

GLOSSARY

Afterfeast: a period following a feast during which the feast continues to be celebrated. Can be a single day or as long as forty days as with Pascha. See *apodosis* and *forefeast*.

Akathist: a hymn dedicated to a saint, holy event, or one of the persons of the Holy Trinity. The word "Akathist" itself means "not sitting." It is divided into thirteen parts, each of which has a kontakion and an ikos.

All-Night Vigil: The service that begins the celebration of any great feast. It is served in the evening of the feast (i.e. the evening prior to the day of the feast); usually comprised of Vespers, Matins, and First Hour.

Apodosis: The last day on which a feast is celebrated. Also called "Leavetaking."

Aposticha: a set of hymns (stichera) and verses towards the end of Vespers and daily Matins.

Canon: a hymn consisting of nine stanzas or "odes," sometimes called canticles or songs depending on the translation. Canons are based on hymns found in the Bible and, with one exception, the Old Testament. Most often used at Matins, at Great and Small Compline; and at special services such as the Paraklesis and those of similar structure such as the Panakhida or Molieben.

Compline: The second service of the Daily Cycle, served after the evening meal. On most days of the year, the Small Compline is served. On the eves of Nativity and Theophany, the Great Compline is served as part of the All-Night Vigil. Great Compline is also served on Monday through Friday evenings of Great Lent, sometimes in combination with the Great Canon of St Andrew.

Doxasticon: a sticheron which is chanted between: "*Glory to the Father, and to the Son, and to the Holy Spirit*" and "*Both now and ever and unto the ages of ages. Amen.*" It is usually

found near the end of a series of stichera at Vespers ("Lord, I Have Cried" and the Aposticha), at Matins (Aposticha, Praises), and at the Divine Liturgy (the Beatitudes).

Doxology: A hymn of praise that is either sung or read near the end of Matins or during Great or Small Compline. The Great Doxology that is sung on Sunday morning (and at other Matins services that are of "Doxology" rank or higher) has slightly different wording from the Lesser Doxology that is read at other services.

Evlogitaria: a troparion sung after the reading from the Psalter at Matins. The refrain repeated between the verses is "*Blessed art Thou, O Lord, teach me Thy statutes*" (Ps 118:12 LXX).

Exapostilarion: a troparion that follows the canon at Matins. (Greek *exapostello*, "dismiss.")

Forefeast: The day before the feast itself (in the case of Nativity, five days; with Theophany, four days). See *afterfeast* and *apodosis*.

Hypakoe: a troparion sung at Matins on Great Feasts and Sundays (Greek: Ὑπακοή, from the verb ὑπακούω, "hearken" or "give ear," to "respond")

Ikos: A hymn that is sung after the kontakion at Matins or at an Akathist. (Also eikos)

Irmos: the initial verse of each ode in a canon (Greek verb "to tie" or "to link." Pl. *irmoi*. Also eirmos)

Katavasia: the concluding hymn of an ode of a canon. On Sundays and feasts, there is a katavasia at the end of each ode, but in normal weekday services, there are only katavasias at the end of the third, sixth, eighth, and ninth odes. (Greek *katabaino*, "go down")

Kathisma: a reading from the Psalter at Vespers and Matins throughout most of the

year, and additionally at First, Third, Sixth, and Ninth Hours during Great Lent. Each of the twenty kathismas is subdivided into 3 sections called *stases* or *antiphons*. (pl. *kathismas* or *kathismata*; from Grk. *kathemai*, "sit")

Kontakion: a hymn sung after the sixth ode (and sometimes after the third ode) of the canon at Matins and following the troparia at Divine Liturgy. (pl. *kontakia*)

Leavetaking: See *apodosis*.

Matins: The morning service that occurs after Midnight Office and before First Hour; contains the largest amount of variable material of any daily service. Along with Vespers and First Hour, comprises part of the All-Night Vigil. (from Latin for "morning." Also called Orthros.)

Menaion: A set of service books containing the service material for the date.

Midnight Office: The third service of the day, occurring between Compline and Matins. Served either at midnight or in the early morning combined with Matins.

Molieben: 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.

Octoechos: 1. The eight-tone system of Church music 2. The liturgical book containing the weekly variable texts in each of the eight tones.

Ode: One of the nine hymns that make up a canon.

Panakhida: a special prayer service offered for the benefit of the departed. (Greek for "all the dead")

Paraklesis: a service of supplication specifically for the living (as opposed to a Memorial Service, which is a supplication for the departed); most often addressed to the

Theotokos, but may be used to seek the intercessions of any saint.

Photagogicon: A hymn sung in place of the Exapostilarion during daily Lenten Matins. (Greek for "hymn of Light") (pl. "photagogica")

Prokeimenon: a liturgical verse or scriptural passage sung or read before the apostolic reading. (pl. "prokeimena")

Sedalion: A hymn sung after each kathisma at Matins, and after the third ode of the canon. Also called "sessional hymns." From the Latin word for "to sit." (p. "sedalia")

Six Psalms: The psalms read near the beginning of Matins following the priest's exclamation, "Glory to the Holy Consubstantial, life-creating, and undivided Trinity..." Consists of psalms 3, 37, 62, 87, 102, and 142.

Stavrotheotokion: A theotokion that is sung on a Wednesday or Friday.

Stichera: Verses that comprise the variable portions of the "Lord I Have Cried" portion at Vespers, the Aposticha at Vespers or daily matins, or the Praises at Matins. (sing. "sticheron")

Stichos: A verse sung alternately with stichera at "Lord I Have Cried" during Vespers, and at the "Aposticha" during Vespers and daily Matins. Almost always comes from the Psalms. (pl. "stichoi")

Theotokion: a hymn to the Theotokos, usually concluding another set of hymns, such as the "Lord I Have Cried" stichera at Vespers.

Tone: One of eight sets of melodies and the hymns associated with them. See *Octoechos*.

Troparion: A short hymn most often found at the end of Vespers and Matins, at "God is the Lord" during Matins, before "Holy God" at Divine Liturgy, and elsewhere. (pl. "troparia")

Vespers: The evening service; the first in the Daily Cycle of services. (from Latin for "evening.")