

Glossary

- AARONIC BLESSING** — the form of blessing given to Aaron in Numbers 6:24–26, and often sung after a baptism or ordination. See AHB 572.
- ABSOLUTION** — the proclamation that God forgives the sins of the penitent. In *Uniting in Worship*, this is referred to as a Declaration of Forgiveness (LB 84, 430). It may be in the form of a declaration or a prayer (LB 591–596).
- ADORATION** — a prayer which praises God for who God is, rather than what God does (see Thanksgiving).
- ADVENT** — 'coming' — the four week season of preparation before Christmas. It refers both to the coming of Christ at his birth, and at the last day.
- AGNUS DEI** — the Latin title of the hymn 'Lamb of God'; sung in a modern form, 'Jesus, Lamb of God', at the distribution of the communion (LB 127, PB 66).
- ANOINTING** — applying oil to the forehead or other part of the body. In *Uniting in Worship*, it is an option in A Service of Healing. The biblical word Messiah (Christ) means 'the Anointed One', and in this context, in other churches, anointing or 'chrismation' is used as part of the rite of baptism/confirmation.
- ANTIPHON** — 'something said in reply'; for example, a verse said or sung as a response in a psalm or other biblical song.
- ASCRPTION OF GLORY** — words or phrases used, often at the end of a sermon, offering praise to God. See LB 601–602.
- BLESSING** — a declaration of God's favour declared by the minister or leader of worship, usually at the end of a service. The word 'Benediction' is also commonly used. At a wedding, there is the Blessing of a Marriage, said over the couple. A blessing may be said before the use of, for example, water at baptism, and bread and wine at the Lord's Supper, or the giving of the ring in marriage, with a petition that God will use these material things as means of grace.
- CANDLE, EASTER** — a large, usually free-standing candle, often decorated with a cross and other symbols, which is lit at the first service of Easter as a sign of the resurrection. It is then lit for all Sundays during the Easter season, until after the day of Pentecost. Baptismal candles are lit from it. It is sometimes called a 'paschal' candle, from a word meaning Passover, and referring to the commemoration of the passion, death and resurrection of Christ.

- CANTICLE — from the Latin, 'a little song', a song from the Bible other than the book of psalms; see PB 135–145, or in biblical language, see PB 150–161.
- COLLECT — a short prayer of a distinctive form, consisting of an opening address to God, a petition, and a closing doxology. A Collect of the Day is provided for each Sunday of the year in *Uniting in Worship* (LB 146ff) and for other occasions (LB 352ff). The prayer often summarises or 'collects' the theme of the occasion.
- COLOURS, LITURGICAL — see section in Chapter 4.
- DISMISSAL — a sending-forth of the people at the conclusion of worship, making the link between worship and mission. See LB 130, 133, 667–8.
- DOXOLOGY — 'words of glory'. An ascription of praise to God, frequently in trinitarian form, which may be said or sung after the Declaration of Forgiveness, a psalm, or the sermon. See PB 146–149.
- EFFETA — from *ephthatha*, 'be opened' in Mark 7:34. A possible sign-act in the Baptism service, with an accompanying prayer (LB 21).
- EUCHARIST — a Greek word meaning 'thanksgiving', referring to the central prayer in the Lord's Supper, but also used as a name for the whole service.
- EUCHARISTIC PRAYER — see Great Prayer of Thanksgiving.
- EXTEMPORE PRAYER — spontaneous, free prayer, composed 'at the time'. It also applies to a prayer which has been carefully prepared beforehand, but is said in one's own words.
- GLORIA — short Latin title for the ancient hymn *Gloria in excelsis Deo*, Glory to God in the highest, a doxology sung in the Service for the Lord's Day (LB 85, PB 60). Another doxology, *Gloria Patri*, Glory to the Father, is a trinitarian ascription sometimes added to a psalm (see PB 146–149).
- GREAT PRAYER OF THANKSGIVING — the central prayer over bread and wine in the Sacrament of the Lord's Supper. Its theme is thanksgiving for all God's mighty actions, past, present and promised. In *Uniting in Worship*, there is a standard prayer (LB 93ff) and eight alternatives (A–H, LB 104–125). A further example occurs in the Marriage Service (LB 401).
- HUMBLE ACCESS, PRAYER OF — the traditional name for the prayer 'We do not presume to come to your table' (PB 57E), a prayer of approach used before receiving holy communion.
- ILLUMINATION, PRAYER FOR — a prayer before reading the scriptures in worship, or before a sermon, praying that the Holy Spirit will enlighten us through the Word, for example PB 56C, LB 597–599.
- IMMERSION — the form of baptism in which the candidate's whole body is dipped in water.
- INITIATION — the rites whereby a person becomes a member of the Christian community, the church. These include baptism, confirmation and holy communion.

INTIMATIONS — Presbyterian term for the Notices and Concerns of the Church (LB 89, 131, PB 63).

INTERCESSION — prayers on behalf of others, known in *Uniting in Worship* as the Prayers of the People. (See 1 Timothy 2:1f.)

INTROIT — an entrance song; usually sung by a choir at the beginning of a service.

INVOCATION — a prayer calling for the presence of God in an assembly for worship, or upon particular people.

KYRIE ELEISON — Greek words meaning 'Lord, have mercy'. They may be said or sung, in English or Greek, as a response in the Prayer of Confession (LB 84), in intercessions, and in some litanies.

LECTIONARY — a list of readings to be read at worship on Sundays or at other commemorations (see LB 145ff and Chapter 4 above).

LECTERN — the book-stand from which the Bible is read.

LENT — the period of forty days (not counting Sundays) before Easter, corresponding to the forty days Jesus spent in the desert. It was originally a time of final preparation for baptismal candidates.

LITANY — a responsive prayer. Litanies usually take the form of a series of short petitions followed by a fixed congregational response (see, for example, PB 191-205).

LITURGY — an act of corporate worship. It refers to the whole act of worship, its structures, texts, other words, music, and actions. It refers to congregational rather than personal or private worship, and does not necessarily imply fixed forms.

OFFERING — the response to God's grace demonstrated in the giving of money or other gifts and, by extension, to the creed as an offering of faith, and the intercession as an offering of concern. Usually, the 'collection' (see 1 Corinthians 16:1-3).

PASCHAL CANDLE — see Easter candle.

PENTECOST — the fiftieth day of Easter, originally a Jewish feast, fifty days after Passover. In English tradition, also known as Whitsunday, referring to the white robe worn by those baptised particularly during the Easter season.

PETITION — a prayerful request to God, and frequently followed by a response, for example: Lord, in your mercy/hear our prayer.

RITE — the forms and ceremonies of particular occasions such as baptism, marriage, etc. They include both the acted form of these services and the written order.

RUBRIC — a printed direction in an order of worship, so-called because they were originally (and in *Uniting in Worship*) printed in red ink (Latin: *ruber*) to distinguish them from the rest of the text in black.

SACRAMENT — in Reformed use, the two services of baptism and the Lord's Supper.

SANCTIFY — to set apart for a holy use, especially in worship. See Blessing.

SENTENCE — in liturgical use, a verse of scripture, used as an invitation to worship (LB 558-63) or before the offering (LB 603-604).

SIGN-ACT — describes the way in which words and actions come together at certain points in worship. Sacraments, in particular, are enacted words of this kind. Sign-acts may also occur at other moments, for example the tracing of the sign of the cross at baptism, the laying on of hands at confirmation or ordination, the exchange of the greeting of peace, the giving of a ring in marriage, anointing with oil at a healing service.

SANCTUS — the Latin title of the ancient hymn 'Holy, holy, holy Lord' which the congregation sings (or says) in the Great Prayer of Thanksgiving. It is immediately followed by the hymn 'Blessed is he who comes', the Benedictus. Settings for these are found in *Sing Alleluia* 100–105.

SYMBOL — an action, word or object through which the Christian community's experience of God and its faith is extended and deepened. A symbol usually has some central reference-point, but is surrounded by layers of meaning which open up to further thinking and meditation. In this it is to be contrasted with a 'logo' which is a fixed sign with a defined meaning.

TE DEUM — an ancient hymn of praise, so-called from its opening words in Latin, '[we praise] You, O God' — see PB 152 for a modern ecumenical translation; it also occurs in the form of several hymns e.g. AHB 1, 86, 113, and *Sing Alleluia* 40.

THANKSGIVING, SPECIAL — paragraphs inserted into the Great Prayer of Thanksgiving to mark particular days, feasts, or occasions. See LB 94–101. Known in other traditions as Propers.

WARRANT — a quotation of scripture illustrating the biblical command to do a particular act of worship. The custom derives from John Calvin who was concerned that only those acts prescribed in the Bible were suitable for Christian worship. Thus before the Great Prayer of Thanksgiving, the 'warrant' from 1 Corinthians 11 may be read (see LB 92).

WORD OF MISSION - a brief charge, often in biblical words, to the people at the end of the service, usually followed by a blessing. See LB 130, 133, 659–660.