

GLOSSARY OF THE LITURGY

The University of St. Francis.

Accident: In relation to the liturgy, an “accident” refers to the appearance of a thing which can appear as another thing. In the case of the consecrated vs. unconsecrated host, both “appear” as flour and water mixed together and baked. However, after the consecration, the “accident” may appear the same but the “substance” has changed. (See Substance).

Acclamations: These are short phrases of praise to God. The Gospel Acclamation occurs before the Gospel using either Alleluia or a different phrase during Lent. The Memorial Acclamation is proclaimed by the assembly following the Narrative Institution during the Eucharistic Prayer.

Acolyte: A liturgical minister appointed to assist at liturgical celebrations. Priests and deacons receive this ministry before they are ordained. Lay men may be installed permanently in the ministry of acolyte through a rite of institution and blessing (903, 1672).

Adoration CCC 2096, 2628, 1083: The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).

Agnus Dei: “Lamb of God” An ancient hymn to Jesus Christ, it is usually sung during the fraction rite prior to the distribution of Holy Communion. (John 1:29) In the new Roman Missal, it reads “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.”

Alb: A white, somewhat narrow robe worn under the priestly vestments or by other ministers. It means “white” and represents the baptismal garment that has been washed white in the blood of the Lamb (Revelation).

Alleluia/Hallelujah: Literally means, “Praise Yah”, praising the name of God, Yahweh, which is translated in various ways, such as “I am who Am.” The first form is based on the Greek translations of Scripture while the second is from the Hebrew. This is the usual acclamation prior to the Gospel except during Lent.

Altar CCC 1182, 1383: The table on which the Lord’s Supper is celebrated, usually fixed. It is the primary focus of the Liturgy of the Eucharist. Moveable altars often are for secondary use in a chapel.

Altar Servers: a young boy or girl, or an adult who is specially trained to assist the priest at Mass.

Altar: The center and focal point of a church, where the sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, as the altar of sacrifice where Christ as the sacrificial victim offers himself for our sins and as the table of the Lord where Christ gives himself to us as food from heaven (1182, 1383).

Ambo CCC 1184: A raised platform reached by staircase. From here, lessons were read and litanies were led. This word is sometimes used to designate the place from which the readings are proclaimed. Also called a Lectern.

“Amen” CCC 1061, 1396, 2856, 2865: A Hebrew word meaning “truly; it is so; let it be done,” signifying agreement with what has been said. The prayers of the New Testament and of the Church’s liturgy, and the Creeds, conclude with “amen.” Jesus used the word to introduce solemn assertions, to emphasize their trustworthiness and authority.

Anamnesis CCC 1103, 1354, 1362: Remembrance. This is closely related to the concept that, in the act of the ritual and prayers, the event commemorated becomes present reality. In other words, what past event that is celebrated happens at this moment as well. Also refers to that portion of the Eucharistic prayer that stems from “do this in memory of me.”

Anaphora CCC 1352-1354: In Roman Rite, also known as Eucharistic Prayer or Great Thanksgiving. In the Roman Rite, some of the elements of the prayer include an address to God, calling forth of the Holy Spirit [Epiclesis], Institution Narrative, Memorial Acclamation, and petitions. It ends with a Great Amen.

Angelus: This short practice of devotion focuses on the Incarnation, God becoming flesh in Jesus. It is recited three times daily at the sound of the church bell in the morning, noon and evening. It derives its name from the beginning verse, *Angelus Domini Nuntiavit Mariae*, “the angel of the Lord declared unto Mary.”

Anointing: A symbol of the Holy Spirit, whose “anointing” of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ (in Hebrew *Messiah*) means the one “anointed” by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders (695). *See* Christ.

Antiphon: A verse, often scriptural, sung before and after a psalm, and occasionally within the psalm. Used during the Responsorial Psalm at Mass or for the psalms during morning, evening, and other prayers for the Liturgy of the Hours.

Apse: The far end of a church opposite the main entrance. Often, it is either semi-circular or multi-angled.

Aspergillum: A vessel or device used for sprinkling holy water. The ordinary type is a metallic rod with a bulbous tip which absorbs the water and discharges it at the motion of the user's hand.

Assembly CCC 751-52, 777, 1141, 1372, 1098, 1097, 1112, 1167: All persons who participate in the liturgical rites. Gathered from all areas of life, the assembly is represented by the priest's entrance.

Baptism: The first of the seven sacraments, and the "door" which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the "sacraments of initiation" by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the Body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit (977, 1213 ff.; 1275, 1278).

Baptistry/baptistery/Baptismal Font CCC 1185: Either an external or internal area in which baptism is celebrated. Usually contains either an immersion pool or a smaller font.

Basilica: A description of a church of significance named for the traditional public buildings used in Rome. It is an early type of construction that includes an apse at one end opposite a narthex or porch at its entrance with a nave connecting the two.

Benediction: A blessing, to ask for God's blessing, or a devotional prayer or office in front of the Blessed Sacrament enclosed in a monstrance.

"Berekah": Is the Hebrew word for blessing.

Bible: Sacred Scripture: the books which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit (105). The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament (120). *See* Old Testament; New Testament.

Bishop: One who has received the fullness of the Sacrament of Holy Orders, which makes him a member of the episcopal college and a successor of the Apostles. He is the shepherd of a particular church entrusted to him (1557; cf. 861, 886).

Black: A liturgical color used during requiem funeral Masses in the Church.

Blessed Sacrament: A name given to the Holy Eucharist, especially the consecrated elements reserved in the tabernacle for adoration, or for the sick (1330). *See* Eucharist or Body of Christ.

Blessing CCC 1671, 2626: There are several different meanings for this word. Among these are: 1) to praise God; 2) to express a desire or wish for a person's good fortune; 3) to sanctify or dedicate a person, place or thing for a sacred purpose; and 4) to designate a gift. In addition, God blesses persons, events and nature.

Boat: The container that holds incense for incensation during liturgical celebrations.

Body of Christ: (1) The human body which the Son of God assumed through his conception in the womb of Mary and which is now glorified in heaven (467, 476, 645). (2) This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine (1374). (3) The Church is called the (mystical) Body of Christ because of the intimate communion which Jesus shares with his disciples; the metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church (787, 790, 1396).

Book of Gospels: The book containing the gospel readings from which the priest or deacon proclaims the gospel during Mass.

Bread and Wine: The elements used in the celebration of Eucharist (unleavened bread and natural pure wine). NOTE: After the Eucharistic Prayer the bread and wine is referred to as: the consecrated bread and wine or the body and blood of Christ.

Breaking of the Bread CCC 1329: An early phrase used to describe the worship and liturgy of the Christian community.

Canon of the Mass: The central part of the Mass, also known as the Eucharistic Prayer or “anaphora,” which contains the prayer of thanksgiving and consecration (1352).

Canticle: The word comes from the Latin *cantare* meaning “to sing.” Canticles are included as part of the service of the Liturgy of the Hours and at Mass. Two examples of canticles are the prayer of Zecharias in Luke 1:68-79 (Benedictus) and of Mary in Luke 1:46-55 (Magnificat).

Cantor: One who sings during the liturgy (i.e., the responsorial psalm).

Cardinal: is a high church official ranking next in line to the Pope. He assists and advises the Pope, consecrates Bishops and elects the Pope.

Cassock: A non-liturgical, full-length, close-fitting robe for use by priests and other clerics under liturgical vestments; usually black for priests, purple for bishops and other prelates, red for cardinals, white for the Pope.

Catechumen CCC 1248: A person who is preparing for Baptism. The *catechumenate* is the formation of these catechumens in preparation for their Christian Initiation, and aims at bringing their conversion and their faith to maturity within the ecclesial community (1248). The candidates are anointed with *oil of catechumens* by which they are strengthened in their conversion from sin and renunciation of Satan (1237).

Cathedra: Means “chair.” Indicates the seat of the episkopos, or bishop of that particular see or diocese.

Cathedral: The official church of the bishop of a diocese. The Greek word *cathedra* means chair or throne; the bishop’s “chair” symbolizes his teaching and governing authority, and is located in the principal church or “cathedral” of the local diocese of which he is the chief pastor (cf. 1572).

Celebrant: The one who presides over the assembly and consecrates the Eucharistic Sacrament.

Celebrant’s Chair: The place where the celebrant sits. It expresses his office of presiding over the assembly and of leading the prayer of those present. AVOID: The use of the word THRONE.

Censer / Thurible a metal container that holds the charcoal for the incense. This is carried by the server in the right hand.

Chalice: A cup made of precious metal or other sturdy material in which the Blood of Christ is contained and communicated.

Chasuble: The vestment worn over the alb by priests, bishops and Pope when celebrating the Mass.

Chrism CCC 1241, 1289, 1291, 1294: The oil blessed by the archbishop or bishop for use in particular sacraments and consecrations. Balsam, a perfume, is added to the oil as a representation of Christ.

Church Narthex: Normally the entrance space of a Catholic Church designated for welcoming and social. From the US Conference of Catholic Bishops... “The narthex is a place of welcome – a threshold space between the congregation’s space and the outside environment. In the early days of the Church, it was a ‘waiting area’ for catechumens and penitents. Today it serves as gathering space as well as the entrance and exit to the building. The gathering space helps believers to make the transition from everyday life to the celebration of the liturgy, and after the liturgy, it helps them return to daily life to live out the mystery that has been celebrated.”

Church Nave: From the Latin word “boat,” the nave serves as the main body of a church’s worship space where the community of believers gather to pray “in one voice.”

Church Sanctuary CCC 1674, 2691: From the Latin word “Sanctus” (meaning “holy”), a church sanctuary is an elevated part of a church on which rests a lectern where the word of God is proclaimed and an altar where the bread and wine is changed into the body and blood of Christ. The sanctuary is the focal point of liturgical ceremony, clearly distinct from the main body of the church.

Ciborium: A covered container, similar to a chalice, in which the sacred species of the Body of Christ is placed for reservation in the tabernacle.

Cincture is a rope or cord worn around the waist over the alb.

Cincture: A rope used around the waist to secure an alb. In optional use.

Collect: A prescribed prayer that gathers the prayers of the people after they have gathered. Opening Prayer is the commonly used term.

Commingling: During the Fraction Rite, this is the placing of a small piece of the Body of Christ with the consecrated species of the Blood of Christ. In early Christianity, the commingling sometimes was used between two gathered communities as a sign of unity between them. One community would send a representative with a piece of the Sacred Body to the other community's liturgy.

Communion CCC 1382, 957-962, 357, 775, 426: This term has a multiplicity of meanings, including the union among the Divine Persons, between God and the Church, and between and among individuals. It also is used to describe one of the seven Sacraments as Holy Communion.

Communion Cup are used at Communion for the people to receive the Precious Blood of Jesus.

Communion of Saints: Everyone who believes in and follows Jesus – people on earth and people who have died and are in purgatory or heaven.

Communion Rite: The section of the celebration which leads to the communion of the people.

Communion Song: The music that is used as the consecrated bread and wine is distributed to the faithful.

Concelebrants: Those priests and bishops who join the Celebrant in celebrating the Mass.

Concluding Rites: The last of the four parts of the Mass, when we are blessed and sent out into the world to share the good news of Jesus with others.

Condescension: The manner in which God communicates with us in life, through stories and teachings from scripture and the “tradition” (interpretation) of the Church.

Confiteor: “I Confess” the ritual prayer that acknowledges sinfulness and seeking God’s forgiveness.

Congregation: Another name for the gathered assembly. It comes from words which mean “to come together.”

Consecrated Host: Parallels the unleavened bread from Exodus 12, Consecrated hosts originally are a mixture of flour and water, baked and cut into circles. Changed by the power of the Holy Spirit, consecrated hosts are the also called “The Body of Christ” or “The Real Presence” – Jesus Christ in his totality.

Consecration: The part of the Eucharistic prayer in which the priest prays the words of Jesus over the bread and wine, and these elements become the body and blood of Christ.

Consubstantial CCC 242, 253: The new translation of the passage of the Nicene Creed that replaces the phrase ‘one in being with the Father.’ The translators consider it a better translation of the Latin word “*consubstantialem*,” which is, in turn, a translation of the Greek “*homousious*” which denotes that Jesus and the Father share the same divine essence or substance.

Contrition CCC 1451: Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent, and is necessary for the reception of the Sacrament of Penance”.

Corporal: A white, square cloth upon which the gifts of bread and wine are placed for consecration. Corporal comes from a root word, *corpus*, meaning body.

Covenant CCC 56, 62, 66: The particular relationship, initiated by God, between God and humankind. God initiates the covenant with individuals, such as Noah, Abraham, and David, and with a group of people, such as Israel through Moses. The covenant may be marked by certain requirements, such as circumcision or following the Law. It may be unconditional as with the covenants made with Noah and David. The covenant is binding for ever and with succeeding generations.

Credence Table is used to hold the chalice, paten, ciboria, communion cups and other liturgical items before they are brought to the altar.

Creed: A brief, normative summary statement or profession of Christian faith, e.g., the Apostles' Creed, the Nicene Creed. The word "Creed" comes from the Latin *Credo*, meaning "I believe," with which the Creed begins. Creeds are also called Symbols of Faith (187). *See* Nicene Creed.

Crosier (Pastoral Staff): The staff which a bishop carries when he presides at the liturgy. **Zucchetto:** Skull cap worn by the Pope (white) and bishops (purple) and Cardinals (red).

Cross: The instrument of execution on which Christ died; a symbol of the unique sacrifice of Christ as sole mediator between God and man. Jesus invited his disciples to take up their cross and follow him, in order to associate with his redeeming sacrifice those who were to be its first beneficiaries. Catholics begin their prayers and actions with the *Sign of the Cross* "in the name of the Father, and of the Son, and of the Holy Spirit. Amen." A devotional cross with the figure of Jesus suspended on it is called a "crucifix" (616, 618, 2166).

Cross Bearer: The one who carries the cross in the procession (entrance and recessional).

Crucifix: A cross with the body of Jesus on it. The crucifix reminds us of Jesus' sacrifice and God's unconditional love and mercy.

Cruciform: The cross-like design of churches.

Cruets: The containers/vessels holding the water and wine.

Dalmatic: A garment worn by deacons that is flowing and with wide sleeves. It looks almost like a chasuble but with sleeves instead of an open side.

Deacon: A third degree of the hierarchy of the Sacrament of Holy Orders, after bishop and priest. The deacon is ordained not to priesthood but for ministry and service. Deacons are ordained to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. While the Churches of the East have always had a functioning order of deacons, in the West the permanent diaconate was reestablished by the Second Vatican Council (1962, 1965).

Divine Office CCC 1174: See Liturgy of the Hours.

Doxology CCC 2639, 2855, 2641: Its root words, doxos and logos, indicate that it is words that praise God's glory. "Christian prayer which gives praise and glory to God, often in a special way to the three divine persons of the Trinity. Liturgical prayers traditionally conclude with the doxology "to the Father, through the Son, in the Holy Spirit"; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise." In the new Roman Missal, it reads, "Through him, and with him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever."

Ekklesia, also spelled as Ecclesia: This word often is translated as Church. It means a calling out, a popular meeting and was used to describe the synagogue as well.

Elements: the bread and wine to be consecrated at the Eucharist.

Elevation: This is the raising of the Blessed Sacrament during the doxology at the end of the Eucharistic Prayer and through the completion of the Great Amen.

Embolism: The celebrant's prayer immediately after the Lord's prayer in which the same themes are developed: deliverance from evil, enjoyment of peace, and divine protection.

Entrance Procession: Priest, deacon, altar servers, lectors, enter the church or designated place for celebration of the liturgy.

Entrance Rite: See Introductory Rites.

Entrance Song/Music: The song/music which takes place during the entrance procession.

Epiclesis CCC 1105, 1353: The descent on the Holy Spirit during the Eucharistic Prayer which the celebrant invokes to help change the bread and wine into the Body and Blood of Christ. Offered during the Eucharistic Prayer where we pray "Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ at whose command we celebrate these mysteries."

Epistle: Also known as letters. The letters found in the New Testament. In the cycle of Sunday readings, the epistles or letters usually constitute the second reading.

Eucharist CCC 1322-1327, 1358-1362, 1373-1375, 1000, 1436, 1402-1405, 1392, 1398: From a Greek word, eucharisto, that means “I give thanks.” It is used to denote the whole Mass and that part of the Mass that culminates in the consecration of the bread and wine into the real presence of Jesus’ Body and Blood, and in its partaking. Synonyms include Eucharist, Celebration of the Liturgy, Eucharistic celebration, Sacrifice of the Mass or the Lord’s Supper.

Eucharistic Candles two candles placed on the altar, at each end of the altar. As you face the altar with your back to the Nave, the one on the right is known as the “Epistle Candle” and one on the left is known as the “Gospel Candle.” They are lit before each Eucharistic Service and extinguished at the end of the service. The Epistle Candle should be lit first and extinguished last, if only the two candles are used. The Gospel.

Eucharistic Minister a person who assist the Priest in giving communion. They also can bring communion to people who are sick at home or in the hospital.

Eucharistic Prayer CCC 1352: This prayer is the great thanksgiving and is the central prayer of the Liturgy of the Eucharist. *See* Canon of the Mass.

Evening Prayer: One of the daily prayers for the Liturgy of the Hours. It is known also as Vespers.

Exultet: This is the Easter proclamation sung during the Easter Vigil.

Extraordinary Ministers of Holy Communion: Those who assist in the distribution of Holy Communion.

Feast Days: The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "Feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ (1169, 1173).

Fiat: The Blessed Mother's Response to the angel Gabriel in Lk 1: 39, which serves as the paradigm by which all of us should live: "'I am the handmaid of the lord. Let us be done to me according to thy word.'":

Final Doxology: A final prayer of praise of God.

Finger Bowl / Lavabo the bowl is used to catch the water poured over the priest's hands.

Font: The basin or pool at which baptism is celebrated.

Fraction Rite: The part of the Eucharistic prayer where the priest-celebrant, quoting Jesus "took bread in his holy and venerable hands, and with eyes raised up to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying: Take this, all of you, and eat of it: for this is my Body which will be given up to you." This rite immediately precedes the distribution of Holy Communion representing that the one Body of Christ is given to all. The Commingling Rite is done at this time. The action of the priest is accompanied by the Agnus Dei, the Lamb of God.

General Intercessions: Prayers of supplication offered during the Liturgy of the Word. The prayers often are general in nature and are for the needs of the Church and world. It is sometimes known as Prayers of the Faithful since only the baptized at one time participated in the prayer in early Church worship.

Genuflection: A reverence made by bending the knee, especially to express adoration of the Blessed Sacrament (1378).

Gloria: A great hymn offered during the Introductory rites in praise of Trinity and is based on the prayer of the angels in Luke's Gospel. It should be sung or recited on the Lord's Day and is omitted during Advent and Lent.

Glory Be: A prayer of the early Church, directed towards the Trinity. Also called "the doxology of the Church."

Gold: More festive than white, which may be used on more solemn days such as Easter and Christmas, and also symbolizes Joy, Triumph and the Resurrection.

Gospel Acclamation: This acclamation of praise to God follows the second reading and serves to prepare the assembly for the Gospel.

Gospel CCC 571, 1946, 75, 124, 514: The proclamation of the Gospel is the high point of the Liturgy of the Word. The three-year cycle is based on the Synoptic Gospels of Matthew (year A), Mark (year B) and Luke (Year C) with the Gospel of John interspersed during Easter Season and in year B, the year of Mark.

Grace: The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

Great Thanksgiving: See Anaphora and Eucharistic Prayer.

Green: A liturgical color used during Ordinary time, symbolizing Life, Growth and Hope.

Greeting: The celebrant greets all present at the liturgy, expressing the presence of the Lord to the assembled community.

Hail Mary: The prayer known in Latin as the *Ave Maria*. The first part of the prayer praises God for the gifts he gave to Mary as Mother of the Redeemer; the second part seeks her maternal intercession for the members of the Body of Christ, the Church, of which she is the Mother (2676).

Holy Communion: After saying a preparatory prayer, the celebrant (or other designated ministers) gives communion (the consecrated bread and wine) to himself and the other ministers at the altar, and then communion is distributed to the congregation.

Holy Days of Obligation: Principal feast days on which, in addition to Sundays, Catholics are obliged by Church law to participate in the Eucharist; a precept of the Church (2043, 2180).

Holy, Holy, Holy: The response of the community to the preface and a continuation of the general theme of praise and thanks.

Holy Trinity: The one God in three divine persons – God the Father, God the Son, and God the Holy Spirit.

Holy Week CCC 1169: The central liturgical week. It begins with Passion Sunday (also known as Palm Sunday). The Triduum begins the week's High Holy Days starting with Holy Thursday on the evening of the Thursday of Holy Week. *See* Triduum.

Homily: Preaching by an ordained minister to explain the Scriptures proclaimed in the liturgy and to exhort the people to accept them as the Word of God (132, 1100, 1349).

Hosanna: A Hebrew word of praise that is often translated as “God saves.”

Host: Baked flour and water, cut into circles. (See Consecrated Host & Unconsecrated Host).

Hymn CCC 1156, 2589: A song of praise.

Icon CCC 1160-1162, 1159, 1192: The word is derived from a Greek word, *eikon*, meaning “image.” Icons are used in worship. While icons may be any religious image, most are associated with images painted on wood. However, icons may be painted on any surface, such as walls (frescoes).

Incense Boat: Is a covered container, with a spoon, for the incense that will be burned in the censer. *See* Thurible.

Incense: Incense (material used to produce a fragrant odor when burned) is used as a symbol of the Church’s offering and prayer going up to God.

Institution Narrative: The words prayed by Jesus at the Last Supper and used during Catholic Mass. The words of the Institution Narrative can be found in Lk 22: 14-20 & 1 Cor 11: 23-26.

Intercession CCC 1354, 2634-2636: This form of prayer asks on behalf of another. It also may seek the assistance of another. (See General Intercessions).

Introductory Rite: The gathering of the people consists of several elements, some of which can be omitted during particular seasons or during the celebration of sacraments such as baptism. The elements that must be included at a Mass are the Sign of the Cross, Greeting and Opening Prayer. Sometimes called entrance or gathering rites.

Invitatory: The opening prayers of the Liturgy of the Hours.

Invocation: The act or call upon the name of God to appeal for assistance. Often it is a prayer that begins the worship service.

“Ite, Missa Est”: The Latin words at the end the Eucharistic liturgy. The words are translated as “go, you are sent.” The word, Mass, is derived from this phrase.

Kiss (Sign) of Peace: Restored from the ancient liturgies, it is an offering among the people of the gathered assembly as a sign of their unity in Christ. It is offered prior to communion following the Our Father.

Kyrie CCC 2613: A litany sung at the Introductory Rites. The title recalls the words of the litany, kyrie eleison, meaning Lord have mercy. Often, during the Easter Season, the Sprinkling Rite may be used in lieu of the Penitential and Kyrie rites.

Lamb of God: An invocation during the breaking of the bread in which the assembly petitions for mercy and peace.

Last Supper: The last meal, a Passover supper, which Jesus ate with his disciples the night before he died. Jesus’ passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Last Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. Hence the Eucharist is called “the Lord’s Supper” (610-611, 1329, 1340).

Lauds: Morning prayer, at sunrise at the beginning of the day.

Lavabo: The ceremonial washing of the hands.

Laying on of Hands CCC 1300: Part of the liturgical rites in the Sacraments of Confirmation and Holy Orders.

Leader of Song: The person who leads the community/assembly in the music they sing.

Lectern CCC 1154, 1184: A stand or desk to hold the Bible for public reading.

Lectionary: The official, liturgical book (*lectionary*) from which the reader (*lector*) proclaims the Scripture readings used in the Liturgy of the Word (1154). The Sunday lectionary is based on a three-year cycle whereas the reading for daily Mass is a two-year cycle.

Lector: A person who reads from the lectionary at liturgy.

Liturgical Calendar: Established by episcopal conferences throughout the world (based on regional celebrations), this calendar is used as an aid to foster the celebration of the liturgical services throughout the Church year.

Liturgical Prayer: In contradistinction to private prayer. Called “the work of God,” liturgical prayer is instituted by Christ to draw the people of God together in one voice to speak as a community of believers. The church, the house of God, is the proper place for the liturgical prayer of the parish community. It is also the privileged place for adoration of the real presence of Christ in the Blessed Sacrament (Catechism 2691, 2696).

Liturgical Year CCC 1168: The designation of the varying seasons within the entire year beginning with the First Sunday of Advent and continuing until the Feast of Christ the King at the end of Ordinary Time. The Liturgical Year and its seasons guides the readings, colors of the vestments and some of the parts of the Mass. The Liturgical Year consists of the seasons of Advent, Christmas, Ordinary Time, Lent, Triduum, Easter and Ordinary Time.

Liturgy CCC 1066-1069, 1088-1092, 1104, 1074: Is a Greek composite word, *leitourgeia*, that originally meant “the work of the people” often for the common good or public works. In contemporary Roman Catholic terms, it means the public official service of the Church that includes prayer, ritual, and symbols. Mass, the celebration of sacraments, blessings and Liturgy of the Hours are some forms of public service and worship in the Western Rites.

Liturgy of the Eucharist CCC 1350-1355, 1346: Begins with the Preparation of the Altar, Presentation of the Gifts and continues until the Prayer After Communion. Announcements are made after the closure of the Liturgy of the Eucharist. The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. The liturgy of the Word and liturgy of the Eucharist together form “one single act of worship”; [170] the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord [171].

Liturgy of the Hours CCC 1174-1178: Also known as the Divine Office, the celebration of which is intended to sanctify the entire day. The Liturgy of the Hours has two traditional forms, the Cathedral and the Monastic offices. The ritual includes hymns of praise, psalms, readings, canticles and intercessions. The Monastic office consisted of Matins, Lauds, Terce, Sext, None, Compline and Nocturns.

Liturgy of the Word CCC 1349: During Mass, the Liturgy of the Word begins with the first reading of the day and continues until the General Intercessions. Often, during sacramental celebrations, such as Baptism and Confirmation, the Liturgy of the Word is adapted for the sacrament within the context of Mass. The Liturgy of the Word is an integral part of sacramental celebrations. To nourish the faith of believers, the signs which accompany the Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith).

Lord's Day CCC 2191, 2195: In the early Church, and remaining to this day, the assembly gathered on the Lord's Day for worship and praise that included the Breaking of the Bread. The early followers of Jesus gathered in the synagogues for the Sabbath and on the Lord's Day. The term, Lord's Day, is found in the Book of Revelation. The Latin term, *dies domnica*, remains prevalent in the romance languages, such as Spanish, Portuguese, Italian and French, which is translated in English as Sunday.

Lord's Prayer CCC 2759: The title early Christians gave to the prayer which Jesus entrusted to his disciples and to the Church (Mt 6:9-13; also found in Lk 11: 2-4). This fundamental Christian prayer is also called the "Our Father," which are its first words.

Lord's Supper: A name for the Eucharistic Liturgy also known as Mass. It is an older term used to describe the central action of the gathered assembly.

Mass CCC 1332, 1324: Meaning “sacrifice.” The summit and source of the Christian Prayer life. “The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called “Mass” (from the Latin *missa*) because of the “mission” or “sending” with which the liturgical celebration concludes (Latin: ‘*Ite, Missa est*’).”

Master of Ceremonies: One who assisted in the preparation of the celebration and is present during it to facilitate the movement of the entire rite.

Missal: The book containing the rites of the Mass. Called Roman Missal in the Roman Catholic Church.

Mitre: A headdress worn at some liturgical functions by bishops, abbots and, in certain cases, other ecclesiastics.

Monstrance: A stand with rays like the moon that contains a transparent pyx and holds the Sacred Species, the Body of Christ, for use in adoration.

Morning Prayer: Also known as lauds, this prayer begins the day. It was once in frequent use in the cathedral office.

Mysteries of the Rosary: In the tradition of the Church, these often refer to twenty moments in the life of Jesus and His Mother which accompany the “decades” of this private devotion.

Narrative Institution: The words in the Anaphora/Eucharistic Prayer that recalls what Jesus said and did at the Last Supper before his death.

Nathex: The first part of a Catholic church building, it is the place of greeting or social that precedes the Nave or prayer space of the church building.

Nave: The second part of a Catholic church building. Meaning “boat,” it is the location where the assembly gathers to celebrate sacraments in the church building.

New Testament: The twenty-seven books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God--his life, teachings, Passion and glorification, and the beginnings of his Church--as their central theme. The promises and mighty deeds of God in the old alliance or covenant, reported in the Old Testament, prefigure and are fulfilled in the New Covenant established by Jesus Christ, reported in the sacred writings of the New Testament (124, 128). *See Bible; Covenant.*

Nicene Creed CCC 195-196: Also known as “The Profession of Faith,” which was written in 325 AD (and amended in 381 AD). The recitation of the Creed by the assembly, usually using the Nicene Creed, although the Apostles’ Creed or other form that be used in certain circumstances. Its belief adheres to the teachings of the “One, Holy, Catholic and Apostolic Church.”

Novena: Usually a nine-day devotion dedicated to a saint or a devotion in the Church.

Oblation: The name in the early Church for Eucharist. Also the name used for the offerings of bread, wine and service to others.

Offertory Song: Music used during the procession of gifts to the celebrant and as the altar is prepared.

Offertory Table: A small table or surface in the back of the Church. The wine and hosts are placed before Mass to be carried to the Sanctuary during the Presentation of the Gifts.

Offertory: The offering of the gifts for the poor and the needs of the Church as well as the gifts of bread and wine, all of which are transformed by God. *See also* Presentation of the Gifts.

Office of Readings: The readings used in the Liturgy of the Hours.

Old Testament: The forty-six books of the Bible, which record the history of salvation from creation through the old alliance or covenant with Israel, in preparation for the appearance of Christ as Savior of the world (120-121). *See* Bible; Covenant.

Opening Prayer: This prayer by the celebrant expresses the general theme of the celebration. *See* Collect.

Orans: “One who prays” often depicted with hands outstretched in early Christian art. The gesture of outstretched hands was a common posture in prayer of both Judaism and Christianity.

Oratory: From Latin, oratorium, which comes from orare, which means “to pray.” It signifies a place to pray other than a parish church and set aside by ecclesiastical authority for the celebration of the Mass and sacraments.

Pall: A stiffened square of white cloth used to cover the chalice. Also, a large white cloth to cover a casket, representative of the baptismal garment of salvation.

Pallium: Special stole made of lamb’s wool worn over the chasuble by the Pope and archbishops; it signifies communion of archbishops with the Holy See.

Paschal Candle: A prominently large candle, blessed at the Easter Vigil, representing Jesus, the Paschal Sacrifice. It is lit during the entire Easter Season and for special sacramental celebrations, such as Baptism and Confirmation.

Paschal Mystery CCC 1067, 1076, 571, 1362-1372: The life, death, resurrection and glorification of Jesus the Christ, which effects salvation.

Passover Celebration: As told in Exodus 12, this Old Testament event serves as the foundation for the meal which Christ fulfills at the Last Supper in the gospels of Matthew, Mark and Luke.

Paten: A plate-like container used to hold the Body of Christ and is used for the distribution of Holy Communion.

Penitential Rite: Prayers that recognize sinfulness and the need for God's forgiveness. The Sprinkling Rite may be done in lieu of the Penitential Rite. The Confiteor or other form may be used.

Petition CCC 2734: A prayer or request seeking God's assistance particularly for one's self or others.

Pews: the bench-like seats in the main body of the Church.

Pope: is the supreme authority of the Catholic Church. He is sometime called "Pontiff" and "Holy See", and will be the leader of the church until he dies.

Praise CCC 2639 - 2643, 1358, 2649: "The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father."

Prayer CCC 2559-2567, 2744-2745: "The raising of one's mind and heart to god or the requesting of good things from God." ... God tirelessly calls each person to this mysterious encounter with himself. Prayer unfolds throughout the whole history of salvation as a reciprocal call between God and man (Catechism #2590-2591).

Prayer after Communion: The final prayer by the celebrant in which he petitions that the sacrament be beneficial for all.

Prayer Listeners: Those who “listen” to the prayers of those learning the prayers, to help the person in learning the basic ways of the Church. A good tool to use in religious education programs.

Prayer of the Faithful: Prayer at Mass for the needs of the Church and the world.

Prayer over the Gifts: A prayer of offering by the celebrant, asking that the gifts to be offered be made holy and acceptable.

Preface Dialogue: The introductory dialogue between the celebrant and assembly in which all are invited to join in prayer and thanksgiving to God. The first element of the Eucharistic Prayer said or sung by the celebrant; it means “proclamation.” The celebrant praises the Father and gives him thanks for the work of salvation accomplished, in Christ, in general and the special reason for giving thanks on this particular day.

Preparation of the Gifts: The time in the Mass when the bread and wine to be used in the celebration are brought to the celebrant, usually by representatives of the faithful.

Presbyter: Another word for priest.

Presentation of the Gifts: This is the offerings of gifts for the poor and needs of the Church, bread and wine as they are brought forward to the priest.

Presider: This is a term used to describe someone who leads liturgical prayer, such as morning and evening prayer.

Presider’s Chair (Celebrant Chair) the chair in which the priest sits.

Priest-Celebrant CCC 1547: The priest who leads the gathered assembly in prayer at Mass. He may be assisted by concelebrants and/or by deacons, each with a specific function.

Private Prayer/Devotions: In contradistinction to liturgical prayer. The manner by which the individual “attracts and directs our souls to God” (Pope Pius XII), allowing the opportunity for personal reflection. Distinct from liturgical prayer but should not contradict liturgical prayer. Not often found in the ministry of Jesus or the apostles. Private devotions were often developed gradually over time.

Processional Candlesticks: “Guard of Honor” candles during the distribution of Holy Communion.

Processional Cross: The cross carried in the processions.

Profession of Faith CCC 14, 185-187, 189: Also known as “The Nicene Creed,” which was written in 325 AD (and amended in 381 AD). The recitation of the Creed by the assembly, usually using the Nicene Creed, although the Apostles’ Creed or other form that be used in certain circumstances. Its belief adheres to the teachings of the “One, Holy, Catholic and Apostolic Church.” *See Creed or Nicene Creed.*

Psalm CCC 2585-2586, 2596-2597: “A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The psalms have been used since Jesus’ time as the public prayer of the Church.”

Psalter CCC 2587-2588: “The book of psalms arranged for liturgical use.”

Purificator: A rectangular white cloth used to clean the vessels, usually the chalice and paten, during and after the distribution of Holy Communion.

Pyx: A small container used to hold the Sacred Species to take as viaticum (food for the journey) or to those unable to attend liturgy. In a transparent form, it is part of the monstrance.

Reader: One who is called upon to proclaim the scriptures during the Liturgy of the Word. *See* Lector.

Real Presence: The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine. The Church invites the faithful to deepen their faith in the real presence of Christ through adoration and communion at the Eucharistic liturgy, and through adoration outside its celebration (1378-1379).

Red: A liturgical color used on Passion Sunday (Palm Sunday), Good Friday, Pentecost, feasts of the Apostles, Evangelists, Martyrs and Confirmation Liturgies. Red symbolizes the Holy Spirit and the blood of martyrs.

Responsorial Psalm: The psalm that is or should be sung by the community in response to hearing God's word in the first reading. The selection of the psalms is based on the liturgical season as well as approved renditions.

Rite CCC 1201-1203: A series of liturgical ritual actions and symbols. Rites include the celebration of sacraments, blessings, funerals, Liturgy of the Hours as well as Mass. Rites also may be specific to a particular Christian community, such as Roman Rite is for the Roman Catholic Church. Byzantine Rites are celebrated by Eastern Rite Churches.

Ritual: A series of repeated actions, gestures, words and the use of specific items (secular or spiritual) that provides meaning and are customary for us. (Routine is something that is done regularly but has no experiential meaning.) Secular rituals include (but certainly are not limited to) what we do when we wake up in the mornings, what we do at work or school, what we do at the end of the day, family or community functions, etc. Spiritual rituals include sacramental celebrations.

Roman Missal: This book contains the prayers and rubrics for the Eucharistic liturgy. *See* Sacramentary.

Rosarium: In Latin, meaning, “The Garden of Prayers,” this refers to the private devotion of the rosary.

Rose: A liturgical color used during the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday).

Rubric: Meaning “red” in Latin, the guidelines (or instructions) that indicate how the rites are celebrated.

Sacrament CCC 1127: Instituted by Christ, these seven “visible signs” confer an invisible grace. Also known as “Meetings with Christ.” An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (774, 1131). The sacraments (called “mysteries” in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (1210).

Sacramentary: The book used by the celebrant, containing all the prayers for the liturgy of the Mass. *See* Roman Missal or Missal.

Sacrarium: A special sink with drainage directly to the ground for cleaning the vessels after Mass or other sacramental rites.

Sacred Scripture: Another name for the bible. Sacred Scripture is the inspired word of God written by humans.

Sacred Species: Another name for the Body and Blood of Christ.

Sacrifice CCC 2099, 616, 1357, 1544, 1382, 1414: “A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion. The perfect sacrifice was Christ’s death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant. The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church.”

Sacristan the person whose ministry is the care of the sacristy, sanctuary, vestments, sacred vessels, etc.

Sacristy: A room located in a church building in which the sacred vessels, requisite books and vestments are stored. The preparation for liturgy by the priest and other ministers may take place in this room.

Sacrosanctum Concilium: The Decree on Sacred Liturgy. Using the first words of the document translated in English as “This Sacred Council,” it is the decree that discusses the nature and meaning of liturgy, calling for its renewal in the life of the Roman Catholic Church.

Saints: Heroes of the Church who loved God very much, led holy lives, and are now with God in heaven.

Sanctuary: The third part of a church building. A sacred, consecrated area around the Altar of a church where the Holy Sacrifice of the Mass is celebrated; and the Altar, Ambo, Tabernacle, Credence Table, Priest, Deacon and Altar Server chairs are located.

Sanctuary Candle a clear/translucent container with a candle that burns near the place where the Blessed Sacrament is reserved. The candle is never extinguished when the Sacrament is present.

Sanctus Bell a set of bells sometimes called Sacred Bell because it is rung at the time of the Sanctus, the “Holy, Holy, Holy, and may be rung to call attention to the Consecration of the bread and wine.

Sanctus: Holy. The prayer of praise made by the angels to God and is sung by the assembly as part of the beginning of the Eucharistic Prayer.

Second Epiclesis: The calling down of the Holy Spirit upon the Church that by sharing the Eucharist it became and remains one body, one Spirit in Christ.

Seven Sacraments: Special signs and celebrations that Jesus gave his Church. They allow us to share in God’s life and work.

Sign CCC 1146: An image or action that points to ONE singular reality, whether it is secular or spiritual. Examples of secular signs include an alarm clock, a watch, a dollar sign, a traffic sign or a horn. Examples of spiritual signs include the sign of the cross, a crucifix or the word “Amen.”

Sign of Peace: Before sharing the body of Christ the members of the community are invited to express their love and peace with one another.

Silence CCC 2628, 2717: Allows for meditation on what God has said to and done for humanity.

Sprinkling Rite: Most frequently used during the Easter Season as a reminder of baptism. It is done in lieu of the Penitential Rite and Kyrie. It may be done during other liturgical seasons.

Stole: The vestment worn around the neck by all ordained ministers. For priests, bishops and the pope, it hangs down in front (under the chasuble); the deacons wear it over their left shoulder crossed and fastened at the right side.

Substance: In relation to the liturgy, a substance is something that exists in itself and NOT in another (in the case of a consecrated host, “Jesus” is the substance. Jesus IS NOT the substance in the unconsecrated host).

Supplication CCC 2629: A common form of prayer, also known as petition, that is a humble request or entreaty to God.

Surplice: a loose, flowing vestment of white fabric with wide sleeves. For some functions it is interchangeable with an alb.

Symbol: An image or action that points to MULTIPLE realities (secular or spiritual), depending on the person who interprets it and their situation in life (“Sitz im Leben” in German). Secular symbols include a painting, novel, story or song. Spiritual symbols include the Stations of the Cross, paintings or stained-glass windows.

Tabernacle: The receptacle in the church in which the consecrated Eucharist is reserved for Communion for the sick and dying. Reservation of the Eucharist in the tabernacle lends itself to private devotional visits and adoration of our Lord in the Blessed Sacrament by the faithful (1183, 1379).

The Third Commandment: Keep Holy the Sabbath Day (this means you must go to Mass on Sundays!) *Note: both the Jewish and Protestant traditions hold a different numbering of the Ten Commandments than the Catholic faith. Both Jewish and Protestant traditions split the traditional Catholic First Commandment into two (You shall have no other gods and You shall not make graven images). The Jewish and Protestant traditions then combine the traditional Catholic Ninth & Tenth Commandments (You shall not covet thy neighbor's wife nor thy neighbor's goods). Thus, the Third Commandment for Catholics is actually the Fourth Commandment for Protestants & Jews!!! (You may notice this on any Ten Commandments poster you purchase at a Wal-Mart or other department store.).*

Thurible: A container in which incense is burned. *See Censer.*

Thurifer: The person who holds the thurible.

Transubstantiation CCC 1376-1377: The description of the change of substance of the bread and wine into Jesus' Body and Blood. It is maintained that both "accidents" bread and wine, when consecrated, become both Body and Blood.

Triduum CCC 1168: The most Holy Days of the Liturgical Year that begins at sunset on Holy Thursday, continues with Good Friday, Holy Saturday and ends with vespers on Easter Sunday. It is the celebration of the Paschal Mystery of Jesus' life, death, passion and resurrection.

Unconsecrated Host: Parallels the unleavened bread from Exodus 12, unconsecrated hosts simply are a mixture of flour and water, baked and cut into circles.

Veneration of the Altar: The reverencing of the altar with a kiss and the optional use of incense.

Vespers CCC 1175: Evening prayer, usually celebrated around the time of sunset.

Vespers: A portion of the Church's divine office, the daily public prayer encouraged for religious and laity. Also called Evening Prayer.

Vestibule: The back of the Church where the main entrance doors to the Church are located. *See* Narthex.

Vestments: The Church attire that the bishops, priests and deacons wear during Mass.

Viaticum CCC 1524, 1331, 1392, 1517, 1525: Food for the journey. This is the Sacred Species given to persons who are dying.

Violet: A liturgical color used during Lent and Advent, symbolizing Penance, Atonement and Expiation.

Washing of Hands: An ancient tradition within Judaism is the washing of hands in preparation for the celebration of the sacrifices in the Temple or the Passover meal. In Christianity, it has a purification function as well as a preparatory one.

Washing of hands: An expression of the desire for inward purification.

The Way of the Cross: A private devotion which follows the "way of the cross" in the Savior's steps, observing stops or "stations" to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. "By his holy Cross he has redeemed the world" (2669).

White: A liturgical color utilized at Easter, Christmas season, Feasts and Memorials of Jesus, Mary, the Angels, Saints who were not martyrs, Weddings, and Funerals, symbolizes Purity, Holiness, Joy, Triumph, and the Resurrection.

Worship CCC 2096, 1067, 347, 1121, 1123, 2083, 2135, 2193, 2031, 2047: Is offered to God alone. Worship acknowledges God's greatness, kindness and worthiness of praise and adoration.