

# GLOSSARY

**ANTIMENSION** - The antimimension, (from the Greek: "instead of the table;" in Slavonic: antimins), is among the most important furnishings of the altar in Orthodox Christian liturgical traditions. It is a rectangular piece of cloth, of either linen or silk, typically decorated with representations of the entombment of Christ, the four Evangelists, and scriptural passages related to the Eucharist. A small relic of a martyr is sewn into it. The Eucharist cannot be celebrated without an antimimension. The antimimension is placed in the center of the altar table and is unfolded only during the Divine Liturgy, before the Anaphora. At the end of the Liturgy, the antimimension is folded in thirds, and then in thirds again, so that when it is unfolded the creases form a cross. When folded, the antimimension sits in the center of another slightly larger cloth, the eileton (Slavonic: Ilitón) which is then folded around it in the same manner (3 x 3), encasing it completely. A flattened natural sponge is also kept inside the antimimension, which is used to collect any crumbs which might fall onto the Holy Table. When the antimimension and eiliton are folded, the Gospel Book is laid on top of them. The antimimension must be consecrated and signed by a bishop. The antimimension and the chrism are the means by which a bishop indicates his permission for priests under his omophorion to celebrate the Divine Liturgy and Holy Mysteries in his absence, being in effect the church's license to conduct divine services. If a bishop were to withdraw his permission to serve the Mysteries, he would do so by taking back the antimimension and chrism from the priest. Whenever a bishop visits a church or monastery under his omophorion, he will enter the altar and inspect the antimimension to be sure that it has been properly cared for, and that it is in fact the one that he issued. Only a bishop, priest, or

**deacon is allowed to touch an antimimension. Since the antimimension is a consecrated object, they must be vested when they do so—the deacon should be fully vested, and the priest vested in at least stole (epitrachelion) and cuffs (epimanikia). The antimimension is a substitute for the altar table. A priest may celebrate the Eucharist on the antimimension even if the altar table is not properly consecrated. In emergencies, when an altar table is not available, the antimimension serves a very important pastoral need by enabling the use of unconsecrated tables for divine services outside of churches or chapels. Formerly if the priest celebrated at a consecrated altar, the sacred elements were placed only on the eileton. However, in current practice the priest always uses the antimimension, even on a consecrated altar that has relics sealed in it. At the Divine Liturgy, during the Litanies (Ektenias) that precede the Great Entrance the eiliton is opened fully and the antimimension is opened three-quarters of the way, leaving the top portion folded. Then, during the Litany of the Catechumens, when the deacon says, "That He (God) may reveal unto them (the catechumens) the Gospel of righteousness," the priest unfolds the last portion of the antimimension, revealing the mystery of Christ's death and resurrection. After the Entrance, the chalice and diskos are placed on the antimimension and the Gifts (bread and wine) are consecrated. The antimimension remains unfolded until after all have received Holy Communion and the chalice and diskos are returned to the Table of oblation (Prothesis). The deacon (or, if there is no deacon, the priest) must very carefully inspect the antimimension to be sure there are no crumbs left on it. Then, it is folded, followed by folding the eiliton, and after which the Gospel Book placed on top of it.**

**APOSTLES - Disciples of Christ, accompanying Him in His public service, and later spreading faith throughout the world.**

**ARCH** - extreme; most fully embodying the qualities of the kind (e.g. archconservative).

**ARCHHERISIARCH** - one who originates or is the chief proponent of a heresy or heretical movement.

**ARCHIMANDRITE** - the title Archimandrite, primarily used in the Eastern Orthodox and the Eastern Catholic churches, originally referred to a superior abbot whom a bishop appointed to supervise several 'ordinary' abbots (each styled hegumenos) and monasteries, or to the abbot of some especially great and important monastery. The title is also used as one purely of honor, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church. This particular sign of respect is only given to those priests who have taken vows of celibacy, that is monks; distinguished married clergy may receive the title of archpriest.

**ARCHDEACON** - an archdeacon is a senior clergy position in Anglicanism, Chaldean Catholic, Syrian Malabar Nasrani, and some other Christian denominations, above that of most clergy and below a bishop. In the High Middle Ages it was the most senior diocesan position below a bishop. An archdeacon is often responsible for administration within an archdeaconry, which is the principal subdivision of the diocese. The Oxford Dictionary of the Christian Church has defined an archdeacon as, "A cleric having a defined administrative authority delegated to him by the bishop in the whole or part of the diocese." The office has often been described metaphorically as that of *oculus episcopi*, the bishop's eye.

**ARIANISM** - Arianism is the theological teaching attributed to Arius (250-336), a Christian presbyter in Alexandria, Egypt, concerning the relationship of God the Father to the Son of God, Jesus Christ. Arius asserted that the Son of God was a subordinate entity to God the Father. Deemed a heretic by the Ecumenical First Council of Nicaea of 325, Arius was later exonerated in 335 at the regional First Synod of Tyre, and then, after his death, pronounced a heretic again at the Ecumenical First Council of Constantinople of 381. The Roman Emperors Constantius II (337-361) and Valens (364-378) were Arians or Semi-Arians.

**ASCETICISM** - from the Greek: “exercise” or “training”. Describes a lifestyle characterized by abstinence from worldly pleasures, often with the aim of pursuing religious and spiritual goals.

**AUTOCEPHALY** – Autocephaly (/ˌɔːtəˈsɛfəli/; from Greek: αὐτοκεφαλία, meaning self-headed)) is the status of a hierarchical Christian church whose head bishop does not report to any higher-ranking bishop (used especially in Eastern Orthodox and Oriental Orthodox churches). When an ecumenical council or a high-ranking bishop, such as a patriarch or other primate, releases an ecclesiastical province from the authority of that bishop while the newly independent church remains in full communion with the hierarchy to which it then ceases to belong, the council or primate is granting autocephaly. For example, the Cypriot Orthodox Church was granted autocephaly by the Canon VIII Council of Ephesus and is ruled by the Archbishop of Cyprus, who is not subject to any higher ecclesiastical authority, although his church remains in full communion with the other Eastern Orthodox churches. The question of who can grant autocephaly is a controversial issue; notably, the Orthodox Church in America was granted autocephaly by the Russian Orthodox Church in 1970, but

was not recognized by most patriarchates. The Russian Church claims that its own autocephaly allows it the right to grant autocephaly to its constituent parts, whereas Constantinople claims that, "in its capacity as the 'mother church' and 'first among equals'", the right to grant autocephaly belongs solely to an ecumenical council. One step short of autocephaly is "autonomy". A church that is autonomous has its highest-ranking bishop, such as an archbishop or metropolitan, appointed by the patriarch of the mother church, but is self-governing in all other respects. *Kephale* (κεφαλή) means "head" in Greek, whereas *nomos* (νόμος) means "law"; hence, *autocephalous* (αὐτοκέφαλος) denotes self-headed, or a head unto itself, and *autonomous* denotes "self-legislated", or a law unto itself.

**CATHOLICOS** - plural **Catholicoi**, is a title used for the head of certain churches in some Eastern Christian traditions, primarily in the Autocephaly Georgian Orthodox Church. The title implies autocephaly and in some cases is borne by the designated head of an autonomous church, in which case the holder might have other titles such as Patriarch. In other cases a catholicos heads a particular church and is subject to a patriarch or other church head.

**CENOBITIC (COENOBITIC)** - the monastic tradition that emphasizes regulated community life, that is, in which the monks live together under a set of rules established by the ruling abbot. It is the opposite of eremitic.

**CLEROS** - choir. Picture in your mind a floor plan of an Orthodox Church. It is laid out in the form of a cross. The door is on the south side and the round nave at the top is where the Altar is located. The right arm is again rounded, and that is where the clergy often sit. The left arm of the cross is also rounded and that is where the choir sits.

**CONFESSORS** - To the Russian Orthodox, this is a saint who did indeed suffer and/or was tortured for their faith, but not a martyr's death. One other definition would be one who confessed the faith at all times in their life and ministry, and may have only suffered due to the ascetic life. There's also the other definition of one who does not fill any other category, such as an "apostle" or martyr.

**CHRISMATION** - At one's baptism, the rite of Chrismation follows directly after the baptism. Chrism, the Holy Oil, is placed upon the newly baptized believer as it indicates the sealing of that individual by the Holy Spirit to God and Christ. Some converts may only be Chrismated and not baptized, depending on which Orthodox authority one may be under. (The reason is the "one baptism" statement of the creed.)

**DORMITION** - The Dormition of the Mother of God (Greek: Κοίμησις Θεοτόκου, Koímēsis Theotokos often anglicized as *Kimisis*, Slavic: Успение Пресвятия Богородици, *Uspenie Presvetia Bogoroditsi*) is a Great Feast of the Eastern Orthodox, Oriental Orthodox and Eastern Catholic Churches which commemorates the "falling asleep" or death of Mary, the mother of Jesus (literally translated as *God-bearer*), and her bodily resurrection before being taken up into heaven. It is celebrated on August 15 (August 28, N.S. for those following the Julian Calendar) as the Feast of the Dormition of the Mother of God. The Armenian Apostolic Church celebrates the Dormition not on a fixed date, but on the Sunday nearest August 15.

**EPISCOPAL** - a bishop, an overseer in the Christian Church.

**EQUAL-TO-THE-APOSTLES** - are saints who, like the Apostles, labored to turn countries and peoples to Christ. Equal-to-the-Apostles are also called more frequently an "Isa-apostle." St. Helen, the mother of Saint Constantine the Great is an example of one.

**EPITRACHELION** - The Epitrachil (or, "Epitrachelion") (from the Greek ἐπιτραχήλιον "around the neck"; often called simply a stole in casual English-language usage) is the liturgical vestment worn by priests and bishops of the Orthodox Church and Eastern Catholic Churches as the symbol of their priesthood, corresponding to the Western stole.

**EREMITIC** - a recluse, especially a religious recluse. Monks living in isolation as hermits.

**EUCCHARIST** - also called Holy Communion, the Sacrament of the Altar, the Blessed Sacrament, the Lord's Supper, and other names, is a Christian sacrament or ordinance.

**FOOLS-FOR-CHRIST** - taking on the appearance of madness and suffering defamation from those around them, exposed human vices, brought those in power to their senses, comforted the suffering.

**GREAT SCHEMA** - Monks whose abbots feel they have reached a high level of spiritual excellence reach the final stage, call the Great Schema. The tonsure of a Schemamonk or Schemanun follows the same format as the Stavrophore, and he makes the same vows and is tonsured in the same manner. But in addition to all the garments worn by the Stavrophore, he is given the analavos which is the article of monastic vesture emblematic of the Great Schema. For this reason, the analavos itself is sometimes itself called the "Great Schema". It drapes over the shoulders and hangs down in front and in

**back, with the front portion somewhat longer, and is embroidered with the instruments of the Passion and the Trisagion. The Greek form does not have a hood, the Slavic form has a hood and lappels on the shoulders, so that the garment forms a large cross covering the monk's shoulders, chest, and back. Another piece added is the Polystavrion ("Many Crosses"), which consists of a cord with a number of small crosses plaited into it. The polystavrion forms a yoke around the monk and serves to hold the analavos in place, and reminds the monastic that he is bound to Christ and that his arms are no longer fit for worldly activities, but that he must labor only for the Kingdom of Heaven. Among the Greeks, the mantle is added at this stage. The paramandyas of the Megaloschemos is larger than that of the Stavrophore, and if he wears the klobuk, it is of a distinctive thimble shape, called a koukoulion, the veil of which is usually embroidered with crosses. The Schemamonk also shall remain some days in vigil in the church. On the eighth day after Tonsure, there is a special service for the "Removal of the Koukoulion". In some monastic traditions the Great Schema is never given or is only given to monks and nuns on their death bed, while in other, e.g., the cenobitic monasteries on Mount Athos, it is common to tonsure a monastic into the Great Schema only 3 years after commencing the monastic life. In Russian and some other traditions, when a bearer of some monastic title acquires the Great Schema, his title incorporates the word "schema". For example, a hieromonk of Great Schema is called hieroschemamonk, archimandrite becomes schema-archimandrite, hegumen - schema-hegumen, etc. In the Russian Orthodox Tradition, in such cases the part "schema" is commonly truncated to "sche".**



**HAGIOGRAPHY** - refers to the biographies of saints and ecclesiastical leaders. The term hagiology, the study of hagiography, is also current in English, although less common.

**HIERARCHAL SAINTS** - patriarchs, metropolitans, archbishops and bishops, attaining sainthood by tireless care of their flock, guarding Orthodoxy from heresy and schisms.

**HEIRODEACON** - sometimes translated “deacon-monk”, in Eastern Orthodox Christianity is a monk who has been ordained a deacon. The term literally translates as “sacred servant (of God)”, in accordance with early Byzantine usage of the adjective “sacred” to describe things monastic. Normally, to be eligible for ordination to the diaconate, a man must be either married or he must be tonsured a monk. If he has his bishop’s permission, he may delay his marriage until after being ordained a deacon. He may also delay his ordination to the priesthood until after he marries, since after priestly ordination he would not be permitted to marry. In the Church hierarchy, a hierodeacon or a secular (i.e. non-monastic) deacon is of lower rank than a hieromonk (a priest-monk) or a secular priest. Within their own ranks, hierodeacons are assigned order of precedence according to the date of their ordination. Ranking above Hierodeacon is an Archdeacon or Protodeacon. In some countries, married clergy are referred to as “white clergy” while monastic clergy are called “black clergy” because monks should always wear black clothing but married clergy in many parts of the world typically wear white (or gray or colored) cassocks and rasons.

**HEIROMARTYR** - a martyr (one who dies for his beliefs in God) who was a bishop or priest. Analogously, a monk who is a priest is known as a heiron Monk.

**HEIROMONK** - also called a Priestmonk, is a monk who is also a priest in the Orthodox Church and Eastern Catholicism. A hieromonk can be either a monk who has been ordained to the priesthood or a priest who has received monastic tonsure. When a married priest's wife dies, it is not uncommon for him to become a monk, since the Church forbids clergy to enter into a second marriage after ordination. Ordination to the priesthood is the exception rather than the rule for monastics, as a monastery will usually only have as many hieromonks and hierodeacons as it needs to perform the daily services. In the church hierarchy, a hieromonk is of higher dignity than a hierodeacon, just as a secular (i.e., married) priest is of higher dignity than a deacon. Within their own ranks, hieromonks are assigned order of precedence according to the date of their ordination. Ranking above Hieromonk is a Hegumen and an Archimandrite.

**HEXAEMERON** - refers either to the genre of theological treatise that describes God's work on the six days of creation or to the six days of creation themselves. Most often these theological works take the form of commentaries on Genesis. As a genre, hexameral literature was popular in the early church and medieval periods.

**HOLY MYSTERIES** - the holy mysteries or sacraments in the Orthodox Church are vessels of the mystical participation in divine grace of mankind. In a general sense, the Orthodox Church considers everything which is in and of the Church as sacramental or mystical. Generally, the Church recognized and counts eight (though sometimes more) mysteries: Baptism, Chrismation, Eucharist, Confession, Holy Unction, Marriage, Ordination and Martyrdom.

**HOLY UNCTION** - provides both physical and spiritual healing with holy oil blessed by the Holy Spirit. It is most commonly celebrated during Holy Week on Holy Wednesday evening, but private services are also common. Everyone in the parish in good ecclesiastical standing may be anointed with the holy oil for the healing of spiritual and bodily ills. As this is one of the sacraments of the Orthodox Church it may be administered only to Orthodox Christians. The oil carries God's grace both to renew the body and to cleanse the spirit. The service follows the apostolic tradition mentioned in the New Testament: "...let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man and the Lord will raise him up; and if he has committed sins, he will be forgiven (James 5:14-15). Holy Unction is a mystery of great comfort to the faithful. It provides uplifting and asks for patience to accept the will of God whatever the physical outcome.

**ICONOSTASIS** - In Eastern Christianity an iconostasis (plural: iconostases) is a wall of icons and religious paintings, separating the nave from the sanctuary in a church. *Iconostasis* also refers to a portable icon stand that can be placed anywhere within a church. The iconostasis evolved from the Byzantine templon, a process complete by the fifteenth century. A direct comparison for the function of the main iconostasis can be made to the layout of the great Temple in Jerusalem. That Temple was designed with three parts. The holiest and inner-most portion was that where the Ark of the Covenant was kept. This portion, the Holy of Holies, was separated from the second larger part of the building's interior by a curtain, the "veil of the temple". Only priests were allowed to enter the Holy of Holies. The third part was the entrance court. This architectural tradition for the two main parts can be seen carried forward in Christian churches and

**is still most demonstratively present in Eastern Orthodox churches where the iconostasis divides the altar, the Holy of Holies containing the consecrated Eucharist – the manifestation of the New Covenant, from the larger portion of the church accessible to the faithful. In the Eastern Orthodox tradition only men can enter the altar portion behind the iconostasis. The word comes from the Greek εικονοστάσι(-ον) (*eikonostási(-on)*), still in common use in Greece and Cyprus), which means "icon stand".**

**IGUMEN - the title for the head of a monastery, similar to abbot. The head of a convent of nuns is called igumenia or ihumenia. The term means “The one who is in charge,” or “the leader” in Greek. An igumen is not necessarily a member of the clergy. In the Slavic tradition, the title of Igumen also serves as a title for a priest-monk in between Heiromonk and Archimandrite. The Greeks use the term Hegumenos. It also may be spelled Hegumeos, Igumen for the Russians, Serbs and Bulgarians, and Ihumen in the Ukraine.**

**KAZZANOE - an area where business is conducted. Today it means a way of locating someone on the web.**

**KOLYVIA - Koliva is boiled wheat which is used liturgically in the Eastern Catholic Churches and the Eastern Orthodox Churches. This ritual food most likely was used even before Christianity since the ingredients used have symbolic value relating to the Greek pantheon, though not to Christian iconography. In the Eastern Churches, koliva is blessed during the memorial Divine Liturgy performed at various intervals after a death; at funerals and during the mnemosyna, i.e. the Orthodox Memorial services. It may also be used on the first Friday of the Great Lent, at slavas, or at mnemosyna in the Christmas meal. In**

**some countries, though not in Greece, it is consumed on non-religious occasions as well.**

**LAVRA - In Orthodox Christianity and certain other Eastern Christian communities, Lavra or Laura is the type of monastery consisting of a cluster of cells or caves for hermits, with a church and sometimes a refectory at the center; the term in Greek initially meant a narrow lane or an alley in a city.**

**MARTYRS - those, who among saints constitute the majority, went through suffering and death in Christ's name, for the true faith or for refusing to serve idols.**

**METROPOLITAN - in Christian churches with episcopal polity, the rank of metropolitan bishop, or simply metropolitan, pertains to the diocesan bishop or archbishop (then more precisely called metropolitan archbishop) of a metropolis; that is, the chief city of a historical Roman province, ecclesiastical province, or regional capital.**

**MOLIEBEN - (also called a moeben, service of intercession, or service of supplication) is a supplication prayer service in honor of either our Lord Jesus Christ, the Mother of God, or a particular saint or martyr. It is a Slavic service, but closely related to the Paraklesis service. A molieben is usually served by an ordained priest, but a layman can also do a molieben, although in a modified form.**

**MONASTIC HABIT - the same throughout the Eastern Church (with certain slight regional variations), and it is the same for both monks and nuns. Each successive grade is given a portion of the habit, the full habit being worn only by those in the highest grade, known for**

**that reason as the “Great Schema”, or “Great Habit”. One is free to enter any monastery of one’s choice; but after being accepted by the abbot (or abbess) and making vows, one may not move from place to place without the blessing of one’s ecclesiastical superior. One becomes a monk or nun by being tonsured, a rite which only a priest can perform. This is typically done by the abbot. The priest tonsuring a monk or nun must himself be tonsured into the same or greater degree of monasticism that he is tonsuring into. In other words, only a hieromonk who has been tonsured into the Great Schema may himself tonsure a Schemamonk. A bishop, however, may tonsure into any rank, regardless of his own; also, on rare occasion, a bishop will allow a priest to tonsure a monk or nun into any rank.**

**NOVICE - literally “one under obedience” - Those wishing to join a monastery begin their lives as novices. After coming to the monastery and living as a guest for not less than three days, the abbot or abbess may bless the candidate to become a novice. There is no formal ceremony for the clothing of a novice, he or she simply receives permission to wear the clothing of a novice. In the Eastern monastic tradition, novices may or may not dress in the black inner cassock and wear the soft monastic hat (Skufia), depending on the tradition of the local community, and in accordance to the abbot’s directives. In some communities, the novice also wears the leather belt. Monks are given a prayer rope and instructed in the use of the Jesus Prayer. If a novice chooses to leave during the period of the novitiate, no penalty is incurred. He may also be asked to leave at any time if his behavior does not conform to the monastic life, or if the superior discerns that he is not called to monasticism. When the abbot or abbess deems the novice ready, he is asked if he wishes to join the monastery. Some, out of humility, will choose to remain**

**novices all their lives. Every stage of the monastic life must be entered into voluntarily.**

**OBLAST - a type of administrative division in Slavic countries, including some countries of the former Soviet Union. The word "oblast" is a loanword in English, but it is nevertheless often translated as "Area", "zone", "province", or "region".**

**OMOPHORION - the distinctive vestment of bishops of the Eastern Church corresponding to the pallium of the Western Church but made in two forms and worn in one form or the other by all bishops during the celebration of liturgical offices. Originally of wool, it is a band of brocade decorated with four crosses and an eight-pointed star and is worn about the neck and shoulders.**

**PASCHA - also called Easter, is the feast of the Resurrection of the Lord. Pascha is a transliteration of the Greek word, which is itself a transliteration of the Hebrew pesach, both words meaning Passover. (A majority of English-speaking Orthodox prefer the word 'Pascha over Easter') Pascha normally falls either one or five weeks later than the feast as observed by Christians who follow the Gregorian calendar. However, occasionally the two observances coincide, and on occasion they can be four weeks apart. The reason for the difference is that, though the two calendars use the same underlying formula to determine the festival, they compute from different starting points. The older Julian calendar's solar calendar is 13 days behind the Gregorian's and its lunar calendar is four to five days behind the Gregorian's. See the Pascha dates listed elsewhere in this book.**

**PASSION-BEARERS - those who died at the hands of murderers and bandits, a term used throughout the Orthodox Church**

**PATERIKON** - Patericon or paterikon (Greek: πατερικόν), a short form for πατερικόν βιβλίον ("father's book", usually Lives of the Fathers in English), is a genre of Byzantine literature of religious character, which were collections of sayings of saints, martyrs and hierarchs, and tales about them.

**PHYLONION** - is a liturgical vestment worn by a priest of the Eastern Christian tradition. It is worn over the priest's other vestments and is equivalent to the chasuble of Western Christianity.

**PRESBYTER** - elder or priest in Christian usage. In the New Testament refers to a leader in local Christian congregations.

**PROPHETS** - persons who receive the gift of foresight from God, relating to the world of His Providence.

**PROTOMARTYR** - is the first Christian martyr in a country or among a particular group, such as a religious order. Similarly, the phrase the Protomartyr (with no other qualification of country or region) can mean Saint Stephen, the first martyr of the Christian church or Saint Thecla, the first female martyr of the Christian church.

**RASSOPHORE** - literally 'robe-bearer'. If the novice continues on to become a monk, he is clothed in the first degree of monasticism at a service at which he receives the tonsure. Although there are no formal vows at this point, the candidate is normally required to affirm his commitment to persevere in the monastic life. The abbot will then perform the tonsure, cutting a small amount of hair from four spots on the head, forming a cross. He is then given the outer cassock (Greek: Rasson, Exorasson, or Mandorrason; Church Slavonic: Riassa), an



**outer robe with wide sleeves, from which the name of Rassophore is derived. He is also given a kamilavkion, a cylindrical brimless hat, which is covered with a veil called an epanokamelavkion. (These are separate items in the Greek tradition; in the Russian tradition the two are stitched together and collectively called a klobuk.) If he has not previously received it, a leather belt is fastened around his waist. His habit is usually black, signifying that he is now dead to the world, and he receives a new name. Although the Rassophore does not make formal vows, he is still morally obligated to continue in the monastic estate for the rest of his life. Some will remain Rassophores permanently without going on to the high degrees.**

**RUSYN - Rusyns, also known as Carpatho-Rusyns or Ruthenes also sometimes referred to as Carpatho-Russians or Rusnaks, are a primarily diasporic ethnic group who speak an Eastern Slavic language, known as Rusyn. Carpatho-Rusyns descend from a minority of Ruthenians who did not adopt the use of the ethnonym "Ukrainian" in the early twentieth century. The use of the term Rusyn was prohibited by some governments, as seen after 1945 in Soviet Transcarpathia, Poland, and Czechoslovakia. Today, Slovakia, Poland, Hungary, the Czech Republic, Serbia and Croatia officially recognize contemporary Rusyns (or Ruthenes) as an ethnic minority. In 2007, Carpatho-Rusyns were recognized as a separate ethnicity in Ukraine by the Zakarpattia Regional Council, and in 2012 the Rusyn language gained official regional status in certain areas of the province. Most contemporary self-identified ethnic Rusyns live outside of Ukraine. 10.2 million people are of Rusyn origin.**

**SKETE - is a monastic community in Eastern Christianity that allows relative isolation for monks, but also allows for communal services and the safety of shared resources and protection. It is one of three**

**early monastic orders along with eremitic and coenobitic that became popular during the early formation of the Christian Church. Skete communities usually consist of a number of small cells or caves that act as the living quarters with a centralized church or chapel. These communities are thought of as a bridge between strict hermetic lifestyles and communal lifestyles since it was a blend of the two. These communities were a direct response to the ascetic lifestyle that early Christians aspired to live.**

**SOTERIOLOGY - is the study of religious doctrines of salvation. Salvation theory occupies a place of special significance and importance in many religions. In the academic field of religious studies, soteriology is understood by scholars as representing a key theme in a number of different religions and is often studied in a comparative context; that is, comparing various ideas about what salvation is and how it is obtained.**

**STAVROPHORE - literally “Cross-bearer” is the next level for Eastern monastics and takes place some years after the first tonsure when the abbot feels the monk has reached an appropriate level of discipline, dedication, and humility. This degree is also known as the Little Schema, and is thought of as a “betrothal” to the Great Schema. At this stage, the monk makes formal vows of stability of place, chastity, obedience and poverty. Then he is tonsured and clothed in the habit, which in addition to that worn by the Rassophore, includes the paramandyas, a piece of square cloth worn on the back, embroidered with the instruments of the Passion, and connected by ties to a wooden cross worn over the heart. The paramandyas represents the yoke of Christ. Because of this addition he is now call Stavrophore, or Cross-bearer. He is also given a wooden hand cross (or “profession cross”) which he should keep in his icon corner, and a**

**beeswax candle, symbolic of monastic vigilance the sacrificing of himself for God. He will be buried holding the cross, and the candle will be burned at his funeral. In the Slavic practice, the Stavrophore also wears the monastic mantle, which symbolizes 40 days of the Lord's fasting on the Mountain of Temptation. The rasson worn by the Stavrophore is more ample than that worn by the Rassophore. After the ceremony, the newly-tonsured Stavrophore will remain in vigil in the church for five days, refraining from all work, except spiritual reading. The abbot increases the Stavrophore monk's prayer rule, allows a more strict personal ascetic practice, and give the monk more responsibility.**

**STIKHERAS - another general title referring to a composed hymn written in verses. Such hymns occur throughout Orthodox worship, e.g.: they are inserted at the places appointed by the Typikon during the chanting of "Lord, I call" (Psalms 141, 142, 130 and 117) at Vespers. They are usually associated with Psalmody. The word in the Greek and Russian prayer books is spelled "Sticheras." When written in Greek letters, the "K" is actually a "C."**

**STYLITE - one who lives on a pillar or large rock.**

**SYNAXARIAN - is a term relating to compilations, lectionaries, and indexes that have had differing definitions over the centuries. Today, in the Orthodox Church, the Synaxarion is an abridged collection of the "Lives of the Saints," intended for reading in public worship and to nourish the personal prayer life of the faithful.**

**THEOTOKOS - is the Greek title of Mary, the mother of Jesus used especially in the Eastern Orthodox, Oriental Orthodox, and Eastern Catholic Churches. Its literal English translations include "God-**

bearer", "Birth-Giver of God" and "the one who gives birth to God." Less literal translations include "Mother of God. The ancient use of this term is emphasized in Churches of the Syriac Tradition who have been using this title in their ancient liturgies for centuries. The Anaphora of Mari and Addai (3rd Century) and the Liturgy of St. James the Just (60). Roman Catholics and Anglicans use the title "Mother of God" more often than "*Theotokos*." The Council of Ephesus decreed in 431 that Mary is *Theotokos* because her son Jesus is both God and man: one Divine Person with two natures (Divine and human).

**TONSURE** - Tonsure refers to the practice of cutting or shaving some or all of the hair on the scalp, as a sign of religious devotion or humility. The term originates from the Latin word *tonsūra* (to clip, or cut) and referred to a specific practice in Monistic vows. Current usage more generally refers to cutting or shaving for monks, devotees, or mystics of any religion as a symbol of their renunciation of worldly fashion and esteem. Tonsure also refers to the secular practice of shaving all or part of the scalp to show support or sympathy, or to designate mourning..

**TRAPEZA** - In a monastery a trapeza is the dining hall where monks and pilgrims gather for food and conversation (although monks don't usually talk during meals).

**TROPARIA** - A troparion in Byzantine music and in the religious music of Eastern Orthodox Christianity is a short hymn of one stanza, or one of a series of stanzas. The word probably derives from a diminutive of the Greek *tropos* ("something repeated", "manner", "fashion"). The early troparion was also called *sticheron* (probably from *stichos*, "verse"); but currently the two terms are treated separately, with different melodies used for each.

**TYPIKON** - The Typicon (or Typikon); plural Typica is a liturgical book which contains instructions about the order of the Eastern Orthodox office and variable hymns of the Divine Liturgy.

**UNMERCENARIES** - had the gift of healing and used it without compensation.

**VENERABLE** - coming to resemble the Lord - saints attaining glory in monastic toil.

**VERST** - A verst (Russian: верста, versta) is an obsolete Russian unit of length. It is defined as being 500 sazhen long, which makes a verst equal to 1.0668 kilometers, 0.6629 miles or 3,500 feet).



**INSIDE AN ORTHODOX CHURCH**