

THO 3347 (H 2015) – Glossary of Terms

Akathist

Literally, “not standing.” A hymn dedicated to our Lord, the Theotokos, a saint, or a holy event.

Aposticha

The stichera sung with psalm verses at the end of Vespers and Matins. These differ from the stichera at Psalm 140 (Vespers) and at the Praise Psalms (Matins), which are sung with fixed psalms, in that the psalm verses used (pripivs) vary with the day or feast, and do not end the singing of the whole psalm. See also *stichery na stichovnych*.

Archieratikon

The book containing texts and rubrics for the solemn Hierarchical (a.k.a. Pontifical) Divine Liturgy. The *Archieratikon* also contains the sacrament of Holy Orders and special blessings and consecrations.

Canon

A system of nine odes (the Second Ode is sung only during Great Lent) sung at Matins after Psalm 50 and before the Praises. Each ode is connected traditionally with a scriptural canticle (see below for the nine scriptural canticles) and consists of an Irmos, a variable number of troparia and, on feasts, a katavasia. After the Third Ode a sidalen is usually sung, and after the Sixth Ode a kontakion and ikos, and after the Ninth Ode, the Svitelen is sung. The Canon has its own system of eight tones.

Domatikon

A theotokion sung after “Now...” (or “Glory... Now...”) at the end of Psalms 140, 141, 129, and 116 at Vespers on Friday and Saturday evenings, and on the eve of a Polyeleos saint or saints with a vigil in the same tone as the last sticheron of the saint (at “Glory...”).

Epistle Book

The book containing appropriate scriptural pericopes used for the Epistle reading along with the variable parts for the major feasts. The readings are laid out in same fashion as the Gospels.

Exapostolarion

The same as Svitelen.

Gospel Book

The book containing all four Gospels needed for all liturgical services. The Gospels are either fully written out (Slavic style) or in appropriate pericopes for each liturgical day (Greek style).

Horologion

A liturgical book containing the “ordinary” or invariable elements of the early Byzantine monastic Hours fused together with the prayers of the Cathedral office. This book is sometimes referred to as the “Divine Office,” or the liturgical Hours. Note that your *Молитвослов* will contain the *Horologion* along with *some* other liturgical services and propers.

Hypakoe

A hymn sung according to the troparion tone on Sunday following the “Angelic Choirs.” It is actually the sidalen of the Third Kathisma of Sunday. An hypakoe may also be sung after the Third Ode of the Canon on certain feast days.

Ikos

A stanza read after a kontakion after the Sixth Ode of the Canon at Matins.

Irmologion

A liturgical book with or without musical notation (depending on the manuscript) comprised of the *irmosi*, which are the modal stanzas referred to at the beginning of each of the nine odes of a canon. Properly, *irmos* is the prototype of the ode’s melody and rhythm. The texts of the *irmosi* are paraphrases of the biblical canticles originally sung during the Matins, but later replaced by the canons. Note that *irmosi* are also listed in a similar fashion at the beginning of a *kontakion* (i.e. akathist).

Irmos (*plural*, *irmosi*, *irmi*)

The first hymn of an ode of the Canon. Its text usually contains a reference to the scriptural canticle connected with the ode. Often only the *irmosi* of a Canon are sung, omitting the troparia. Irmosi sung at the end of an ode are called katavasiai.

Katavasia (*plural*, *katavasiai*)

An Irmos sung at the end of an ode of the Canon. Katavasiai vary with the season of the year and are sung only on Sundays, feast days, and commemorations of major saints.

Kathisma (*plural*, *kathismata*)

One of the twenty sections that the Psalter is divided into. The first kathisma (Psalms 1-8) is always sung at Vespers for Sunday (on Saturday evening), feast days, saints(s) with a Vigil, or Polyeleos saints. See below for a schema of all twenty kathismata.

Kontakion (*plural*, *kontakia*)

A thematic hymn sung after the Sixth Ode of the Canon after which is read the ikos. These kontakia are also repeated at the Divine Liturgy at the Little Entrance after the Troparia. Tones 1, 2, 5, and 7 are sung like troparia, while Tones 3, 4, 6, and 8 have their own melodies. Originally, these kontakia were homiletic in nature and consisted on one or two *proemia* (introductory stanzas) followed by between 18 to 24 verses call *oikoi/ikoi* (*singular*, *oikos/ikos*) and are often acrostics. St. Roman the Melodist wrote a number of kontakia in honour of the Nativity of our Lord.

Liturgicon

The book containing the text and rubrics of the Divine Liturgies, as well as the propers for daily services and services for special needs.

Lytia

An office of a procession to the narthex (or outside) during which stichera are sung without pripivs, together with a litany of intercession. The Lytia takes place at Vespers after the “Angel of Peace” litany, and before the Aposticha. It is taken on feast days of our Lord, the Theotokos, and saints with a Vigil. Whenever the Lytia is taken, bread, wine, wheat, and oil are blessed.

Magnification (*Slavonic, velychaniya*)

A hymn of praise, usually beginning with “We magnify you...,” sung at the enthronement of the icon at Matins after the Polyeleos, and in place of the Ninth Ode at the Canon, and in place of “It is truly proper..” at the Divine Liturgy, on assigned feasts.

Menaion

Menaion is a set of twelve liturgical books, one for each month, containing the variable hymns and other texts (lections, *synaxarion* accounts, canons) proper to Vespers and Matins of each feast of the fixed cycle. Note that when a moveable feast falls on a day dedicated to a fixed feast, the *Menaion* propers have to compete with those of the *Triodion*, the *Pentecostarion*, and the *Octoechos*. Their relative precedence in such cases is regulated by the liturgical *Typikon*.

Moleben

A prayer service based on the ancient non-extant service of *Pannykhis*.

Octoechos

The book of eight tones containing the texts of the stichera to be sung at Vespers and Matins from Monday to Saturday, and on Sunday. The Octoechos is used on weekdays from the Sunday of All Saints (Tone 8) to the Sunday of Zacchaeus, and on the Sundays from the Myrrh-Bearing Women to the Fifth Sunday of Lent, and on some days of the pre-Lenten period. It is set aside on feast days, on days of major saints, and in pre-feast and post-feast periods.

Ordo Celebrationis

A manual for the use of the clergy in conducting Byzantine divine services according to the *Ruthenian Recension*. The *Ordo* accompanies the Ruthenian *Liturgicon* published by the Oriental Congregation in 1942. *Note:* Up until 1957 the official name of our Church was the Ruthenian Greek Catholic Church (Motiuk). The word *Ruthanos* (Latin) refers to the ancient empire of Rus' from which Ukraine and many Slavic countries originate. These are the official rubrics for our Church as they have it has been re-affirmed by the 2006 Synod of the Ukrainian Greek Catholic Bishops: The Resolutions of The Patriarchal Synod of Bishops of the Ukrainian Greek Catholic Church, which took place in Lviv-Briukhovychi; from September 13 to 20 in the year of the Lord 2006; (section number four).

Pentecostarion

The Pentecostarion (literally, fifty days) is used from Pascha to Pentecost and contains the changeable texts sung in the Divine Office from Pascha to the Sunday of All Saints. It is also known as the Flowery Triodion as it is the continuation of the *Triodion*.

Polyeleos (Polyelyj)

Psalm 135 and 135 are sung as the Third Kathisma at Matins of feast days of our Lord and the Theotokos and saints of Polyeleos or Vigil rank, and are followed by the magnification and the enthronement of the icon of the feast or saint. Polyeleos literally means “full of mercy” or “mercy without end” and these Psalms are given this title because of the refrain that is sung: “...for His mercy endures forever.”

Pripiv (*English*, refrain)

A psalm verse sung between stichera, or as the refrain for an antiphon or the troparia of the odes of a Canon. On Sunday, in order to provide pripivs for the eight stichera at the Praise Psalms (Psalms 148, 149, 150) at Matins, two supplemental pripivs are added after Psalm 150 (Psalm 9:33 and Psalm 9:2). If a feast day of the Theotokos or a major saint, or in pre-feast or post-feast periods, these two pripivs are replaced by the pripivs of the feast or saint, which are usually (but not always) the verses of the alleluia at the Divine Liturgy.

Psalter

A liturgical book containing the 150 Psalms of the Bible which are used for worship. In liturgical usage, the Psalter is divided into 20 sections called *kathismata* and each *kathisma* is further divided into three smaller sections called *stasis*. Note that psalmody for the Divine Liturgy (antiphons, *prokeimena*, alleluias, and *koinonika*) is found in the Lectionary, and psalmody for the liturgical Hours is in the Psalter.

Scriptural Canticles

1. The (First) Song of Moses (Exodus 15:1-19)
2. The (Second) Song of Moses (Deuteronomy 21:1-43)
3. The Prayer of Hannah (1 Samuel 2:1-10)
4. The Prayer of Habbakuk (Habakkuk 3:1-19)
5. The Prayer of Isaiah (Isaiah 26:9-20)
6. The Prayer of Jonah (Jonah 2:2-9)
7. The Prayer of the Three Holy Youths (Daniel 3:26-56)
8. The Song of the Three Holy Youths (Daniel 3:57-88)
9. The Song of the Theotokos (the Magnificat, Luke 1:46-55)
& the Song of Zechariah (the Benedictus, Luke 1:68-79)

Sidalen (*English*, Sessional hymn)

A hymn sung after the kathismata at Matins and after the Third Ode of the Canon at Matins. Sidalens are sung in the troparion tones).

Staurotheotokion

A sticheron sung to the Theotokos at Vespers for Wednesday and Friday (Tuesday and Thursday evenings respectively), and at Matins on Wednesday and Friday at the “Now...” following the other stichera assigned to that day. On Wednesday and Friday, we honour the Holy Cross of our Lord, hence, “stauro” (Cross) - theotokion.

Sticheron (*plural*, stichera)

A Church hymn sung at Psalm 140 and at the aposticha at Vespers, and at the Praise Psalms at Matins. It is also a general term for many Church hymns, for example, those sung at the Lytia or on special occasions. Stichera follow the system of eight tones but with their own melodies (samohlasnyj) or variations (podoben and bulgarian).

Stichery na stichovnych

Literally, “stichera at the versicles,” also called Aposticha.

Svitelen

Literally, “hymn of light.” The hymn, now usually read, sung at the end of the Ninth Ode of the Canon at Matins, giving the theme of the feast or saint being celebrated. During Great Lent and on days on which no svitelen is assigned, the svitelen of the tone is sung (also called *photogogikon*).

Theotokion

A sticheron, dogmatikon, or kontakion sung to the Theotokos. It usually ends a series of stichera or troparia and kontakia. It is sung according to the sticheron tone if at the end of a series of stichera or according to the kontakion tone if after troparia. When sung after Aposticha or after the troparia at the end of Vespers or Matins, it always corresponds to or takes the tone of the hymn immediately preceding it.

Trebnyk - Book of Needs/Prayers (Euchologion)

A prayer book used by the principal liturgical ministers of the Byzantine rite. This is the so called “Book of Needs” and it contains the texts for the celebration of the other sacraments (such as Baptism and Chrismation, Confession, Matrimony, Anointing of the Sick) and other prayers and blessings used at various occasions.

Triodion

This is the liturgical hymnbook “of three odes” containing the variable texts from the Sunday of the Publican and the Pharisee to Great and Holy Saturday. This is also known as the Lenten Triodion (to distinguish it from the Flowery Triodion).

Troparion (plural, troparia)

Literally, “refrain.” A Church hymn, originally sung always as a refrain to the psalm of an antiphon (see the Third Antiphon on the feasts of our Lord), now sung as the theme hymn of the feasts or saint at the end of Vespers, at Matins at “The Lord is God” at the end(either after the Great Doxology or the Our Father),and after the Little Entrance of the Divine Liturgy.

Typikon

A liturgical calendar to which have been added instructions for each day’s services. This type of *typikon* contains rules governing the celebration of services, or put differently, it indicates what is proper to each day of the year.

This Glossary of Terms has been compiled and adapted from a number of sources especially those of Frs. Peter Galadza and David Petras.