

λεξικόν

словаръ

СЛОВНИК

dictionary

IMPORTANT INFORMATION – Please Read!

This lexicon began as a personal project to assist me in my efforts to learn more about my faith. All too often in my readings I was coming across unfamiliar words, frequently in languages other than English. I began compiling a “small” list of terms and explanations to use as a reference. Since I was putting this together for my own use I usually copied explanations word for word, occasionally making a few modifications.

As the list grew I began having trouble filling in some gaps. I turned to some friends for help. They in turn suggested this lexicon would be a good resource for the members of the Typikon and Ustav lists @yahoogroups.com and that list members maybe willing to help fill the gaps and sort out some other trouble spots.

So, I present to you my lexicon. Here are some details:

- ❖ This draft version, as of 19 December 2001, contains 418 entries;
- ❖ Terms are given in transliterated Greek, Greek, Old Slavonic, Ukrainian, and English, followed by definitions/explanations;
- ❖ The terms are sorted alphabetically by “English”;
- ❖ The Greek transliteration is inconsistent as my sources use different systems;
- ❖ This document was created with MS Word 97 and converted to pdf with Adobe Acrobat 5.0 (can be opened with Acrobat Reader 4.0);
- ❖ Times New Roman is used for all texts except the Old Slavonic entries for which I used a font called IZHITSA;
- ❖ My sources are listed at the end of the lexicon;
- ❖ Permission has not been obtained from the authors so I ask that this lexicon remain for private use only.

I will gladly accept any comments, corrections, and/or additions. I’d be especially grateful if someone could help me sort out the Greek transliteration. I will also gladly add more languages provided that the information is sent to me in a .doc, .rtf, or .txt file.

The entire lexicon may be undergoing a radical change in format, but this is not likely to happen until some time closer to Pascha.

In Christ,

Andrij H. Bebko
19 December 2001

| TRANSLIT. GREEK | GREEK | SLAVONIC | UKRAINIAN | ENGLISH | DEFINITION/EXPLANATION |
|-----------------------|-----------|-----------------------|-----------------------------|-------------------|--|
| | | κνρϛ | кир | | |
| aerobaptismos | | | | | An emergency baptism performed by a layman, see <i>baptism</i> . |
| aftomeloi | | | подобні | | |
| Anoixantaron | | | | | |
| Enarxis | | | | | The beginning section of the Divine Liturgy up to the prokeimenon. |
| Kairon | | | | | |
| Koumbaros Koumbara | | | | | 1. The “best man” in a wedding; 2. The sponsor in a baptism; 3. The address that Greek Orthodox use for their best man or their child’s sponsor. |
| martyrika | | | | | (A sign of witnessing) – Small decorative icons or crosses passed out to the guests who witness an Orthodox Baptism. |
| prophonisimon | | | | | This term literally means “a first signal”. It is the term given to the pre-Lenten cycle which begins with the Sunday of the Publican and Pharisee and concludes with Cheesefare Sunday. We might say the word prophonisimon is the overture to the Great Fast. |
| hegoumeni | | | настоятельница монастиря | abbess | The female superior of a community of nuns appointed by a bishop; Mother Superior. She has general authority over her community and nunnery under the supervision of a bishop. |
| hegoumenos | | иґумен, настоатель | ігумен, настоатель | abbot, hegumen | (From the Aramaic <i>abba</i> , father) – The head of a monastic community or monastery, appointed by a bishop or elected by the members of the community. He has ordinary jurisdiction and authority over his monastery, serving in particular as spiritual father and guiding the members of his community. |
| nisteia | | | здержливість (?) | abstinence | A penitential practice consisting of voluntary deprivation of certain foods for religious reasons. In Eastern Churches, days of abstinence are observed on Wednesdays and Fridays, or other specific periods, such as the Great Fast (Lent). |
| | | | прислужник | acolyte | The follower of a priest; a person assisting the priest in church ceremonies or services. In the early Church, the acolytes were adults; today, however, his duties are performed by children (altar boys). |
| aer | ἄηρ | воздѣх | воздух | aer | (Air) – The large veil used to cover both the chalice and the paten. One might speculate that it is so called from its use during the chanting of the Creed at the Liturgy when the celebrant “airs” it over the gifts, symbolic of the hovering of the Holy Spirit over the gifts. During the bishop’s Divine Liturgy, concelebrating priests hold the aer over the bishop’s head, symbolising the oneness of faith in the Holy Spirit. |
| syngeneia | συγγένεια | | | affinity | The spiritual relationship existing between an individual and his spouse’s relatives, or most especially between godparents and godchildren. The Orthodox Church considers affinity an impediment to marriage. |
| | | | агностисизм | agnosticism | The belief that knowledge of a Supreme Being, ultimate cause, etc., is impossible. “There’s someone/thing out there, but we don’t know what.” |

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| agrapha | αγραφα | | | agrapha | (Verbal words; not written) – Sayings or deeds of Christ which were never written or recorded in the Gospels (cf. John 21:25) |
| Akathistos | ἁκάθιστος | АКАΘΙΣΤЪ | Акафіст | Akathistos Hymn | A poetic composition extolling the Mother of God. During the Great Fast this hymn is chanted in part with the Office of Little Compline on the Fridays of the first, second, third and fourth weeks of the Great Fast. The entire hymn is sung on the Friday evening of the fifth week of the Great Fast. Thus, the fifth Saturday of the Great Fast is called Akathistos Saturday. The word akathistos is derived from the Greek verb meaning “not to sit”. Hence, during the singing of this hymn on stands. The hymn is also known as “Salutations” (<i>Heretismoi</i>). Today the Akathistos Hymn is comprised of an introductory Kontakion (a much later addition) followed by 12 kontakia and 12 ikosi which are chanted. The kontakia contain a short reference to an event in the life of the Blessed Virgin and each ikos contains 12 poetic exclamations lauding the Mother of God. The kontakia end with the chanting of Alleluia, and each ikos ends with the refrain: Hail, O Bride and virgin undefiled. The 12 kontakia and 12 ikosi are 24 hymns in all (one for each letter of the Greek alphabet). The religious mind of the peoples of Rus’ have composed many other Akathista honouring the Cross, St. Nicholas and many others. In 1905 the monks of St. Basil the Great published a volume with 25 Akathista (second edition) in Church Slavonic. In 1911 a professor at the Greek Catholic Seminary in Presov, Father John Kizak, compiled a similar volume of 22 Akathista in Church Slavonic. |
| Agion Panton | | ἁΓΙΩΝ ΠΑΝΤΩΝ | Неділя всіх святих | All Saints Sunday | A feast day of the Orthodox Church collectively commemorating all the Saints of the church who have remained anonymous. This feast day is celebrated on the Sunday following Pentecost. |
| alliluia | ἁλληλουϊα | ΑΛΛΗΛΟΥΙΑ | алилуя | alleluia | Hebrew for “Praise the Lord”. |
| | | | | alleluiarion | Refers to the Alleluia together with a psalm refrain and a psalm verse called stichos. One might refer to the Alleluia of the day, the Alleluia of the tone or the Alleluia of the feast. |
| Alpha-Omega | ἁλφα-ωμέγα Α-Ω | ΑΛΦΑ-ΩΜΕΓΑ | Алфа-Омега | Alpha-Omega | The first and the last letters of the Greek alphabet, symbolising “the beginning and the end”, or the divinity and eternity of Christ. (Rev. 1:8). These two letters also form the monogram of Christ. |
| kataskalos | κατάσαρκος | ΚΑΤΑΣΑΡΚΑ | | altar cloth | It is the name given to the cloth immediately touching the holy table. The word means incorrupt, being a reference to the cloth that covered the incorrupt body of Jesus Christ. |
| hagia trapeza | | ἁΓΙΑ ΤΡΑΠΕΖΑ | престіл, вівтар | altar table | The square table in the middle of the altar (sanctuary), made of wood or marble, on which the Eucharist is offered. It is dressed with the “Altar Cloth”, and contains the relics deposited there by the consecrating bishop. The centre of the table is occupied by the folded Antimension, on which the Book of Gospels is placed, and behind it is the tabernacle with the “reserved gifts”. |
| ambon | ἁμβων | ΑΜΒΩΝ | амвон | ambon | In Greek churches, the pulpit. In Slavic churches, the elevated half circle reaching out into the church nave. It is that part of the solea from which the deacon chants the ekteniya and reads the Gospel. The priest preaches the homily from the ambon. According to Saint Herman, Patriarch of Constantinople, it signifies the stone which sealed the Lord’s grave, which the angel removed and from which same stone the myrrh bearing women proclaimed the resurrection of Jesus Christ. Traditionally, only priests and deacons, who represent the angels, ascend the ambon. Subdeacons and readers do not ascend the ambon, but only the step before it. |
| | | ΑΜΒΩΝ ἱεραρχα | амвон ієрарха | ambon of the hierarch | An elevation usually with two steps reaching out into the very middle of the church. In the church books it is called the place of vesting or the place of preparation. On this ambon the bishop is vested, celebrates Moleben, Panikhida, etc. At the Divine Liturgy the bishop remains there until the Little Entrance. A seat, the <i>katedra</i> , is placed on the ambon for the bishop. Here the bishop is seated at times, notably during the chanting of the Hours. |
| amin | ἁμην | ΑΜΗΝ | амінь | amen | Hebrew – “so may it be”. It is used to affirm or confirm a truth or a promise of God. It is used at the conclusion of prayers to affirm the praise we give to God. It is used as a sign of the fulfilment of God’s |

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| | | | | | promise. It generally ends all prayers. |
| analogion | ἠναλόγιον | ἀναλογίη | аналой | analoï | (From ἠναλέγειν to read) – This is a stand about five feet in height, with a sloped top, covered with fine cloth, used for readings or for an icon or the Book of Gospels when placed in the church’s nave for veneration by the faithful. |
| anaphora | ἠαναφορά | ἀναφορά | анафора | anaphora | (offering and relation in the sense of narrative) – It refers to that part of the Divine Liturgy wherein we praise the Father and bring to mind the redemptive work of Jesus Christ, the institution of the Holy Eucharist and the memory of Christ by the transforming power of the Holy Spirit of bread and wine into his Body and Blood. One may compare this term to the corresponding term <i>canon</i> of the Roman Mass. |
| anathema | ἀνάθεμα | ἀναθεμα | анафема | anathema | (A curse, suspension) – The spiritual suspension with which the church may expel a person from her community for various reasons, especially denial of the faith or other mortal sins. The church also may proclaim an anathema against the enemies of the faith, such as heretics and traitors, in a special service conducted on the Sunday of Orthodoxy (first Sunday of Lent). |
| anachoritis | ἠαναχωρητής | | пустельник | anchorite, hermit | (Someone who departs) – A solitary monk or hermit; an individual who withdraws from society and lives a solitary life of silence and prayer. |
| angelos | ἠάγγελος | ἀγγελᾶ, ἀγγεᾶ | ангел | angel | (Messenger) – Bodiless beings, purely spirits, created by God before man. They are superior in nature and intelligence to man; and, like man, they have understanding and free will. Some of them are appointed to guard the faithful (guardian angels). Angels are grouped in nine orders (<i>tagmata</i>) as follows: Angels, Archangels, Principalities, Authorities, Powers, Dominions, Thrones, Cherubim, Seraphim. In the Orthodox worship, every Monday is dedicated to the angels. |
| Evangelismos | | | Благовіщення | Annunciation | A feast of the Orthodox Church (25 March – 7 April) commemorating the visit of Archangel Gabriel to Virgin Mary “to announce” that she was chosen to be the Mother of God (Luke 1:26-33). |
| | | | Єлеопомазання | Anointing of the Sick | |
| Antidoron | ἠαντίδωρον | ἀντιδωρᾶ | антидор | antidoron | (instead of the gift, i.e. instead of Holy Communion) – Refers to the unconsecrated bread distributed to the faithful by the priest at the conclusion of the Divine Liturgy. Originally it was given to those who could not take communion, but it became a practice for it to be offered to all the faithful. As material for the antidoron, it is the practice to use what remains of the loaves from which the Eucharistic bread has been cut. Although sharing in some measure in the Eucharistic blessing, the antidoron is to be distinguished carefully from the bread of the Eucharist itself: the antidoron is blessed, but <i>not</i> consecrated. It has, to some extent, a western counterpart in the ‘ <i>Pain bénit</i> ’ distributed in some French and Canadian churches at the conclusion of High Mass. |
| antimension | | ἀντιμηνσᾶ | антимінс | antimension, corporal | (That which takes the place of the table) – The Antimension is a piece of cloth (about 18” x 18”) depicting the burial scene of Jesus Christ. Relics of saints are enclosed in it. The bishop takes care to consecrate the antimensia for the needs of the churches on Holy Thursday. An Antimension is placed on the centre of the holy table (altar) directly under the Book of Gospels. The Divine Liturgy is celebrated on it. Its purpose is to make an altar out of any unconsecrated table. |

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| antiphonon | αντιφωνον | антифонъ | антифон | antiphon | (Against the voice) – It refers to the psalm text in the Liturgy, but more so to the manner in which it is sung, namely, in two choirs or two sides of the church alternating the verses. There are different types of antiphons. At the Divine Liturgy the typical psalms are often sung. These antiphons are called typical because they typify the Saviour. These are Psalm 102 and Psalm 145. The Beatitudes are included here as being typical because in them Christ promises happiness in the keeping of his teachings. At the Office of Orthros or Matins (the Morning Office), we sing antiphons that are called gradual (Hymns of Degrees) in honour of the Trinity. These are taken from the 15 psalms (Psalms 119-133). These antiphons precede the reading of the Gospel |
| apokalypsis | ἁποκάλυψις | αποκαλυψιςъ | Апокаліпис, Обявлення | Apocalypse, Revelation | |
| Αποcrypha | | αποκρυφα | Апокрифа | Αποcrypha | (Hidden or secret) – Some of the books of the Bible not accepted by all denominations of Christians as true and divinely inspired. Some of them were written much later but attributed to important individuals of the apostolic times, thus bearing a misleading title (<i>pseudepigrapha</i>). |
| apodosis | ἁπόδοσις | отданіе | віддання | apodosis | (giving back) – The last day of the postfeast on which the feast closes. The office of the feast is repeated in varying degrees on this day. |
| | | | | Apollinarianism | |
| | | | | apologetics | (Defenders) – The individuals and saints who defended the faith and the Church by their ability to present, explain, and justify their faith. Also, the theological science and art of presenting, explaining and justifying the reasonableness of the Christian faith. |
| aposticha | ἁπόστιχα | стихиры на стиховне | стихири на стиховні | aposticha | Stichera accompanied by verses (stichoi) taken from the psalms. These are taken at the end of Vespers on feasts as well as on ordinary days and at the end of the Morning Office on ordinary days when the Great Doxology is not sung. |
| | | | | Apostolic Canons | A collection of eighty-five decrees of ecclesiastical importance, referring mainly to ordination and the discipline of the clergy. The church believes that they were originally written by the Apostolic fathers. |
| | | | | Apostolic Fathers | Men who lived during the first century of Christianity, for the most part the disciples of the Apostles; their teachings and writings are of great spiritual value to Christians. Major fathers are St. Ignatius of Antioch, St. Polycarp of Smyrna, St. Clement of Rome and the unknown author of <i>Didache</i> . |
| | | | | Apostolic Succession | The direct, continuous, and unbroken line of succession transmitted to the bishops of the Church by the Apostles. The bishops, who form a collective body (that is the leadership of the Church), are considered to be successors of the Apostles; and, consequently, the duties and powers given to the Apostles by Christ are transmitted through “the laying-on of hands” to the bishops and priests who succeeded them by ordination (<i>cheirotomia</i>) to priesthood. |
| archangelos | ἁρχάγγελος | архангелы | архангели | archangels | Archangels (1 Thess 4:16) announce about the great and most holy, they reveal the mysteries of the faith, prophecy and understanding of the will of God, they intensify deep faith in people, enlightening their minds with the light of the Holy Gospel; they are also known as “leaders of the angelic armies” (<i>taxiarchai</i>). <ul style="list-style-type: none"> • Michael – His name in translation from the Hebrew means “who is like unto God”. A faithful servitor of God, wherein he hurled down from Heaven the arrogantly proud day-star Lucifer together with the other fallen spirits. On icons he tramples the devil underfoot, and in his left hand holds a green date-tree branch, and in his right hand a spear with a white banner (or sometimes a fiery sword), on which is outlined a scarlet cross. • Gabriel – strength (power) of God, herald and servitor of Divine almightiness (Dan 8:16, Lk 1:26). On icons depicted with a branch from paradise, presented by him to the Most Holy |

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| | | | | | <ul style="list-style-type: none"> Virgin, or with a shining lantern in his right hand and with a mirror made of jasper in his left. Raphael – the healing of God, the curer of human infirmities (Tobit 3:16, 12:15). He holds a vessel with healing medications in his left hand, and with his right hand leads Tobias, carrying the fish [for healing – Tobit 5-8]. Uriel – the fire or light of God, enlightener (3 Ezdras 5:20). In his raised right hand holds a bare sword at the level of his chest, and in his lowered left hand “a fiery flame”. Selaphiel – the prayer of God, impelling to prayer (3 Ezdras 5:16). Depicted in a prayerful posture, gazing downwards, hands folded to the chest. Jehudiel – the glorifying of God, encouraging exertion for the glory of the Lord and interceding about the reward of efforts. In his right hand holds a golden crown, in his left a whip of three red (or black) branches. Barachiel – distributor of the blessing of God for good deeds, entreating the mercy of God for people. On his garb are a multitude of rose blossoms. Jeremiel – the raising up to God (3 Ezdras 4:36). Depicted holding in his hand balance-scales. |
| archiepiskopos | ἁρχιεπίσκοπος | архієпіскопъ | архиепископ | archbishop | A head Bishop, usually in charge of a large ecclesiastical jurisdiction or archdiocese. |
| archidiaconos | ἁρχιδιάκονος | архідіаконъ | архидиякон | archdeacon | A senior deacon, usually serving with a bishop of higher rank. |
| | | | архиепархія | archdiocese | An ecclesiastical jurisdiction, usually a metropolis headed by an Archbishop. |
| archieratikon | ἁρχιερατικόν | чинovníк | чиновник | Archieratikon | A special book of prayers and blessings for use by a bishop. Also known as the Pontifical. |
| | | архімандрит | архимандрит | archimandrite | (Head of the flock or cloister) – A celibate presbyter of high rank assisting the bishop or appointed abbot in a monastery. In the Slavic tradition some archimandrites have to right to wear the mitre and the mantle (<i>mitrophoros</i>). |
| archistrategos | | архістратиχъ | архистратиг | archistrategos | The title of Archangel Michael, as war-leader of the heavenly hosts. |
| | | | | Arianism | The doctrine of the Greek theologian Arius [?250 – 336 AD] pronounced heretical at the Council of Nicea, which asserted that Christ was not of one substance with the Father, but a creature raised by the Father to the dignity of Son of God. |
| artos | ἄρτος | артос | артос | artos | (The old Greek word for bread) – The artos refers to that round loaf of bread blessed at the conclusion of the Divine Liturgy on Pascha. It is covered with a round plate on which an icon of the resurrected Lord is depicted. It is placed on the tetrapod or on an analogion in the centre of the church. The faithful venerate the icon on the artos on Pascha and all throughout the Week of Light. On the Saturday of the Week of Light it is broken and distributed to the faithful. It reminds us of the presence of the Lord with his disciples and his appearances to them in the days following his resurrection. |
| Analipsi | ανάληψη | вознесєніє | Вознесіння | Ascension | A movable feast day, forty days after Easter, commemorating the ascension of Christ into Heaven from the Mount of Olives (Acts 1:12). |
| askitis | ασκητής | | схимник, аскет | ascetic | (One who practices [spiritual] exercises) – Monks who have accepted a monastic life and intensely practice self discipline, meditation, and self-denial, motivated by love of God. |
| | | | аскетична богослов’я | ascetic theology | A theological field studying the teachings and the writings of the ascetics of the Church (see also <i>mysticism</i>). |
| atheismos | αθεϊσμός | | атеїзм, безвір’я | atheism | (Godlessness) – Denial of the existence of God. An atheist accepts only the material and physical world or what can be proven by reason. |
| exilasmus | | | покутування | atonement | The redemptive activity of Christ in reconciling man to God. The Orthodox believe that Christ, through |

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| | | | | | His death upon the cross, atoned for human sins. |
| | | ΒΛΑΣΤΗ | Влади | Authorities | One of the ranks of the Heavenly Hosts, Authorities (1 Pet 3:22, Col 1:16) have authority to quell the power of the devil. They repel from people demonic temptations, uphold ascetics and guard them, helping people in the struggle with evil ponderings. |
| | | | автокефљна | autocephalous | (Appointing its own leader) – The status of an Orthodox church which is self-governed and also has the authority to elect or appoint its own leader or head (<i>cephale</i>). |
| autonomia | αυτονομία | | автономія | autonomy | (Self-rule) – The status of an Orthodox Church that is self-ruled. An autonomous church is governed by its prelate, who is chosen by a superior jurisdiction, usually by a patriarchate. |
| axios | ἄξιος | ΑΚΣΙΟΣ | аксіос | axios | (Worthy) – An exclamation made at ordination to signify the worthiness of the individual chosen to become a clergyman. |
| baftisma | Βάπτισμα | ΒΑΝΑ ΠΑΚΗΒΥΓΓΙΛ | хрещення | baptism | (Immersion into water for purification) – A sacrament instituted by Christ Himself, this is the regeneration “of water and the spirit” (John 3:5). An Orthodox baptism is administered by the priest (in case of absolute emergency, however, by a layman [<i>aerobaptismos</i>]) through three complete immersions and by pronouncing the individual’s name along with the name of the Trinity, “the Father and the Son and the Holy Spirit. Amen.” Chrismation follows immediately after baptism. |
| kolybethra | | | | baptismal font | |
| onoma | | | | baptismal name | The individual’s name given in baptism, commonly the name of a saint, who becomes the individual’s Patron Saint. The baptismal names of the first-born are usually those of their grandparents. |
| baptisterion | βαπτιστήριον | | | baptistry | A special room or area in the form a pool for baptising in the ancient Church. Gradually it was replaced by the baptismal font. |
| Makarismoι | | | Блаженства | Beatitudes | <ol style="list-style-type: none"> 1. Blessings promised to individuals for various reasons. 2. The eight blessings given by Christ at his Sermon on the Mount (Matt. 5:3-12). 3. Salutation addressed to an Orthodox Patriarch (“Your Beatitude”). |
| | | | благословення, освячення | Benediction | (From the Latin “blessings to glorify God”) – The closing blessing offered by a clergyman at the end of a service or other activity. |
| | | | | Benedictus | |
| digamia | διγαμία | | двошлюбність, бігамія | bigamy | The act of contracting a new marriage while a previous one is still binding, an act forbidden by the Church. |
| episkopos | ἐπίσκοπος | ΕΠΙΣΚΟΠЪ | єпископ | bishop | A clergyman who has received the highest of the sacred orders. A bishop must be ordained by at least three other bishops and is considered a successor of the Apostles. |
| blasphimia | βλασφημία | | блзюнірство | blasphemy | Evil and reproachful language directed at God, the Virgin, the Saints or sacred objects. The blasphemy against the Holy Spirit is a mortal and unforgivable sin, because it presumes that God’s saving action in this particular case is impossible. (cf. Mt. 12:31). |
| Makarios anhr | | БЛАЖЕН Μ8ΖЪ ... | Блажен муж ... | Blessed is the man ... | |
| artoklasia | αρτοκλασία | | благословення хлібів | blessing of bread | (Literally ‘breaking of bread’) – A ceremony occurring at the end of Vespers on the eve of Great Feasts, and on certain other days on which there is a Lity. A table is placed in the centre of the church, and on it are set five loaves together with three small vessels, containing respectively wine, oil, and grains of |

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| | | | | | <p>wheat. During the singing of the apolytikion the priest goes round the table censing it, and then he says a prayer of blessing, recalling the five loaves at the feeding of the five thousand in the desert (Mt. 14:15-21). The loaves are then taken into the sanctuary, cut up, and dipped in the wine. The bread is later distributed to the congregation: if there is a Vigil, after the Gospel at Matins; if there is no Vigil, at the end of Vespers.</p> <p>In the Greek use, there are two vessels only, of wine and oil.</p> |
| Octoechos | ὀκτώηχος | ὠκτοηχъ | Октоїх, Осьмогласник | Book of Eight Tones | <p>This contains the variable portions for the daily offices throughout the week. Eight series of offices are provided, one for each of the eight tones; and within each series there are seven sets of services, one for each day of the week. Throughout the year, the services proceed week by week through the various tones: on the Sunday of St. Thomas (the first after Easter) the sequence begins with Tone One, and then through the different tones until Tone Eight is completed; after which the offices for Tone One are resumed, and so once more through the whole sequence.</p> <p>The texts of the Octoechos are combined with those for the fixed feasts from the Menaia; and more or less of the Octoechos will be read, depending on the status of the feast of the day. During Lent, the Octoechos is used only on Friday evening, Saturday, and Sunday. It is not used at all from Lazarus Saturday (the day before Palm Sunday) until the Sunday of All Saints (the first after Pentecost): any material in the weekly cycle of the eight tones that is used during the period of the Pentekostarion is provided in full in the Pentekostarion itself.</p> <p>The Octoechos is sometimes published in a smaller edition, containing only the eight Sunday offices, and omitting all those for weekdays.</p> |
| Horologion | ὥρολόγιον | часословъ | Часослов | Book of Hours | <p>The Euchologion is an altar book for the priest: the Horologion, a choir book for the reader and the singers. As with the Euchologion, its exact contents vary in different editions. In its comprehensive form – what is termed the Great Horologion (Ὁρολόγιον το μέγα) – it includes:</p> <ol style="list-style-type: none"> 1. The fixed portions of the daily offices (Midnight Office; Matins; the Hours; the Typika; prayers before and after meals; Vespers; Compline, Great and Small). The parts for choir and reader are given in full; most of the priest's and deacon's part is omitted; 2. A list of the feasts and saints' days throughout the year. For each day a short account of the feast or life of the saint is given, together with the appropriate apolytikion (troparion) of the day and the kontakion. This is followed by a similar section, covering Sundays and movable feasts within the period of the Triodion and the Pentekostarion. Then follow apolytikia and theotokia for different days of the week; 3. Miscellaneous canons and other services in frequent use. <p>In the Greek Church the Horologion is normally printed in a full form, with all these three sections. Editions in the Russian Church are often shorter, containing (1) in its entirety, but (2) and (3) considerably abbreviated.</p> <p>A reader provided with the Great Horologion will find it possible to recite in full both the fixed and the variable portions of the Hours, the Typika, the Midnight Office, and Compline.¹ But in order to sing Vespers or Matins, choir and reader must also consult, besides the Horologion, one or more of the following: Octoechos, Triodion, Pentekostarion, Menaia, Irmologion, and/or the Typikon.</p> <p>¹ Except when a Canon is appointed to be read at the Midnight Office or at Compline.</p> |
| Apostolos | ἀπόστολος | апостолъ | Апостол | Book of the Epistles | <p>In church books it refers to the actual book containing the letters (epistles) on the New Testament. Thus, one will note in this book, during the Liturgy, the word Apostle refers to the reading itself. In churches of the western tradition, the word epistle is used because the readings at the Mass are from other books of the Bible, especially the Old Testament, whereas in the Byzantine Churches the readings at the Divine Liturgy are solely from the letters of the New Testament which were penned by apostles.</p> |
| Evangelion, Aprakos | εὐαγγέλιον, ἄπρακος | εὐαγγελίε, εὐαγγελίε | Євангелія | Book of the Gospels | <p>This contains the text of the four Gospels arranged in sections (περικλαί, ЗАЧАЛА) following the order in which they are read throughout the year. The Book of the Gospels rests normally on the centre of the Holy Table, and whenever possible its cover is elaborately decorated with silver or gold; it should on no account be bound in the skins of dead animals (i.e. in vellum or leather). The Gospel Book plays an</p> |

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| | | | | | important part in Orthodox ceremonial: it is carried in procession at the Small Entrance in the Liturgy; and when there is a Gospel reading at Matins, it is afterwards placed on an analogion in the centre of the church – or held up by the priest – and the congregation approach one by one in order to venerate it. In general the Gospel Book is treated the same way as the Holy Icons, and is regarded as an icon of our Saviour, more particularly in His teaching ministry. |
| metanoia | μετάνοια | МЕТΑΝІЇ, ПОКЛОНЪ | метанія, поклон | bow | A low bow in which the right hand touches the ground. |
| taphe | ταφή | ΠΟΓΡΕΒΕΝΙЇ | погребення | burial | The act of interment of the dead body of one of the faithful in consecrated ground, according to the appropriate Orthodox rites and service of burial (<i>Nekrosimos</i>). The Church may deny an Orthodox burial to those who have committed a mortal sin such as blasphemy, suicide, denial of faith, or acceptance of cremation. |
| hemerologion | ημερολόγιον | КАЛЕНДАРЪ | календар | calendar | <p>The yearly system determining the Orthodox holidays and hours. The Orthodox year begins on 1 September.</p> <p>The Orthodox Church follows at present two different calendars: the Old or Julian Calendar, and the New or Gregorian. Since 1900 the Gregorian Calendar has been thirteen days in advance of the Julian.</p> <p>The Julian Calendar was devised originally under Julius Caesar in 45-44 BC, while the Gregorian represents a revision of this, effected by Pope Gregory XIII in 1582. In due course the Gregorian Calendar came to be adopted in all countries of western Europe – by England, for example, in 1752. It was condemned, however, by Orthodox synods at Constantinople in 1583 and 1593; and the entire Orthodox Church continued to follow the Old Style of reckoning until 1923. In that year and ‘Inter-Orthodox Congress’ at Constantinople – several Orthodox Churches, including the Russian, were in fact not properly represented at it – proposed the adoption of the Gregorian Calendar, in a slightly emended form. This suggestion was followed, in 1924 or not long afterwards, by the Churches of Constantinople, Alexandria, Antioch, Cyprus, Greece, Romania, and Poland. On the other hand the Churches of Jerusalem, Russia, Serbia, Bulgaria, and Georgia, together with a substantial minority of the Orthodox in Greece, preferred to retain the Old Calendar, which they have continued to observe up to the present time.¹</p> <p>This divergence of calendars has not been allowed to affect the dating of Easter, which is still kept by virtually the entire Orthodox Church on the same day, no account being taken in this instance of the New Calendar. But in regard to the observance of the fixed feasts in the annual cycle, a discrepancy of thirteen days arises. The Greeks, for example, keep Christmas on 25 December (New Style), the Ukrainians on 7 January (New Style), thirteen days later – although for the Ukrainians, of course, it is only 25 December.</p> <p>This situation, bewildering for Orthodox and non-Orthodox alike, seems likely to persist for some time. When an Ecumenical Council of the Orthodox Church at length assembles, no doubt the calendar question will be one of the many topics for discussion.</p> <p>¹ The Church of Bulgaria changed to the New Calendar in December, 1968.</p> |
| keri | κερί | КАНДИЛО | свічка | candle | Candles made of beeswax are used in the Orthodox Church as a form of sacrifice and devotion to God or Saints. They are used in various Orthodox services and ceremonies and are symbolic of Christ, who is “the Light of the World”. According to a different symbolism, the two elements of a candle represent the two natures of Christ: the Divine (the burning wick) and the Human (the wax body). |
| canon | κανών | КАНОНЪ | канон | Canon | A series of eight canticles, each made up of a number of troparia. The canon occurs at Matins after the reading of the Psalter and of Psalm 50 (on Sundays and feasts, after the Litany <i>O Lord, save thy people</i>). Originally, in Matins at this point the nine Scriptural canticles or ‘odes’ were sung, with a short refrain inserted between the verses. St. Andrew of Crete (7 th – 8 th cent.) established the practice of expanding these short refrains into troparia celebrating some particular theme: repentance (as in St. Andrew’s own masterpiece, <i>The Great Canon</i>); the feast or saint of the day; the Saviour; the Theotokos; the departed; and so on. In course of time the custom of reading the actual Biblical text largely disappeared, although it is still observed by many monastic communities during Lent (also throughout the year in monasteries |

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| | | | | | <p>on Mount Athos, Patmos, and certain other places). As a result the troparia of the canon are now usually recited by themselves, accompanied by a short invocation such as <i>Glory to Thee, O God, glory to Thee, or Most Holy Theotokos, save us</i>. The sole Biblical canticle still sung in full is the Magnificat: this is never omitted, except on Great Feasts. In present practice there is no second canticle in the canon, save only on various days in Lent. The canons on weekdays in Lent contain as a rule either two, three, or four canticles (διώδια, τριώδια, τετραώδια.).</p> <p>Canons have a varying number of troparia in each canticle. Normally more than one canon is prescribed to be read at Matins: on Sundays, four; on normal days, three; on Great Feasts, usually two, but occasionally only one. In reading the canons, the following rules are observed. Canticle One of the first canon is read; then Canticle One of the second, third, etc. canon; then Canticle three of the first canon, and so on. The canons should be so combined that the total number of troparia in each canticle amounts always to fourteen. If the canons prescribed to be read have too many troparia, then two troparia are joined together and read as if they were one; or else some of the troparia are omitted. If the troparia are too few, then particular troparia must be repeated twice or even three times to make up the requisite total. In assessing the number of troparia, the first stanza of each canticle (the irmos) is included in the reckoning, but not the katavasia at the end.</p> <p>Canons are read not only at Matins, but at Compline, and on Sundays at the Midnight Office; and they occur also in other services, such as the Anointing of the Sick, and the Preparation Service before Holy Communion.</p> |
| | | | | Canonarch | The monk whose task it is to see that the singers sing the correct texts in the correct Tone. He also reads the verses of the Prokeimenon and similar texts. In Slav use these duties have been taken over by the Deacon. |
| | | | канонізація | canonisation | The official declaration by the Church that a deceased Christian of attested virtue is a saint, to be honoured as such, and worth of imitation by the faithful. |
| | | ΚΑΝΩΝΗ | канони | Canons <i>or</i> Canon Law | The law of the church, containing the various rules, ecclesiastical decrees and definitions concerning the faith or the life style of Orthodox Christians. The Canons generally provide for all administrative or disciplinary questions that might arise in the Church, and, consequently, are not infallible but can be changed or re-interpreted by an Ecumenical Council. In the Eastern Catholic Churches ... |
| ode | ὠδῆ | песн | пісня | canticle | <p>(Ode, song) – A title applied:</p> <p>(a) to certain prayers and poetical compositions of Biblical origins (other than the Psalms);</p> <p>(b) to the nine (in practice, eight) subdivisions of the canon (originally designed to accompany the reading of the Biblical canticles).</p> <p>Nine Biblical canticles are appointed for use at Matins, as follows:</p> <ol style="list-style-type: none"> 1. The Song of Moses (Exodus 15:1-19) 2. Another Song of Moses (Deuteronomy 32:1-43) 3. The Prayer of Hannah (1 Kings [1 Samuel] 2:2-10) 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 (Daniel 3:26-56)ⁱ 8. The Song of the Three Holy Children (Daniel 3:57-88)ⁱⁱ 9. The Song of the Theotokos (the Magnificat: Luke 1:46-55) and the Prayer of Zachariah (the Benedictus: Luke 1:68-79)ⁱⁱⁱ <p>ⁱ In the Authorised Version and many other English translations of the Old Testament, this is to be found separately from the Book of Daniel, in the so-called Apocrypha: The Song of the Three Holy Children, verses 3-34.</p> <p>ⁱⁱ In the Apocrypha, The Song of the Three Children, verses 35-66. At the end of this canticle are added three further verses, not of Biblical origin.</p> <p>ⁱⁱⁱ The Magnificat and Benedictus, while in principle constituting two separate canticles, are treated in Byzantine Matins as if they were one.</p> |

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| psaltis | | | півець (дяк) | cantor | A minor ecclesiastical order. |
| | | | головні гріхи | capital sins | Great offences against God, or moral faults which, if habitual, could result in the spiritual death of the individual. The following sins are considered to be mortal: pride, covetousness, lust, anger, gluttony, envy and sloth: they are the “Seven Deadly Sins” of the well-known phrase. (also ‘Mortal’ or ‘Deadly’) |
| anteri | | ПОДРАСНИК | підрасник | cassock | Narrow-sleeved cassock. See <i>Raso</i> . |
| raso | | РАССА | ряса | cassock | The long black garment with large sleeves worn by the Orthodox clergy as their distinct attire. Another such cassock with narrow sleeves (<i>Anteri</i>) is worn under the cassock. It symbolises the death of a clergyman to this world, and his burial and subsequent dedication to God and his heavenly kingdom. |
| | | | катехизм | catechism | A summary of doctrine and instruction, teaching the Orthodox faith in the form of questions and answers. The catechetical or Sunday school of each parish is responsible for such instruction of children or other faithful. |
| katechumenoī | κατηχούμενοι | | оглашені | catechumens | Literally, those who are being catechised. In the early Church, those undergoing training and instruction preparatory to baptism. They were assigned a distinctive place in the church, and sent out before the beginning of the specifically Eucharistic portion of the Liturgy. With the more or less universal adoption of infant baptism, they have long ceased to exist as a separate class; but the Church still retains a special Litany for the Catechumens, which concludes with their dismissal from church and occurs shortly before the Great Entrance. In Greek parish churches, as well as in some Slavic, the Litany for the Catechumens is normally omitted. |
| kathedra | καθέδρα | КАФЕДРА | катедра | cathedral | (The main chair) – The principal church of a bishop’s jurisdiction, the chief church in every diocese. Also, a bishop’s chair. |
| katholikos | καθολικός | СОБОРНАΛ | соборна, католицька | catholic | (Universal, concerning the whole) – A term describing the universality of the Christian message, claimed to be exclusively theirs by the Orthodox Church. However, in the West, it has come to mean the Churches in communion with the See of Rome. |
| agamia | ἄγαμία | | безшлюбність | celibacy | The unmarried state of life. Unlike the Roman Church, Orthodoxy permits a clergyman to be married; however, his marriage must occur before the ordination to a deacon or presbyter. Orthodox bishops are only chosen from the celibate clergy, but widowers, who have accepted monastic vows, may also be chosen. |
| | | | келія | cell | A monk’s “room”, where he/she lives and prays privately. |
| thymiaterion | θυμιατήριον | КАДИЛО | кадило | censer | A metal vessel hung on chains, used in church ceremonies for burning incense. There are twelve small bells attached to the chains, representing the message of the twelve Apostles. |
| potirion | | ΦΙΔΑΛΨ | чаша | chalice | A large cup of silver or gold, with a long-stemmed base, used for the Eucharist. It is one of the most sacred vessels of the church and is handled only by the clergy. |
| protosyngelos | | | ректор | chancellor | The chief administrator and church notary in a diocese or archdiocese. He is the immediate administrative assistant to the bishop, and handles all records, certificates, and ecclesiastical documents of his jurisdiction. |
| parekklisi | παρακλήσι | ЧАСОВНА | каплиця | chapel | A side altar attached to a larger church or a small building or room built exclusively or arranged for the worship of God. A chapel can belong either to an individual, an institution, or can be part of a parish church. Services should not be held concurrently at a ‘side altar’ and the ‘main altar’. |
| phelonion | φελόνιον | ФЕЛОНЬ | фелон | chasuble | (φελώνηρ, also φαινώλης, φαινώλιον) – A sleeveless outer garment worn by the presbyter in the celebration of the liturgy. Short in front, with an elongated back, and an opening for the head, it is one of |

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| | | | | | the most ancient vestments of the Church, symbolising the seamless coat of Christ. In antiquity, a common outer long garment, without sleeves, covering all sides of the body. |
| Kherubicon “To Kherouvim...” | | Херувимська кантатна [Иже херувими] | Херувимська пісня “Ми херувимів...” | Cherubic hymn | The hymn of the Cherubim sung at the Divine Liturgy. Although its words are few, over the centuries all the music to which it has been set is more lengthy than any other hymn. This is so in order to accommodate the time needed to perform the liturgical actions that take place during its singing, namely, the long prayer of the priest celebrant, the incensing of the entire church, and at the bishop’s liturgy, the completion of the prayers of the proskomedia at the prothesis. The spirit of the East does not tolerate quiet moments at official services of communal prayer. It seems that at one time it served as a refrain on Psalm 23, “The earth is the Lord’s...” before the Great Entrance. This is the psalm that describes the Lord’s solemn entrance into Zion. |
| | | Херувими | Херувими | Cherubim | One of the ranks of the Heavenly Hosts. After the Seraphim there stand before the Lord the many-eyed Cherubim (Gen 3:24). Their name means: outpouring of wisdom, enlightenment, since through them – radiating with the light of Divine-knowledge and understanding of the mysteries of God, there is sent down wisdom and enlightenment for true Divine-knowledge. |
| choros | χορός | ликъ | хор | choir | |
| myrron | | миро | миро | chrism | Sanctified oil composed of several ingredients and fragrances, used in the sacrament of Chrismation (after Baptism). The Holy Chrism in the Orthodox Church is exclusively prepared by the Ecumenical Patriarchate, blessed in a series of preparations and ceremonies. Some Churches allow their patriarch, or even local bishops, to bless Holy Chrism. It is customarily consecrated on Holy Thursday at the service of Vespers and Liturgy of St. Basil the Great. |
| | | | миропомазання | chrismation | |
| | | Христосъ среди нас! естъ и вистъ! | Христос посеред нас! Є і буде! | Christ is among us! He is, and always shall be! | A Christian greeting most commonly used when the faithful approach the celebrant to kiss the cross or Gospel book. |
| | | | Христос христився! В річці Йордані! | Christ is Baptised! In the River Jordan! | Theophany greeting used only on the feastday itself. |
| | | Христосъ раждается! славимо его! | Христос рождается! Славите його! | Christ is Born! Glorify Him! | Christmas greeting used from the conclusion of Vespers on Christmas eve until 1(14) February. |
| Christos anesti ek nekron thanatou thanaton patisas ke ... | χριστος ανεστη εκ νεκρων θανατου θανατον πατισας κε ... | Христосъ воскрес из мертвихъ смертию смерт поправ и сѣцим въ гробихъ животъ даровав. | Христос воскрес із мертвих, смертю смерт подолав, і тим що в гробах життя дарував. | Christ is risen from the dead conquering death by death, and to those in the tombs he granted life. | The Paschal Troparion, sung in Tone 5 (Ukrainian tradition). |
| Christos anesti! Alathos anesti! | χριστος ανεστη! αλαθος ανεστη! | Христосъ воскрес! вонстинъ воскрес! | Христос воскрес! Воистину воскрес! | Christ is Risen! Truly He is Risen! | Paschal greeting, used from Easter Sunday until the conclusion of the Liturgy on the Wednesday before Ascension Thursday. |
| | | | христология | christology | A subject or field of dogmatic theology examining the belief of the church and the history of beliefs about Christ. |

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| sarantismos | | | | churching | A service of thanksgiving and blessing of women after childbirth. In the Orthodox church, this rite is performed on the fortieth day after birth and is reminiscent of the Old Testament ceremony of purification (Lev. 12:2-8) and the presentation of Jesus at the Temple (Lk. 2:22-29). |
| | | | пояс | cincture, zone | The belt or girdle worn by the priests over his <i>stichar</i> . It signifies the power of faith. |
| anamnesis | ἠναμνήσις | | | commemoration | (Derivative of ἠναμνήσκω to cause to remember; the means for causing someone to remember; a reminder) – The moment of the anaphora which commemorates the ever present sacrifice of Christ at the throne of God the Father: Jesus' death, resurrection, ascension and glorification. The saving action of the Lord Jesus is not merely a moment locked into past history, but rather it is the ever present continuing offering to the Father in which we are privileged to participate. It is this reality which enables us to partake of the sacred mysteries of his precious Body and Blood. |
| koinonia | κοινωνία | причастіє | причастя | communion | The receiving of the sacrament of the Eucharist after proper preparation, fasting, and confession. Orthodox Christians are encouraged to receive communion as often as possible, even daily. |
| | | | | communion of saints | The Orthodox Church believes that all the people of God, members of the Church, either the living on earth or the departed in heaven, are in constant communion and fellowship with each other in faith, grace and prayers, since they constitute one Body in Christ, the Church. |
| kinonikon | κοινόνικον | причастен | причастен | communion verse | A verse from Scripture, sung at the Divine Liturgy after the words of the priest, <i>Holy things for the holy</i> , and the response, <i>One is holy...</i> |
| apodeipnon | ἠπόδειπνον | повечерніє | повечір'я | compline | A worship service performed after dusk. It is often combined with Vespers, to form an all-night vigil. There is a Great Compline and its abridgement, known as Little Compline. |
| exomologisis | | | сповідь | confession | The act of confessing or acknowledgement of sins by an individual before God in the presence of a priest, who serves as a spiritual guide and confessor (<i>pneumatikos</i>) authorised to ask for forgiveness and to administer a penance. |
| pneumatikos | | | ісповідник | Confessor | (as opposed to <u>confessor</u>) A person who defended and publicly confessed the Faith, thereby exposing themselves to persecution (Homologetis). |
| engainia | | | | consecration of a church | The ceremony of consecration of a new church, conducted only by a bishop. It is performed before the Eucharist, and it mainly consists of the washing of the Holy Table of the altar, the depositing of relics in it, and the blessing of the church icons. |
| | | Константинополь, Царград | Константинопіль, Царгород | Constantinople | Modern-day Istanbul in Turkey. |
| ravdos or pateritsa | | палица | | crosier | The pastoral staff of a bishop, signifying his responsibilities and the authority by which he spiritually rules his flock. |
| stephanos | στέφανος | | вінок | crown | A metal crown or wreath made of cloth or some type of greenery, with which the priest “crowns” the newlyweds during the sacrament of Matrimony. The crowns represent the power that is given to the newlyweds to become “king and queen” of their home. |
| epimanikion | | | нарукавниці | cuffs | Vestment, signifying ... |
| katapetasma | καταπέτασμα | КАТАПЕТАЗМА | завіса | curtain | Refers to the curtain behind the Royal Doors of the iconostasis. |
| sakkos | | саккосъ | саккос | dalmatic | The main vestment worn by the bishop during the Liturgy. It originates from the vestments of the Byzantine emperor. |

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| diakonos | διάκονος | Дѣаконъ | диякон | deacon | (Assistant, servant) – The first of the three orders of priesthood. A deacon is not permitted to perform the sacraments, but assists the bishop and the presbyter in the Eucharist and other services or ministries of the church. |
| | | | | deaconess | A pious lay woman assisting in the church as a caretaker or charity worker. The practice of using deaconesses in the Church was very ancient; however, it gradually disappeared. |
| proistamenos | | | настоятель собору, декан факультету | dean | An honorary title given to a presbyter; meaning: 1) the senior priest in a cathedral of a diocese; 2) the senior priest in a large parish; 3) the head of the faculty in a theological seminary. |
| theosis | | | обожнювання, обоготворення | deification | 1. Deification is not something reserved for a select few initiates, but something intended for all alike – it is the normal goal for every Christian without exception; 2. The fact that a person is being deified does not mean he/she ceases to be conscious of sin. On the contrary, deification always presupposes a continued act of repentance; 3. There is nothing esoteric or extraordinary about the methods which we must follow in order to be deified. If someone asks ‘How can I become god?’ the answer is very simple: go to church, receive the sacraments regularly, pray to God ‘in spirit and in truth’, read the Gospels, and follow the commandments; 4. Deification is not a solitary but ‘social’ process; 5. Love of God and our fellow humans must be practical: Orthodoxy rejects all forms of Quietism, all types of love which do not issue in action; 6. Deification presupposes life in the Church, life in the sacraments. |
| deisis | δέησις | | моління | deisis | An element of the iconostasis whose main theme is the prayer of the Church for the world (second row from the bottom). The Deisis proper, located in the middle of the Deisis row, depicts (L to R) the Theotokos, Christ <i>Pantocrator</i> , and John the Forerunner. They are then flanked by angels and saints, the apostles and their successors – bishops, martyrs, and so forth. Quite often sainted ‘warriors’ are included, though always depicted unarmed. |
| diakonikon | | | | diakonikon | A small table on the southern wall of the sanctuary where sacred vessels were kept in ancient times. Today, church books prescribe that the priest vest there. The table is called diakonikon because of its being situated near the deacon’s southern door of the iconostasis. |
| dikirotrikera | | | | dikirotrikera | (Set of two and three candles) – A set of two candleholders, one double-branched and another triple-branched, both used by the bishop in blessing at the Liturgy. The <i>Dikeron</i> (double candleholder) signifies the two natures of Christ, while the <i>Trikeron</i> (triple candleholder) signifies the Holy Trinity. |
| episkopi | | | | diocese | A town or fully organised church district under the ecclesiastical jurisdiction and pastoral direction of a bishop. See also <i>Eparchy</i> . |
| | | | | diptychs | (Derived from the Greek word διπλός meaning double) – The two conjoined tablets on which the names of the living and the dead are written for commemoration in the Divine Liturgy. In a transferred sense, it may mean simply the commemoration of the living and the dead. Also, an official roster of the heads of Orthodox jurisdictions read during the liturgy by concelebrating bishops, or the head of an ecclesiastical jurisdiction. |
| diskos | δίσκος | Дискос | дискос | diskos, paten | (tray) – A small circular dish with a stand used to hold the bread that is used at the celebration of the Eucharist. |
| apolyxis | ἄπολυσις | Відпустъ | відпуст | dismissal | It is the concluding prayer said by the celebrant at the end of Vespers, Matins, the Liturgy, and other offices. |

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| apolytikion | ᾠπόλυτικιον | | тропар дня | dismissal hymn | This is the troparion of the day occurring at the end of the Office of Vespers. It is the same as the troparion of the day or of the feast, but is so termed here because of its position in the Vespers service. On major feast days the apolytikion is sung as follows: <ul style="list-style-type: none"> Three times aft the end of Vespers before the blessing of the bread, wheat, wine and oil, during which the priest incenses the tetrapod (or table) on which the above items are placed; Three times at the beginning of the Morning Office after “God is the Lord”; Once at the end of the Morning Office before the Great Doxology; At the Divine Liturgy after the Little Entrance (or during the Little Entrance with psalm verses when the feast has its own antiphons); At Great Compline and at the Hours. |
| dogma | δόγμα | ДОГМА | догма | dogma | Basic beliefs and truths contained in the Bible and the Holy Tradition of the Church as defined by the Ecumenical Councils and the Fathers of the Church. Dogma is studied by the field of dogmatic theology. |
| dogmatikon | δογματικόν | ΔΟΓΜΑΤ | | Dogmatikon | A term used for the eight theotokia sung at the entrance during Great Vespers. They are so termed because of their content, that is, the dogmas concerning the two natures of Christ and how these bear on the person of the Virgin Mary. |
| | | ГОСПОДСТВА | Господства | Dominions | One of the ranks of the Heavenly Hosts, Dominions (Col 1:16) hold dominion over the successive ranks of Angels. They instruct the earthly authorities, established from God, to wise governance. The Dominions influence rule by miracles, they quell sinful impulses, subordinate the flesh to the spirit, and provide mastery over the will to conquer temptation. |
| | | | Успення | Dormition, Assumption | A feast day (15 August – 28 August) commemorating the “falling asleep” (<i>koimisis</i>) of Virgin Mary. |
| doxastikon | δοξατικόν | | | doxastikon | (From δόξα glory) – A troparion or sticheron inserted after the verse: Glory to the Father and to the Son and to the Holy Spirit. On many occasions no doxastikon is prescribed, in which case the second half of the Glory: now and for ever and ever. Amen., follows immediately upon the first. Ukr: Слава Отцю і Сину і Святому Духові, нині і повсякчас і на віки віків. Амінь. Grk: Δόξα Πατρί και Υἱω και Αγίω Πνεύματι και νυν και αει και εις τους αιωνας των αιωνων Αμήν. |
| doxologia | δοξολογία | СЛАВОСЛОВІЄ | славослов'я | doxology | An ancient hymn of praise, common to both East and West, beginning with the words “Glory to God in the highest”. In the East it has two forms, the Greater and Lesser. The former is used at Matins on Sundays and Feasts, the latter at Matins on ordinary days and at Compline. Like the Latin <i>Te Deum</i> , the hymn itself is followed by a series of verses from the Psalter. Originally there were two separate hymns, now fused together, but joined differently in their great and little forms. The Great Doxology ends with the solemn singing of the Trisagion. The Lesser Doxology ends with the prayer Grant Lord this day, which, at both Vespers and non-festal Matins, precedes the Bowing of Heads. The word ‘doxology’ is also used for other short ascriptions of praise to the Holy Trinity. |
| dikephalos aitos | | ОРЛЕЦ | | eagle | Small circular rug or permanent design on the church’s floor, presenting a double headed eagle with outstretched wings soaring over a city. It signifies the watchfulness and authority of the bishop over his diocese. The double-headed eagle was also the symbol of the Byzantine Empire. |
| | | ЗЕМΛΑ | земля | earth | |
| Pascha or Lambri | πάσχα | ПАСХА | Пасха | Easter | The feast day of the resurrection of Christ, known also as “the Feast of Feasts”. It is the greatest Orthodox festival, celebrated the Sunday following the first full moon after the Spring equinox. It is a movable feast and the dates of the other movable feasts of the Orthodox Church are calculated from it. |
| | | | | ecclesia | (The gathering of the people) 1. the gathering of the faithful at the church for worship and fellowship; 2. the church where the liturgy is celebrated; |

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| | | | | | 3. the Church as the Body of Christ. |
| | | | духовне, церковне | ecclesiastical | Pertaining to the Church and its life. |
| | | | | ecclesiology | The branch of theology studying the nature, constitution, function, and membership of the Church. |
| Eclogarion | | | | Eclogarion | A volume of proper festal psalms to supplement/replace the polyeleos at Matins. |
| | | | Вселенський Собор | Ecumenical Council | Assembly of representatives from all church jurisdictions convoked for the settlement of ecclesiastical or doctrinal problems and disputes. The Orthodox Church recognises the following seven Ecumenical Councils: 1. Nicaea I, in 325. Fathers present, 318. Condemned Arianism, defined divinity of Christ, and composed first part of Creed. 2. Constantinople I, 381. Fathers, 180. Condemned Apollinarianism, defined divinity of Holy Spirit, and completed the Creed. 3. Ephesus, 431. Fathers, 200. Condemned Nestorianism and defined the term Theotokos. 4. Chalcedon, 451. Fathers, 630. Condemned Monophysitism. 5. Constantinople II, 553. Fathers, 165. Condemned heretics and pagans. 6. Constantinople II, 680. Fathers, 281. Condemned Monothelitism. The so called Quinisext or in Trullo was held in Constantinople. 7. Nicaea II, 787 (again in 843). Fathers, 350. Condemned Iconoclasm. |
| | | | Вселенський Патріархат | Ecumenical Patriarchate | The “First Among Equals” of all the Orthodox autocephalous churches and was founded by St. Andrew the Apostle. |
| | | | єкуменізм | ecumenism | The movement of Christian Churches toward a mutual understanding of their problems and the concept of unity and love willed by Christ. |
| | | | | eisegesis | The interpretation of a text, especially biblical, using one’s own ideas. Compare <i>exegesis</i> . |
| ekphonesis | ἑκφωνησις | ВОЗГЛАС | виголос | ekphonesis | The raising of the priest’s voice to sing aloud the end of certain prayers he was praying in a low voice. |
| geron | | | старець | elder | |
| | | | єнцикліка | encyclical | (Moving in a circle; circulating) – A letter by the head of an Orthodox jurisdiction (Archbishop or Patriarch) to those under his spiritual authority. The content of such a letter may vary but it must refer to specific administrative or spiritual topics concerning the faithful. |
| engolpion | | | | engolpion | (Upon the chest) – The bishop’s medallion, usually of enamel and richly decorated with precious stones, hanging upon his chest and signifying his episcopal office. <i>See also</i> panagia. |
| eisodos | εἰσόδος | ВХІД | вхід | entrance | A procession in which the priest and deacon, preceded by one or more processional candles, make their way through the north door of the iconostasis to the centre of the church; after pausing there, they return to the sanctuary through the Royal Doors. Entrances occur as follows: 1) At Great Vespers: here the deacon carries the censer. 2) At the Liturgy. There are two Entrances: a) The Small Entrance: here the deacon carries the Book of Gospels; b) The Great Entrance: here the clergy bring the bread and wine, set aside for the Eucharistic offering, from the table of Prothesis to the Holy Table. The deacon, holding the censer, carries the diskos, and the priest carries the chalice. Both diskos and chalice are covered with veils. (In practice the censer is often carried in front of the deacon by an acolyte.) |

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| eisodikon | ἰσοδικόν | ВХОДНОЕ | вхідне | entrance hymn, introit | The hymn sung at the Small Entrance in the Liturgy, as the priest and deacon enter the sanctuary. There is a standard introit beginning <i>O come, let us worship</i> , which is sung on most days; certain Great Feasts have a special introit. |
| epanokalymafko | | | | epanokalymafko | The monastic black veil hanging over the back of the <i>kalymafki</i> of a celibate Orthodox clergyman, especially the prelate of a church (see <i>kalymafki</i>). Some Orthodox prelates of Slavic background wear white <i>epanokalymafko</i> . |
| | | | епархія | eparchy | (Province, region) – An ecclesiastical jurisdiction headed by a bishop, metropolitan, or archbishop. |
| epigonation | | | набедреник | epigonation | (Over the thigh) – An oblong or rhomboidal priest’s vestment (approx. 12” x 12”) suspended from the belt and hung over the right side above the knee, worn with the blessing of his bishop, denoting an honor conferred on archimandrites, hegumens, protopresbyters, and others. It signifies the cloth used by Christ to wipe his disciples’ feet before the Last Supper and also the sword of the Spirit, which is the Word of God. |
| epitaphios | | πλαщаницα | плащаниця | epitaphios | 1. The winding sheet on which the dead body of Christ is sewn or painted, representing his shroud. 2. An ornamented bier representing the tomb of Christ. On Good Friday the Epitaphios is placed on the bier, which is adorned with flowers, and is carried in a procession representing the funeral of Christ. 3. The special service on Good Friday evening commemorating the burial of Christ. |
| isapostolos | | | | Equal to the Apostles | An honorary title given to saints such as St. Constantine and Sts. Cyril and Methodius for their missionary work in the Church. |
| | | | | eschatology | (The last things to happen) – The theological field concerned with life after death, especially the “last things”, i.e., the state of the dead, the Second Coming of Christ, and the Final Judgement. |
| | | ευχαριστία | Євхаристія | Eucharist | |
| | | | євангелисти | evangelists | The authors of the Gospels (<i>Evangelia</i>) who, according to Church belief, were inspired by God in the writing of the Bible. The Evangelists are Matthew, Mark, Luke, and John. They are symbolically represented by a man, a lion, an ox, and an eagle respectively. |
| paramoni | παραμονή | на вечеріє | навечір’я | eve | (From παραμένειν to wait) – The day before certain Great Feasts, particularly Christmas and Theophany. |
| evlogia | εὐλογία | | | evlogia | Blessing. See <i>Antidoron</i> . |
| evlogitaria | εὐλογητάρια | ’АНГЕЛЪСЬКІЙ СОБОРЪ’ | “ангелський собор” | evlogitaria | (From εὐλογητος blessed) – Troparia sung at Matins after the reading of the Psalter; they are accompanied by the refrain, <i>Blessed art Thou, O Lord: teach me Thy statutes</i> . They take two forms: 1. Evlogitaria of the Resurrection (εὐλογητάρια ἀναστάσιμα), at Sunday Matins after Psalm 118 or the Polyeleos; 2. Funeral Evlogitaria (εὐλογητάρια νεκρώσιμα), at Matins for the dead, after psalm 118. In Slavic traditions the troparia and the refrain are collectively referred to as АНГЕЛЪСЬКІЙ СОБОРЪ. |
| exaposteilarion | ἑξαποστειλάριον | СВѢТИЛЕНЪ, ЕКСАПОСТІЛАРІЙ | світільний | exapostilarion | (From ἑξαποπέλλω dismiss) – A troparion occurring at the conclusion of the canon at Matins, and frequently developing the theme of Christ as light of the world. It is termed ‘exapostilarion’ because it ‘gives the dismissal’, as it were, at the end of the canon. Sometimes it is called the ‘photagogikon’ (φωταγωγικόν) or ‘hymn of light’. The exapostilarion on Sundays is always linked with the Gospel of the Resurrection, used earlier in the service. The exapostilarion is usually read, but on occasion it may be sung (e.g. on 15 August). |
| | | | екзарх | exarch | (Representative with full authority) – The head of an ecclesiastical jurisdiction, usually an Archbishop, representing the head of the Church (i.e., Patriarch) in the administration of a national Church. |

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| aphorismos | | | відлучення від церкви, анатема | excommunication | A penalty or censure by which a baptised individual is excluded from the communion and fellowship of the Church, for committing and remaining obstinate in certain mortal sins. Church members may excommunicate themselves by absence from the sacraments and by actions contrary to Church law. |
| | | | тлумачення | exege-sis | (From <i>exegeisthai</i> to interpret) – explanation or critical interpretation of a text, especially of the Bible. Compare <i>eise-gesis</i> . |
| | | | заклинання | exorcism | A religious rite of expeling or attempting to expel one or more evil spirits from a person or place believed to be possessed or haunted by means of prayers and adjuration. |
| martyria, tamata | | | | ex-votos | small tokens of thanksgiving, sometimes with an image or the words “Thank you”. They are left at churches or attached to icons. |
| pateres | | | Отці Церкви | Fathers of the Church | Pious and educated individuals, most of them bishops who lived during the first eight centuries of Christianity. They wrote extensively, taught, explained, and defended the faith of the Church. The most important Orthodox Fathers are: St. Basil the Great, St. Gregory of Nazianzus, St. Gregory of Nyssa, St. John Chrysostom, St. Athanasius the Great, St. Cyril of Alexandria, and St. John of Damascus. |
| | | | “і Сина” | Filioque | (Latin “and the Son”) Theological term referring to the procession of the Holy Spirit. Its insertion in the Creed by the Roman Church (1009 AD) became one of the main causes for the schism between the Orthodox and Catholic Churches. |
| gerontika | | | | gerontika | A convenient word used to indicate those parts of the office which are traditionally read by the Superior, or Elder (Greek <i>Gerōn</i> , or <i>Geronta</i>). If the Superior is absent they are read by the senior monk present. A visiting priest or important visitor is often asked to read them. At festal Matins they include the Six Psalms, Psalm 50 and the concluding Prayer of the First Hour. |
| Phos hilaron | | свѣте тихій ... | свите тихій ... | Gladsom light ... | A hymn found in both Vespers and the Liturgy of Pre-Sanctified Gifts. It is sung prior to readings. |
| | | | Слава Ісусу Христу! Слава на віки! | Glory to Jesus Christ! Glory _____! | Everyday Christian greeting. |
| Theos | θεός | БОГЪ | Бог | God | |
| nounos nouna | | | хресний батько хресна мати | godfather godmother | Sponsors at Baptism and Chrismation taking the responsibility for the faith and spiritual development of the newly-born Christian. The Orthodox people highly regard the spiritual bond and relationship between godparents and their godchildren, and marriage between them is prohibited. |
| Eothina | | | Воскресні Євангелія | Gospels of the Resurrection | Meaning ‘of the dawn’. The word is used to refer [a] to the eleven Gospels of the Resurrection, one of which is read each Sunday at Matins, and [b] to the eleven <i>idiomeloi</i> by the Emperor Leo the Wise [866-912], that are sung at the end of Lauds on Sunday. There is one to correspond each of the eleven Gospels, of which they are poetic summaries. In the old ‘Sung’, or ‘Cathedral’, office, as described by St Symeon of Thessaloniki [† 1429], they were sung immediately before the Resurrection Gospel. |
| Paraschu, Kirie | παράσχου, Κύριε | | Подай, Господи | Grant it, O Lord | Response of the laity during the Litany of ... |
| Enkomia | | | Єрусалимська утренняя | Great and Holy Saturday Orthros | In some Slavic churches this service is referred to as the Jerusalem Matins. |
| Euchologion to mega | εύχολόγιον το μέγα | БОЛШОЙ ЇЕРЕЙСКИЙ МОЛИТВОСЛОВЪ | Великий Требник | Great Euchologion, Book of Prayers | This is a book for the use of the priest – and to a lesser degree, of the deacon – containing the sacraments and other services, together with numerous special prayers and blessings. Its contents and arrangement vary widely. There is in the first place a comprehensive volume known as the Great Euchologion. In this are to be found: |

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| | | | | | <ol style="list-style-type: none"> 1. The fixed portions of Vespers, Matins, and the Liturgy (the priest's part in full; that of deacon, choir, and reader usually in an abbreviated form); 2. The six remaining sacraments (Baptism, with related services; Chrismation or Confirmation; Ordination; Confession; Marriage; the Service of the Holy Oil or Anointing of the Sick). Here the text is more or less complete, with the reader's part as well as the priest's; 3. Other services and blessings, often known in the west as 'sacramentals' (monastic profession; the consecration of a church; the Great and Small Blessing of the Waters; funeral offices, etc.).ⁱ <p>ⁱ The Euchologion itself draws no distinction between (2) and (3).</p> |
| Sarakosti | | | Великий піст | Great Fast, Lent | The fifty-days fast preceding Easter for the spiritual preparation of the faithful to observe the feast of the Resurrection. Besides Lent, the Orthodox Church has assigned a number of other fasting periods. |
| | | | | Great Feasts | |
| phylakas angelos | | | ангел хоронитель | guardian angel | The Orthodox believe that certain angels are appointed by God at baptism to guide and protect each faithful. A prayer of the Orthodox Liturgy asks for "an angel of Peace, a faithful guide and guardian of our soul and bodies." |
| | | ΑΔΥ | ад | Hades | |
| Hagia Sophia | ἁγία σοφία | | Святя Софія | Hagia Sophia | (Holy Wisdom) – The Cathedral of Constantinople in which the Ecumenical Patriarchs and Byzantine Emperors were enthroned. It is the greatest Orthodox church, dedicated to the Holy Wisdom of God. It was built by the emperor Justinian in the year 532 AD; its architecture is an outstanding example of the so-called Byzantine Orthodox order. It is currently a museum. |
| hagiologia | | | | hagiography | The writings of the Church Fathers and the study of the lives of the saints. The Orthodox Church is a reservoir of such writings, which the faithful are urged to read for their spiritual growth and development. |
| | | НЕБО | небо | heaven | |
| Basileu Ourania... | | Царю НЕБЕСНЫЙ... | Царю небесный... | Heavenly King... | A hymn to the Holy Spirit. |
| | | | пекло | hell | |
| | | єресь | єресь | heresy | (New and personal belief or idea) – The denial or rejection of a revealed dogma or belief accepted and professed by the Church. An individual who begins a heresy is a heretic and is excommunicated. |
| | | | | heretsimoi | See <i>Akathistos Hymn</i> . |
| | | | герменевтика | hermeneutics | <ol style="list-style-type: none"> 1. The science of interpretation, especially of Scripture; 2. A branch of theology that deals with the principles and methodology of exegesis. |
| | | | | hesychasm | Spiritual movement in the Byzantine Empire (14 th century) developed on Mount Athos, Greece. The term means "to be quiet" and signifies the system of spiritual development through meditation, contemplation and perfection to the degree of absolute union with God (theosis). It is one of the forms of Orthodox Mysticism and is still practised in the Orthodox world. |
| | | | | heterodox | |
| | | | | heterodoxy | Different, alien, and presumably false belief or teaching. The Orthodox Church describes as such all other Christian denominations. |

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| archiereas | | | архиєраpx | hierarch | |
| | | | єpaрxия | hierarchy | The higher clergy or College of bishops who are assigned to rule over spiritual matters of the church. |
| Archeiropoitos | Αρχιεροπόλιτος | | Спас нерукотворенный | Holy Face, Holy Napkin, “Not- made-by-hand” | According to tradition, the first icon dates from the time of Jesus Christ. Avgar V Ukhama, Prince of Osroene in Mesopotamia ⁱ , was suffering from leprosy and asked for Jesus to come and heal him. Christ declined the invitation but the undaunted Avgar sent his royal artist to paint the likeness of Christ. The artist could not complete his task because he was dazzled by the divine countenance. Jesus took pity on the poor artist: He took a piece of linen and held it up to His face and handed it to the artist. The linen carried an imprint of Christ’s face. And thus the first icon, (ἀχειροποίητος) “not-made-by-hand”, or “Holy Face” as it is known in the West, was created. A western version of this legend also exists: Veronica’s veil. This icon is mentioned as late as the middle of the 10 th century, supposedly brought to Constantinople by Emperor Nicephorus. ⁱ Avgar’s capital was the city of Edessa (now called Urfa). This kingdom was the first state in the world to become a Christian state (during the reign of Avgar IX some time between 170 and 214 AD). |
| | | | Свята Земля | Holy Land | Another name for Palestine. |
| | | | Таїнство священства | Holy Orders | |
| | | | Дух Святой | Holy Spirit | The third person of the Holy Trinity |
| | | | Свята Тройця | Holy Trinity | The Triune God: Father, Son, and Holy Spirit. |
| Agiasmos | | | Священна вода | Holy Water | Water blessed at the service of the “Great Blessing” on the feast day of Theophany (6 January) or on other occasions (Small Blessing). It is used for the blessing of people, as at Holy communion or for the blessing of things for their well being. |
| | | ωσαννα | осанна | hosannah | (Salvation) From the Hebrew <i>hōshi ’āh nnā</i> save now, we pray. |
| oraí | ὥραι | часы | часи | hours | Special services for the main hours of the day. Each hour commemorates a special event, as follows: 1. First hour (06:00): Thanksgiving for the new morning and prayer for a sinless day. 2. Third hour (09:00): the descent of the Holy Spirit on Pentecost. 3. Sixth hour (12:00): the nailing of Christ to the Cross. 4. Ninth hour (15:00): the death of Christ. |
| anavathmoí | ἀναβαθμοί | СТЕПНИЙ | степенна пісня | hymns of degrees | (From βαθμός, step, ascent) – Poetical compositions based on the Gradual Psalms or ‘Songs of Degrees’ (Psalms 119-133). They are sung immediately before the prokeimenon and Gospel at Matins on Sundays and feasts. There is a different hymn of degrees for each of the eight tones. Every hymn of degrees is divided into three antiphons (except that in Tone Eight, which has four); and each antiphon in its turn contains three short troparia. On Great Feasts the first antiphon of the hymn in degrees in Tone Four is sung (based on Psalm 128). |
| ichtus | ἰχθυς | | | ichtus | (Fish) – The five Greek letters are the initials of five words directly corresponding to Christ: “Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ” (Iesous Christos Theou Yios Soter), “Jesus Christ, Son of God, Saviour” |
| ikona | εἰκόνα | икона | ікона | icon | (Image) – A flat painted sacred picture, sometimes covered with embossed metal except over the arms and face. The painting of icons has a theology of its own. |
| | | | | iconoclasm | (The breaking of icons) – It refers to the conflict in the Byzantine Empire between 725 and 842 which aimed at the destruction of icons and religious images. The Seventh Ecumenical Council decreed the use of icons, following in the main the teaching of St. John of Damascus. |

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| | | | іконоборець | iconoclast | (<i>eikōn</i> image + <i>-klastēs</i> breaker) – An adherent of the heretical movement of iconoclasm. |
| | | | іконографія | iconography | The study and the art of painting of icons. In the Orthodox Church, iconography was developed mainly in the monasteries, which became the centres of its study and development. |
| ikonastasion | ἱεῖκονοστάσιον | ἱκωναστας | іконастас | iconostasis | (<i>eikōn</i> image + <i>-histanai</i> to stand) – The wall of icons separating the sanctuary from the main body of the church. |
| idiomelon | | самогласни | самогласні | idiomelon | Literally in Greek it means a hymn having a special melody peculiar to itself. Since we have lost the original significance of the tones (<i>hlās</i>), idiomela now serve as a model for singing hymns (stichera). There are eight idiomela models. |
| eidolon | εἰδῶλον | ἰδoлѣ, кѣміръ | ідол | idol | (From <i>eidōs</i> shape, form) Any object of being other than the one true God to which divine honour is paid. |
| ikos | οἶκος | ікосѣ | ікос | ikos | The stanza or strophe that follows immediately upon the kontakion, between Canticles Six and Seven of the canon at Matins. |
| eiliton | | | | ileton | A cloth used to enfold the antimension. When the antimension is placed beneath the indition, it is left on the holy table under the Gospel Book. |
| | | ω τѣбѣ радується ... | Тобою радується ... | In you rejoices ... | |
| | | начало | Начало | Indiction | (Latin <i>indictio</i> setting as of a date) – The Roman name for 1 September. In Greek and Slavic church books indiction means the beginning of the new year. |
| Mesorion | μεσῶριον | междочасіе | | Interhour | During certain periods of fasting, each of the Hours is followed by this intermediate office. |
| | | | | interstices | (From the Latin for interval) – A fixed period of time between (<i>tempus praestitum</i>) progression through the sacerdotal grades. |
| epiclesis | ἐπίκλησις | | | invocation | It refers to the prayer during the Divine Liturgy in which the priest prays God to send his Holy Spirit to change the gifts of bread and wine into the Body and Blood of Christ and faithful present into the Mystical Body of Christ. Whereas in the Roman Catholic Church the ‘Words of Institution’ (<i>This is my Body ... This is my Blood ...</i>) are regarded as the ‘moment of consecration’, for Orthodox the culminating moment in the Eucharistic prayer is the Epiclesis. |
| irmologion | ἱρμολογιον | ірмологіон | Ірмологіон | Irmologion | This book gives the text of the irmoi sung at the beginning of the various canticles in the canon. The larger service books, such as the Menaia and the Triodion, often give only the opening words of the irmos. Thus, a cantor who does not know the irmoi by heart will need to have the Irmologion ready to hand. |
| irmos | ἱρμος | ірмосѣ | ірмос | irmos | (A chain or a link) – A title to the opening stanza in each canticle of the canon. In the original Greek text, all the remaining troparia or stanzas in the canticle follow the same rhythmic pattern of the irmos. In content it acts as a link-verse, joining together those that follow. The other stanzas in the canticle are called troparia from the Greek verb <i>τρέπω</i> meaning to return. The troparia “return” or turn back to the irmos for their length, their tone and train of thought. |
| | | израиль | Ізраїль | Israel | |
| Axion Estin... | | Достойно естъ... | Достойно є... | It is truly meet... | |

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| | | ἱερὺς αὐλὶμῶ | Єрусалим | Jerusalem | |
| | | ἰησῦς χριστὸς | Ісус Христос | Jesus Christ | Son of God, anointed Sovereign. |
| | | | Ісусова молитва | Jesus Prayer | A short prayer that the Orthodox constantly repeat to practice devotion to God; the tradition of repeating this distinctive prayer was developed in Orthodox monasteries. The text of the Jesus Prayer is: Lord, Jesus Christ, Son of God, have mercy on me a sinner. Господи, Ісусе Христе, Сину Божий, помилуй мене, грішного. |
| | | | Страшний суд | Judgement | The Last or Final Judgement, which according to the Church's belief will occur at the end of the world and the second coming of Christ. The judgement that takes place immediately after an individual's death is called particular judgement. |
| dikaiodosia | δικαιοδοσία | | юрисдикція, територія | jurisdiction | The right and the authority of a bishop to rule over his diocese as a spiritual overseer. It includes legislative, judicial and executive authority, which can be exercised only by individuals who have been canonically ordained and appointed to rule over the jurisdiction in question. |
| kamilafki or kalymauki | | ΚΑΛΙΜΑΒΚΑ | коблук | kamilafki or kalymauki | The black cylindrical hat worn by Orthodox clergy. The black monastic veil (<i>epanokalynafkon</i>) worn by the celibate clergy at various services or ceremonies is attached to the <i>kalymauki</i> . |
| katavasia | καταβασία | ΚΑΤΑΒΑΣΙΑ | катавасія | katavasia | (From καταβαίω go down) – The concluding stanza in a canticle of the canon. Sometimes the irmos is repeated as the katavasia (when there are several canons, the irmos is the last canon); but on Sundays and certain feasts the katavasia at the end of each canticle is specially appointed according to the time within the liturgical year. On Sundays and feasts there is a katavasia at the end of every canticle, but on ordinary weekdays at the end of the third, sixth, eighth, and ninth canticles only. The katavasia is so named because originally the members of the choir came down from their stalls on either side and stood in the centre of the church to sing it. |
| kathisma | κάθισμα | | катизма | kathisma | (From κάθισθαι to be seated) – Each of the twenty sections into which the Psalter is subdivided in the Eastern Churches. |
| kerygma | | | | kerygma | (Message; preaching) – Proclaiming or preaching the word of God in the manner of the Apostles. It is a method of church instruction centred mainly on Christ and the concept of salvation. |
| psalteriou | | | | kliros | |
| kontakion | κοντάκιον | ΚΟΝΔΑΚΪ | кондак | kontakion | (From κοντός a pole, shaft) – Originally the kontakion was a long poem designed for singing in church. It seems that the text was rolled up on a pole and hence its name. It consisted of a short preliminary stanza and was followed by some 18 to 24 strophes, each known as an ikos. The preliminary stanza and every ikos concluded with the same refrain. In the course of time, the kontakion was replaced by the canon, and in some liturgical books today, all that remains is the short preliminary stanza (to which the term kontakion is now more particularly attached) followed by the first ikos. These are to be found between Canticles Six and Seven of the canon at Matins. The kontakion, without the ikos, is also read or sung at the Divine Liturgy after the Small Entrance and during the Hours. The most celebrated among the authors of kontakia is Saint Romanos the Melodist, who died in 556. |
| laikos | | ΛΑΙΚΑΝΕ | мирян | laity | Members of the Church who are not ordained to the priesthood. |
| amnos | | ΑΓΝΕΪ | agneць | lamb | The section of the prosphora bearing the seal with the Greek letters: IC, XC, NIKA, which is removed from the prosphora during the Proskomedia. |
| Epitaphios threnos | | | | Lamentations service | Special hymns referring to the sacrifice of Christ on the cross and His burial (see <i>Epitaphios</i>). |

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| lonche | | | спис <i>or</i> копій | lance <i>or</i> spear | A small, lance-shaped, double-edged knife used by the priest for the cutting of the altar bread in the service of the Preparation of the Holy Gifts. |
| Mystikos Deipnos | | ΤΑΙΝΙΑ ВΕЧЕΡЯ | Тайна вечеря | Last Supper | The Last meal of Christ with His disciples in the ‘Upper Room’ before his arrest. With this supper he instituted the Sacrament of the Holy Eucharist. |
| Ainoi | αἶνοι | ΧΒΑΛΙΤΗΝΗ | хвалитні | Lauds | (Praises) – The morning psalms – 148, 149, and 150 – used daily throughout the year towards the end of Matins. The name is taken from the opening of Psalm 148, ‘Praise’ (αἰνεῖτε, хвалите), a word which also occurs constantly throughout the psalm. On Great Feasts, Sundays, and certain other days stichera are inserted between the closing verses of Lauds: these may be ten, eight, six, or four in number, according to the rules of the day. Lauds have their counterpart in the evening psalms sung daily at Vespers, beginning <i>Lord, I have cried</i> . The use of these psalms at morning and evening prayer each day is of the utmost antiquity, and has its roots in the worship of the Jewish synagogue. |
| | | ... ΧΛΪΒΒΪ | заквашений хліб | leavened bread | Bread made with yeast (enzymes); and used for altar bread for the Orthodox Eucharist (as opposed to the unleavened bread used by the Latin Church) as well as other types of bread used in Orthodox services. Leavened bread is also acceptable for the purpose in the more liberal Protestant churches. |
| | | ЖИЗНЬ | життя | life | |
| ekteniya | ἑκτένεια <i>or</i> ἑκτένης | ΕΚΤΕΝΙΑ | ектенія | litany | The Divine Liturgy acknowledges four such main litanies: The Ekteniya of Peace (Mirna Ekteniya) or the Great Litany (Velika Ekteniya), chanted at the beginning of the Divine Liturgy; the Small Litany (Mala Ekteniya), the Ekteniya of Fervent Supplication (Suhubaya Ekteniya) and the Ekteniya of Supplication (Prositelnaya Ekteniya). |
| exapteryga | ἑξαπτέρυγα | РЕПИДА | репіда | liturgical fans, ripidia <i>or</i> repidia | (Six winged) – These are the liturgical fans which are set upon the end of staffs. They are so termed because the figure of the seraphim appears upon them. They are carried in procession, especially at pontifical services; in particular, they are held over the Gospel while it is being proclaimed in the course of Matins or the Divine Liturgy, over the Holy Gifts at the Great Entrance in the Divine Liturgy, and they are carried in procession before the Holy Cross on 14 September. |
| | | | | liturgics | The theological field that studies the liturgies and the various services and rituals of the Church. |
| Liturgia | λειτουργία | ΛΙΤΟΥΡΓΙΑ | Літургія | liturgy | Although this term is used to signify public worship in general, it is used most often for the Eucharistic service, i. e.. The Divine Liturgy. The Orthodox Church celebrates four different versions of the liturgy: 1. The Liturgy of St. James, 2. The Liturgy of St. Basil, 3. The Liturgy of St. John Chrysostom, which is the most common, and 4. The Liturgy of the Pre-sanctified Gifts performed only during the period of Lent. |
| Liturgia ton Propgiasmenon | λειτουργία τῶν προπγιασμένων | | Літургія передшеосвячених дарів | Liturgy Of The Pre-sanctified Gifts | The form of the Liturgy that is celebrated on days in the Great Fast other than Saturday and Sunday. It is combined with Vespers and contains no consecration, communion being given from the Holy Sacrament consecrated on the previous Sunday |

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| lity | λιτή | ΛΗΤΪΑ | литія | lity | (Prayer, entreaty; connected with λιταγεύειν: compare the English 'lityany') – A procession and solemn intercession at Vespers on the eve of Great Feasts and on certain other days. At the end of the Litany of Fervent Intercession, during the singing of the troparia appointed for the day, the clergy go in procession to the narthex, and the entire church is censed by the deacon. When the troparia are finished a long lityany is intoned by the deacon, for all the needs of the Christian people. Then, during the singing of the aposticha, the clergy return to the centre of the church; and after the apolytikion, the artoklasia takes place. The term 'Lity' is likewise applied to the shortened Office of the Dead that is commonly sung at the end of the Liturgy, immediately before dismissal. This Office of the Dead is also used daily during Lent at the end of the First Hour, except on Saturdays and Sundays. |
| logos | λόγος | ΛΟΓΟΣ | логос | logos | (Word) – A symbol for Christ, the word incarnate, or "word made Flesh" which is also called "the Word of God" (cf. John 1:1-4). |
| | | ГОСПОДЬ САВАОФЪ | Господь саваот | Lord of Hosts | |
| Kirie, eleison | κύριε, ἐλέησον | | Господи, помилуй | Lord, have mercy | Response of the laity during a lityany. |
| Kirie, ekekraxa | κύριε, ἑκέκραξα | ГОСПОДИ, ВОЗВЪАХЪ К ТБЪ | Господи, взираю я | Lord, I have cried | The opening words of Psalm 140: applied as a general title to the evening psalms – 140, 141, 129, and 116 – which are sung daily at Vespers throughout the year, and which have their counterpart at Matins in the three psalms known as Lauds. Stichera are inserted between the last verses of Lord, I have cried: they may be ten, eight, six, or four in number, according to the rules of the day. |
| | | ОТЧЕ НАШЪ | Отче наш | Lord's prayer | The prayer taught by Christ in the Sermon on the Mount (cf. Matt. 6:9-33 and Luke 11:2-4). It begins with the phrase "Our father..." and is the most common Orthodox prayer. (Latin: <i>Pater noster</i> .) |
| Megalynalion | | | | Magnificat | (Latin "My soul doth magnify the Lord") A hymn of praise in honor of the Mother of God (Theotokos). Its verses follow Mary's own words beginning with the phrase "my soul doth magnify the Lord" (cf. Luke 1: 46-55). It is sung after the eighth Ode of the Canon at Matins. |
| | | ΜΑΝΝΑ | манна | manna | (Hebrew "what is this") – heavenly bread ... |
| mandias | | | мантія | mantle | A distinctive and elaborate garment, purple or blue in colour, worn by the bishop in various church ceremonies and services, such as Vespers, but not during the liturgy. |
| | | | вінчання | marriage | |
| ieromartyras | ιερομάρτυρας | МЪЧЕНИКЪ | мученик | martyr | (Witness) – One who willingly suffered death for the faith. |
| | | | мартирологія | martyrology | A catalogue of martyrs and other saints arranged according to the calendar. |
| despotis | δεσπότης | ВЛАДЫКА | владика | master | |
| Orthros | ὄρθρος | ОУТРЕНЯ | Утренняя | Matins | The Morning Service, which is sometimes combined with the Liturgy. It begins with the reading of six psalms (<i>hexapsalmos</i>), the reading of the Gospel, the chanting of the Canon, and the Great Doxology. Occasionally written Mattins. |
| megalynarion | μεγαλυνάριον | ВЕЛИЧАНІЕ | величання | megalynarion | A short verse, usually beginning with the word <i>Magnify</i> (μεγάλυνον, величаем). Megalynaria are sung at Matins: 1. After the polyeleos, on Great Feasts and on certain saints' days (Slav use only); 2. In place of the Magnificat, on Great Feasts. |

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| mnymosyno | | | | memorial | A special service held in the Orthodox Church for the repose of the souls of the dead. Memorial services are held on the third, ninth and fortieth day; after six months, and after one or three years after death. Boiled wheat is used as a symbol of the resurrection of everyone at the Second Coming of Christ. |
| menaia anthologion | μηναία ανθολόγιον | минїа праздничнаа | мінея празнична | Menaia, Festal | (From μην, month) – In this are contained the services for the fixed feasts throughout the twelve months, from 1 September (the beginning of the ecclesiastical year) until 31 August: it corresponds to the ‘proper of saints’ (<i>proprium sanctorum</i>) in the west. It is normally divided into twelve volumes, one for each month. There is also a single volume known as the General Menaia (Θεσπιαλ минїа), containing general offices which may be used on all saints’ days of a particular type. |
| | | месїа | месїа | Messiah | Christ, “the Anointed Sovereign”. |
| | | | митрополит | metropolitan | The prelate of the largest or most important city (Metropolis) or province with primacy of jurisdiction. |
| mesonyktikon | μεσονυκτικόν | полїноцица | пївнїчна | Midnight Office | Also known as <i>Nocturns</i> . |
| thaumatourgos | | | чудотворець | miracle-worker | A title given to some saints distinguished among the faithful for their miracles. |
| mitra | | | митра | mitre | The official head-dress or “crown” of a bishop. In Slavic churches some archimandrites are allowed to wear the mitre as a recognition of their service to the church (mitrate or mitroforos). The mitre derives from the crown of the Byzantine emperor. |
| mitroforos | | | митрат | mitred | |
| Paraklesis | | | Молебень | Moleben | |
| monastiri | μοναστήρι | | монастир | monastery | The dwelling place and the community thereof, of monks or nuns living together in a communal life (cenobites) in a convent, and practising the rules of prayer and vows. The members of some monasteries live alone in solitude (anchorites). |
| monachos kalogeros | μοναχός καλόγερος | | монах | monk | An individual who denies the world in order to live a religious life under the monastic vows of poverty, chastity, and obedience. |
| | | | | monophysitism | A heresy which arose in the fifth century concerning the two natures of Christ. The monophysites accepted only the Divine Nature of Christ, and were condemned as heretics by the Fourth Ecumenical Council, at Nicaea (451 A.D.). Greek: <i>monos</i> one + <i>-phusis</i> nature. |
| | | | | monotheism | Belief or doctrine that there is only one God. The world’s main monotheistic religions are Judaism, Christianity and Islam. |
| | | | | monothelism | A heresy of the seventh century, which developed in an attempt to reconcile the monophysites with the Orthodox. The monothelites accept the two Natures of Christ, but deny His human will (Thelesis), accepting thereby only his Divine. |
| Meter ton Theo | μήτηρ του θεου | | Матїр Божа | Mother of God | See <i>Theotokos</i> . |
| mystirion | μυστήριον | | Таїнство | mystery, sacrament | (Something hidden or a secret; hence, something confided) – The ordinary word for a sacrament. The outward and visible part of religion consisting of various ceremonies, words and symbolism, producing an invisible action by the Holy Spirit that confers grace on an individual. All Sacraments were instituted by Christ for the salvation of the believer. Baptism Хрещення Chrismation (Confirmation) Миропомазанья |

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| | | | | | Confession Communion Marriage Holy Orders Anointing of the Sick | Сповідь Причастя Вінчання Таїнство священства Єлеопомазання |
| | | | містицизм, містика | mysticism | The search through various prayers and practices to achieve unity with God in life (theosis). (See <i>hesychasm</i>). | |
| onomastiria or onomastiki eorti | | | Іменини | name day | The tradition of the Orthodox people to celebrate one's name-day instead of a birthday. Since the Orthodox people are usually named after a saint's name, all those having the same name celebrate together. Celebration of the name-day is considered to be spiritually important, and the celebrating individual develops special spiritual ties with his Patron Saint and, consequently, with God. | |
| narthex | νάρθηξ | притворъ | | narthex | The vestibule area at the west end of the church, leading to the church proper or the nave. In the early Church this area was as signed for penitents and those who were not yet baptised (<i>catechumens</i>). In monasteries Compline is usually said here, and sometimes the Midnight Office and the Hours; and the Lity on the eve of Great Feasts takes place here. | |
| narthikas | νάρθικας | | нава | nave | The centre, the church proper, where the faithful remain to observe the liturgy and other services. | |
| neophytos archarios | νεόφυτος αρχάριος | | неофіт | neophyte | A newly baptised individual or convert of the early Church. | |
| | | | | Nestorianism | The doctrine that Christ was two distinct person, divine and human, implying a denial that the Virgin Mary was the mother of God. It is attributed to Nestorius [? – 451 AD, Syrian churchman, Patriarch of Constantinople (248-432 AD); deposed for heresy by the Council of Ephesus] and survives in the Iraqi Church. | |
| | | Символъ Вѣры | Символ Віри | Nicene Creed | | |
| dokimos | | | пошлушник/ця | novice | An individual who accepted the monastic life, undergoing a period of probation in preparation for taking his vows. | |
| monachi kalogria | μοναχή καλόγρια | | монахиня | nun | A woman following the monastic life, living in a convent and leading a strict contemplative existence. | |
| pannychis | παννυχίς | панихида | панихида | Office for the Dead | (From <i>πας</i> all; <i>νύξ</i> night; ἄδω I sing; hence, an all night song) – Today it refers to an Office for the dead. | |
| orarion | | орар | орар | orarion, deacon's stole | The long and narrow part of the deacon's vestment which is worn over the sticharion. The origin of the word is not clear. Some say it comes from the Latin <i>os</i> (oris) meaning mouth, hence <i>orarium</i> in Latin is a long towel worn over the shoulders for the wiping of lips at Holy Communion. Others contend it comes from the Latin verb <i>orare</i> meaning to pray. The Greeks say it comes from the Greek word ὀράω (look or notice) since the deacon calls the faithful to be attentive to prayer. Some assert that it is derived from ὄρα (hour; time) since the deacon announces when it is time to offer the sacrifice. | |
| cheirotonia | χειροτονία | хиротонїа | хиротонія | ordination | The sacrament of the Holy Orders, imparted through the laying on of hands upon the candidate for the priesthood. | |
| orthodoxos | ορθόδοξος | | православний | orthodox | (Correct or true belief) – The common and official name used by the Greek Christians and Eastern Christian Church. The Orthodox Church maintains her belief that she alone has kept the true Christian faith, complete and unaltered. | |

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| | | | | Orthodoxy Sunday | The first Sunday of Lent, commemorating the restoration of icons in the church (see <i>Iconoclasm</i>). |
| | | | поганство | paganism | Belief in religions other than Christianity, especially ancient Greek polytheism, which was a non-revealed religion. |
| omophorion | | омофор | омофор | pall, pallium | One of the bishop's vestments, made of a band of brocade worn about the neck and around the shoulders. It signifies the Good Shepherd and the spiritual authority of a bishop. |
| Kyriaki ton Vaion | | | Квітна неділя | Palm Sunday | The Sunday before Easter, commemorating the triumphal entrance of Christ into Jerusalem. The Orthodox use palms or willow branches in the shape of a cross, which the priest distributes to the faithful after the liturgy. |
| panagia | | | панагія | panagia | (All Holy) – One of the Orthodox names used to address the Mother of God. In Orthodox art, the term Panagia denotes an icon depicting the Virgin Mary with the Christ Child, or the bishop's medallion (<i>Encolpion</i>) which usually is decorated with an icon of the Panagia (especially amongst the Slavs). |
| Panagiaria, sphragis | | | | Panagiaria, sphragis | A special seal used to stamp the letters IC XC NIKA onto the prosphora (see <i>prosphora</i>). |
| Pantokrator | | | Пантократор, Всесильний | Pantocrator | (He who reigns over all; almighty) – One of the appellations of God. In Orthodox art, <i>Pantocrator</i> is the name of the fresco decorating the centre of the dome, depicting Christ as the almighty God and Lord of the Universe. |
| | | παρεμία | причта | parable, proverb | |
| Parakletike | παρακλητική | | | Parakletike | From παρακαλεῖν, to supplicate. See <i>Octoechos</i> . |
| | | | частиць | particle | A small piece of the prosphora distributed to the faithful during communion. |
| | | | | Particular Judgement | The judgement that takes place immediately after an individual's death. |
| Diakaimsimos | | | Світлий тиждень | Paschal Week Bright Week | The week following the Sunday of Easter (<i>Pascha</i>), signifying the spiritual renewal and joy brought to the world by the resurrected Christ. |
| paschalion | | | | paschalion | The table of dates for Easter and all movable feasts of the year. |
| | | | | pastoral theology | The theological field that studies the ways and methods to be used by the clergy for carrying through their duties as Pastors of the Church. |
| patriarchis | πατριάρχης | | патріярх | patriarch | (In charge of the family) – The highest prelate in the Orthodox Church. Today there are eight Orthodox prelates called patriarchs. |
| | | | патріярхат | patriarchate | An ecclesiastical jurisdiction governed by a patriarch. There are eight such jurisdictions today in the Orthodox Church, the four ancient Patriarchates of the East, and the four Slavic Patriarchates. |
| | | | | patristics | The theological field that studies the lives and the writings of the Fathers of the Church. |
| poliouchos | | НЕБЕСНЫ ПОКРОВИТЕЛЬ | патрон, небесний покровитель | patron saint | A saint chosen by a group, nation, or organisation to be their special advocate, guardian and protector. The Patron Saint of an individual is usually the saint after whom the individual is named. |
| | | миръ | мир | peace | |

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| epitemias | | | покута, покаяння | penance | |
| | | Πεντηκοστή | Зшестя Святого Духа | Pentecost | (Fiftieth Day) – A feast celebrated fifty days after Easter commemorating the descent of the Holy Spirit onto the disciples of Christ. It is considered to be the birthday of Christianity. |
| Pentekostarion | πεντηκοστήριον | Трїѡдь цвѣтнаѧ | Квітна Тріодь | Pentekostarion | (More specifically Πεντηκοστήριον χαρμόσυνον, the ‘Joyful’ Pentekostarion) – This is a companion volume to the Lenten Triodion, and contains the services for the fifty days from Pascha to the Feast of All Saints which falls on the Sunday after Pentecost Sunday. In Slavonic tradition this book is also called the Festal or Flowery Triodion |
| pericope | περικλή | Зачало | зачало | pericope | (Literally a cut or a section) – The New Testament is divided into pericopes. For example, Matthew has 116, Mark 71, Luke 114 and John’s Gospel has 67. |
| Phanar | | Φανάρι | Фанар | Phanar | The Greek neighbourhood of Constantinople (Istanbul) where the Ecumenical Patriarchate is situated. |
| φωταγωγικόν | photagogikon | Свѣтиленъ | світільний | photagogikon | “Hymn of light”, see <i>exapostilarion</i> . |
| hatjis hatjina | | | прощан | pilgrim hatjis hatjina | (From the Arabic for pilgrim) – A title or name given to those who made a pilgrimage to the Holy Land and were “baptised” in the Jordan River. Such a pilgrim may assume the title of Hatjis for the rest of his or her life. One also may attach this word before the baptismal name to produce a variation such as Hatji-Yiorgis or Hatji-Yiannis. Such names often become surnames, especially common among Greeks. |
| polychronion | | Многая лета | многая літа | polychronion | (For many years) – A prayer sung by the chanter or choir in honour of the celebrant bishop or presbyter (<i>Eis Polla Eti Despota</i>). |
| polyeleos | ποληέλεος | | поліелей | polyeleos | (From πολή much, and ἔλεος mercy) – A term applied to Psalms 134 and 135 which constitute the third reading from the Psalter at Matins on Great Feasts, on some Sundays in some usages, and on certain saints’ feasts. (Hence, in a transferred sense, polyeleos refers to a class of feasts, usually designated by the sign +.) The two psalms are not sung in full, but only a few verses, with Alleluia being sung after each verse. The term polyeleos arises from the repetition of the word <i>mercy</i> in Psalm 135. At the polyeleos on the three Sundays immediately preceding the beginning of Lent, Psalm 136 is added to the other two psalms. In the Greek use only, on feasts of the Mother of God the polyeleos is Psalm 44. |
| | | | | polytheism | The worship of or belief in more than one God, for example Hinduism. |
| metheostia | μεθεόστια | попразденство | попразденство | post-feast | The period immediately following a feast, during which the observance of the feast continues. This period varies in length. Some feasts have a post-feast which lasts a week (hence the western term octave), while other have a post-feast for but a day. Pascha has a post-feast of 40 days. |
| | | Силы | Сили | Powers | One of the ranks of the Heavenly Hosts, Powers (1 Pet 3:22) fulfill the will of God. They work the miracles and send down the grace of wonderworking and perspicacity to saints pleasing to God. The Powers give assistance to people in bearing obediences, encourage them in patience, and give them spiritual strength and fortitude. |
| | | заамвона молитва | заамвона молитва | prayer behind the ambon | This prayer, said in the concluding part of the Divine Liturgy, takes its name from the place where it is read, i.e., behind the ambon in the midst of the congregation. Its content is a summation of some of the inaudible prayers of the Divine Liturgy. It seems that it was intended originally to acquaint the faithful with the content of those prayers. |
| proeortia | προεόρτια | переждепраз- денство | передпразденство | pre-feast | One or more days of preparation immediately preceding a feast. Christmas has five days of pre-feast and Theophany only four. The remainder of the Great Feasts have a prefeast of one day only. |

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| presbyter | | пресвѣтеръ | пресвітер | presbyter | (Elder) – A priest in charge of a parish. <i>Protopresbyter</i> is an honorary title granted by a bishop in acknowledgement of service to the church. |
| presvytera | | матѣшка | пані matka, попадиня | presvytera | The wife of a clergyman. |
| paras iereas | παπάς ιερέας | іерей | іерей, священник | priest | |
| | | начала | Начала | Principalities | One of the ranks of the Heavenly Hosts, Principalities (Col 1:16) have command over the lower angels, instructing them in the fulfilling of Divine commands. They are entrusted to direct the universe, and protect lands, nations and peoples. Principalities instruct people to render honour to everyone, as becomes their station. They teach those in authority to fulfill their necessary obligations, not for personal glory and gain, but out of respect for God and benefit for neighbour. |
| prokeimenon | προκειμενον | прокименъ | прокімен | prokeimenon | (What is set forth, that is, what is appointed to be read) – Verses from the Psalter which are sung immediately before the reading from Holy Scripture. A prokeimenon occurs: 1) at Vespers, after the hymn <i>O joyful light</i> ; ⁱ 2) at Matins on Sundays and feasts, before the Gospel; 3) at the Liturgy, before the Epistle. ⁱ Often there are no lessons at Vespers, in which case the prokeimenon here does not in fact precede a reading from Scripture, but stands isolated. |
| akalouthia | | | | propers | The changeable parts of services. |
| Proskomide | προσκομιδή | проскомыдна | Проскомидіа | Proskomedia, Oblation, Offertory | (Offering) – The service of preparation of the bread and wine to be used in the Eucharist. This takes place at the beginning of the Divine Liturgy at a special table on the northern wall of the sanctuary. It is called offering, because the faithful in former days offered (brought) the bread and wine for the Eucharistic Sacrifice. See <i>Prothesis</i> . |
| prosphora | προσφορα | просфора | просфора | prosphora | (Offering of bread) – The altar bread which is leavened and prepared with pure wheat flower to be used for the Eucharist. It is round and is stamped with a special seal (<i>sphragis</i> or <i>Panagiaria</i>) bearing the Greek letters IC XC NIKA, meaning 'Jesus Christ conquers'. Sometimes it is made in two layers symbolising the two natures of Christ (Human and Divine). What is not used up for the Eucharist is cut into small pieces and distributed to the faithful (see <i>antidoron</i>). |
| | | доземний поклонъ | доземний поклін | prostration | |
| prothesis | πρόθεσις | капище | проскомидійник, трапеза предложення | prothesis | A special table on the northern wall of the sanctuary where the bread and wine are prepared for the Eucharist. In some churches the preparation occurs in a small room which also bears this name. Prothesis can also mean the actual preparation. |
| | | псаломъ | псалом | psalm | |
| Psalterion | | псалтирь | Псалтир | Psalter | The 150 Psalms of David, divided into their kathismata, together with the nine Biblical canticles. There is no separate book containing the lessons from the Old Testament: these are to be found in the relevant choir book containing the texts for the day in question – the Triodion, Pentekostarion, or Menaia, as the case may be. |
| | | | | quietism | A form of religious mysticism originating in Spain in the late 17 th century, requiring withdrawal of the spirit from all human effort and complete passivity to God's will. |
| anagnostis | αναγνώσις | чтець | чтець | reader | The individual assigned to read, chant, and give responses in church services. Usually such a person will be blessed by the bishop with special prayers and in a special ceremony. |

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| ieipsana agia | | | моці | relics | The remains from the body of Saint or even a Saint's possessions, such as clothes or vestments. The relics are honoured and venerated by all Orthodox. Upon the consecration of a new church, the consecrating bishop embeds holy relics in the Altar Table, following the ancient traditions of the church in performing the Eucharist on the tombs of Martyrs. |
| | | | | reserved gifts | |
| telete | | чин | чин | rite | The performance of a religious ceremony following a prescribed order of words and actions (see <i>typikon</i>). |
| | | Рым | Рим | Rome | |
| | | | Царські Часи | Royal Office <i>or</i> Royal Hours | The short office that precedes the Six Psalms at Matins. It originated in the monasteries of 'royal foundation', as an intercession for the Imperial Family. |
| Pedalion | πηδάλιου | кормило | | Rudder | The book containing the rules and regulations prescribed by the Ecumenical Synods and the Fathers. It is the Constitution of the Orthodox Church. |
| | | | саббаж | Sabbath | The seventh day, the day of rest. Amongst the Hebrews this is Saturday. |
| thysia | θυσία | | жертва | sacrifice | The bloodless offering to God, which is the Holy Eucharist offered at the Liturgy. It signifies the sacrifice of Christ on the cross for man's salvation. |
| skevophylahon, panamarkia | | ризниця | захристія | sacristy, vestry | A utility room at the right side (south) of the altar, where vestments and sacred vessels are kept and where the clergy vest for services. |
| agios | ἅγιος | | святий/а | saint | (Holy) – All holy men, women, and angels, who, through a pure and holy life on earth or through martyrdom and confession of faith in word and deeds, have merited the canonisation of the Church. The saints and the other pious people who are in glory with God constitute the "Triumphant Church". |
| hieron | | | святилище | sanctuary | (Hebrew for "a place of sacrifice") – In Orthodox architecture the term signifies the area of the sanctuary divided from the rest of the church by the iconostasis. |
| | | спасъ | Спас | Savoir | |
| | | | розкол, схизма | schism | Formal separation from the unity of the one true Church. Although the Christian Church has witnessed several schisms, the most disastrous was the separation of the Greek Eastern and the Roman Western Church in 1054, dividing Christendom into two parts. |
| hedra <i>or</i> thronos | | | престол єпископа | see | The official "seat" or city capital where a bishop resides (esp. for a large jurisdiction); hence, the territory of his entire jurisdiction may be called his See. |
| Septuagint | | | | Septuagint | The ancient Jewish translation of the Old Testament into Greek. The first part of this work (the Pentateuch) was completed in Alexandria during the rule of Philadelphius (285-247 BC) by 70 (more accurately 72) Jewish scholars. Hence the version received the name Septuagint (from the Greek word for seventy). The numbering of Psalms in the Septuagint is not the same as the numbering in the Hebrew bible on which many modern translations are based. |
| | | | последовна хіротонія | sequential ordination | (Latin <i>cursus honorum</i> course of honours) – The process of ordaining a layman through all the clerical ranks (lector, subdeacon, deacon, presbyter, bishop) in quick succession, though no quicker than one rank per day. |
| | | сєрафїмы | Сєрафими | Seraphim | Closest of all the heavenly spirits to the Most Holy Trinity stand the six-winged Seraphim (Flaming, and Fiery) (Is 6:12), the highest rank of the Heavenly Hosts. They blaze with love for God and impel others o it. |

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| Ieratikon | ἱερατικόν | СЛЪЖЕБНИКЪ | Служебник | Service Book | An altar book containing the priest's parts at Vespers, Matins, and the Liturgy, with some supplementary material. |
| kathisma | κάθισμα | СЪДАЛЕНЪ | сїдален | sessional hymn | A short troparion sung during Matins at the end of each kathisma of the Psalter. |
| | | | знак хреста | sign of the cross | The Orthodox make the Sign of the Cross to signify their belief in the sacrifice of Christ upon the cross for man's salvation. It is made by the right hand in a cruciform gesture touching the forehead, chest, right and left shoulders with the tips of fingers (the thumb, index and middle finger joined together as a symbol of the Holy Trinity, the ring and little finger touching the palm as a symbol of the two Natures of Christ). |
| Hexapsalmos | εξάψαλμος | ШЕСТОΨΑΛΜΪΕ | | Six Psalms | The psalms read daily at the beginning of Matins: 3, 37, 62, 87, 102, 142. There should be no movement or noise whatever in the church while they are being recited, and all present are required to remain standing. |
| | | | | skete | |
| Agiasmatarion, Micron Euchologion | ᾠγιασματάριον, μικρόν ενχολόγιον | ТРЕБНИКЪ | Малий Требник | Small Euchologion or Book of Needs | Contains five of the sacraments (the Liturgy and Ordination are omitted), the funeral offices, and various other services in common use. Some Greek editions include as well the priest's part at Vespers, Matins, and the Liturgy. |
| Soleas | σωλεύας | СОЛЕА | солеа | soleas | The raised space immediately in front of the iconostasis. |
| | | НѢНѢ ѠΠΔЦΑΕΣΗ | Нинї отпускаеш | Song of Symeon | Also known as <i>Nunc Dimitis</i> . |
| | | | | soteriology | Theological field studying the mission and work of Christ as Redeemer (<i>Soter</i>). |
| | | ДУША | душа | soul | |
| asteriskos | αστερίσκος | ЗВЕЗДИЦА | звїзда | star, asterisk | (Little stars) – A sacred vessel having two arched metal bands held together in such a fashion as to form the shape of a cross. It is placed on the diskos and serves to prevent the veil from touching the particles of the Eucharist. |
| stavropegion | | | ставропїгія | stavropegion | Monastery or monastic community directly under the jurisdiction of the Ecumenical Patriarchate. (Or 'a Patriarch?') |
| stavrotheotokion | σταυροθεοτοκίον | КРЕСТОВОГОРО-ДНЧЕН | хрестобогородичен | stavrotheotokion | A troparion honouring both the Cross and the Theotokos, sung in place of the theotokion on Wednesdays and Fridays – days especially dedicated to the memory of Our Lord's Passion. |
| | | | степенна | stepenny | (Slavonic: ascent or step) – These are poetic compositions based on the Gradual Psalms sung immediately before the Prokeimenon and Gospel at Matins (Orthros or Utrenya) on Sundays and feast days. There is a different hymn of stepenny for each of the eight tones. Every hymn is divided into three antiphons (excepting that of Tone Eight which has four). Each antiphon is divided into three troparia. On great feasts, the first antiphon of the stepenny, based on Psalm 128, is sung in Tone Four. |
| sticharion | | СТЫХАРЪ, ПОДРИЗНИК | стихар | sticharion, alb | The long ornate outer garment with sleeves worn by deacons and clerics. The priest and bishop wear one less ornate under all their outer vestments. |
| sticheron | στιχηρόν | СТИХИРА/Ы | стихира/и | sticheron or stichera | (That which consists of στιχοι or verses) – Stanzas inserted between verses taken from Psalms. They occur in particular: 1) at Vespers, between the closing verses of <i>Lord, I have cried</i> ; 2) at Matins, between the concluding verses of Lauds. Stichera also occur at the Lity, but without verses from the Psalter. |

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| epitrachelion | | | епітрахиль | stole | (About the neck) – The stole worn over the neck and shoulders and covering the front of the person of the priest. It is symbolic of the grace of the Holy Spirit flowing upon and from him. On the part at the back of the neck is a cross to remind the priest of the cross he is to carry and also of the mysteries he accomplishes in the Spirit flowing from the Cross of Christ. The priest wears this part of the vestment every time he officiates at a divine service. |
| hypodiakonos | | поддѣаконъ | піддиякон | subdeacon | A laymen who has received a special blessing by the bishop to serve in the church, assisting in the services and ceremonies. |
| | | недѣльный | неділя | Sunday | The Christian Sabbath. |
| synapte | συναπτή | ектєніа | ектєніа | synapte | (A gathering) – It is the litany of prayers of the Divine Liturgy. Same as an ekteniya. |
| Synaxarion, also Menologion | συναξάριον, also μυνολόγιον | сннаѣарій | | Synaxarion, also Menologion | A short account of the life of the saint whose feast it is, or a commentary on the meaning of the mystery that is being celebrated. In the Greek use, the Synaxarion is read daily at Matins between Canticles Six and Seven of the canon, immediately after the kontakion and its ikos. These readings are contained in a special book, with the same name ‘Synaxarion’. This corresponds approximately to the Roman Martyrology. The Synaxarion readings are also incorporated in the Greek Menaia at the relevant points. |
| synaxis | σύνξις | соборъ, сонмище | собор | synaxis | (Assembly) – A title applied to certain commemorations falling on the day after a great feast and honouring some saint closely connected with the theme of the feast itself. Not every great feast is followed by a Synaxis. In a more general sense, synaxis means an assembly for worship. |
| | | сѣнодъ | синод | synod | |
| artophorion | ἄρτοφόριον | кѣвот, дарохранительница | кивот | tabernacle | The tabernacle wherein the Holy gifts are reserved for the sick and for the Liturgy of the Pre-sanctified Gifts. |
| | | | Десять Божих Заповѣдей | Ten Commandments | |
| tetrapod | | тетрапод | тетрапод | tetrapod | A table used in some Byzantine Churches on which one usually finds an icon of the feast, or the icon of the church’s patron, and a cross. |
| Theos kyrios | | Богъ Господь ... | Бог Господь ... | The Lord is God... | From Matins. |
| theologia | θεολογία | богословна | богослов’я | theology | The systematic study of Christian revelation concerning God’s nature and purpose, especially through the teachings of the Church. |
| theophania | θεοφανεια | богоявленіе | Богоявления | Theophany, Epiphany | The feast commemorating the baptism of Christ in the Orthodox Church (6 / 19 January), and celebrating the “manifestation” of God in the Holy Trinity. |
| | | | | theosis | Unity with God in life. |
| Theotokarion | θεοτοκαριον | — | — | Theotokarion | A book, primarily of the Greek tradition, containing Theotokia and canons of the Theotokos in all the tones. In other traditions these would be found in the Octoechos. |
| theotokion | θεοτοκίον | богородичен | Богородичен | Theotokion | A troparion or sticheron in honour of the Theotokos. The last of any series of troparia or stichera usually takes the form of a theotokion. See also <i>Stavrotheotokion</i> . |
| Theotokos | θεοτόκος | богородица | Богородице | Theotokos | (She who gave birth to God) – The chief title ascribed to the Blessed Virgin Mary in the theology and worship of the Eastern Church. The Third Ecumenical Council (held in Ephesus in 431 AD) solemnly decreed that the Virgin Mary should be honoured by this title. |

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| | | | | Three Hierarchs | The Orthodox Church considers in particular three bishops (<i>hierarches</i>) of the Church as Her most important Teachers and Fathers, who contributed to the development and the spiritual growth of the Church. They are St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom. Their feast day is observed on January 30, a day also dedicated to Hellenic letters since the three hierarchs contributed to the development of Greek Christian education and literature. |
| Trisagion | τρισαγιον | ТРИСВЯТОЄ | трисвята пісня | Thrice-holy Hymn | The words: Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. They are usually repeated three or more times, and occur: 1. in the Liturgy, after the hymns following the Small Entrance, and before the Prokeimenon; 2. in Matins, at the end of the Doxology; 3. in almost every office, as part of the short petitions preceding the Lord's Prayer. Ukr: Святий Боже, Святий Кріпкий, Святий Безсмертний помилуй нас Grk: Άγιος ο Θεός, άγιος ισχυρός, άγιος αθάνατος, ελέησον ημας. |
| | | ПРЕСТОЛ | престіль | Throne on High | This is the chair, elevated and located in the middle of the apsidal wall behind the holy table (altar), which is reserved for the bishop. The priests sit to its side. See <i>katedra</i> . |
| | | ПРЕСТОЛЫ | Престоли | Thrones | After the Cherubim, stand God-bearing through grace given them for their service, the Thrones (Col 1:16), mysteriously and incomprehensibly upholding God. They serve the uprightness of God's justice. |
| | | | | Titular bishop | An auxiliary bishop without his own territorial or residential diocese, who is usually assisting a senior bishop with a large jurisdiction (Archbishop or Patriarch). The episcopal title of a titular bishop is taken from an ancient diocese which once flourished but now exists only in name, and, therefore, a titular bishop does not have his own jurisdiction. |
| Simeron Se | | ДНЕСЬ | Сьогодні... | Today is... | Tropar sung at the end of the Great Doxology. In the Ukrainian tradition it is sung on Sundays of tones 1, 3, 5 or 7. |
| echoi | ηχοι | ГЛАСЫ | гласи | tones | The church music of the Eastern Church is based upon eight tones, ranged in two groups of four: One Five (or First Plagial) Two Six (or Second Plagial) Three Seven (Grave Tone) [ηχος βαρύς] Four Eight (or Fourth Plagial) Each week has its appointed tone. On Saturday evening of the Week of Light (the eve of the Sunday of Saint Thomas), the cycle of tones commences with Tone One; and so, week by week, the sequence continues through the successive tones from one to eight, changing to a new tone every Saturday evening, and returning to Tone One after Tone Eight. The various texts in the tone of the week are to be found in the Octoechos. The special texts for fixed feasts (found in the Menaia) and for the days of the Great Fast and the paschal season (found in the Triodion and Pentekostarion) are set in the various tones; and these do not, save by coincidence, correspond with the appointed tone of the week. While all Orthodoxy uses the same division into eight tones, the way in which the tones are sung varies from one Church to another. |
| Paradosis | | | | Tradition, Orthodox | The transmission of the doctrine or the customs of the Orthodox Church through the centuries, basically by word of mouth from generation to generation. |
| Metamorphosis | | | Преображення | Transfiguration | The transfiguration of Christ is a major feast day (6 August) commemorating the appearance of Christ in divine glory along with Moses and the prophet Elias on Mount Tabor (cf. Matt. 5:1-7). |
| triadikon | τριαδικόν | ТРОИЧЕН | троїчний | trinitarian | A stanza in Honour of the Holy Trinity (Τριάς). Often the last but one in a series of troparia takes this form, just as the last troparion is usually a theotokion. On Sunday at the Midnight Office there is sung a special 'Triadic Canon' (τριαδικός κανόν) in honour of the Trinity: these canons are eight in number, one for each tone, and are found in the |

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| | | | | | Octoechos. |
| triodion | τριώδιον | Трїѡдь | тріодь | triodion | (τρεῖς three; and ᾠδή song; hence, three songs) – Also termed more specifically Τριώδιον κατανοητικόν or Πεντηκάη Τρїѡда, the ‘Penitential’ or ‘Fasting’ Triodion. Here are found the texts of the Great Fast of Lent: the book begins with the Sunday of the Publican and Pharisee (the tenth before Easter, 22 days before the beginning of Lent), and concludes with Saturday in Holy Week. Many canons in the Triodion contain only three canticles or odes, hence the title of the work. |
| troparion | τροπάριον | Тропар | тропар | troparion | A generic term used to designate a stanza of religious poetry. In particular it is applied to the apolytikion, which is also known as the troparion of the feast or the troparion of the day; or to the stanzas of the canon. |
| | | Ψαλμοὶ ἑξομοιωμάτων | псалми зображальні | Typical Psalms | Psalms 102 and 145, so called because they occur in the service of the Typika, and are normally sung at the beginning of the Divine Liturgy. |
| typikon | τυπικόν | Устав | устав | typicon | <p>(From <i>τύπος</i>, ordinance, decree) – This contains the rules and rubrics governing every aspect of the Church services and their celebration throughout the year.</p> <p>The Typikon is associated specially with the name of St. Sabas (439-532), abbot of the monastery close to Jerusalem that bears his name. Older Greek editions, for example, are entitled <i>Typikon of the Church Service of the Holy Lavra at Jerusalem of our God-bearing Father St. Sabas</i>ⁱ. According to the traditional account, the Typikon was drawn up by St. Sabas himself, and later revised by St. Sophronios, Patriarch of Jerusalem (ca. 560-638), who supplemented it with material from the <i>ordo</i> followed by the monastery of St. Catherine at Sinai. A further revision was then undertaken by St. John of Damascus (ca. 675-749), himself a monk at the Lavra of St. Sabas.</p> <p>Modern liturgists, while not accepting this account as historically exact, nevertheless acknowledge that it contains an important element of truth. In the evolution of the ecclesiastical <i>ordo</i>, a decisive role was played by the rite of the Church of Jerusalem, and in particular by the celebrated monastery of St. Sabas. On the other hand the Typikon in its present state is later than the time of St. John of Damascus; and other centres besides the Lavra of St. Sabas have exercised a formative influence upon its development, most notably the monastery of Studion – more correctly, Studios – at Constantinople.</p> <p>The Typikon as we now have it represents essentially a crystallisation in liturgical practice which occurred between the ninth and twelfth centuries. It embodies a synthesis between two traditions, originally distinct: first, the ‘cathedral’ rite, as observed at the ‘Great Church’ of Hagia Sophia in the imperial capital, and elsewhere; and secondly, the strictly ‘monastic’ rite. From the ninth century onwards these were normally combined into one. The Orthodox Church of the later Byzantine period, unlike the Roman Catholic Church in the West, usually made no distinction between the monastic and the ‘secular’ or parochial use: monasteries and parishes since that time have both followed the same Typikon, although in most parishes there are inevitably numerous omissions and abbreviations.ⁱⁱ</p> <p>Until the last quarter of the nineteenth century the Typikon observed by the Greek, Slav, and Romanian Churches was substantially the same, apart from minor points of detail. In 1888, however, there appeared at Constantinople a new edition of the Typikon, prepared by the <i>protopsaltis</i> George Violakis (died 1911), and issued with the approval and blessing of the Ecumenical Patriarchate. Violakis made extensive and often ill-advised changes, especially in the order of service for Matins on Sunday: for example, the <i>katavasiai</i> are appointed to be sung all together at the end of Canticle Eight of the Canon, instead of occurring one at the end of each canticle; and the reading of the Gospel is moved from its old position before the Canon, and awkwardly inserted between Canticles Eight and Nine. Thus Canticle Nine is separated from those which precede it, and the whole structure of the Canon is unhappily obscured.ⁱⁱⁱ</p> <p>The new Constantinople Typikon has now been generally adopted throughout the Greek-speaking Orthodox Churches; the Church of Russia, on the other hand, adheres faithfully to the older ‘Typikon of St. Sabas’. The remaining Orthodox Churches vary in their practice, some approximating more or less closely to the modern Constantinople use, and others remaining virtually uninfluenced by it. The older Typikon is still followed strictly in most Greek monasteries, particularly those of St. Sabas at Jerusalem, of Mount Athos, and of St. John on Patmos. Thus in Greek Orthodoxy today, there is once more – as in</p> |

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| | | | | | <p>the earlier period – a difference between the monastic and the parochial use, but in the earlier period the divergence was of course far more radical.</p> <p>ⁱ So the edition published at Venice in 1615: <i>Τυπικόν της εκκλησιαστικῆς ακολουθίας της εν Τεροσολόμοις ἁγίας Λαύρας τον οσίου και θιοφόρου πατρός ημών Σάββα</i>.</p> <p>ⁱⁱ On the history of the Typikon, the chief work is still the monumental study by A. Dimitrievsky, <i>Opisanie liturgicheskikh rukopisey khranyashchikhsya v bibliotekakh pravoslavnago vostoka</i> (3 vols., Kiev, 1895-1917), especially vol. I; in English, consult A. Schmemmann, <i>Introduction to Liturgical Theology</i> (London, 1966). Important Typika in manuscript, reflecting a use very different from that now followed, may be found in the monastic libraries of St. John, Patmos (cod. 266: 10th cent.) and of Holy Cross, Jerusalem (cod. 40: 10th cent.; now housed in the Patriarchal Library). On the first, see Dimitrievsky, op cit., vol. I; on the second, see J. Mateos, S.J., <i>Le Typicon de la Grande Église. Ms. Samte-Croix no. 40, X^e siècle</i>, 2 vols. (<i>Orientalia Christiana Analecta</i>, 165-6, Rome, 1962-3).</p> <p>ⁱⁱⁱ In making these and other changes, perhaps Violakis was not innovating but simply giving formal approval to practices which had already become established in parishes. Presumably the Gospel was moved nearer to the end of the service because so few of the congregation arrived in time for the earlier parts of Matins!</p> |
| Typika | τυπικά | обідниця | обідниця | Typika | <p>An office having no precise equivalent in the West; it is sometimes compared with the ‘Dry Mass’ (<i>Missa sicca</i>) of the Roman Church or with the Anglican office of Ante-Communion, but these parallels are not exact. It consists of hymns, prayers and reading taken from the Divine Liturgy and is to be said on the days when there is no celebration of the Eucharist. In modern practice, it is occasionally said on days when a Divine Liturgy takes place: this happens, for example, on the eves of Christmas and Theophany¹. Originally, it should be noted, Typika were prayers said before the reception of Holy Communion in Palestinian monasteries.</p> <p>¹ Except when Christmas and Theophany fall on Sunday or Monday. But even when both the Typika and the Liturgy are held on Christmas and Theophany Eves, the rule that the Typika are only said on days without a Liturgy is still followed in theory. For the Liturgy on these days takes place <i>after Vespers</i>, and from the technical viewpoint Vespers represent the beginning of a new liturgical day.</p> |
| | | Ватикан | Ватикан | Vatican, The | |
| | | | покровецъ | veil | Small veils are used to cover the chalice and the paten after the gifts have been prepared during the proskomide. |
| Esperinos | ἑσπερινός | вечерня | вечіря | Vespers | An important service of the Orthodox Church, held in the evening, which is mainly a Thanksgiving prayer for the closing day and a welcome of the new one to come the following morning. On the eve of an important holiday, the Vespers Service includes <i>Artoklasia</i> or the blessing of the five loaves for health and the well-being of the faithful. |
| amphia | | | ризи | vestments | The distinctive garments worn by the clergy in the liturgy and the other church services |
| olonychtia | | | | vigil | Spiritual exercises during the night preceding the feast day of a saint or another major feast, observed by various spiritual preparations, prayers and services. |
| sophia | σοφία | премѣдрость | премудрість | wisdom | |
| yraکوē | ὑπακοή | υπακοη | іпакой | yraکوē or ipakoi | <p>(From ὑπακούω Hearken, give ear) – A Troparion sung at Matins on Great Feasts and Sundays:</p> <ol style="list-style-type: none"> On Great Feasts it occurs after Canticle Three of the canon (but sometimes the troparion at this point is designated a ‘sessional hymn’); On Sundays it comes at the end of the reading of the Psalter (i.e., after the Evlogitaria of the Resurrection and the Small Litany). |

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| | | | | | The Sunday Υπακοῆ is also read at the Midnight Office on that day, after the Canon to the Trinity. |
| | | | теплота | zeon | (Boiling) – The hot water used by the priest for the Eucharist. It is added to the chalice during the Communion hymn in commemoration of the water that flowed out of the side of the crucified Christ when he was pierced with the spear. |
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