufficient dignity and capacity to hold the water.



Font

Ewer

Church of the Holy Cross
Davidson's Mains
Edinburgh