

## SELECTED GLOSSARY OF ORTHODOX CHRISTIAN TERMS

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**NOTE:** "q.v." (Latin - which see) indicates that a term is defined in the glossary.

**AER** - The largest of the three veils that cover the chalice (q.v.) and discos (q.v.).

**AINOI** - (Greek - Praises) Psalms 148, 149, and 150 chanted at the end of Matins (q.v.). On Sundays and major feasts (q.v.) stichera (q.v.) are chanted between the closing verses of the Ainoi.

**AKATHIST HYMN** - (Greek - not sitting) A hymn consisting of twenty four stanzas in honor of the Annunciation sung while standing during Compline (q.v.) on Fridays of Great Lent (q.v.). Probably written by St. Romanos the Melodist, the Akathist Hymn is the only kontakion (q.v.) still chanted in its entirety in the Orthodox Church.

**ALTAR** - The Sanctuary in an Orthodox Church, separated from the Nave by the Iconostasis (q.v.). The Holy Table (q.v.) stands at the center of the Altar.

**AMBON** - In Greek Orthodox Churches the pulpit. In other Orthodox Churches, a raised platform in front of the Iconostasis (q.v.) from which the Gospel is read and the sermon preached.

**ANABATHMOI** - Hymns based on the themes of Psalms 119 to 133, sung before the Prokimenon (q.v.) and Gospel at Matins (q.v.).

**ANALOGION** - A readers stand or small table used for marriages, baptism and other services celebrated in the Solea (q.v.).

**ANAPHORA** - (Greek - offering) The major prayer of the Divine Liturgy

(q.v.) during which the gifts (q.v.) are consecrated. The Eastern Orthodox equivalent to the Canon in the Roman Mass. See also "Epiklesis."

**ANTIDORON** - (Greek - Instead of the Gift) Pieces of bread left after the portions to be used for the Divine Liturgy (q.v.) have been cut by the priest (q.v.). The Antidoron is blessed, but not consecrated and is distributed to the faithful following the Divine Liturgy (q.v.) See also "Proskomedion."

**ANTIPHON** - Three Hymns sung at the beginning of the Divine Liturgy. These may be Psalms or stanzas sung between verses of Psalms, or the stanzas themselves.

**ANTIMINSION** - (Greek and Latin combination - Instead of the table) A cloth icon (q.v.) of the burial of Christ on the Holy Table (q.v.) on which the sacred vessels are placed during the Divine Liturgy (q.v.). A relic is usually sown in the Antiminsion which must be consecrated and signed by the Bishop with jurisdiction over the parish as a symbol of his position as the chief pastor of the parish.

**APOLYTIKION** - (Greek - Dismissal Hymn) The major troparion (q.v.) of the day, tone (q.v.) or feast (q.v.), sung at the end of Vespers (q.v.), and during other services. The Apolytikion for Sunday in the Tone of the week is also called the Troparion (q.v.) of the Resurrection.

**APOPHATIC THEOLOGY** - Theology of negation in which one contemplates God by denying all that is inferior to God. Orthodox theologians believe that the human mind, being finite cannot understand the infinite God, and must therefore ascend to knowledge of God in ignorance by rejecting all that can be known in order to approach the Great Unknown. Apophatic theology reflects the mystical character of Orthodox theology and is closely related to Hesychasm (q.v.) and Palamite Theology (q.v.).

**APOSTICHA** - Hymns accompanied by verses sung at Vespers (q.v.), and -at the end of weekday Matins (q.v.).

**APOSTOLIC SUCCESSION** - The continuity of faith, worship and practice of - a local Church or eucharistic community. The Bishop as the President of the local eucharistic community is considered a successor to the Apostles. However, this position is not the personal attribute of the Bishop, but of the community of which he is the leader. Thus The Orthodox Church does not understand Apostolic Succession exclusively in terms of the ability of a Bishop to trace his ordination back to an Apostle, but also in terms of continuity of faith with the Apostolic Church of the eucharistic community over which he presides. According to Orthodox theology, only those Bishops who preside over communities which have maintained the Apostolic Faith and who are in communion with the other communities that have maintained the continuity of the Apostolic Faith can be said to be in Apostolic Succession.

**ARCHBISHOP** - A bishop (q.v.) who presides over an Archdiocese (q.v.). The title may also be given as an honorary distinction.

**ARCHDIOCESE** - A Diocese (q.v.) presided over by an Archbishop. In Greek Orthodoxy an Archdiocese is a national, but not always independent or autocephalous (q.v.) Church consisting of several Dioceses led by Bishops (q.v.) or Metropolitan (q.v.). In other Orthodox Churches, an Archdiocese is usually part of a national Church headed by a Metropolitan (q.v.) or Patriarch (q.v.).

**ARCHDEACON** - An honorary title given to a senior deacon (q.v.). An Archdeacon usually assists a bishop.

**ARCHIMANDRITE** - (Greek - head of the flock) The highest honorary title given to a celibate priest (q.v.).

**ARCHPRIEST** - (Greek - Protospresbyter) The highest honorary title given to a married priest.

**ARTOKLASIA** - A service, usually celebrated during Great Vespers (q.v.)

during which bread (Greek - Artos), wine and oil are blessed.

**AUTOCEPHALOUS CHURCH** - (Greek - Appointing its own head.) An independent national Church. The Churches of Constantinople, Alexandria, Antioch, Jerusalem, Russia, Soviet Georgia, Serbia, Romania, Bulgaria, Cyprus, Greece, Albania, Poland and Czechoslovakia are autocephalous churches. In 1970 the Church of Russia recognized the autocephalous status of the Orthodox Church in America (the former Russian Orthodox Metropolia). However, the Church of Constantinople and several other autocephalous churches have refused to recognize this decision.

**AUTONOMOUS CHURCH** - (Greek - self-rule) A Church that enjoys a considerable degree of self-government, but still owes allegiance to an autocephalous Church. The Churches of Sinai (under Jerusalem), Finland (under Constantinople), and Japan (under Russia) are autonomous.

**BIBLICAL ODES** - Nine Biblical canticles that form the theme for the nine odes of a canon (q.v.). The nine odes are: (1) The Song of \_Moses (Exodus 15:1-19), (2) The Song of Moses (Deuteronomy 32:1-43), (3) The Prayer of Hannah (1 Kings 2:1-10), (4) The Prayer of Habakkuk (Habakkuk 3:1-19), (5) The Prayer of Isaiah (Isaiah 26:9-20), (6) The Prayer of Jonah (Jonah 2:3-10), (7) The Prayer of the Three Holy Children (The Song of the Three Holy Children 3-34), (8) The Song of the Three Holy Children (The Song of the Three Holy Children 3-66), and (9) The Song of the Theotokos and the Prayer of Zacharias (St. Luke 1:46-55,68-79).

**BIER** - A flower decorated tomb on which the Epithaphion (q.v.) is placed during services on Great and Holy Friday of Holy Week (q.v.).

**BISHOP** - The third and highest of the major orders. A bishop may ordain, consecrate Holy Chrism (q.v.), and preside over a Diocese (q.v.). By virtue of his position as the president of local eucharistic communities that maintain continuity with the Apostolic Faith and

Practice a Bishop is consider a successor to the Apostles. In Orthodox Theology all Bishops hold equal spiritual authority. Titles such as Archbishop (q.v.), Metropolitan (q.v.), and Patriarch (q.v.) are jurisdictional or honorific, but imply no spiritual power or authority superior to that of a bishop. In the Orthodox Church only celibate priests may become bishops.

**BRIGHT WEEK** - The week following Pascha (q.v.).

**BYZANTINE** - Forms of worship, church architecture, vestments and music stemming from the use of the Great Church of Constantinople. The vast majority of Orthodox Christians follow the Byzantine Rite in its various forms.

**CALENDAR** - There are two calendars in use in the Orthodox Church. In America, the Serbian, Carpatho-Russian, and several smaller jurisdictions follow the Old or Julian Calendar, which is thirteen days behind the Gregorian Calendar followed by the Greek, Antiochian and Orthodox Church in America. The majority of Orthodox Christians throughout the world follow the Old or Julian Calendar. All Orthodox follow the Old or Julian Calendar when calculating the date of Pascha (q.v.).

**CANON** - (1) List of books considered part of Holy Scripture. (2) A rule or regulation of the Church. (3) A series of nine odes or groups of troparia (q.v.) chanted during Matins (q.v.) and other services. Each ode is a meditation on one of the nine Biblical Odes (q.v.). For example, the first ode of a canon is always a meditation on the first Biblical Ode (q.v.) and so on.

**CANON LAW** - The rules or regulations of the Church. The collection of canons or rules is titled *The Rudder* and consists of the acts of the Seven Ecumenical Councils (q.v.) and those local councils and canons of the Fathers approved by one of the Ecumenical Councils (q.v.). See also "Economy."

**CASSOCK** - (Greek - Rasson, Arabic - Jibbey) A robe worn by Orthodox clergy. There are two types, the inner cassock which has tightly fitted sleeves, and the outer cassock or exarasson that has flowing sleeves and is worn under the epitachelion (q.v.) and, sometimes under the phelonion (q.v.) for non-Eucharistic services.

**CATECHUMEN** - A person studying the Faith in preparation for Baptism and Chrismation.

**CATAPHATIC THEOLOGY** - Positive Theology based on rational definitions of the attributes of God. Orthodox Theologians consider Cataphatic Theology limited in value because the finite human mind cannot understand the infinite God. See also "Apophatic Theology."

**CATHOLIC** - Fullness, maintaining the complete Faith as taught by Christ to His Disciples and defined by the Fathers (q.v.) and the Ecumenical Councils (q.v.).

**CENSER** - A metal vessel swung on four chains in which incense (q.v.) is burned. In some Orthodox Churches twelve bells are hung on the chains to symbolize the proclamation of the Gospel by the twelve Apostles.

**CHALICE** - The cup, usually made of gold or silver, used for the Eucharist.

**CHRISM** - (Greek - Myrrhon) Oil specially prepared and consecrated for the Sacrament of Chrismation (q.v.). Although in theory any bishop (q.v.) can consecrate Holy Chrism, in practice only the primates of autocephalous Churches (q.v.), such as the Ecumenical Patriarch (q.v.), or the Patriarch (q.v.) of Antioch, consecrate Holy Chrism.

**CHRISMATION** - The anointing with Holy Chrism by a Priest immediately following Baptism. Chrismation bestows the gift of the Holy Spirit, and is the Orthodox equivalent to the Roman Catholic Sacrament of Confirmation. Chrismation completes Baptism and is normally

administered together with Baptism and Holy Communion to form the entrance rite of the Church. In the Orthodox Church, after baptism infants receive Chrismation and may take Holy Communion. Converts to Orthodoxy from churches who baptize with water in the name of the Trinity are at times received into the Orthodox Church through profession of faith and the Sacrament of Chrismation.

**COMMUNION** - A state of full Sacramental union whereby two local Churches share a common faith and practice and as a result share Sacramental Communion. Intercommunion between local Churches that do not share a common faith is inconceivable from the Orthodox point of view, because unity of faith is necessary for sacramental unity. Communion is not identical with administrative unity. For this reason Autocephalous Churches (q.v.) as well as the Orthodox jurisdictions in America are in Communion with each other, but maintain their separate administrative structures and procedures.

**COMPLINE** - The bedtime service of the Orthodox Church.

**CONSENSUS PATRUM** - See Fathers...

**CUFFS** - (Greek - Epimanikia) Cuffs worn over the sleeves of a sticharion (q.v.) by a priest (q.v.) or bishop (q.v.), and over the sleeves of an exarasson (q.v.) by a deacon (q.v.). They symbolize the dependence of a minister on God rather than on his own strength.

**DEACON** - The first of the major orders. The deacon leads the faithful in prayer, reads the Gospel, and assists a priest (q.v.) or bishop (q.v.). In the Orthodox Church a married man may be ordained a deacon, but a deacon may not be married following ordination.

**DEANERY** - A group of several parishes headed by a Dean or Vicar who acts as a representative of the bishop. Several Deaneries form a Diocese (q.v.).

**DEIFICATION** - (Greek -Theosis) The Orthodox concept of salvation as a process of growth during which the Holy Spirit transforms the believer

into the Image and Likeness of God and a partaker of The Divine Nature (*ed. Essence*). Orthodox theology does not describe salvation in juridical or legalistic terms. The Orthodox Church makes no distinction between justification and sanctification but sees both as part of one process of growth into salvation. See also "Synergy."

**DIOCESE** - An area headed by a bishop (q.v.), which is a part of a larger national Church headed by an Archbishop (q.v.), Metropolitan (q.v.), or Patriarch (q.v.).

**DISKOS** - The plate usually made of gold or silver resting on a small pedestal on which the bread is placed during the Praskomedia (q.v.) for the Divine Liturgy (q.v.).

**ECUMENICAL PATRIARCH** - The Patriarch of Constantinople, who enjoys a primacy of honor, as first among equals, but not of jurisdiction in the Eastern Orthodox Church.

**EKTENIA** - A Litany (q.v.) with a trisuple "Lord, have mercy" as the congregational response.

**ENGOLPION** - The icon medallion worn by a bishop (q.v.).

**ENTRANCE** - A procession with the Gospel Book (q.v.), censer (q.v.), or gifts (q.v.). There is an Entrance with the censer (q.v.), or Gospel Book (q.v.) when a Gospel lesson is read during Great Vespers (q.v.). There are two Entrances during the Divine Liturgy (q.v.), the Little Entrance with the Gospel Book (q.v.) during the Liturgy of the Catechumens (q.v.) and the Great Entrance with the gifts (q.v.) at the beginning of the Liturgy of the Faithful (q.v.).

**EOTHINON** - (Greek - Morning) The Gospel read at Matins (q.v.). On normal Sundays, the Gospel lesson is one of twelve readings that refer to a post-Resurrection appearance of Christ which are read in succession.

**EPIGONATION** - A diamond shaped vestment that hangs at the right knee worn by all bishops (q.v.) and some priests (q.v.). The Epigonation symbolizes the sword of the Spirit and is a mark of distinction among clergy. In the Antiochian Archdiocese it is a sign of the authority to hear Confessions. In other Orthodox jurisdictions only archimandrites (q.v.) archpriests (q.v.) and bishops (q.v.) may wear the Epigonation.

**EPIKLESIS** - The prayer invoking the Holy Spirit to transform the Bread and Wine into the Body and Blood of Christ during the Anaphora (q.v.). Although, Orthodox theologians avoid any effort to explain the exact nature of the change, the Orthodox Church teaches that through the action of the Holy Spirit, the Bread and Wine become the actual Body and Blood of Jesus Christ.

**EPITHAPHION** - (Greek - on the tomb) The cloth icon (q.v.) of the burial of Christ which is placed in the bier (q.v.) during services on Friday of Holy Week (q.v.).

**EPITRACHELION** - (Greek - About the neck) The Byzantine equivalent to a Western stole; worn by priests and bishops over the cassock (q.v.) or sticharion (q.v.). In the Byzantine Rite the two ends of the Epitachelion are sewn together leaving a hole at the top for the clergyman to put his head through when putting on the vestment. The Epitachelion symbolizes the grace of the Priesthood.

**EUCHOLOGION** - (Greek -The Book of Prayers) A book containing the unchangeable parts of the services, and occasional prayers and offices. There are two versions, The Great or Mega Euchologion containing every service and blessing and the shorter Little or Mikron Euchologion containing the most commonly used services.

**EVLOGITARIA** - (Greek - Blessed) Troparia (q.v.) Sung at Matins (q.v.) on Sundays or funerals with the refrain "Blessed art Thou O Lord, teach me thy statutes."

**EXAPOSTILARION** - A troparion (q.v.) sung towards the end of Matins

(q.v.). On Sundays it is a meditation on the theme of , the Eothonon (q.v.) or Matins Gospel (q.v.).

**FAST** - Lent (q.v) and certain days of the year, such as Holy Cross Day, September 14, and the Beheading of St. John the Baptist, August 29, during which Orthodox Christians fast. Orthodox Christians also abstain from meat on most Wednesdays and Fridays of the year.

**FATHERS** - Great theologians, chiefly during the first eight centuries. Although the Church considers no individual Father infallable, the common Faith of the Fathers (consensus patrum) expresses the essence of the Faith of the Orthodox Church.

**FEAST** - A celebration in honor of Christ, The Theotokos (q.v.) or a Saint. There are twelve major Feast days during the Orthodox Christian Church Year. Nine of these are unmovable; The Nativity of Mary, September 8, The Elevation of the Holy Cross, September 14, The Presentation of Mary in the Temple, November 21, The Nativity of Christ, December 25, Epiphany or Theophany, January 6, The Presentation of Christ in the Temple, February 2, The Annunciation, March 25, The Transfiguration of Christ, August 6, the Dormition of the Theotokos, August 15. The other three depend on the date of Easter (q.v.); Pascha (q.v.), The Ascension of Christ , 40 days after Pascha, and Pentecost, 50 days after Pascha.

**GIFTS** - The Bread and Wine used during the Divine Liturgy (q.v.).

**GOSPEL BOOK** - A book of the Gospels, arranged according to the Lectionary, usually bound in a golden cover. The Gospel Book sits on the Holy Table (q.v) as a symbol of the presence of Christ.

[ editor add.] **GRACE**- Divine energy emanating from the Divine Essence (q.v.); Uncreated Light; Divine Power; communicated by the Holy Spirit for many purposes, the highest of which is spiritual transformation, healing and Communion with God.

**GREAT DOXOLOGY** - The hymn called the Gloria in Excelsis Deo (Glory to God in the highest) by Roman Catholics and Protestants, chanted at the end of Matins (q.v.).

**GREAT ENTRANCE** - see "Entrance."

**GREEK CATHOLIC** - Uniates (q.v.) who follow the Byzantine Rite, but are in full Communion with Rome.

**HESYCHASM** - (Greek - to be quiet) Orthodox spirituality that stresses prayer, meditation and spiritual exercises as a means to grow to union with God. One major feature of Hesychasm is emphasis on the "Jesus Prayer (q.v.)." Orthodox Christians believe that it is possible to experience God, because in Christ, God shared his life with humanity. Hesychasm is closely related to Apophatic (q.v.) and Palamite Theology (q.v.).

**HIEROMONK** - A monk who is also a priest (q.v.).

**HIERODEACON** - A monk who is also a deacon (q.v.).

**HOLY SPIRIT, PROCESSION OF** - Orthodox Christians believe that the Holy Spirit proceeds from God the Father. They reject the belief that the Holy Spirit also proceeds eternally from God the Son. The Orthodox refusal to accept the Roman Catholic doctrine of the double procession of the Holy Spirit from the Father and the Son, "filioque", was one of the chief dogmatic reasons for the Great Schism between Orthodoxy and the Roman Catholic Church.

**HOLY SYNOD** - The Council of Bishops (q.v.) which functions as the chief authority of an Autocephalous Church (q.v.).

**HOLY TABLE** - The table in the center of the Altar (q.v.) on which the Divine Liturgy (q.v.) and other services are celebrated. The- Orthodox equivalent to an altar in a Protestant or Roman Catholic Church.

**HOLY WATER** - (Greek - Agiasmos) Water blessed on Epiphany and on other occasions that is used to bless people, homes and other things.

**HOLY WEEK** - The week before Pascha (q.v.) during which elaborate services are celebrated in memory of the Passion of Christ.

**HOURS** - Short services -read at the First Hour (6:00 AM), Third Hour (9:00 AM), Sixth Hour (Noon) and the Ninth Hour (3:00 PM). The Hours are often combined to form the Royal Hours on the eves of major Feasts (q.v.).

**HYPAKOE** - A troparion (q.v.) sung at Matins (q.v.) and Great Feasts (q.v.).

**HYPOTASIS** - Something that has an individual existence. Orthodox Theologians use the term hypostasis as an equivalent to the Western term "Person" when discussing the Holy Trinity. God is three hypostasi, The Father, The Son and the Holy Spirit in one essence or ousia (q.v.). Christ is two natures, human and divine, in one hypostasis.

**ICON** - A picture of Christ or a Saint. Orthodox Christians venerate Icons as a means to affirm their belief that in Christ God became man, and taking on a physical body that can be portrayed in an icon. Orthodox Christians believe that the veneration given to the icon passes to the subject of the icon.

**ICONOSTASIS** - The icon covered screen between the Altar (q.v) and the Nave (q.v.) in a Byzantine Rite Church (q.v). The Iconostasis has three doors, the central or Holy Doors and two side doors.

**INCENSE** - Aromatic gums that produced a pleasant odor when burned. Incense is frequently offered during Orthodox worship to symbolize the ascent of the prayers of the faithful to God.

**IRMOS** - The first troparion (q.v.) of an ode in a canon (q.v.).

**JESUS PRAYER** - "Lord Jesus Christ, Son of God have mercy on me." A

prayer frequently repeated using a prayer rope. Some followers of Hesychasm (q.v.) employ a pattern of breathing while saying the Jesus Prayer.

**JURISDICTION** - One of the branches of the Eastern Orthodox Church\_ with parishes in America. See The Standing Conference of Canonical Orthodox Bishops in the Americas.

**KAIRON** - Prayers said by the clergy before the Iconostasis (q.v.) before entering the Altar (q.v..) to prepare for the celebration of the Divine Liturgy (q.v.).

**KALIMA** - A red cloth held under the chin of the communicant.

**KAMILAVKA** - The black cylindrical hat worn by Orthodox clergy. Bishops (q.v.), archimandrites (q.v.) and monks wear a veil over their Kamilavka to symbolize their celibacy.

**KATAVASIA** - The concluding troparion (q.v.) in an ode of a canon (q.v..). Sometimes the katavasia is the irmos (q.v.) of the ode which is repeated at the end of each ode. On Sundays, and some Feasts (q.v.) there are special katavasia according to the season.

**KATHISMA** - One of the twenty divisions of-the Psalter, which in the Orthodox Church is numbered according to the Greek Septuagint Old Testament Psalter;

**KATHISMATA** - Troparion (q.v.) sung at the end of the reading each kathisma (q.v.) of the Psalter in Matins (q.v.).

**KOINONIKON** - A Communion Hymn chanted during the Communion of the clergy.

**KOLLYVA** - Wheat boiled with sugar, honey blessed during memorial services for the departed. The Kollyvia symbolizes the sweetness of the Kingdom of God. It also symbolizes the resurrection because grain is

dead, but grows when planted.

**KONTAKION** - A troparion (q.v.) that summarizes the historical meaning of a feast (q.v.). Originally a kontakion consisted of several verses. Today only the major troparion (q.v.) of a kontakion is still sung, with the sole exception of the Akathist Hymn (q.v.), which is still sung in its entirety. The author of most kontakia was St. Romanos the Melodos, d. 518.

**LAMB** - The piece of bread that is consecrated during the Anaphora (q.v.). See also Prospora and Proskomedia.

**LENT** - A period of prayer and fasting in preparation for a major feast. There are five Lenten periods in the Orthodox Church, Great Lent beginning on Monday Seven weeks before Pascha and ending on the Saturday before Palm Sunday, Holy Week (q.v.) , the week before Pascha, (q.v.), The Lent of the Theotokos, two weeks before the Feast of the Dormition of the Theotokos, August 15, and Christmas Lent or Advent, November 15 - December 24.

**LEX ORANDI / LEX CREDENDI** - (Latin, the law of prayer is the law of belief). The Orthodox Church expresses and teaches its dogma and beliefs through the worship of the Church and its liturgical texts.

**LITANY** - A form of responsive prayer led by a Priest or Deacon during which the congregation responds with the words, "Lord, have mercy" or "Grant this, o Lord." With few exceptions all Orthodox. services consist of a series of Litanies chanted between various troparia (q.v.), Psalms or other Scriptural readings and liturgical acts.

**LITTLE ENTRANCE** - See "Entrance".

**LITTLE DOXOLOGY** - A shortened form of the Great Doxology (q.v.) read during weekday and Lenten services.

**LITURGY OF THE CATECHUMENS** - The second part of the Divine

Liturgy (q.v.) which consists of hymns, readings from the Epistle and the Gospel and the sermon. In ancient times Catechumens were dismissed at the conclusion of the Liturgy of the Catechumens.

**LITURGY OF THE FAITHFUL** - The third part of the Divine \_ Liturgy (q.v.) during which the gifts (q.v.) are brought to the Holy Table (q.v.), consecrated and given to the faithful during Holy Communion.

**LITY** - A procession and intercession during Great Vespers (q.v.) on the eve of Great Feasts (q.v.).

**LORD, I HAVE CRIED** - Psalms 140, 141, and 129 sung during the offering of incense (q.v.) at Vespers (q.v.). Stichera (q.v.) for the feast (q.v.) or Tone (q.v.) are sung between the verses of Psalms 141 and 129.

**MAJOR ORDERS** - Bishop (q.v.), priest (q.v.) or deacon (q.v.). Candidates for major orders are ordained by a bishop (q.v.) in the Altar (q.v.) during the Divine Liturgy (q.v.).

**MATINS** (Greek - Orthros) The morning service of the Orthodox Church. In the Russian Orthodox Church, Matins is frequently chanted immediately following Great Vespers (q.v.) to form the Great Vigil. In other Orthodox Churches, Matins is celebrated in the morning separately, or before the Divine Liturgy (q.v.).

**MATINS GOSPEL** - see Eothinon.

**MEGALYNARION** - The irmos (q.v.) of the ninth ode of a canon (q.v.) which is chanted during the Anaphora (q.v.).

**MANDYAS** - A cape like vestment, usually violet, worn by occasionally worn by a Bishop when not celebrating the Divine Liturgy. (q.v.).

**MENAIA** - A set of twelve volumns, one for each month, which contains the services for unmovable Feasts (q.v.) in honor of Christ or one of the Saints.

**METROPOLITAN** - The bishop of a major city or see. In most Orthodox Churches a Metropolitan is of higher rank than an Archbishop. However the title may also be given as an honorary title as in Greece where all Diocesan Bishops are honorary Metropolitans.

**MINOR ORDERS** - Reader and Sub-Deacon. Candidates for minor orders are blessed, not ordained, by a bishop (q.v.) during Matins (q.v.) or some other service in the Solea (q.v.).

**MITRA** - The crown worn by an Orthodox Bishop. In the Russian Orthodox Church archimandrites (q.v.) and some archpriests (q.v.) may also wear the Mitra.

**MYSTERY** - A Sacrament or means of grace. The Orthodox Church considers the entire life of the Church sacramental and has never officially defined the exact number of mysteries. However, the Orthodox Church considers Holy Communion, Baptism, Chrismation (q.v.), Confession, The Anointing of the Sick, Ordination and Marriage Mysteries or Sacraments. The Orthodox Church makes no division between "Word," and "Sacrament," but considers both complementary expressions of the same mystery of salvation.

**NARTHEX** - The Vestibule or entrance area of the church building.

**NAVE** - The main body of the church building in which the faithful assemble for services.

[ *editor add.* ] **NOUS** - It includes both the reasoning mind and the noetic energy that functions in the heart of every spiritually healthy person. In Patristic terms it is usually exclusively referred to in its spiritual function. Sometimes called the eye of the soul, the nous perceives the essence of things. It knows without reasoning. It is the spirit of man communing with God. It is the receptor of Grace. In its original state it was centered in the spiritual organ of the heart, but became scattered in the reasoning of the mind's thoughts, deliberations and imagination.

This corruption of the nous in man was his fall. When the nous became darkened through disobedience it could not receive the Divine Light, the Grace of God, the knowledge giving Power of God for true life-giving communion with the Creator. Corruption and death ensued and so the need for salvation.

**OKTOECHOS** - (Greek - Eight Tones) The Book of Eight Tones which contains the services for Sundays. There is a complete set of services in each of the eight tones (q.v.). Except on feasts (q.v.), during Great Lent (q.v.) Holy Week (q.v), and the Paschal season, the Sunday service is sung from the Oktoechos according to the tone (q.v.) of the week in a cycle beginning on the First Sunday After Pentecost. According to tradition St. John of Damascus (ca. 675 - ca. 749) wrote most of the Oktoechos. See also Paraklitiki.

**OMOPHORION** - The scarf worn over the saccos (q.v.) by a bishop (q.v.). It symbolizes his spiritual authority as shepherd of the Faithful.

**ORARION** - The band of cloth worn over the left shoulder by a deacon (q.v.). It symbolizes the wings of the angels.

**ORIGINAL SIN** - The corruption of humanity following the Fall of Adam and Eve. Orthodox Christians believe that humans inherit the consequences of the Fall, mortality and imperfection, but reject any theory of inherited guilt or of the total depravity of humanity. Thus, fallen humanity still retains free will, the ability to do good and a measure of the Image of God. For this reason the Orthodox Church rejects the Roman Catholic dogma of the Immaculate Conception of Mary.

**ORTHODOX** - (Greek - Right believing or right worshipping) Those Churches which stem from the historic Christian Church of the East. There are two Churches which describe themselves as Orthodox, the Eastern Orthodox Church (q.v.) and the Oriental Orthodox Churches (q.v.).

**ORIENTAL ORTHODOX** - The Coptic, Syrian Orthodox or Jacobite, Armenian, and Ethiopian Churches. They reject the Council of Chalcedon and are in full communion with one another but are not in communion with the Eastern Orthodox Church.

**OUSIA** - Essence or substance. God the Son is of one essence with God the Father and God the Holy Spirit.

**PALAMITE THEOLOGY** - The theological system codified by St. Gregory Palamas (1296-1359) on the basis of the Eastern Fathers that emphasizes the unknowability of the essence of God. However, God can be known through His uncreated energies or actions, by which God reveals Himself to humanity and interacts with the believer. Palamite Theology is closely related to Hesychasm (q.v.) and Apophatic Theology (q.v.),

**PARAKLITIKI** - The week day edition of the Oktoechos (q.v.), which contains the services arranged according to the eight tones (q.v.) for week services. Week day services are normally chanted in the tone of the week.

**PASCHA** - The Orthodox Christian name for Easter or the Feast of the Resurrection of Christ.

**PATRIARCH** - (Greek - in charge of the family) The highest rank for bishops (q.v.) in the Orthodox Church. A Patriarch presides over the synod of Bishops of an an Autocephalous Church (q.v.) . There are four ancient Patriarchates in the Orthodox Church, Constantinople, Alexandria, Antioch, Jerusalem. There are also five modern Patriarchates, Moscow, Soviet Georgia, Serbia, Bulgaria, and Romania.

**PENTECOSTARION** - The book that contains the services for Pascha (q.v.) through the Sunday After Pentecost.

**PHELONION** - The outer cape like vestment worn by a priest (q.v.) over the sticharion (q.v) or cassock (q.v) and epitachelion (q.v) during the Divine Liturgy and several other services. It is the Byzantine equivalent to the Western Chasuble.

**PHIMI** - A chant which gives the full title of a Bishop.

**POLYELEOS** - Psalms 134 and 135 chanted as the third reading from the Psalter during Matins (q.v.) on Sundays and Great Feasts (q.v.).

**PROKIMENON** - (Greek - What is set forth) Verses from the Psalter sung following the Entrance at Vespers (q.v.) and before the Gospel of Matins (q.v.) and the Epistle during the Divine Liturgy (q.v.).

**PRIEST** - (Greek - Presbyter) The second of the major orders. A priest may give blessings, hear Confessions, and preside over the Divine Liturgy (q.v.) or any other service, except for Ordinations or the Consecration of Holy Chrism. In the Orthodox Church a married man may be ordained a priest, but a priest may not marry following ordination.

**PROSKOMEDIA** - (Greek - the gathering of the gifts) The first part of the Divine Liturgy during which the priest prepares the Bread and Wine for the Eucharist. The Service of the Proskomedie is celebrated privately at the Prothesis Table (q.v.) behind the Iconostasis before the Liturgy of the Word.

**PROSPHORO** - (Greek - offering) The leavened bread used for the Divine Liturgy (q.v.). The Prosporo is stamped with a seal with the Greek monogram "ICXC NIKA", which means "Jesus Christ Conquers." During the Proskomedie (q.v.) the priest cuts pieces from several, usually five, loaves for the Eucharist and places them on the Discos or Paten. The remaining bread is cut into pieces and used for the Antidoron (q.v.).

**PROTHESIS TABLE** - The table in the Altar (q.v.) to the left of the Holy Table (q.v.) on which the-gifts (q.v.) are prepared during the Proskomedie (q.v.)

**READABLE BOOKS** - (Greek - Anaginoskomena) The Orthodox term for the books classified as Apocrypha by Protestants and as Deutero-

canonical by Roman Catholics. Since the official version of the Old Testament used by the Orthodox Church is the Septuagint Greek text, those books found in the Septuagint but not in the Masoretic Hebrew text enjoy authority in the Orthodox Church. However, Orthodox theologians do not agree on the exact nature of authority. Some consider them fully canonical, while others consider them of lesser value and call them Readable Books.

**RITE** - A method of worship. In the Orthodox Church, there are two rites, the Byzantine (q.v.) or Eastern Rite of most Orthodox, and the smaller Western Rite (q.v.).

**SACCOS** - The tunic like vestment worn by a bishop (q.v.) over the sticharion (q.v.) It symbolizes the seamless robe of Christ and often has bells in imitation of the tunic of the Jewish High Priest.

**SACRAMENT** - See "Mystery".

**SCOBA** - The Standing Conference of Canonical Orthodox Bishops in the Americas. A council of the primates of the canonical Orthodox jurisdictions in North and South America. SCOBA sponsors cooperation and common programs between the various Orthodox jurisdictions in such areas as Christian education and campus ministry. Member jurisdictions are The Greek Orthodox Archdiocese of North and South America (under Constantinople), The Orthodox Church in America (Formerly the Russian Orthodox Greek Catholic Church in North America now autocephalous (q.v.)), The Antiochian Orthodox Christian Archdiocese of North America (under Antioch), The Serbian Eastern Orthodox Diocese -for, the US and Canada (under Serbia), The Romanian Orthodox Missionary Archdiocese in America (under Romania), The Bulgarian Eastern Orthodox Church (under Bulgaria), The Albanian Orthodox Diocese of America (under Constantinople), The Carpatho-Russian Orthodox Greek Catholic Church (under Constantinople), and The Ukrainian Orthodox Church in America (under Constantinople).

**SOBORNOST** - (Slavonic - Councillar) (1) The form of government in the

Orthodox Church by which the Church is governed by councils. (2) The idea found in the writings of the nineteenth century Russian theologian Aleksii Khomiakov, that the Holy Spirit preserves the unity and faith in the Church through the life in Christ shared by all members, lay and clerical. Thus dogmatic decisions, such as those of the Ecumenical Councils (q.v.), are regarded as infallible because the Holy Spirit has guided the Faithful to recognize them as correct expressions of the true faith. Therefore no Council or Bishop possesses infallibility, because infallibility is expressed by the common faith of all the Faithful under the guidance of the Holy Spirit.

**SOLEA** - The area between the Nave (q.v.) and the Altar (q.v.) directly in front of the Iconostasis (q.v.). Services such as Marriage, Baptism, and Memorial Services for the Departed are conducted in the Solea.

**SPEAR** - The liturgical lance used to cut the bread during the Proskomedia (q.v.).

**SPOON** - A gold or silver spoon used to administer Holy Communion to the Laity. Following the Communion of the Clergy, the Priest places the Lamb (q.v.) in the Chalice for the Communion of the Laity.

**STAR** - Two metal bands that form a star and are placed over the bread on the diskos (q.v.) during the Proskomedia (q.v.) to protect it from the veil.

**STICHARION** - The Byzantine equivalent to the Western Alb. It symbolizes the garment of Baptism, but is not always white.

**STICHERA** - Troparia chanted between the verses of the "Lord, I have cried..." (q.v.) in Vespers (q.v.) and the Ainoi (q.v.) of Matins (q.v.), which change according to the Tone (q.v.) or feast.

**SYNERGY** - (Greek - Cooperation) The Orthodox concept that salvation is a result of cooperation between the believer and God. Although salvation is a free gift from God, the believer must respond by Faith, reception of the Sacraments, virtuous living, prayer, fasting and other

ascetical exercises that lead to spiritual growth.

**THEOLOGOUMENON** - (Greek - The opinion of theologians) The opinions of the Fathers and contemporary theologians may differ on matters not defined as dogma by the Church.

**THEOSIS** - Deification or Salvation.

**THETOKION** - A troparion (q.v.) in honor of the Theotokos. The final troparion of a set of stichera is usually a Theotokion.

**THEOTOKOS** - (Greek - God Bearer) The chief title given to the Virgin Mary in Orthodox devotion. Affirmed by the Council of Ephesus in 431 as a means to profess the divinity of Christ from the moment of His conception as well as the fact that in Orthodox dogma Christ is perfect God and perfect Man. Orthodox Christians affirm the perpetual virginity of Mary, but reject the Roman Catholic dogma of the Immaculate Conception (see Original Sin). They celebrate the Feast of the Dormition but do not dogmatize the physical Assumption of Mary.

**TONE** - A group of set melodic formulas that forms the basis for Orthodox chant. There are eight such groups or tones in use. There are two basic forms of the tones, Byzantine and Slavonic.

**TRADITION** - The life of the Church throughout the ages in the Holy Spirit. The chief elements of Tradition are the Bible, the decisions of the Ecumenical Councils (q.v.), the liturgical texts of the services of the Church, and the writings of the Fathers and great theologians. Holy Tradition is the chief authority for Orthodox Christians in matters of belief and practice.

**TRIODION** - The book of the services for Great Lent (q.v.)

**TRISAGION** - (Greek - Thrice Holy) A hymn "Holy God, Holy Mighty, Holy Immortal, have mercy on us," sung during services and said during

private prayer.

**TROPARION** - A short hymn.

**TYPIKA** - Prayers, and hymns from the Divine Liturgy (q.v.) chanted on days when the Divine Liturgy (q.v.) is not celebrated. In the absence of a priest (q.v.), a deacon (q.v.), or layman may lead the service of the Typika.

**TYPIKON** - The Book of direction or rubrics that explains how to celebrate the services. There are two major versions in use in the Orthodox Church and several minor adaptations, the Greek Typikon and the Slavonic Typikon.

**UNIAT** - Churches in full communion with Rome, that originally were part of the Eastern Orthodox Church (q.v.) or one of the Oriental Orthodox Churches (q.v.), and which retain the Rite of the Western Church rather than the Byzantine Rite (q.v.) of most Orthodox. Western Rite services, vestments and church architecture resemble those of Roman Catholic or High Anglican churches.

**ZEON** - Hot water poured into the Chalice following the fraction during the Divine Liturgy (q.v.). The hot water symbolizes the water that flowed out of the side of Christ following His crucifixion.

**ZONE** - The belt worn over the sticharion(q.v.) and the epitachelion (q.v..) It is wider than the Western cincture and made of the same material as the epitachelion (q.v.) It symbolizes girding one's loins with righteousness.

## GLOSSARY OF TERMS OFTEN USED IN ECCLESIASTICAL CALENDARS

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**APODOSIS:** eave-taking of a Feast (generally occurring eight days after the Main Feast Day). The last day a particular feast is celebrated. The Apodosis of Pascha is 39 days after Pascha; The Nativity's Apodosis is December 31. Generally, the services on the Apodosis are almost identical to those on the feast day itself.

**CONFESSOR:** A saint whose outstanding defense and exposition of the Faith earned him the title of "confessor."

**ENLIGHTENER:** A saint whose preaching affected (or converted) an entire race or nation.

**EQUAL TO THE APOSTLES:** A saint or saints whose missionary zeal is compared to that of the Holy Apostles.

**FOREFEAST:** A period preceding a major feast when hymns are chanted relating to the forthcoming feast.

**GREAT-MARTYR:** This term is used to describe a saint whose spiritual witness in life and during martyrdom was truly outstanding.

**HIEROMARTYR:** A martyr who was a member of the clergy.

**NEW-MARTYR:** New martyrs in the Greek tradition are those who were, martyred during the Ottoman yoke. This term is also extended to include those martyred by the communists in this century.

**POPE OF ROME:** Any saint indicated in this manner obviously was Bishop of Rome prior to the schism between East and West.

**REPOSE:** The day when a particular saint fell asleep in the Lord. Generally, this refers to a saint who died a natural death as opposed o

martyrdom.

**RIGHTEOUS:** a. An Old Testament Saint. b. A monastic saint. c. A saint who does not fall into the category of martyr, apostle, prophet, etc.

**RIGHTEOUS MARTYR** (Hosiomartyr): A monastic martyr.

**SYNAXIS:** A title applied to certain feast days falling on the day immediately after a Great Feast. Generally, all personages involved in the preceding Great Feast are commemorated on this day. Often, it also used to refer to the main feast of a particular saint or local church, e.g. the Synaxis of the Archangels or the Synaxis of the Theotokos in Neochorion, etc. It is a term which can be interpreted as "summation" or "culmination."

**TRANSLATION OF RELICS:** The day on which a saint's relics are uncovered or when they are transferred from one place to another.

**TRIODION:** The service book for Great Lent.