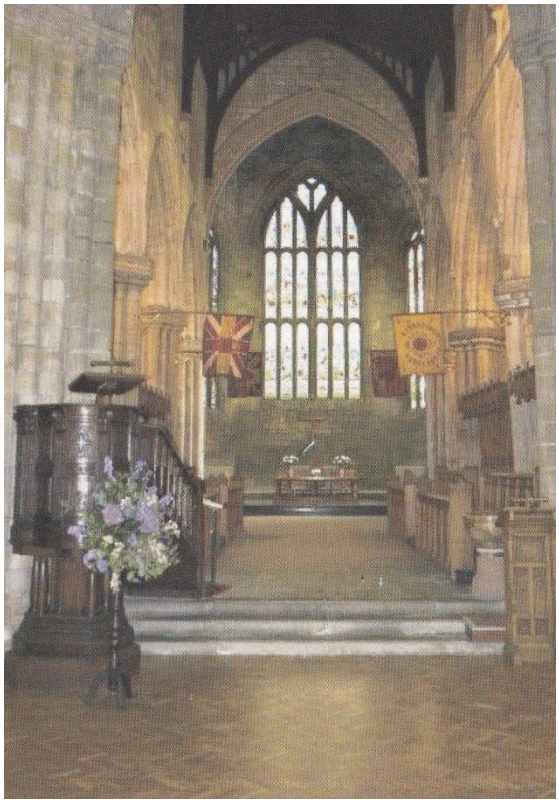
# THE CHURCH IN SCOTLAND



A BRIEF HISTORY AND GLOSSARY

FOR

CHURCH RECORDERS

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# ACKNOWLEDGEMENTS


This Glossary, with its introduction to the background necessary to understand some of the ordering and artefacts of the churches we record, would not have been possible without our contributors; whose knowledge and time have been so generously given.

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We should like to record our thanks to NADFAS Scotland and Northern Ireland who have so generously sponsored this glossary.

Although primarily intended for Church Recorders in Scotland, this should be read as a companion to "Inside Churches" and other publications as recommended by NADFAS.

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2013

# FOREWARD

Many people who give a lifetime's service to the Church must be unaware of the valuable work that Church Recorders do. Under the auspices of NADFAS, teams made up partly of enthusiastic locals, partly of professional experts, make a comprehensive survey of historically interesting church buildings. This results in a wonderfully detailed report, illustrated by photographs, of that church's significant features and contents at a given point in its story. Invariably, things which have passed from local memory are re-discovered; the stories behind old memorials are resurrected; unusual architectural features are brought to the attention of congregations who had no idea of their distinctiveness; and people learn to value their inheritance in a new way, seeing interest and worth in aspects and objects long unappreciated.

The meticulous work of church recording is often undertaken in cold and uncomfortable settings, but one great benefit of the whole enterprise is the ecumenical spread of the churches visited and of the teams who record them. This booklet is intended to give Recorders greater understanding of denominations other than their own, and to make them more familiar with the terminology and customs which reflect our differing expressions of the faith that all the Churches share.

Those whose churches have benefitted, as mine did, from the services of NADFAS Church Recorders will realise the debt owed to them by the whole Church and ask God's blessing on the work they do.

The Revd David Beckett
Minister, Greyfriars, Tolbooth and Highland Kirk 1983-2002


# THE CHURCH OF SCOTLAND

## HISTORY

The 1560 Reformation in Scotland was not a clean break with the mediaeval Catholic past, and various forms of Episcopy and Presbyterianism alternated up to the 1690 Settlement. Anomalies from the mediaeval monastic and parish systems are found in later terminology and can be misleading. Scottish legal terminology relating to the Church, drawn from Roman law, can also be a pitfall for the unwary.

At parish level, the key personage apart from the Minister was, and usually still is, the Session Clerk. In former times this was often the parish schoolmaster, and all parishes were required to have a school. He might also be the Precentor, who in some parishes led the singing of the metrical psalms from a stall beneath the pulpit.

The Parish was divided into Districts assigned to Elders, who underwent a form of ordination. They would visit, supervise and deal with pastoral concerns and liaise with the Minister. Formerly they were sometimes expected to catechize children and households. Before a Communion Season they would visit households before distributing Tokens (cf.) to those deemed worthy to communicate.

Historically, the most usual name for the sacrament was The Lord's Supper. Frequency and style of administration have varied widely, but almost invariably the elements, having been consecrated and distributed by the Minister, are passed from hand to hand round the people, not administered individually by the Minister. From the Reformation until the early 19th century, the congregation gathered in successive groups round a central table; there are now hardly any surviving churches with a fixed long table. When city congregations became large, the practice was introduced of having Elders take the elements from a smaller table at the front to the people in their pews. This is now the most usual pattern, though increasingly congregations are

again gathering centrally.

Every parish is governed by a Constitution. Historically there were two types, Quoad omnia(cf.) or Quoad sacra(ct.) In 1929 at the reunion of The Church of Scotland with the United Reform Church, a Model Constitution was introduced, which included Congregational Boards, a concept inherited from the former Free Church, alongside the existing Session. More recently a Unitary Constitution has been introduced.

## ORGANISATION

The Church of Scotland is structured in an ascending hierarchy of Church Courts, consisting of Ministers, Deacons and Elders. At parish level the Kirk Session is answerable to the Presbytery and the Presbytery to the annual General Assembly (usually held in May). Until 1992, the Synod formed an intermediate court between Presbytery and

Assembly. The chairman of each court is the Moderator. Normally, the Moderator is the Parish Minister, but Moderators of Presbyteries and the General Assembly may be a Minister, Deacon or an Elder. Those elected to the General Assembly are known as Commissioners. The Crown is represented at the Assembly by the Lord High Commissioner (LHC), but the Sovereign may choose to attend in person, as in 1960, the Quatercentenary of the Scottish Reformation. Although the Sovereign (or LHC) is always a welcome guest, the throne is technically outwith the floor of the Assembly and the Sovereign speaks only by invitation. The Sovereign has no official position within Church of Scotland government.

## WORSHIP

The current (1994) edition of the Book of Common Order has had a number of predecessors stretching back to the 1560s. Though authorised for use, these have never been mandatory or prescriptive, but rather reflect a tradition or Reformed worship and provide a common pattern for optional use. In the same way, the Church Hymnary, which has undergone four revisions, is eclectic, and the current (2005) version has reverted to an earlier practice of gathering all the Metrical Psalms in one section, thus emphasising the role of scripture in Scottish worship. There is infinite variety of Church of Scotland worship, from stark simplicity to a richness which sometimes surprises visitors.

# ORDER OF SERVICE

Subject to a wide variation:- Call to worship
Hymn
Call to Prayer — prayers of Approach, Confession and Pardon Collect for the day
Hymn
The Word of God — Old Testament then Epistle readings
Hymn
New Testament — Gospel reading
Anthem
Sermon
Apostles' Creed Hymn
Offering
Prayers of Thanksgiving, Intercession and Commemoration
The Lord's Prayer
Hymn
Benediction

# LEGAL TERMS SOMETIMES FOUND IN PARISH DOCUMENTS

**Appropriation**

Process whereby a proportion of the teinds (ct.) of a parish was appropriated to the use of a religious house or other institution.

**Commissary Court**

Set up in 1564 to deal with executory and matrimonial cases previously heard by ecclesiastical courts. Most of the business was transferred to Sheriff Courts in 1823.

**General Assembly**

The Supreme Court of the Church, and Court of Appeal. The House of Lords is the ultimate Court of Appeal.

**General Trustees**

Responsible for general management. The Trustees are appointed by the General Assembly. Property, particularly buildings, glebes (cf.) sale, lettings, fundraising and insurances are the responsibility of the Trustees.

**Glebe**

Piece of land attached to parochial benefice and forming part of the emolument of Priest

(pre-Reformation) and subsequently Minister. Since the Reformation, tacitly understood to be four acres.

**Kindly Tenancy**

Tenancy without a formal lease, but held for life by hereditary successions as a matter of recognised custom. [Kindly from kin]

**Manse**

Residence, including stables and outbuildings provided for parish Minister, and with the Glebe, regarded as inalienable church property.

**Patrimony of the Kirk**

Used in the late 16th century by Presbyterians to denote teinds (cf.) and other ecclesiastical property to which the Reformed Church was deemed to have the right to succeed.

**Patronage**

The rights of the Crown, landowners or others, to present ministers to parishes; abolished 1649, restored 1661. In 1690 the right was transferred to Heritors (ct.) and Elders, but individual rights were restored in 1712. Patronage was abolished in 1874, since when, congregations have been allowed to call their ministers subject to Presbytery approval.

**Quoad omnia**

These were endowed parishes dating back centuries, whose Sessions were recognised in law as legal judicatures and which had civil and administrative functions within their bounds.

**Quoad sacra**

Parishes derived from chapels-of-ease, set up within existing parishes in heavily populated areas. Although part of the structure of the Church of Scotland, they were parishes for ecclesiastical purposes only. By the end of the 19th century there were over 400 quoad sacra parishes.

**Spirituality**

The Spirituality of a Bishopric or Abbey consisted mainly of the teinds (cf.) of parish churches appropriated to it.

**Steepend**

Stipend. The salary of a Presbyterian Minister

**Tack**

Lease or tenancy. Teinds (ct.) were sometimes set in tack to a leaseholder —tacksman.

**Teinds**

Tithes, the tenths or produce tendered by parishioners for the upkeep of priest and church. In the later middle ages, the bulk of teinds were appropriated to larger institutions and little was left to the parish. In the 17th century, a new method for payment of ministers' stipends was devised, which lasted with little change until 1925.

**Temporal Lordship**

From 1564 onwards the properties of various religious houses were converted into hereditary lordships, often for those who had previously held them as Commendators (cf.).

**Temporality**

The proportion of ecclesiastical revenues consisting of lands and their rents, as opposed to Spirituality.

**Third of Benefices**

From 1562, all holders of benefices were to continue to draw their revenues, less one third,which was to be uplifted by the Crown, partly to pay stipends to Reformed clergy. The system operated until the 17th century.

# PERSONAGES WHO MAY BE MET IN PARISH DOCUMENTS

**Beadle**

Also beddal, bedrall, betherel, bedlar, etc. Usually known nowadays as a Church Officer, and paid an honorarium. In previous centuries often also the parish gravedigger.

**Commendator**

Cleric or layman appointed to receive and retain revenues from benefices or religious houses for which they were not formally qualified and without being required to perform any religious duties. The office often became quasi-hereditary in the 16th century.

**Deacon**

Lay officer introduced by the Reformers to control finance in the parish, especially alms for the poor. Together with colleagues formed the Deacon's Court. Very few survive. Not to be confused with Deacons as paid order of Ministry and still current. Formerly known as Deacons and Deaconesses: all are now known collectively as the Diaconate.

**Dominie**

Parish schoolmaster, or his assistant, or tutor in a family.

**Exhorter**

According to First Book of Discipline 1560, authorised to preach, but not to administer the sacraments, and thus intermediate between Reader (ct.) and Minister. Obsolete.

**Heritors**

Owners of heritable property in parish, who from 17th century to 1925 were responsible for maintenance of church and manse, and until 19th century also the parish school.

**Laird**

Landowner, owner of property/estate. Principle heritor in the parish.

**Licentiate**

Graduate, qualified for ordination after examination by Presbytery and Trial Sermon, but not yet presented or called to a parish.

**Minister**

Cleric authorised to preach and administer the sacraments, and duly ordained by Presbytery after examination.

**Parson**

In late mediaeval (15th century) church, a common title for parish clergy. Hence ‘Parsonage' for emoluments and property of some post-reformation ministers.

**Probationer**

Student Minister during period between licensing and ordination. Now discontinued, though a few remain.

**Reader**

Person authorised to conduct public worship, other than Baptism and the Lord's Supper.

# KIRKYARD AND EXTERIOR

**Aisle**

Enclosed and covered burial place adjoining church but separate from it.

**Bellcast**

Decrease in pitch of a roof near the eaves, a taper, slant.

**Bell-house**

Bell-tower, belfry, bird-cage belfry.

**Bell-string, bell tow**

Bell rope.

**Harling**

Roughcast.

**Kirk-stile**

Narrow entrance to Kirk yard, sometimes used as a meeting place whereannouncements were made and the bier was received at funerals.

**Lair**

Burial place or grave; specific space reserved for person or family in Kirk yard.

**Loupin-on-stane**

Mounting-block, usually at Kirk door.

**Pricket**

Pinnacle or small spire, pointed finial.

**Roan, rone, rhone**

Horizontal guttering, running along eaves.

**Roanpipe**

Vertical pipe for draining roans.

**Skew**

Stone forming part of the coping of the sloping part of the gable; the coping itself.

**Skew-corbel,-put,-table**

Lowest stone in gable coping.

**Tablestone**

Flat-topped gravestone.

**Tabling**

Stone coping of a wall or gable

# INTERIOR

**Belief —the**

Ornamental text of Apostles' Creed painted on, or affixed to wall.

**Communion Table**

Altar (term never used in the Church of Scotland) but usually referred to as The Table.

Note also phrases associated with it:- "Tables", a series of dispensings of the sacrament at one or more long tables."Fencing of the Table", explanation of the significance of the sacrament and declaration of who may properly partake.

**Cutty Stool**

Usually a three-legged stool on which those found guilty of misconduct by the Kirk Session were obliged to sit during a number of Sunday services.

**Font**

Usually placed at the front near the Communion Table and Pulpit. Baptism is administered "in the face of the congregation".

**Laird's Loft;/Pew**

Either set apart, or specially constructed to accommodate the principal Heritor (ct.) and family, sometimes equipped with fireplace and retiring room.

**Lectern**

Usually of plain wood, but also often in brass.

**Lobby/Porch/Vestibule**

Space at entrance, separated by doors from the body of the church, where coats may be hung, umbrellas parked, hymnaries dispensed, arrivals greeted by Elders, etc.

**Poors Box**

Locked chest for receiving and storing money for the poor and from which it was regularly ap portioned. Not the same as hole-in-the-wall alms box.

**Praise Board**

Hymn board

**Prayer Desk**

Kneeling desk, prie-dieu.

**Psalm Cards**

Cards bearing titles of metrical psalm tunes displayed on Praise Board.

**Precentor's Box**

Seat or desk below pulpit, for accommodation of the Precentor (q).Sometimes in early Reformed days occupied by a Reader.

**Pulpit**

Likely to be equipped with door, door-knob, even a lock and seat for the Minister. Some pulpits are approached by a staircase outside the main body of the church.

**Room or Sitting**

Seating space for one person in pew. When pew rents were charged, sittings were nu mbered. These numbers can sometimes still be seen on pews.

**Session Room**

A meeting room for the Minister and Kirk Session.

## INDIVIDUAL ITEMS IN COMMON USE

**Bible**

As the carrying in of the Bible by the Beadle, or an Elder, and its removal at the end of a service are quasi-liturgical acts, in many parishes a large ceremonial Bible is not necessarily the version used for reading from, but may contain useful historical information on the flyleaf.

**Vestry**

A room for the use of the Minister for robing, preparing for services and having private meetings with parishioners.

**Bread Plate**

Large dish on which loaf is placed.

**Collection Plate**

Either small wooden or metal plates passed around for the offering instead of bags, or a large flat alms dish on which the offerings are received by the Minister.

**Communion Cup**

Equivalent to Chalice (this term is not used in the Church of Scotland). Usually considerably bigger than the average chalice. Individual glasses were introduced in the early 20th century and in many churches have displaced common cups (although some offer a choice). Recorders may find metal trays designed to hold two or three dozen of these glasses, also clips to be attached to pews, or holes drilled into pews or chair backs, in which glasses can be stowed after the distribution.

**Communion Linen**

The Communion Table is usually covered with a white cloth and a napkin is used to cover the bread and cup(s). It is still common for strips of white linen to be clipped to the tops of pews, thus replicating the tradition of tables.

**Communion**

Stamped lead, pewter or tin. Distributed by Elders to households Tokens after “examination” before the Communion Season. Parish churches may have stocks of former Free Church Tokens from before the 1929 reunion, and these in turn may include tokens from various Secession Churches already reunited with the Free Church. Some parishes retain the die-stamp for pressing tokens. Metal tokens were replaced by cards in the 20th century.

**Fall**

A fall may be found on pulpit and lectern, in colours to match the bookmarker, varied to follow the Christian Year.

**Flagon**

For use at Communion. To replenish the cup(s) as needed.

**Frontal**

Table is usually left bare, though a frontal may sometimes be found either of cloth or carved wood.

**Ladle**

Open work box lined with cloth or velvet, on end of a pole for uplifting offering. Some congregations have small metal ladles for Communion, dipped into the common cup.

**Robes**

Normally the personal property of the Minister. May include black cassock, preaching gown (Geneva gown), academic gown and hood, pair of white bands, a long preaching scarf with emblems at either end, or a narrower sacramental stole. Sometimes scarves/stoles are of different colours to match the Christian Year. Cassocks are increasingly often in colours other than black, most often blue, maroon or grey. Also a heavy sleeveless cloak for use in the open air.

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# THE SCOTTISH EPISCOPAL CHURCH

## HISTORY

The Scottish Episcopal Church is part of the world-wide Anglican Communion. It traces its separate existence in Scotland to the Revolution Settlement of 1690. The Reformation for Scotland began in 1560 and between that date and 1690 there was one Church in Scotland with two different parties. The difference lay in the method of governance - one by bishops (Episcopalian), the other by presbytery (Presbyterian). During the intervening hundred and thirty years the Scottish Church was sometimes governed by Presbytery, sometimes by Episcopacy. At the time of the Revolution Settlement in 1690 (which followed William and Mary being crowned as King and Queen of Scotland) Episcopacy was in the ascendant. The bishops and clergy supported King James VII now in exile, and declined to swear allegiance to William. The Presbyterians, on the other hand, were willing to do so. The Revolution Settlement of 1690 was the result. The official religion of Scotland became Presbyterian. For almost the whole of the eighteenth century Episcopalians were subject to increasingly stringent penal laws because of their support for James and his successors.

By the end of the seventeen-forties the clergy were forbidden to conduct public worship and their orders from a Scottish bishop declared null and void. The effect was so great that when the Act to repeal the Penal Laws received the royal assent in 1792 the Episcopal Church had been reduced to what Sir Walter Scott (himself an Episcopalian) described as “the shadow of a shade”

The nineteenth century saw a gradual recovery of the Episcopal Church which continued well into the twentieth century, reaching its peak in the mid- rtineteen twenties. Since them in common with other Churches in Britain, there has been a fluctuating membership, but overall there has been a steady decline.

# DIOCESES

Like all Anglican Provinces, the Church is divided into separate geographical areas known as dioceses. There are seven of these:-

Aberdeen and Orkney
Glasgow and Galloway
Argyll and the Isles
Moray, Ross and Caithness
Brechin
St Andrews, Dunkeld and Dunblane
Edinburgh

Each diocese is served by a number of office-bearers:-

The Bishop is the chief pastor.

A Dean is the senior priest, whose function is principally administrative. The Provost is the rector of the Cathedral Church.

A Canon is a member of the Cathedral Chapter (a small group of clergy who advise the Bishop). There are also Honorary Canons.

The Chancellor is a layman, learned in the law, who is the Bishop's legal adviser.

The Registrar is a legal practitioner who deals with the property of a diocese.

# CONGREGATIONS

A diocese is made up from a number of congregations. (The word "parish" has a strictly legal connotation, not applicable to congregations of the Episcopal Church. The technical description for an Episcopal Church is "the canonical district assigned"). These congregations are commonly known as charges, or incumbencies.

Each congregation has a Constitution which governs its administrative affairs. It elects a vestry (usually of a dozen or so) whose duty is to assist the rector or priest-in-charge. One of their number is a Lay Representative to the Diocesan and General Synods.

# MINISTRY

**Bishops**

The bishop is the chief pastor of a diocese from whom the other clergy in the diocese derive their authority. Bishops are elected by those clergy who are voting members of the diocesan

synod and by lay representatives elected by each congregation. A candidate must receive a majority of both clerical and lay votes, and the election is subject to confirmation by the bishops in office. The bishops together form the Episcopal Synod and elect one of their number to be Primus - first among equals. He is not a primate or a metropolitan and has no jurisdiction over a diocese other than his own. He presides at meetings of the synods and all meetings of the bishops. When the bishops meet together and act in a corporate capacity they are known as the College of Bishops. A bishop alone has the power to ordain priests and deacons and to administer the rite of confirmation. He joins with other bishops (of which there must be at least three) to administer ordination to the episcopate.

**Priests**

These constitute the second order of ministry and may be

i Rectors or priests-in-charge of a congregation

ii Chaplains attached to a cathedral staff, or licensed to minister to a university, school or private chapel.

Iii Curates who act as assistants to a rector or priest-in-charge. Priests are empowered to celebrate Holy Communion and to provide absolution and blessing.

**Deacons**

Generally clergy in the first year of their ordained ministry, although there are some who are permanent in the order.

**Readers**

These are lay persons licensed by the bishop to officiate at Morning and Evening Prayer, to preach, to assist in Holy Communion and to share in other pastoral offices.

**Eucharistic Ministers**

Lay men or women authorised to assist in the administration of Holy Communion.

# ADMINISTRATION

The General Synod Office is at 21 Grosvenor Crescent, Edinburgh. The Episcopal Church is synodically governed. The General Synod is the Church's legislative and administrative body and meets once a year.

There are 156 members - 78 clergy and 78 lay, representing all the seven dioceses, together with a number of ex officio members. They form the second chamber, the first chamber consists of the bishops alone.

Each diocese has its own synod which for the most part replicates the various boards and committees of the General Synod. It is made up of all licensed clergy, a representative from each congregation and certain diocesan lay officials. It is presided over by the bishop.

# BUILDINGS AND FURNISHINGS

Most of the buildings of the Church date from post 1800, after the repeal of the penal laws. Many of the earlier buildings were destroyed by the Duke of Cumberland's troops after the Battle of Culloden. The prohibition of public worship after Culloden resulted in the abandonment of many buildings that were not destroyed. In consequence many churches, particularly in rural areas are small and follow a more or less common pattern of architecture, namely a nave, chancel and sanctuary.

There are exceptions, notably cathedrals and buildings like that of St John's Church, Princes Street Edinburgh and St Salvator's Church in Dundee.

**The Nave**

As well as pews or chairs, the nave normally contains a font, a lectern, a Pulpit and occasionally a prie-dieu. In recent years, the altar has sometimes been moved to the front of the nave.

**The Chancel**

The chancel may contain stalls for the choir, a desk(s) for the clergy and tie organ console.

**The Sanctuary**

The focus of the sanctuary is the altar, with coloured frontal and super-frontal varying with the church year - white for the great festivals, green for ordinary Sundays, red for martyrs and purple for Advent and Lent. The altar is covered with a fair linen cloth.

The number of candles on the altar varies. There is either a cross or a crucifix between the candles. There may be a tabernacle in which is reserved the sacrament for administration to the sick. Alternatively there may be an aumbry set in a side wall, or a sacrament-house affixed to the wall for the same purpose.

At the side of the altar is a credence table on which are placed the wine and water cruets, and the breads for Holy Communion. There is also a lavabo bowl and small towel for the celebrant to wash his fingers before the prayer of consecration of the elements. In a large church or cathedral there would be sedilia at the side of the sanctuary and a bishop's chair (a cathedra).

The vessels used in the service of Holy Communion are a chalice, a paten, on which the breads are placed, or a ciborium (similar to a chalice) for the same purpose. The chalice is covered by

a veil of the appropriate liturgical colour and a burse in which a corporal is placed until used in the consecration.

If incense is used, there will be a thurible with an incense boat. In some places a sanctuary bell is rung at appropriate places during the service.

# WORSHIP

The most common order of service at the present time is that of Holy Communion, variously known as the Eucharist, the Liturgy or the Mass. There are a number of authorised versions of this service. Basically the Scottish Prayer Book of 1929 is the most comprehensive of the service books used, but there are two other orders of Holy Communion that are in most common use. One is a moderately revised version of the Prayer Book service, retaining Cranmerian language and known as the Grey Book 1970. The other is a 1982 version in modern language, with a number of different prayers of Consecration, commonly called the Blue Book. Two other services less frequently used publicly are Morning Prayer and Evening Prayer from the 1929 Prayer Book. There are numerous hymn books in use, the most common being the English Hymnal and Hymns Ancient and Modern, either in the original or revised editions. A majority of churches follow the Common Lectionary for scripture readings and almost every version of the Bible is used.

# ROBES AND VESTMENTS

i Morning and Evening Prayer

The officiant normally wears a cassock, surplice, a black scarf and an academic hood.

Ii Holy Communion or the Eucharist

The celebrant, (or president as some modern liturgies describe the celebrant) wears a cassock, alb (frequently a combination of these known as a cassock-alb, infrequently, nowadays an amice), a stole and chasuble of the appropriate colour. More simply, the priest might wear a cassock, surplice and coloured stole. On some occasions, a cope is worn, and in a minority of places, a biretta.

Iii The Bishop

There are two distinct sets of robes or vestments for a bishop. The first in commonly called convocation robes. These consist of a purple cassock, a rochet (sometimes with rather voluminous lawn sleeves and piecrust cuffs secured by a wristband, red or black) and a chimere which may be red or black, depending on the occasion. He wears the same kind of black scarf as a priest. On ceremonial occasions he wears a cassock, alb or rochet, a cope, a

mitre which has fibulae (2 ribbons at the back), a stole appropriate to the liturgical season and he carries a crozier or bishop's staff.

At his consecration, he is invested with a pectoral cross and an Episcopal ring (usually of amethyst) which is worn on the right hand.

iv A Deacon

A deacon wears a cassock, surplice, scarf and hood for Morning and Evening prayer. At the eucharist he wears a cassock, alb, (or cassock-alb) and a coloured stole worn over the right shoulder and tied on the left side.

Details of these vestments can be found in the NADFAS publication,"Inside Churches" A guide to Church Furnishings.

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# THE ROMAN CATHOLIC CHURCH

## HISTORY

After the Reformation, Catholicism was proscribed in Scotland. In If 03, the last survivor of the pre-Reformation hierarchy and last

Archbishop of Glasgow, James Beaton, died in Paris, one month after the Union of the Crowns under James VI.

In 1694 Propaganda Fide appointed Bishop Nicolson to be Vicar Apostolic of the Scottish Mission. This was a small but significant step in the restoration of the hierarchy of the Catholic Church.

At this time there were few priests in Scotland. At the beginning of the eighteenth century there were some fourteen priests in the Highlands. Most were Jesuits, chaplains to landed families. The Western Highlands were largely Gaelic-speaking. Irish Franciscans, though few in number, lent assistance there.

In 1700 penal laws were passed which forbade the celebration of Mass and removed all rights from Catholics. Enforcement meant priests were hunted down and threatened with imprisonment or even death for carrying out their priestly duties.

Despite this, the Catholic faith remained intact. In many cases, Catholics were protected by landowners in the north-east of the Highlands.

There was, however, an urgent need for priests. The Jacobite risings exacerbated the problems for Catholics. After the 1715 rebellion, government troops descended on the small seminary at Loch Morar. The result of this was the birth of the seminary at Scalan, Braes of Glenlivet in 1716. Lasting until 1799, Scalan produced many priests for the Scottish Mission and was a life-force for the faith. The Restoration of the Hierarchy in Scotland took place in 1878. In the

Apostolic Letter Ex Supremo Pope Leo XIII established the province of St Andrew's and Edinburgh. Within the Province were the Metropolitan See of St Andrew's and Edinburgh and four Suffragan Sees of Aberdeen, Argyll and the Isles, Dunkeld and Galloway. The remaining area consisted of the Archdiocese of Glasgow, which continued to be under the direct authority of the Holy See until 1947, when Pope Pius XII established the Province of Glasgow.

# ORGANISATION

The Roman Catholic Church is hierarchical: the Pope is head of the Church. He will often be referred to in plaques with the letters "P.M." after his regnal name- which means "Pontifex Maximus" or greatest bridge-builder, one of the papacy's many titles. In the more direct sense, the next layer is the diocese, governed by a bishop (ct.), who may well be an archbishop (ct.) or even a cardinal (cf.), and the diocese would be split into local parishes, each managed by a parish priest (cf.) assisted by curates (ct.). While it is a common practice for the hierarchy (i.e. bishops) of a country to form themselves into a National Conference, in Scotland there are two metropolitan archbishops (of St Andrew's and Edinburgh, and Glasgow) who are equal in status in the Church. In the last forty years, a cardinal's hat has alternated between the two archdioceses.

**Cardinal**

From *cardo* meaning a hinge, a title often given to the head of a large or historic diocese, or a senior member of the papal court or curia. Cardinals are created at and meet in Rome at consistories except when those (now only those under the age of 80) meet to elect a new Pope when they are called a conclave.

**Archbishop**

The head of a metropolitan archdiocese and province with suffragan dioceses. In Scotland, the Province of St Andrews and Edinburgh has Aberdeen, Argyll and the Isles, Dunkeld and Galloway as its Suffragan Sees, while the Province of Glasgow has Motherwell and Paisley.

**Bishop**

The head of a diocese or geographical grouping of parishes.

**Parish Priest**

l'he principal local priest: his authority is very ancient.

**Curate**

In assistant priest to the parish priest.

**Canon**

A member of the Cathedral Chapter, usually a parish priest, who advises the bishop. There are also Canons Regular, like the Augustinians, found in some mediaeval sites in Scotland.

**Monsignor**

An honorific title. Some monsignors enjoy the rank of bishop when in Rome.

**Deacon**

Can be either an ordained cleric who has reached the final stage of formation before ordination to the priesthood or, in a modern fashion, in some dioceses, a permanent ordained man, often married, who will not proceed to the priesthood and who can assist in parish and hospital work, but cannot celebrate Mass.

**Minor Orders**

A priest in training moves through various minor orders before becoming a deacon and then a priest.

**Secular Clergy**

Priests who work in the world. Parish priests are sometimes described as secular as opposed to regular clergy.

**Regular Clergy**

These are priests, brothers and nuns who are members of religious orders, each of which has its own distinctive character or *charism*.

**Monks**

The word monk is often misapplied to any member of a male religious order. There are now only two monasteries in Scotland, both now raised to the higher rank of Abbey: these are Pluscarden in Elgin, which is a Benedictine House, and Nunraw in East Lothian which is Cistercian. Monks are contemplative which means that they undertake parish duties only in exceptional circumstances, at least in Scotland.

**Friars**

Derived from the Latin *frater* or *brother,* these include Dominicans, Franciscans, Carmelites. Each order tends to have its own name for its office-bearers - a Franciscan superior will be styled *guardian*, for example, while some of the others use the word *prior*.

**Jesuits**

In canon law the Jesuits are mendicant *clerks regular*, which means that from their founding in the 16th century by St Ignatius of Loyola, they can be sent anywhere to preach the Gospel. In Scotland they have parishes in Edinburgh (where they founded a short-lived College in 1686) and Glasgow where they have had a College since 1859 and a fine church.

Several parishes in Argyll and the Isles have Jesuit parish priests but these are personal appointments. The superior of a Jesuit Community was, until recently, styled rector, his assistant being styled minister.

**Abbot**

The head of an abbey; enjoys Episcopal rank within the abbey so has mitre and crozier.

**Prior**

The head of a priory, or the assistant to an abbot.

**Post-nominals**

I lie religious order is indicated by post-nominal letters, even on i;i avestones and memorials. Some of the most common ones in Scotland are:

| | |
|---|---|
| OFM | Franciscan (Order of Friars Minor) |
| OFM Cap. | Capuchin Franciscan |
| O.P. | Dominican (Order of Preachers) |
| S.J. | Jesuit |
| OCR/OCSO | Cistercian/Trappist |
| O.Carm. | Carmelite |
| OSB | Benedictine |
| SND | Sister of Notre Dame |

# VESTMENTS

Special clothing set aside for religious observances. In the Catholic church these garments have a long history and can themselves be objects of veneration.

**Alb**

From Latin *alba* weaning white, a plain long white garment which a priest wears underneath the Chasuble (cf.). Round his waist he ties a Cincture (cf.) or rope.

**Amice**

An amice is a rectangular piece of cloth with religious symbols and two cords, one affixed to each front corner.

**Biretta**

Black for a priest, purple for a bishop, etc.

**Cassock**

Also called a Soutane, a plain ankle-length garment with cloth-covered buttons all the way down the middle.The colour varies with the rank of the wearer, a priest wearing black, a man of Episcopal rank: (not necessarily a bishop) wears purple, a cardinal, red, and the pope white; these same colours are used for the Biretta (cf.) and Zuchetto (cf.).

**Chasuble**

The robe worn by a priest to celebrate Mass.

There are two main types: **Gothic chasuble** : - which resembles a stained-glass window with a pointed top and a pall or shakefork shape on the back; flattened it would be a large oval with a hole for the priest's head. Modern chasubles are variations on this style without the shakefork. In larger churches you are likely to find sets of multiple chasubles to facilitate Concelebration (the celebration of Mass by two or more members of clergy). **Roman Chasuble**: This has a stiff front and back joined by bands.

**Cincture**

A girdle or rope.

**Colours**

The liturgical colours (i.e. colour of the chasuble) have varied over the years and there are some national and local variations. The basic scheme is:

| | |
|---|---|
| White | used for feasts of Christ, except those of His Passion, feast of Our Lady, and feasts of non-martyred saints. |
| Red | used for feast of Our Lord's Passion, feasts of martyrs, and feasts of the Holy Spirit. |

| | |
|---|---|
| Green | used during "ordinary" time, being the Sundays between Pentecost and Advent (most of the Church year). |
| Rose | used on Gaudete Sunday (third Sunday of Advent) and Laetare Sunday (fourth Sunday of Lent). |
| Violet or Purple | used during Advent, Lent. |

Cloth of Gold is sometimes found in churches which have had a wealthy patron, such as royalty.

**Cope**

An ornate cloak with an ornamental clasp, often richly decorated, sometimes with pictures on the back. It is worn by a priest when celebrating the service of Benediction (cf. in Liturgy) when the congregation is blessed by the priest holding the sacred host in a Monstrance (ct. in Sacred Vessels).

**Cotta**

Or Surplice (cf.) is a white, often lace-edged, and light voluminous garment worn over a soutane and extending to just below the waist.

**Dalmatic**

The garment worn by a Deacon at a High Mass. It is of simpler construction than a Roman chasuble but will be made as part of a set with it and the sub deacon's simpler-still Tunic.

**Humeral Veil**

A short shoulder-cape which a priest puts on top of the cope in the

‹ourse of the benediction service, before holding the monstrance (ct. In Sacred Vessels) containing the consecrated host. He uses the humeral veil to stop his hands from touching the handle of the monstrance, so the veil is always made of flexible, soft material, often lined silk.

**Maniple**

Eand of cloth worn round the priest's left arm.

**Mitre**

A bishop's hat, consisting of two tall pieces of stiffened fabric joined by cloth bands. It can vary with the liturgical colour, although abbots and prelates below the rank of bishop tend only to wear white. A very elaborate mitre is called a mitra pretiosa and will be studded with jewels. Two lappets or long tabs hang down from the back of the mitre.

**Pallium**

A narrow circle of wool with two pendants worn around the neck. It is morn only by metropolitan archbishops (i.e. heads of dioceses of major cities).

**Soutane** See *cassock*

**Skull Cap**

A shallow, bowl-shaped little cap worn in the centre of the priest's head. It follows the same colour-scheme as the biretta, black for a priest, purple for a bishop etc.

**Stole**

A long, narrow rectangle of cloth worn around the priest's neck, underneath the chasuble and extending almost to the ankles.

**Surplice** See cotta.

**Tunic**

the simple vestment worn by a sub deacon at High Mass. At a point in the Mass the priest, the deacon and the sub deacon stand one behind each other on the steps so it is usual to find a deacon's dalmatic, basically a tabard, a sub deacon's tunic and a priest's chasuble made as a matched set.

The tunic (or *tunicle*) may well have only one horizontal "stripe" where the dalmatic might have two. Sometimes they are indistinguishable, but neither is likely to appear on its own.

**Zucchetto** See skull cap.

# SACRED VESSELS

**Chalice**

The cup in which the wine is consecrated by the priest. It must be metal and at least lined with precious metal, usually gold. However, all sorts of material can be found in modern chalices, including glass and pottery.

**Ciborium**

The covered cup in which the sacred hosts are stored for distribution to the faithful. As with the chalice and pyx, it must be gold inside.

**Cruets**

The glass or metal jugs in which water and wine are carried to the priest at Mass. They can be very elaborate or like small glasses.

**Monstrance**

A glass box set into a large, portable shrine, designed to expose the sacred host to the congregation and used by the priest at Benediction to bless them.

**Paten**

A gold, or gilded plate, used in the Mass to hold the large sacred host that the priest consecrates.

**Pyx**

A small metal container in which the priest can discreetly carry the sacred host to the sick or housebound.

**Reliquary**

A container for relics of the saints - sometimes resembling a picture with small glass windows. Relics are graded into classes - a First Class relic will be a bone of the saint, a Second Class possibly a piece of clothing or something that the saint has touched, a Third Class relic has touched one of the preceding. The reliquary will probably reflect the status of the saint and class of relic in its construction. A house-shaped reliquary is a Chasse.

**Tabernacle**

A tabernacle is the fixed, locked box in which the Eucharist is ‘reserved’‘ (stored). It is usually lined with a precious metal.

**Thurible**

A metal box, carried on chains (for easy swinging by the thurifer) in which burning charcoal is sprinkled with incense

# LITURGY AND ARCHITECTURE

The principal liturgy of the Catholic Church is the sacrifice of the Mass. Various architectural features flow from this essential doctrine.

A striking feature of Catholic churches is the set of Sfnfions of the Cross, Pictures or carvings which are hung around the church and which portray fourteen scenes from the Passion of Christ, beginning with Christ being condemned to death and concluding with His being laid in

the tomb. There may also be twelve crosses, each with a candle bracket attached, which are an indication that the church has been consecrated.

This is a solemn ceremony which takes place only after all the debts have been paid, which may be many years after the church was built. On the anniversary of consecration, candles are lit and burn in front of the crosses.

A distinctive sign of Catholic churches is the plethora of statues to be found as devotional aids. The iconography of these is often complex, such as the statue of Mary standing on a serpent, an image from Revelation, and St Joseph with a bunch of lilies, a symbol of purity.

Frequently a saint is recognised from the symbols he or she is holding; for example, St Patrick with a shamrock, his symbol of the Holy Trinity, and St Cecilia with a portable organ.

**Fonts**

A holy water font is a vessel containing holy water generally placed near the entrance to a church. A baptismal font is an article of church furniture or a fixture used for the baptism of children and adults.

**Confessional Boxes**

A small room in the church that is divided into two parts by a partition. There will usually be a hole in the partition that a veil or a screen will cover up. This enables a priest to sit on one side of the screen and not see the person on the other side, but still hear them.

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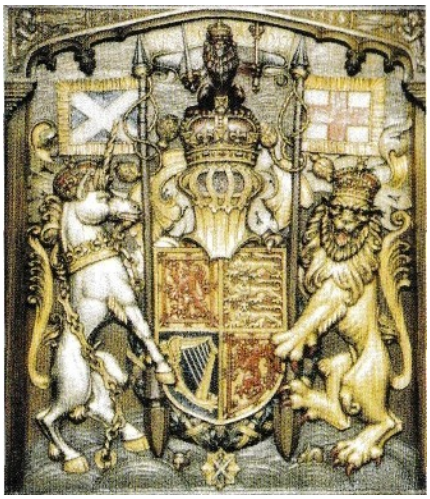


Royal Arms of Scotland
Thistle Chapel, St Giles, Edinburgh
© Charles Burnett

# HERALDRY IN SCOTLAND

## 1 Introduction

Heraldry was invented in the twelfth century to identify indivicJ ua 1s the battlefield by means of coloured marks. These marks became' associated with one person who in turn could bequeath the na.i i lbs li› heir. Thus the mark became hereditary. In due course the marl‹s, Reproduced on the shape of a shield, came to identify personal possessions be it home, silver, books, or gravestones and men3ol in 1s.

So the church recorder will come across coats of arms on wall monuments, floor slabs and stained glass windows. Sometimes a { i‹' of furniture or item of silver which have been given to a church will carry the personal Arms of the donor. In Roman Catholic churclar's heraldry may commemorate ecclesiastical dignitaries such as the l’o| or local bishop. In the Episcopal Church in Scotland most churn far s .i identified by an exterior sign carrying the Arms of the seven dios ‹'s‹' which are the areas administered by a bishop.

In older buildings coats of arms are often use as didactic decora tit›li ‹ external and internal walls and are executed in a variety of meet ia including stone, wood, paint and metal.

Some of these decorative schemes are spectacular, one of the finest being the ceiling of the nave in St Machar’s Cathedral, Old Aberdeen, which was created in 1525.

*Arms of Pope Leo V, Emperor Charles V, James V, King of Scots,*
*in St Machar's Cathedral*

## 2 What do the marks and symbols represent?

The following information contains the terms armiger and armigerous. The former is a noun for a person entitled to bear a coat of arms; the latter is an adjective to describe personal armorial entitlements.


Scottish Arms with Motto,
Crest, Wreath, Helmet

English Arms with Motto
below mantling and shield

A coat of arms (also described as armorial ensigns) consists of the following elements:

1 A **shield** (if the shield is lozenge-shape it carries the arms of a lady).

2 Above the shield a **helmet** (there are three different helmets For peers, knights, and gentlemen, in other words the rank of the armiger is shown).

3 The helmet has a piece of flowing cloth on each side called **mantling**.

4 The mantling is held in place on the top of the helmet with a **wreath**.

5 On the wreath stands a **crest** which can be animal, vegetable, human or man-made. **NEVER** use the word crest to describe a coat of arms.

6 Finally above the crest is a ribbon bearing a motto (in England the motto is usually placed below the shield).


Arms *of the Earl of Perth*

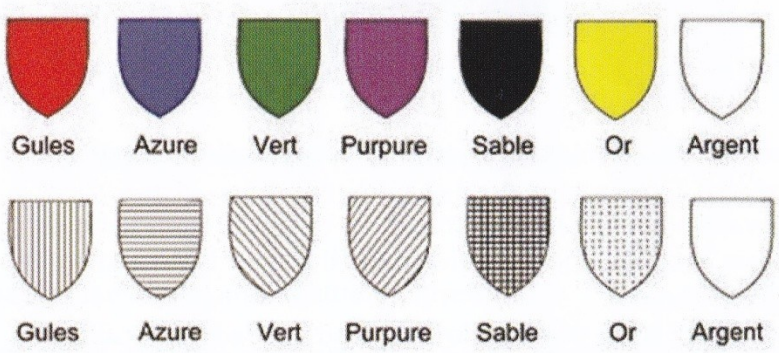
The area of the shield is called a field. This is charged with abstract, animal, human, or man-made objects which are called charges. These are always shown in their most recognisable form, e.g. the head of a bear is seen from the side, not from the front, but a stag head is depicted full-face so that the spread of the antlers can be easily seen.

The colours of heraldry are restricted as a result of battlefield experience. Two colours such as blue and yellow side by side become green from a distance because the human eye blends them together. This could cause incorrect identification of Arms.

Heraldic colours consist of two **Metals**, gold and silver, and five **Tinctures**, red, blue, black, green and purple. To prevent colour blendingthe rules of usage are:

A metal should not be placed on a metal.

A tincture should not be placed on a tincture.



A metal is placed on a tincture, or a tincture is placed on a metal. This ensures contrast and legibility. If a charge is shown in its natural coloursit is described as **proper**.

Heraldic colours are still described using the Anglo-French words usedat the time heraldry was invented in the twelfth century:

Gold - **Or**, Silver - **Argent**, Red - **Gules**, Blue - **Azure**, Black - **Sable**,and Purple - **Purpure**.

During the early part of the seventeenth century, the **Petra Sancta System** was invented. This shows metals and tinctures in black and white without the use of colour. It was devised to allow printed books on heraldry to be published, minus expensive hand-painted illustration.The system describes heraldic colours as follows:

| | |
|---|---|
| Gold | tiny dots |
| Silver | paper left blank |
| Red | parallel vertical lines |
| Blue | parallel horizontal lines |
| Black | combination pf parallel vertical and horizontal lines |
| Green | parallel lines at an angle, left to right from top |
| Purple | parallel lines at an angle from right to left from top |

Recorders will find carved stone coats of arms and engraved brass memorials of the nineteenth century with the Petra Sancta System.

## 3 Blazoning

When a coat of arms is described using words, this is called blazoning. A blazon follows the following formula:

1. The first thing mentioned is the colour of the field on the shield.
2. The principle charge is described by shape, attribute, and colour.
   e.g. a boars head couped (cut off at the neck), Argent.
3. Secondary charges are then described, with their colour.
4. After describing the shield, the type of helmet is given.
5. Next the principle metal and tincture of the mantling are stated.
6. The metal and tincture of the wreath are detailed.
7. The form, attributes, and colour of the crest are described.
8. The motto is detailed, and a translation given, if required. (seereference list for details of Emin's *Mottoes* Revised)

## 4 Other Elements of a Coat ot Arms

Depending on the rank of the armiger, other elements can surround a coat of arms. Peers of the realm have a silver helmet with gold bars across the eye-slit. This may have, above or below, one of five coronets which are used to indicate the grade of peerage, e.g. duke, marquess, earl, viscount, or lord. Knights Baronet, Knights Grand Cross of the British Order of Chivalry, and Knights, use a steel helmet facing towardsthe front with the visor open.

All, except ordinary Knights, are entitled to Supporters. These are animal, human or inanimate objects which flank, or support, the shield. In Scotland chiefs of highland clans or heads of lowland families may begranted supporters. Supporters stand on a piece of ground which is called the Compartment. This can be decorated with flowers or objects. Sometimes a secondary motto is found beneath the compartment.

## 5 Marshalling

A shield of arms can be divided in several ways to provide additional information for the onlooker. This dividing of the shields is known as marshalling.

1 Shield divided in two down the centre is described as **impaled**. Half on the left is the **dexter**; the half on the right is the **sinister**. This apparent 'back-to-front' manner of describing things in heraldry is because a shield is described as though carried on the left arm of the person giving the description. An impaled shield can ShOw the Arms of a husband (dexter) and his wife (sinister). Also impaled can be the Arms of Office (dexter) and those of the armiger (sinister) e.g. a bishop could have the Arms of his dioceseon the dexter impaled with his personal Arms.

2 Shield divided in four is described as **quartered**. The quarters are numbered from top left to bottom right as 1st, 2nd, 3rd, 4th, The 1st quarter always carries the **Arms of the Name**. A quartered shield isused when an armiger wishes to display proof of descent from several armigerous ancestors. If a quarter of a shield is itself quartered then it is described as a **grand quarter**.

## 6 How do I find out more about Heraldry

At the end of this article you will find a list of suggested books which canbe purchased or borrowed through the Inter-library Lending Service from your local library.

## 7 How is Heraldry administered in Scotland

The head of the heraldic executive is called the Lord Lyon King of Arms. He is a judge of all matters heraldic in Scotland; he has his own court, and a Procurator Fiscal, a solicitor who acts as a public prosecutor in the court of the Lord Lyon. The Lord Lyon can impose fines for unauthorised use of heraldry, and can confiscate material bearing unauthorised armorial ensigns. As one of the Great Officers of State he isalso responsible for public national ceremonial in the realm of Scotland.

He is appointed by the Queen and the First Minister. To assist him he hasa Lyon Clerk, who is also Keeper of the Records at Lyon Office. The Clerk is appointed by the First Minister. The Lord Lyon

appoints his Officers of Arms - three heralds, and three assistant heralds called Pursuivants. There are also four Extraordinary Heralds - Orkney, Angus,Islay and Ross - who do perform occasional ceremonial duties.

Ceremonial duties vary from year to year but include attendance at the Opening of the General Assembly of the Church of Scotland, the Scottish National War Memorial annual service, the annual Festival of the Order of St John in Scotland, Installation of new Knights and Ladies of the Order of the Thistle, Installation of a new Governor of Edinburgh Castle,and the annual St Andrews Service of the Order of the Thistle. In addition Officers may proclaim and present Letters Patent granting Arms to an individual or to a corporate body. All Officers wear official dress when on duty which consists of a Royal Household uniform and a tabard of the Royal Arms of the United Kingdom as used in Scotland.

Officers wear a flat Tudor-style hat and carry a baton of office. The LordLyon also wears a gold chain of thistles; Heralds have a silver collar of esses.

### 8 The Public Register of All Arms and Bearings in Scotland.

Following the loss of historical documents after the Cromwellian occupation of Scotland 1645 - 1660, the Scottish Parliament initiated several new records including the Public Register of All Arms and Bearings in Scotland established in 1672. Every coat of arms granted since that year has been recorded in the Register, along with existing armorial ensigns not previously registered. From 1672 until 1940 forty volumes were filled with information, since 1940 fifty volumes have beenadded to the Register which now numbers ninety five volumes.

The Public Register of All Arms and Bearings can be inspected by any member of the public during Lyon Office opening times viz. Monday to Friday 10.00 - 12.00 and 14.00 - 16.00. There is a small viewing charge. Lyon Office is situated in HM New Register House which is next to HM General Register House at the east end of Princes Street, Edinburgh.

Recorders will find the Register useful for any Scottish coats of arms carved or engraved on church monuments without tinctures, or to confirm the identity of any armigerous Scot. Lyon Office staff will answer general queries, but are not paid to undertake heraldic research on behalf of the general public.

Telephone 0131 556 7255 or view the website: www.lyon-court.com. The Public Register can be viewed on line at the Scottish Family History Centre in HM General Register House, Princes Street, Edinburgh.

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