

Christ our Pascha – Catechism of the Ukrainian Catholic Church

GLOSSARY

Prepared by the National Catechetical Commission of the
Ukrainian Catholic Church in Canada

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AARON – appears in the first five books of the Hebrew Scriptures (the Old Testament). He is considered both a prophet and a priest. As a prophet he served as a spokesperson for his elder brother Moses when Moses first confronted the Egyptian pharaoh about the plight of the Israelites. His priesthood was confirmed when Moses received the Law (Torah) from God at Mount Sinai. God granted Aaron the priesthood for himself and his descendants, and he became the first High Priest of the Israelites. His feast day is observed in many of the Eastern Christian Churches on September 4 along with his brother Moses, the Holy Prophet Who Saw God.

ACEDIA – a severe spiritual laziness and disillusionment. Not to be confused with an experience of “the dark night of the soul” which leads to contrition and spiritual growth. The word derives from the Greek *akedia* meaning “negligence” or, literally, “lack of care.” It is a state of listlessness, of not caring or not being concerned with one's position or condition in the world. Those afflicted with *acedia* lack the motivation, intention and/or reasons for doing spiritual work. Often it is associated with the sin of slothfulness.

AER – derives from Greek, meaning “air,” (in Slavonic and Ukrainian *vozdukh*). It is the largest veil covering the gifts of bread and wine during the Divine Liturgy. The bread is placed on the *diskos* (the round plate of precious metal) and the wine is found in the chalice.

AKATHIST HYMN – from the Greek *akathistos*. The common explanation for this term is that it derives from the Greek for “no sitting.” However, the correct explanation relates to the fact that when the hymn first entered the liturgical cycle, it replaced the *kathismata* – the variable psalmody at Matins. Thus the hymn came

to be associated with a service at which there is “no *kathisma*,” that is, a service that was “a-kathistos”. (See KATHISMA).

The Akathist Hymn consists of 24 stanzas. Twelve end with the refrain “Alleluia,” and twelve end with a refrain related to the theme or addressee of the Akathist Hymn. A concluding prayer is usually appended to the Akathist. The most popular Akathist Hymn is to the Mother of God. It is prescribed to be sung at Matins on the Fifth Saturday of Lent (where, as noted, it replaces the *kathismata*). Among the hundreds of other Akathist Hymns we find some dedicated to the Trinity or Persons of the Trinity, to events such as the Passion of Our Lord, to miraculous icons, to saints, or for various intentions. There is an ongoing tradition of authoring Akathists hymns. In the Slavic tradition the service is known as the *Akafist*.

ALMSGIVING – giving money or food to the poor and needy. Christians are to practice almsgiving all year long, but they are called to an extra effort during the Great Fast (along with increased prayer and fasting). The word “alms” derives (via Old English and Latin) from the Greek words *eleemosyne* (“mercy”) and *eleemon* (“compassionate”).

ANAPHORA – from the Greek, meaning “lifting up”. This is the great prayer of thanksgiving at the heart of the Divine Liturgy. Sometimes it is called the Eucharistic Prayer. Structurally and thematically it can be traced to the prayer that our Lord pronounced at the Mystical (“Last”) Supper. The *anaphora* is preceded by an introductory dialogue after the Nicene Creed, beginning with “Let us stand well ... to offer in peace the holy oblation.” The *anaphora* as such begins with the words, “It is right and just to sing of you, to bless you, to praise you....” Its conclusion is the final “Amen” after the priest’s exclamation, “And grant that with one voice and one heart we may glorify and sing the praises....” For the full text, see pages 3 to 9 of the *Catechism*.

The Byzantine tradition uses two *anaphoras*. The one sung most often is referred to as the Anaphora of St. John Chrysostom. He was responsible for editing and adapting an anaphora that had been used in Antioch. The other anaphora is that of St. Basil the Great.

ANAPHORA OF ST. BASIL THE GREAT – ascribed to St. Basil the Great, this Eucharistic Prayer forms the core of the *Catechism* of our Church. In this prayer of offering is a thanksgiving for and remembrance of the saving event of Christ’s Passover in the context of the story of the creation and salvation of the world. The Divine Liturgy of St. Basil the Great is served ten times a year, most notably, during the Sundays of the Great Fast. It is included in this *Catechism*

because it contains a fuller account of the story of our salvation than the Anaphora of the Divine Liturgy of St. John Chrysostom.

ANGELS – (See *Catechism*, par. 113 to 117). The word “angel” (from the Greek *angelos*) means “messenger, envoy, one that announces.” As such the word expresses the nature of angelic service to the human race. Angels have been universally recognized in Judaism, Christianity and in most other ancient religions as well.

In the Symbol of Faith (the Nicene Creed) we profess, “I believe in One God . . . the Maker of heaven and earth, and of all that is seen and unseen.” In these words, many teachers of the Church have expressed the thought that God created the angels long before the visible world. By their nature, angels are active spirits endowed with reason, will and knowledge; they serve God, fulfil his will for the sanctification of the human race and continuously praise Him.

In his work *On the Celestial Hierarchies*, Dionysius the Areopagite divides the world of the angels into nine ranks, and these nine into three hierarchies, each consisting of three ranks. In order of closeness to God they are: 1) seraphim (the six-winged) 2) cherubim (many-eyed) 3) thrones 4) dominions 5) principalities 6) authorities 7) powers 8) archangels and 9) angels. It is to this hierarchy of angels that we refer in the Divine Liturgy when we sing during the Great Entrance, “Let us who mystically represent the cherubim . . .” and then conclude “that we may receive the King of all escorted by ranks of angels . . .”

(Adapted from <http://orthodoxinfo.com/death/angels2.aspx>)

ANGER – a strong negative emotion demonstrating a deep dissatisfaction. In the spiritual life anger is a symptom of one’s lack of trust in the strength of divine grace as active in one’s life. Considered by Evagrius of Pontus as the “fiercest” passion or temptation, if not managed, it can lead to spiritual blindness and hatred. (See EIGHT CAPITAL SINS).

ANTHROPOMORPHISM – is derived from the Greek *anthropos* (literally, “human”) and *morphe* (“form”). Anthropomorphism means using human characteristics, emotions and intentions to describe God’s being or acts (e.g., the hand of God, the wrath of God, the will of God, etc.).

ANTINOMY – from the Greek *anti* (“opposed” or “against”) and *nomos* (“rule” or “law”). Thus antinomies seem like conflicts between two principles, laws or truths, both of which are equally valid. For example, we say that God is one and God is three; Mary is Mother and Mary is Virgin; Jesus is human and divine, etc. Pope St. John Paul II states it well when he declares “Beyond two partial and

conflicting perceptions, there exists a wider perception which includes them and goes beyond both of them.” (Address to the Pontifical Academy of Sciences, October 31, 1992)

ANTIPHON – from the Greek *antiphonon*, “sounding against,” “responsive sound,” “singing opposite,” “alternate chant.” Originally, the word referred to refrains that were sung alternately by one part of the congregation and then another as a response to a verse sung by a soloist. The three antiphons of the Divine Liturgy still contain such refrains (e.g., “Through the prayers of the Mother of God...” or “Son of God, risen from the dead...”). Today, the term “antiphonal” is frequently used to refer to a way of chanting: one side of the church sings a verse of the psalm (or other chant), and then the other side sings another verse.

APATHEIA – from the Greek *a-* “without” and *pathos* “passion”, literally, “dispassion”. It does not mean apathy, indifference, insensitivity or passionlessness. Rather it refers to that state we achieve once we have mastered, by God’s grace and ascetical effort, passions which had become distorted by sin. Metropolitan Kallistos Ware writes in *The Orthodox Way*, “Perhaps *apatheia* can best be translated ‘purity of heart’. It signifies advancing from instability to stability, from duplicity [deceitfulness] to simplicity or singleness of heart, from the immaturity of fear and suspicion to the maturity of innocence and trust. ... Dispassion means that we are no longer dominated by selfishness and uncontrolled desire, and so we become capable of true love” (p. 117).

APOSTICHA – from the Greek meaning “from the verses,” though the Slavonic actually means “for the verses, or on the verses” (*stykhyry na stikhovni*). The *aposticha* are *stichera* (hymnic stanzas) that surround psalm verses (*stichs*) that have been chosen for their connection to a feast or commemoration. These stanzas, and the special verses chosen to accompany them, are chanted towards the end of almost all Vespers services as well as weekday (non-festal) Matins. On the eves of three great feasts they are also sung at Great Compline.

APOSTOLIC SUCCESSION – the method by which Christ’s divine mission, which is destined to last until the end of the world, is entrusted to the apostles by a continuous succession through the laying on of hands (ordination). The Second Vatican Council (1962-1965) teaches that “among the various ministries which have been exercised in the Church from the earliest times, the chief one, according to tradition, is that performed by those who, having been appointed to the episcopate [bishops], through an unbroken succession going back to the beginning, are transmitters of the apostolic seed. Thus, according to the testimony of St.

Irenaeus, the apostolic tradition is manifested and preserved throughout the world by those whom the apostles made bishops and by their successors down to our own time.”
 (Dogmatic Constitution on the Church (*Lumen Gentium*), par. 20)

ARCHIERATIKON – the liturgical book containing texts and rubrics for the solemn Hierarchical Divine Liturgies, that is, those served by a bishop. The “Archieratikon” also contains the Holy Mysteries of Holy Orders and special blessings. It derives from the Greek word *archiereos* meaning “bishop.”

ARCHETYPE – see TYPE and TYPOLOGY.

ASCESIS – from the Greek *askesis* “rigorous self-discipline,” from *askein* “to exercise, train,” originally “to train for athletic competition, practice gymnastics, exercise.” From this root, we derive the word “asceticism” which relates to all those attitudes (e.g., *apatheia*) and practices (e.g., fasting) which enable us to become free to be and know ourselves to be the sons and daughters of God.

Rev. Dr. John Chryssavgis describes the ascetic as “a person who is free, uncontrolled by attitudes that abuse the world, uncompelled by ways that use the world; characterized by self-control, by self-restraint, and by the ability to say ‘enough.’ Indeed, asceticism aims at refinement, not detachment or destruction. Its goal is moderation, not repression. Its content is positive, not negative: it looks to service, not selfishness; to reconciliation, not renunciation or escape [citing Metropolitan Kallistos Ware, he concludes]: ‘Without asceticism, none of us is authentically human.’”

“The Spiritual Way,” in *The Cambridge Companion to Orthodox Christian Theology*, p.160

AUTOEROTICISM – from the Greek *autos* (“self”) and *eros* (“love”), meaning a feeling arising without known external stimulation or sexual gratification obtained solely through sexual stimulation by oneself of one's own body.

AVARICE – from Latin *avaritia* (“greed, inordinate desire”), avarice is one of the eight evil-tempting thoughts or passions (see EIGHT CAPITAL SINS). Characterized by an excessive desire for that which is not one’s own, a lusting after material objects and a disregard for spiritual matters.

BEGOTTEN – expresses the unique relationship between the Father and the Son. The Son is often called the only-begotten to emphasize that uniqueness. The process of begetting has nothing to do with historical time – that is, the Son is equally eternal (without beginning and end), just as the Father is.

BLASPHEMY – from Greek *blasphemia* “a speaking ill of someone or something, impious speech, slander,” from *blasphemein* “to speak evil of.” In particular, blasphemy is the act of insulting or showing contempt or lack of reverence for God, or claiming the attributes of God, or showing irreverence toward something considered sacred.

CANON – This term derives from the Greek *kanon*, meaning “a general law, rule, standard, principle, or criterion.” It has a multiplicity of meanings, but in par. 546 in the explanation of Matins, it is used in a liturgical sense and not in terms of canon law, which is the law of the Church. The Canon is the point in the Matins service where it was customary to sing the nine Scriptural Odes (Canticles) with short refrains after each verse in a fixed pattern (hence the term “canon”). After the seventh century Byzantine liturgical poets, such as Saint Andrew of Crete, Saint John of Damascus and others, devised poetic verses (hymnography) about the feast or saint of the day, to be interspersed between the Scriptural verses. Later, the Scriptural texts fell out of use, especially on Sundays and feasts.

CATECHESIS – CATECHUMENS – *Catechesis* corresponds to the second movement of evangelization (the first being *conversion*). It is directed to 1) those who respond with interest to the Gospel, 2) those who have experienced a call to conversion in faith and 3) those looking to complete their initiation into the Church or those returning to full participation after a long absence. Each of these who are called is drawn to a deeper formation into the Christian life and, more importantly, into communion and relationship with Jesus Christ who calls us to intimacy with him from within our hearts. The Ukrainian word for “catechumens” is *ohlashenni* (оглашенні), which means “those who are called.” The word *catechesis* derives from the Greek words – *kata* – “according to” and *echein* – “to echo.” As such, catechesis is the process of responding to the call of Christ which echoes in our hearts.

(Adapted from *On Good Soil: Pastoral Planning for Evangelization and Catechesis with Adults*.
Ottawa: Canadian Conference of Catholic Bishops, 2011, p. 46)

CATECHUMENATE – The state or condition of a catechumen; or the time during which one is a catechumen. It is also the name given to the course of preparation for the Mysteries of Initiation by becoming familiar with the faith. (See CATECHESIS)

CATHOLIC – the word has a complicated history, with various Christian civilizations attaching different shades of meaning to the term. It is originally

Greek and comes from the phrase, *kata holon*, contracted into *katholon*. Thus, the word originally has the meaning: “According to the whole” and is used in response to heretical teachers who emphasize only certain elements of the Church and her faith. As the Greek term *katholike ekklesia* enters the Latin language, *ecclesia catholica* begins to take on the meaning of being the Church that extends throughout the whole world, that is, universal (see UNIVERSAL). In Slavonic this mark of the Church is rendered *sobornaya*, which is a term that emphasizes coming together, conciliarity and communion. This Slavonic term is rendered in modern Ukrainian as *soborna*. Each of these three civilizational emphases has its own genius. They are not so much opposed to each other as complementary. All three shades of meaning should be kept in mind when we use the English word “catholic.”

(Courtesy of Rt. Rev. Dr. Andriy Chirovsky)

CHERUBIM – (See ANGELS)

COGNIZANT – having or showing knowledge or understanding or realization or perception. The word derives from the Latin *cognoscere*: *co-*, “together” and *gnoscere*, “to know.”

COMMUNION – the word comes from the Greek *koinonia*, implying a sharing of things in common or fellowship. In a liturgical setting, the term simply refers to the Eucharist. In theological usage, however, it refers to spiritual, sacramental or ecclesial relationships, e.g., between a person and God, among the faithful or between churches. In the spiritual life, communion of the Holy Spirit has a deeper meaning than mere fellowship. The Ukrainian words *soprychastia* (сопручастя) and *prychastia* (пучастя) render that depth of meaning more eloquently than “fellowship.” Our very breath and life are in harmony with the Holy Spirit itself.

CONSECRATION – the consecration of persons or material objects effects or re-establishes in them a greater nearness to God. They become signs of the “world to come.” The word “consecrate” means “to make or declare sacred; to set apart or dedicate for service to God.”

With regard to things, we speak of the consecration of bread and wine, the consecration of chrism, the consecration of churches and altars.

People are consecrated to ecclesial ministry – candle bearers, readers, cantors, subdeacons, deacons, priests, bishops. The usual term used for this consecration is “ordination.” There are also those who are consecrated to monastic

life, which itself is sometimes called “consecrated” life. The ritual of becoming a monk (male) or nun (female) is usually joined to the Divine Liturgy.

COVENANT – more than a contract which spells out the obligations of each party. A covenant is an agreement that calls for a commitment which is based on mutual love and trust. Throughout salvation history God was actively working with humankind – this is evidenced in his covenants with Adam, Noah, Abraham, Moses. Therefore, the books of the Hebrew Scriptures are often said to be the “First Covenant” instead of the “Old Testament” and the books of the Christian Scriptures (the “New Testament”) are often referred to as the “New Covenant.”

DEIFICATION (See THEOSIS)

DIAKONIA – originally, “waiting at table” and extended to mean any “service or ministry” done for others with a willing attitude. In the New Testament, it specifically refers to Spirit-empowered service guided by faith. Forms of diakonia are varied, but they all are a manifestation of Christ’s invocation to his disciples to love one another. The first scriptural examples identified as diakonia were ministry to the “widows” and serving on tables. The deacon is the one called to official *diakonia* in the Church, but diakonia is a responsibility of every member of the Body of Christ.

DISPASSION (See APATHEIA)

DIVINIZATION (See THEOSIS)

DOMESTIC ICON-CORNER – refers to the corner in a family’s living room or dining room (or some other prominent place) where the family gathers to pray. In some cases, the layout of the house only allows for dedicating a particular wall or even a small table. The meaning and set-up of the icon corner are described in more detail in paragraphs 657 and 658 of the *Catechism*. There is a twofold meaning to the Ukrainian term *pokuttia* (покуття) which is used for “icon corner.” It means both “in the corner” and “repentance.” This second meaning describes the humility with which we must approach all prayer whether in joy or sorrow, thanksgiving or petition.

DOXOLOGY – literally, “words of glory.” In Slavonic we say *slavosloviye* (славословіє) which means both “words of glory” and “expressing glory.” The word is used in three contexts:

- 1) In a particular sense, it refers to the Hymn of Glory which concludes Matins. The opening words are taken from Luke 2:14, “Glory to God in the highest and on earth peace; among all good will.” There are two types of doxologies: the Great Doxology used on Sundays and feast days and the Small or Lesser Doxology used on ordinary days.
- 2) It can refer as well to the conclusion of most of the priest’s prayers, e.g., “For all glory, honour and worship befit you: Father, Son and Holy Spirit, now and forever and ever,” to which the people respond “Amen.”
- 3) It also refers to any expression glorifying and praising God. The Christian greeting “Glory be to Jesus Christ” and the exclamation “Glory be to you, O Lord, glory be to you” are forms of doxology, giving praise to God.

ECCLESIAL—ECCLESIASTICAL—ECCLESIOLOGICAL – based on the term “ecclesial” (from the Greek word meaning “call forth,” that is, “summon to assemble”). As such, the word “ecclesial” refers to the Church. Both “ecclesiastical” and “ecclesiological” are formed from the same root. They are distinguished in the following way.

- Ecclesial: of or relating to the Church as a whole or to the Church’s nature (e.g., “Christian existence is ecclesial existence”)
- Ecclesiastical: sometimes this is used as a synonym for “ecclesial,” but it also includes the sense of the Church as an established institution, that is, how it is governed or organized (e.g., “The ecclesiastical laws of our Church have been in existence for centuries”).
- Ecclesiological: of or pertaining to the understanding, doctrine or concept of the Church (e.g., “Church architecture has enormous ecclesiological significance”).

(Adapted from <http://www.jeremydscott.com/2012/08/ecclesiological-ecclesiastical-ecclesial.html>)

EIGHT CAPITAL SINS – an adaptation of the Greek concept of *logismoi* (singular, *logismos*), referring to “thoughts” or “passions” that can tempt a person to sin, although they are not sinful in themselves. In the Christian East, the role of thoughts in one’s spiritual life plays a most important role. Some thoughts pass through our mind and we let them go. Other thoughts become desires and desires that are considered become passions. Good thoughts become virtues. Bad thoughts become bad desires; bad passions or habits of action become sins. In the West under Pope Gregory the Great (+ A.D. 604), this traditional listing of thoughts became known as the seven capital or deadly sins. Vainglory was joined to pride, and acedia was renamed sloth. (See the entry for each of these: GLUTTONY, LUST, AVARICE, MELANCHOLY, ANGER, ACEDIA, VAINGLORY, PRIDE)

EPARCHIAL – the adjectival form of EPARCHY.

EPARCHY – from the Greek *eparchia* which means “province” or “territory.” Originally it referred to an administrative division of the Roman/Byzantine Empire. As with many words and practices in the civil realm, this word also made its way into the language of church structure. In the Eastern Churches it refers to the territory under the jurisdiction of a bishop (eparch) and corresponds to the Western term “diocese.” (See also METROPOLITANATE)

EPICLESIS – from Greek, meaning “call upon” or “call down.” – The *epiclesis* is the prayer by which we invoke the Holy Spirit to come “upon us and upon these gifts” – because everything that “the Holy Spirit touches is hallowed and changed.” The bread and wine become the Body and Blood of Christ, just as we who partake of them become the Body of Christ in the communion of the Holy Spirit.

EPIGRAPHS – from the Greek *epigraphēin*, “to write on something.” It is a short inscription. The early Christians inherited the Roman practice of placing epigraphs on sarcophagi (stone coffins) or on the walls of the catacombs. In literary works, an epigraph is a short quotation set at the beginning of the work or one of its chapters to suggest its theme.

ESCHATOLOGICAL (See ESCHATOLOGY)

ESCHATOLOGY – broadly speaking, the theology of the end times or the completion of time which inaugurates the coming of the Kingdom of God in fullness. Literally, the term derives from the study of the “last things” (*ta eschata*). It includes teaching on death, judgment, the end of the world, the Second Coming of Christ, the afterlife (heaven and hell), resurrection and the nature of the resurrected body, and eternal life in light of the merciful love of God.

ESSENCE – from the Greek term *ousia*, referring to that which constitutes a particular being (whether that be God or a human person). Synonyms for this word are “substance” or “nature.”

The 4th century gave us the Creed that proclaims our belief about the Trinity. It was filled with debate about the relationship of the persons of God to one another and how they can be distinct, yet at the same time united equally as God: each completely God and each a distinct person. To say that the Father, Son and Holy Spirit are persons is inadequate. The difficulty we have in grasping this is that we, as persons, cannot conceive of a higher form of being than “person.”

The Church teaches that the Son, born of the Father, and the Spirit, proceeding from the Father, share the divine nature, being “of one essence” with him. The Creed uses the phrase “of one essence” or “consubstantial” to describe Christ’s sharing in the same divinity as the Father.

“Essence” refers to that which God is in the inner life of the Most Holy Trinity; it is what expresses the unity of the Father, Son and Holy Spirit. It is unknowable, eternal, beyond understanding and beyond expression. In the *Divine Liturgy of Saint John Chrysostom* we pray to God who is “ineffable, inconceivable, invisible, incomprehensible, always existing and ever the same.” Paragraph 71 of the *Catechism* cites St. Gregory of Nyssa in this connection: “His divinity [i.e., Godhead] is completely unfathomable, and his essence, which is above all, is not what the mind conceives it to be.” (See UNCREATED ENERGIES OF GOD)

FATHERS/MOTHERS OF THE EASTERN CHURCH – the teachers of the first millennium of Christianity. The Church has no canonical listing of them nor a process for naming them as it has for saints and blessed. For the most part, those who bore this title were bishops or priests, but, over time, laypeople were also recognized as “Fathers of the Church.” In any case, they were acknowledged as people of sound doctrine and holiness of life, who received the approval of the Church and were designated as such by long tradition. These criteria were listed by St. Vincent of Lerins in the 5th century. The Church liturgically commemorates these fathers and mothers on designated feast days.

NOTE: In addition to the Fathers of the Church, there were outstanding learned Mothers (known as Ammas) of the Church whose teachings are known to us, although their writings are fewer in number than those of the Fathers. Although they are often not named among the eminent teachers of the Church, nonetheless, the liturgies for their feast days address them as “Mother.”

(Adapted from Mike Aquilina, *The Fathers of the Church*, 3rd edition)

FATHERS/MOTHERS OF THE EASTERN CHURCH (examples) – among the best known and most highly revered are John Chrysostom, Basil the Great, Gregory of Nyssa, Gregory Nazianzen, Athanasius of Alexandria, John of Damascus, and Maximos the Confessor. As for the Mothers whose teaching is regarded highly by the Church, there are the desert mothers Syncletica and Theodora of Alexandria, Macrina the Younger (sister of Saint Basil the Great and Gregory of Nyssa), Empress Eudokia of Constantinople, desert mothers Melania the Elder and Melania the Younger, Kassia the Hymnographer and Princess Anna Komnena.

FATHERS/MOTHERS OF THE UKRAINIAN GRECO-CATHOLIC CHURCH – held in high esteem with the Fathers and Mothers mentioned above. In addition, our Church maintains a place of special honour for the teaching of St. Josaphat, Metropolitan Andrey Sheptytsky, Patriarch Josyf Slipyj, Patriarch Lubomyr Husar and Patriarch Sviatoslav Shevchuk. Although these are closer in time to us than the former, they, nevertheless, merit the title “Fathers of the Ukrainian Greco-Catholic Church” and are quoted in the *Catechism*.

NOTE: While women, from St. Olha onwards from the 10th century, have served as spiritual guides, teachers and founders of religious orders in our Church, their words and instruction have not been recorded to the same degree as those of our saintly fathers. Nor have they received the same kind of recognition. One thinks here of our Blessed Mothers Josaphata, Laurentia and Olympia, for example. In the future, one hopes that we will endorse these holy women who are deserving of the name “Mothers of the Ukrainian Greco-Catholic Church.”

FEAR OF GOD – derives from the Hebraic understanding of God as utterly transcendent (see entry) and beyond understanding – the truly holy and wholly other. The only possible stance in the face of God was one of wonder and awe resulting in an awareness of one’s inadequacy and insignificance. Therefore, one “fears” God, because God is so beyond all comprehension that one stands before God weak and inadequate.

FLORAL TRIODION – also called the “Pentecostarion.” It is the liturgical book containing the texts from Pascha (Easter) to the Sunday of All Saints (the Sunday after Pentecost), therefore, the use of the term “Pentecostarion.” (See also TRIODION)

FULLNESS OF TIME – a theological and biblical concept with a more comprehensive quality than the phrase familiar to most English speakers.

To begin, the New Testament uses two words for time: *chronos* and *kairos*. The first (*chronos*) denotes measurable time. It is sequential; it is time using past, present and future categories.

The second (*kairos*) signifies a moment of unmeasurable time in which everything happens at once. It is eternity in a moment which cannot be quantified. In the New Testament, *kairos* is time as significant and decisive. This is the time of which St. Paul speaks in 2 Corinthians: “In a favourable time I heard you, and in a day of salvation I have helped you. Behold, now is the most favourable time; behold, now is the day of salvation” (6:2). Simply put, *chronos* means our time; *kairos* means God’s time.

In Greek, “fullness” is rendered by the word *pleroma* which has numerous related meanings: completeness, abundance or fulfillment. Taken together, the words “fullness of time” could mean fulfillment here and now, as in the phrase, “But when the fullness of time had come, God sent his Son” (Galatians 4:4a). This designates God’s time (*kairos*) intersecting with our time (*chronos*). The Creator, whom we cannot see or understand, dwells fully in Jesus the Christ whom we can see and hear and touch (“in him the whole fullness of deity dwells bodily” Colossians 2:9).

“Fullness of time” also refers to eternity (that which is beyond time or beyond the ages, as given in the Ukrainian *povnota chasiv* (повнота часів). It is when the fullness of God’s life “may be all in all” (1 Corinthians 15:28). (Also see ESCHATOLOGY)

GLUTTONY – derives from the Latin *gluttire* which means “to consume quickly” or “gulp down.” It also means an over-eating. It is sinful since one’s over-consumption results in less for others and therefore exacerbates social inequities. Although it is associated with food it clearly has significance for our contemporary consumer society (see EIGHT CAPITAL SINS).

GOD’S PROVIDENCE – from the Latin *providentia* which literally means “foresight.” The Ukrainian *provydinnia* (провидіння) offers the same understanding, while the Greek *pronoia* adds the dimension of “forethought.”

As applied to God, Providence is God himself acting in his wisdom and love to sustain (“provide” for) and save all that he created. He does so in order that the entire universe may realize the end for which it was created. In the case of human beings, we were made to glorify Him along with all of creation, to recognize in the natural world the loving hand of God, to realize our dignity as saved sons and daughters of God, to see the face of Christ in all humanity, to serve God in obedience and love by caring for creation and neighbour and, ultimately, to attain to the full development of our nature (see THEOSIS; also see “Divine Providence” in the *Catholic Encyclopedia* at <http://www.newadvent.org/cathen/12510a.htm>).

Despite our sinfulness, which is the wilful abuse of human liberty, God is with us. He desires goodness for all. Sometimes his Providence works in harmony with our actions (see SYNERGY) when we act out of the purpose for which he made us. At other times he “permits” us to follow our own course (otherwise, we would not be created free in God’s image). As such, all that happens as a result of our sinful actions can serve more as a corrective than a punishment. The only punishment awaiting us is that, having beheld the glory and greatness of God’s love, we choose to reject that love. We thereby choose the eternal torment of regret and the frustration of our desires for ultimate fulfillment.

All this being said, one of the most difficult problems in our understanding of Divine Providence is to comprehend the interaction of human freedom and God's sovereignty over all of creation. Too heavy an emphasis on God's rule can result in the notion of predestination; too heavy an emphasis on human effort can give rise to the glorification of human action.

In sum, the matter of God's Providence demonstrates, as with so many other theological realities, the great distinction that can exist between what we believe and what we understand.

GRACE – derives from the Greek term *charis*. In the New Testament, it meant a “gift, blessing or favour” brought to us by Christ. The Ukrainian word *blahodat* (благодать) renders this as a “good gift.” Nonetheless, according to Eastern Christianity, grace is not some “thing” that can be measured or even considered a “thing” at all. The Eastern Christian teaching on grace is based on the distinction between God's essence and uncreated energies (see these two entries). One renowned theologian of the Eastern Church expressed it this way: “grace ... refers to the divine energies insofar as they are given to us and accomplish the work of our deification. ... Grace is ... more than a relation of God to [humankind]; far from being an action or an effect produced by God in the soul, it is God Himself, communicating Himself and entering into ineffable union with [us]” (Vladimir Lossky, *In the Image and Likeness of God*, p. 59).

HEAVENLY CHURCH – denotes that part of the Body of Christ which is in heaven: the angels, the saints and all the righteous who have passed into eternal life.

HISTORY OF SALVATION – an idea rooted in the events of the Bible. It is the interpretation of all that has happened, is happening and will happen in relation to God as the one who made us, who sustains and provides for us and who leads us, despite and through our own sinfulness, to salvation in Christ.

HOLY – derives from the Greek *hagios* which has the sense of setting something or someone apart for the purpose of consecration. In reference to God, it evokes the fear, wonder, amazement, awe and fascination of the One who is completely Other (see TRANSCENDENT). By extension, it can refer to people who reflect their relationship with God by manifesting “holiness.” In reference to actions and things, these are considered holy which have been designated so in order to bring people closer to God (see CONSECRATION).

HOLY MYSTERIES – refer to what the Christian West calls the Sacraments. In the East, there are a variety of liturgical actions that are considered mysteries (e.g., Great Blessing of Water at Theophany, Monastic Tonsure, the Funeral Service, etc.), but these seven are pre-eminent: Baptism, Chrismation, Eucharist, Repentance, Holy Anointing, Marriage and Orders. They have their origin in Christ and through them Christ grants the grace of the Holy Spirit.

Through Baptism, Chrismation, and Eucharist we are initiated into the life of the Church. We are healed through Repentance (Holy Confession) and Holy Anointing. We are consecrated to the service of the Church through Holy Orders and Holy Marriage (beginning here with the domestic church – the family).

HOLY TRADITION – (see TRADITION)

HOROLOGION – from the Greek meaning “the hour-teller”, it is the liturgical book containing the “ordinary” or invariable elements of the various Hours – Vespers, Compline, Midnight Office, Matins, First Hour, Third Hour, Sixth Hour and Ninth Hour. This book is sometimes referred to as the “Divine Praises” or “Divine Office.”

ILLUMINATION – more in-depth instruction which is given closer to the time of the candidate's baptism. It is also the ancient name given to the actual Ritual of Baptism. We have remnants of that when the priest hands the candidate or the godparents a candle and says, “Take this burning candle and throughout your life strive to be *illuminated* with the *brightness* of faith and good works, so that when the Lord comes you may go out in *radiance* to meet him with all the saints.” As Christ is “the light that shines in the darkness” (see *Jn* 1:5), so also the one who was illumined by Christ in Baptism is called to be a “light of the world” (*Mt* 5:14).

IMAGE OF GOD – a phrase used in two senses: 1) in reference to Christ of whom St. Paul says, “He is the image [icon] of the invisible God” (Colossians 1:15) and 2) in reference to human beings. In the Book of Genesis we read, “Then God said, ‘Let us make humankind in our image [icon], according to our likeness’ So God created humankind in his image [icon], in the image [icon] of God he created them; male and female he created them” (Genesis 1:26-27).

The text from Genesis provides us with the basis of who we are as human beings. By joining it with the text from Colossians we see that our destiny is none other than to be built up into “the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Ephesians 4:11-13). In short, we are called to deification (see THEOSIS).

Although there is not unanimous agreement among the early Church theologians on distinguishing the image from the likeness, most today would follow those theologians such as Saints Basil the Great and John of Damascus who draw a distinction between image and likeness. Following the Greek Old Testament they state that we are made “according” to the image of the one who made us (Christ). Our likeness denotes the fact that we were made as beings in an unending process of becoming holy – a process that was interrupted by sin.

Sister Verna Nonna Harrison adds, “The ‘image’ names the stable foundation in human nature that provided the potential for growth in likeness to God, communion with God, and collaboration in God’s creative and loving activities. The dynamic movement into greater and greater actualization of this potential is called the divine ‘likeness’” (*God’s Many-Splendored Image: Theological Anthropology for Christian Formation*, p. 7). (Also see the entry for LIKENESS and, especially, paragraphs 121-131 of the *Catechism*)

INCARNATION – from the Latin *incarnatio* meaning the “act of being made flesh”. It refers to the loving act of God the Son taking on our humanity in order that we might become “partakers of the divine nature” (2 Peter 1:4). See paragraphs 179 to 183 of the *Catechism* for a full explanation.

INCULTURATION – the expression of Scripture and Tradition according to the various cultures of the people to whom the Good News is being proclaimed. The Gospel must be preached in a language and symbols the people can understand (that is, from their respective cultures).

INVIOLEABLE RIGHT – a right that cannot be broken or denied a person or persons. Examples include a right to life, religious freedom or freedom of conscience.

KATHISMA – from the Greek, meaning “sitting” or “seat.” In our *Catechism* the term is intended to identify the section of the psalms that are chanted during the daily services. For this purpose, the Book of Psalms (the Psalter) is divided into twenty sections, each further divided into three groups called *staseis* or stations. The number of *staseis* chanted depends upon the nature and length of the service.

KENOSIS – from the Greek meaning “the process of making empty.” In Christian spirituality it means the self-emptying of oneself/one’s ego in order to be attentive to God. It also refers to the great humility of Christ, and is best exemplified in the Philippian hymn (2:6-11) by which Paul understands the

Incarnation (namely, the Word's descent from eternity into finite time). Traditionally it is used to describe the goal of *ascesis*: self-emptying oneself in order to discover the indwelling Trinity.

KERYGMA – the Greek word for “proclamation.” It refers to the proclamation or the preaching of the good news of the Risen Christ and his saving mission. This preaching is done by both word and deed. Here we recall the famous saying of St. Francis: “Preach the Gospel always; use words if necessary.”

KONTAKION – a type of thematic hymn like the *troparion* (see TROPARION). The *kontakion* originally was an extended homily in verse accompanied by music. It consisted of up to 24 stanzas, each one of which was followed by a refrain sung by the people. Because of their length, the texts of the *kontakia* (plural form) were rolled up on a rod or pole for use in the services – hence the genesis of the name *kontakion*, which means “from the pole” (*kontax* in Greek; in Ukrainian we say *kondak*). Today only the refrain is used in the Divine Liturgy and the other services of our Church, although the structure of the 24 stanzas exists today in the numerous *Akafists* prayed by the faithful of our Church (see AKATHISTOS HYMN).

Adapted from <http://www.digplanet.com/wiki/Kontakion>

LAMB – signifies Christ, “the Lamb of God, who takes away the sin of the world” (John 1:29). During the Rite of Preparation (see PROSKOMIDE) of the Divine Liturgy, the “Lamb” or *Ahnets* (*Агнецъ* in Ukrainian) is cut out of the *prosphora* (see entry) with the words of the prophet Isaiah, “like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth” (53:7), to which are added “In his humiliation justice was taken from him and who shall declare his generation? For his life is taken from the earth” (Acts 8:33).

LENTEN TRIODION – the liturgical book of “three odes” containing the variable parts of the services from the pre-Lenten period (the Sunday of the Publican and the Pharisee) to the Great and Holy Saturday.

LIKENESS OF GOD – a reference to Genesis which relates that man and woman are created in the “image and likeness of God” (Genesis 1:26). The “image” typically refers to our being persons, being able to love, exercising the use of free will and possessing knowledge. It is the core of our human nature which was not lost – merely obscured – by the fall of our ancestors. “Likeness” refers to our being called to grow into being like God, namely holy, through a process of

deification (*theosis*). Being an “image” and “likeness” of God is both a “gift” and a “task,” respectively. (Also see IMAGE OF GOD)

LITURGICAL MEMORIALS – primarily indicated in the Divine Liturgy in two ways:

1) by recalling that, at the Mystical Supper (see entry) Christ directed to i) “Take, eat ...” and “Drink of this all of you” and ii) “Do this in memory of me; for as often as you eat this bread and drink this cup, you proclaim my death and confess my Resurrection;” and

2) by calling to mind the aspects of his saving passion. Immediately after the words of institution of the Body and Blood of Christ, the priest declares, “Therefore, Master, as we too remember his saving passion, the life-giving Cross, the burial for three days, the Resurrection from the dead, the Ascension into heaven, the sitting at your right hand, O God and Father, and his glorious and dread second coming; We offer to you, yours of your own, in behalf of all and for all,” to which the people reply, “We sing of you, we bless you, we thank you, O Lord, and we pray to you, our God.”

LITURGICON – the liturgical book containing the text and *rubrics* (from the Latin *rubrica* meaning “red,” which indicate – usually in red – the directions for the service) of the Divine Liturgies, as well as the propers (changeable parts, e.g., troparia and kontakia) for daily services and services for special needs.

LITURGY – all Eastern liturgical services, e.g., Divine Liturgy, Vespers, Matins, the Paschal (Easter) cycle, Lenten Services, cycle of fixed Feasts. The word itself derives from Greek *leitourgia*, which is a composition of two words: *laos* meaning “people” and *ergon* meaning “work” Thus, “liturgy” means the “work or service of the people.” It also means the “work of God towards the people.” In fact it is always God who initiates. Our role is to receive, give thanks and go forth to bring God’s peace and healing to the world. We recall, also, that the way people pray tells us what they believe.

LUST – relates to excessive sexual desire which overcomes a person to the point where the emotions are so strong that human reason is utterly neglected. (See EIGHT CAPITAL SINS)

MATINS – the early morning service (the French term *matin* means “morning;” the Greek term is *orthros*, meaning “daybreak,” from which is derived the Slavic term *Utrenia*, “in the morning”). In its fullest form, this service is comprised of three services: a) the Midnight Office, b) Matins and c) the First Hour. Together with Vespers (celebrated the evening before) and the Divine Liturgy (celebrated after Matins), Matins celebrates the Paschal Mystery of our salvation in Christ Jesus and of his second and glorious coming, which is the focus of our celebration every Sunday and feast.

With the enrichment of psalmody (chanting the psalms) and the unique prayers and hymnody of these services, we experience a more complete observance of the Lord’s Day and Major Feasts. As such, our Church is seeking to revive the practice of celebrating Vespers, Matins and Divine Liturgy where they have been diminished or eliminated. The 1996 *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches* urges that this “ancient tradition should be restored without delay, so as not to deprive the faithful of a privileged source of prayer, nourished by treasures of authentic doctrine” (par. 98).

MELANCHOLY – a form of spiritual darkness which includes aspects of depression, dejection or a feeling of despondency through not being able to achieve peace or harmony. Although it includes a positive desire for perfection (to be holy, saintly), it can manifest itself in terms of self-absorption or self-pity when such perfection is not achieved or even achievable. The word is derived from the Greek *melanos* (meaning “black”) and *khole* (meaning “bile”), thus, “black bile.” (See EIGHT CAPITAL SINS)

MELCHIZEDEK, the order of – from the Hebrew “my king is righteousness.” Reference is made to Melchizedek as the king of Salem and priest of *El Elyon* (“God most high”) in the 14th chapter of the Book of Genesis. There he brings out bread and wine and blesses Abram and *El Elyon*. According to the Epistle to the Hebrews, Jesus Christ is identified as “a priest forever according to the order of Melchizedek” and so Jesus assumes the role of High Priest once and for all.

(Adapted from https://en.wikipedia.org/wiki/Melchizedek#cite_note-2)

MENAION – from the Greek word for “of the month.” The Menaion is a set of twelve liturgical books, one for each month, containing the variable hymns and

other texts (Scripture readings and accounts of the lives of the saints or a brief homily on the meaning of the feast being celebrated) proper to Vespers and Matins of each day of the immovable feasts of the Liturgical year (e.g., Annunciation, Nativity, Theophany, dates honouring saints, etc.). (See also SYNAXARION

MESSIAH – the Hebrew word meaning “The Anointed One” which is translated into Greek as “Christ” (*Khristos*). God’s salvation (the name Jesus means “God saves”) results in our liberation from evil and healing of all our ills and offenses (healing and anointing are related terms) so that we can grow again into the likeness of God.

METANOIA – a transliteration of the Greek word *metanoia* which derives from *metanoiein* (*meta-* to “change, alter” and *noein* to “think” from *nous* “mind”). Thus, it refers to a radical change of one’s mind (ancient Greek) or of one’s heart (New Testament Greek). It is the act of turning from sin and returning to a life in Christ, a conversion of the heart/spirit.

METROPOLITANATE – also called a “Metropolia” or “Metropolitan See.” The word originates from the Greek word *metropolis* meaning “mother city.” In terms of church structure, a Metropolitanate is an ecclesiastical (church) territory under the supervision of a metropolitan and often includes numerous eparchies. Our Church now has several Metropolitanates in Ukraine and beyond (Canada among them, with His Grace Lawrence Huculak, OSBM who is our Metropolitan) united under the leadership of Patriarch Sviatoslav Shevchuk.

MORALLY LICIT – a moral act which is not condemned in law.

MYSTAGOGY – refers to the final period of the initiation of adults into the Church after they have participated in the Holy Mysteries of Baptism, Chrismation and Eucharist. The term literally means “leading into the mystery” and is meant to be an interpretation of the Holy Mysteries based on what the candidates for membership in the Church have just experienced. Prior to their Christian initiation, the candidates receive instruction on the basic beliefs of the Christian faith. After the initiation, the candidates receive an instruction which is not so much a communication of foundational doctrine as an exploration of the “rituals, metaphors, symbols, images, and stories to reveal the deeper significance of the initiation experience” (See <http://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/mystagogy>).

The term “mystagogy” also describes a category of liturgical commentaries that interpret the Divine Liturgy symbolically in terms of the life of Christ. Among

the most well-known are the *Mystagogia* of St. Maximus the Confessor, *The Ecclesiastical History and Mystical Contemplation* of St. Germanos of Constantinople, *The Commentary on the Divine Liturgy* by St. Nicholas Cabasilas, and *On the Sacred Liturgy* by St. Symeon of Thessalonika. These are highly interpretive texts concerning the symbolism of the words and rituals. Because they are interpretive, they do not always agree. For example, the Entrance with the Holy Gospel in Maximus stands for the coming of Christ in the flesh, his Passion and Resurrection. Germanos sees this as the coming of Christ into the world. For Cabasilas it stands for the manifestation of Christ to the crowds at his baptism, while Symeon perceives it as the resurrection and ascension of Christ and the descent of the Holy Spirit.

While it is enlightening to see the parts of the liturgy in symbolic terms, we are reminded that the purpose and function of the Divine Liturgy is the genuine encounter with God here and now. In our offering of thanksgiving and praise, in our communion of the Holy Spirit, in our acceptance of the Body of Christ (that is, in the embracing of the people of God as well as the partaking in the Eucharist) we truly participate in the Divine (*theosis*).

MYSTICAL SUPPER – the term Eastern Christians use for what the Christian West calls the “Last Supper.” The word “last” implies that something once happened is now over. “Mystical” reflects the inner meaning and presence of the immeasurable greatness of God’s salvation. During the *Anaphora*, the priest prays: “Remembering, therefore, this salutary commandment [to eat and to drink], and all that was done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming ... We offer to You, Yours of Your own, in behalf of all and for all.” To this we respond: “We sing of You, we bless You, we thank You, O Lord, and we pray to You, our God.”

Although these events occurred in time, they have eschatological [see **ESCHATOLOGY**] significance because we mortals, who are bound by time and space, dare to enter into the eternal life given to us through Christ’s saving actions. For this reason, before receiving the Holy Eucharist, we humbly say: “Accept me this day, O Son of God, as a partaker of Your Mystical Supper.” Here “mystical” can also mean “hidden” or “secret.” In the face of persecution, the early Christians likely used it in that sense – a remnant of which remains in the same prayer, “I will not tell the mystery to Your enemies.”

MYSTERY – normally used by the Eastern Churches to denote what in the Christian West is called a “sacrament.” While the West stresses the nature of the sacrament as a sign, the East recognizes that a mystery is not something to be

solved, but a reality that is revealed to those who have “eyes to see and ears to hear” (Matthew 13:16) Christ and all that he did and does for us. And so Eastern Christians greet each other with the words “Christ is among us” or “Christ is in our midst” with the response “He is and always will be.”

NICENE-CONSTANTINOPOLITAN CREED – the creed used by the Eastern Churches and, increasingly, by the Churches of the West. The word “creed” comes from the Latin word “*Credo*” which means “I believe.” The doctrine of Father and Son was formulated at the Council of Nicaea in A.D. 325; the rest of the Creed, regarding the Holy Spirit and the Church, etc., was formulated at the Council of Constantinople in A.D. 381. It is formally called the Niceno-Constantinopolitan Creed or simply the Nicene Creed.

As a prayer, it is called the “Symbol of Faith.” By using the word “symbol” we mean that the Creed not only expresses what we believe about God, it also leads us into the very mystery of divine reality, which is what a symbol does (it makes the divine reality present).

In the *Catechism of the Catholic Church* we read: “The Greek word *symbolon* meant half of a broken object, for example, a seal presented as a token of recognition. The broken parts were placed together to verify the bearer's identity. The symbol of faith, then, is a sign of recognition and communion between believers. *Symbolon* also means a gathering, collection or summary. A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis (par. 188).”

NOETIC PARADISE – a reference to Mary’s womb in paragraph 193 of the *Catechism*. The term is also used in the hymn to the Mother of God during the Anaphora of St. Basil the Great (“In you, O Full of Grace, all creation rejoices; the angelic ranks and all the human race. Sanctified temple and spiritual paradise ...”). Our translation uses the term “spiritual” instead of “noetic” since the former concept is more commonly understood. The word “noetic” derives from the Greek term *nous* (see NOUS).

Eden, or Paradise, according to the Fathers, was “noetic” because here we commune using the highest dimension of our being with God, and vice-versa. In the Incarnation of Our Lord, Mary’s womb becomes not just a place where we commune with God (speak in words), but a place where Christ, the Word of God, is present – the Word who communicates with us person to person.

NOUS (pronounced NOOS) – the Greek term which most often translates the word “mind” in the Scriptures. This is a different faculty than reasoning as we know it. It is the faculty of intuition, receptivity and insight. It is the capacity to say 1) “Aha! I

get it!” or 2) to hear the tiny voice of conscience prompting us to follow the way of the Holy Spirit or 3) to sense that all is well. It is the *nous* which enables us to hear the “ring of truth.” It is through the *nous* that we perceive “the eternal truth about God or about the inner essences of created things, not through deductive reasoning, but by direct apprehension or spiritual perception” (Kallistos Ware, *The Orthodox Way*, 61). We must be humble before this knowledge and recognize that as God is incomprehensible, we, who are made in God’s image, are also incomprehensible; that is, our spiritual dimension is “beyond our ability to explain” (Gregory of Nyssa, *On the Creation of Man*, 11:4)

OCTOECHOS – from the Greek *oktoechos* (*okto* “eight” and *echos* “sound”), thus, the book of eight tones. This liturgical book contains the propers (variable or changeable parts, e.g., *troparia* and *kontakia*) for the daily celebration of Vespers, Matins, the Hours and the Divine Liturgy for the moveable cycle of the liturgical year, except for Great Fast (Lent), Pascha (Easter), and Pentecost. The Octoechos cycle takes eight weeks to complete, having one tone (or mode or melody) per week, and is repeated throughout the year from the Sunday of All Saints (the first Sunday after Pentecost) until progressively replaced by the Triodion during Lent.

PANTOCRATOR – derives from two Greek words *pan* (“all”) and *kratein* (“to rule” or “hold”). Therefore, it has a dual meaning in Greek: 1) “ruler of all” and 2) “the one who holds or embraces all” as in the Slavic translation *Vsederzhytel* (*Вседержитель*). In other words, God governs his creation with a loving embrace. In icons, Christ as Pantocrator is depicted in bust form or full body form seated on a throne and holding the Scriptures. This type of icon is typically found in the main dome of a church or on the iconostasis.

PAROCHIAL – the adjectival form for “parish” which derives from the Greek *paroikia* which has come to mean “a district with its own church; or members of such a church.” The roots of the word (*para* “near” and *oikos* “house”) relate to the expression used in the petitions of the Divine Liturgy when we pray “for this holy Church.” Some scholars, in fact, prefer the translation “for this holy house,” since it reminds us of the first gatherings of the early Christians who met in the “house churches” often mentioned by St. Paul in his letters.

PARTICULAR CHURCHES – a technical term used consistently in the documents of Vatican II designating the reality of a Church with a distinct identity, as well as to refer to the Churches of the Catholic Communion; as such, the word is capitalized when it refers to a specific Church. In the *Code of Canons of the*

Eastern Churches the Latin term *sui iuris* is used to designate legal identity. It translates the Greek word *autonomos* (“of one’s own laws” or “autonomous”). Depending upon the hierarchical structure of a given Eastern Catholic Church, there are varying degrees of autonomy.

PASCHA – the Greek word for “Passover,” that is, in Christ we experience a “passing over” from death to life. The resurrection of Christ is the very foundation of our faith. It is the very substance of what we preach and what we believe. In the words of Saint Paul: “If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain” (1 Corinthians 15:14).

The title of our *Catechism* was also developed to correspond to the emergence of the Ukrainian Catholic Church out of the catacombs, in effect, the resurrection of our Church. For these two reasons, we give it the name *Christ – our Pascha*.

PASCHAL MYSTERY – Jesus’ preaching of the kingdom is fulfilled in his suffering, death, resurrection and ascension into heaven. The passion, death and resurrection of Our Lord are called the “Paschal Mystery.”

PEDAGOGY – the art of teaching. It derives from the Latin *paedagogus* and the Greek *paidagogos*. The ancient Greek and Latin words referred to the slave who would accompany a child to school. “Pedagogue” came to be the title for the person who practiced the art of teaching, although not all teachers were regarded as pedagogues, the latter title being reserved for those who excelled at teaching. In an early Christian example of the significance of the term, Gregory of Nyssa extols the virtues and wisdom of his sister by calling her his pedagogue.

PENTECOST – the term for the Christian feast celebrated on the seventh Sunday after Easter which commemorates the descent of the Holy Spirit upon the disciples of Christ. It derives from the Greek *pentekoste* meaning the “fiftieth [day].” It was also the name given by the Greeks to the Old Testament Feast of Weeks, a Jewish harvest festival observed on the 50th day of the month of Omer (see Leviticus 23:16).

POLYANDRY – the form of polygamy when a woman takes two or more husbands. The word is a composite of the Greek *poly* meaning “many” and *anēr* meaning “man” or “husband.”

PRIDE – is the putting of one’s own selfish desires or wishes before those of others and is manifested as an excessive self-admiration or superiority. Pride led to

the fall of created human beings when they falsely believed themselves to be equal or superior to God. (See EIGHT CAPITAL SINS)

PROKEIMENON – from the Greek *prokeimenon* which means “that which precedes” or “that which is set to be read.” It is a psalm verse or canticle refrain usually sung to introduce a reading from Scripture. During the Great Fast (Lent) it can also follow a reading from Isaiah. In Ukrainian we use the term *prokimen* (прокімен).

PROSKOMIDE – The Proskomide (literally “offering”) or Prothesis (literally “setting forth”) occurs at the table of preparation (or *proskomediinyk*). The word commonly used in our Church for this service is *Proskomidia*. At this time, the bread and wine are prepared in a specific manner with prescribed prayers.

PROSPHORA – another word meaning “offering.” Originally, it referred to the food that was offered by the early Christians, part of which was used for the Eucharist with the remainder being used for the meal that followed (the Agape Meal). Today, it refers to the bread used in the Divine Liturgy for the Eucharist. It is a specially prepared leavened bread which bears a seal on top with the letters IC XC NIKA which mean “Jesus Christ conquers” (see paragraph 350 of the *Catechism*).

The word *prosphora* can also refer to the small loaves of bread (or cut portions of a larger loaf) that are shared at the vigil meal for Christmas and Theophany (see entry).

PROTOEVANGELIUM – means “the first gospel.” This is the first time God reveals that the plan of salvation will be fulfilled through the co-operation of humankind with God (this co-operation is called “synergy” – see entry). This involvement of humankind with God’s saving plan is illustrated in Genesis 3:15 where we read: “The Lord God said to the serpent ... ‘I will put enmity [deep-seated dislike, hatred or ill will] between you and the woman, and between your offspring and hers. He will strike your head and you will strike his heel.’” In this poetic form, God promises humanity the ultimate victory. Our *Catechism* states: “In the contest between good and evil, in the end, good shall overcome, as personified by the offspring of the woman [i.e., Christ]” (par. 160).

PROTOTYPE – (see TYPOLOGY)

REVELATION – knowing and experiencing God through God’s own initiative. In general, God is revealed in the wonder of creation. The Trinity was at work in

the creation of the heavens and the earth: The Word of God – the Son – was spoken by the Father as the Spirit hovered with a nurturing presence over the waters. However, God did not abandon the world after he created it but remained present to it throughout history. His presence can be discerned in all the events of humankind (history) and aspects of creation. This awareness is God’s invitation to us to be in communion with him. We come to understand (as much as we can) God’s self-revelation through Holy Scripture and Holy Tradition. The supreme revelation of God is found in the person of Jesus Christ.

SACRAMENTAL INITIATION – Baptism, Chrismation and Eucharist are the Holy Mysteries of Initiation.

SCRIPTURAL ODES – the introductory scriptural texts which provide the theme for the nine odes of the liturgical canon of Matins. They are: (1) The Song of Moses - Exodus 15:1-18; (2) The Song of Moses - Deuteronomy 32:1-43; (3) The Prayer of Hannah - 1 Samuel [Kings] 2:1-10; (4) The Prayer of Habakkuk - Habakkuk 3:2-19; (5) The Prayer of Isaiah – Isaiah 26:8-21; (6) The Prayer of Jonah – Jonah 2:1-9; (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 [*Magnificat* – Latin term for the opening words of the hymn, “My soul *magnifies* the Lord”) - Luke 1:47-55.

SELF-GOVERNING CHURCH – the English term translating the official designation “church *sui iuris*” according to the norms prescribed by the 1990 *Code of Canons of the Eastern Churches*. The Catholic Church is a communion of 21 *sui iuris* Churches, the largest and most well-known of which is the Roman or Latin Church. Before the Second Vatican Council (1963-65), people often spoke of one Catholic Church and many rites. This practice was discontinued at that Council when the Council fathers returned to the more ancient and more authentic understandings of the communion of Churches.

The Eastern Churches had long used the terminology of “Local” or “Particular” Churches to designate the various ecclesial communities that were bound together by a common theological, liturgical, spiritual and canonical tradition. In Ukrainian, this notion was expressed by the term, *Pomisna Tserkva* (Помісна Церква). It was Patriarch Josyf Slipyj who brought this understanding to the forefront both during and after Second Vatican Council speaking of *Pomisnist’* (Particularity).

The terms “Particular Church” and “Local Church” began to be used by the Roman Church to refer to individual dioceses, whereas the Eastern Churches understood these terms to refer to larger structures that may include many dioceses

or eparchies. Thus, Catholic canonists began to apply the Latin term *sui iuris* (“of its own law”) to refer to these autonomous Churches of the Catholic Communion. The Ukrainian term *pomisnist’* (номічність) is sometimes rendered “particularity,” or “particular identity,” and it refers to the totality of the life of a self-governing Church. Today, the Ukrainian Catholic Church is the second largest of the 21 self-governing (*sui iuris*) Churches of the Catholic Communion.

SERAPHIM – (see ANGELS)

SPIRITUAL EYES –The eyes of our soul provide us with the ability to recognize the will of God for us and the presence of the Holy Spirit in our lives. This is the sphere of our noetic faculty (See NOUS). There have been occasions when individuals have received such spiritual sight by direct action of the Holy Spirit; for example, one recalls the conversion of St. Paul on the road to Damascus as described in Acts 9:1-28. For the most part, however, we can only see with our spiritual eyes when we have been cleansed through prayer and fasting: when we are in the presence of God. The Jesus Prayer is an excellent vehicle by which we can cease seeing with our physical eyes and attend to our spiritual eyes. Repentance, which is the fruit of our prayer and fasting, can enable us to attain to this spiritual sight. In the words of the Catechism, “The gift of tears [a fruit of repentance] cleanses our spiritual eyes and enables us to see everything around us the way that God sees it. We then do not judge our neighbour but are filled with merciful love, having become capable of feeling the suffering and needs of others” (par. 689).

STICH – This is the Slavic word for “verse.” It refers to those verses (usually psalm verses) which are taken between refrains of antiphons, troparia, prokimena, stichera, etc.

STICHERA – this is the plural form of the Greek *sticheron* which, literally, is a “stanza” of liturgical poetry (hymnography) from the New Testament era chanted at Vespers during “Lord I have cried” and at the *Aposticha* (see entry), and also at Matins at the end of the Praise Psalms.

SUI IURIS – (See PARTICULAR CHURCHES and SELF-GOVERNING CHURCH)

SUBSIDIARITY – generally refers to the ecclesiological principle that any matters should be dealt with at the lowest or least centralized authority, by those directly affected or responsible for overseeing the particular matter/issue.

SYNAXARION – From the Greek *sunagein*, that is, “to bring together.” As such, it is a compilation of the accounts of the lives of the saints or a brief homily on the meaning of the feast being celebrated. It could also include the list of Scripture readings to be used in the celebration.

SYNERGY - Our salvation is developed through the cooperation of humankind with God. The word “synergy” is Greek for “work or working together.”

SYNODAL – the adjectival form of the term “synod” which derives from the Greek *synodos* meaning “ecclesiastical council.” The word itself is formed from *syn* (“together”) and *hodos* (“traveling, journeying; or a way, road, path”). With reference to the Ukrainian Catholic Church, paragraph 302 of the *Catechism* states, “In accordance with her particular self-governing nature, our Church possesses a synodal structure. The Synod of Bishops holds the highest legislative and judicial authority in the Church. It fulfils its ministry to the people of God in matters pertaining to teaching the faith, liturgical life, and pastoral governance. The Synod of Bishops is presided over by the Patriarch, the Head and Father of the self-governing (Particular) Church.”

TEMPLE – the word generally means “any building dedicated for worship or prayer.” In the *Catechism* it is used to indicate worship of the one, true God in three ways: 1) in reference to the Old Testament places of worship, particularly the Temple of Jerusalem; 2) the gathering of the faithful as the Body of Christ, symbolized by the nave of the church building which is often called the “temple of the faithful;” and 3) applied to each Christian as described by St. Paul in 1 Corinthians 6:19-20, “... do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.”

THEOPHANY – from Greek *Theos* (“God”) and *phaneia* (“to show, appear, manifest) meaning the “appearance, manifestation or revelation of God.” Theophany is the term used to refer to the Feast of Theophany (also called Epiphany or Jordan) where the Trinity was revealed at the baptism of Jesus.

THEOSIS – the word derives from two Greek terms *Theos* (“God”) and *-osis* (meaning “process” or “condition”). In English this word is rendered “deification”

(being made like God) or “divinization” (becoming divine). As such, *theosis* is a transformative process whose goal is *likeness to* or *union with* God, or, simply put, to become holy. According to Eastern Christian teaching, *theosis* is the purpose of human life. It seeks to restore human beings to the likeness of God that was lost because of the Fall of humankind in the Garden of Eden. *Theosis* is considered achievable only through a synergy (or co-operation) between human activity and God's grace. In Eastern Christian teaching this grace is called God’s “uncreated energies” or operations. In effect, it is communion with the very life of God, that is, our goal is also the means to achieve that goal (see *Catechism*, par. 406).

(Adapted from https://en.wikipedia.org/wiki/Theosis_%28Eastern_Orthodox_theology%29)

Pope St. John Paul II recognized this contribution of Eastern Christian theology on *theosis*. He writes in his 1995 encyclical, *Orientalis Lumen*: “The teaching of the Cappadocian Fathers on divinization passed into the tradition of all the Eastern Churches and is part of their common heritage. This can be summarized in the thought already expressed by Saint Irenaeus at the end of the second century: God passed into [humanity] so that [human beings] might pass over to God. This theology of divinization remains one of the achievements particularly dear to Eastern Christian thought” (par. 6).

(See two entries: ENERGIES OF GOD and SYNERGY for further definitions)

THEOTOKOS – This term, in reference to the Mother of God, is explained in paragraph 187 of the *Catechism* which states: “The Church of Christ, teaching about the Mystery of the Incarnation, focuses on the Person whom Mary conceived, and to whom she gave birth. Therefore, at the Council of Ephesus in the year 431, Mary was solemnly proclaimed to be the *God-Bearing One* (in Greek, *Theotokos*) [often translated in English simply as *Mother of God*]. ‘For this name embraces the whole mystery of the dispensation [God’s saving action].’ The title *Theotokos* means that it was the eternal Son of God who was born in the flesh from the Virgin Mary and became human. ‘From the God-bearing One, Jesus took flesh and became one in being with our human nature.’ In a special way the Church expresses this unity in being with the *Icon of Tenderness*, in the embrace of Mother and Son.”

TONES – These are the liturgical music of the Byzantine Churches based upon a system of eight modes or tones. (See OCTOECHOS)

TRADITION – the word derives from the Latin *tradere* (“to pass something on”). Christ entrusted the word of revelation to his apostles. They in turn have entrusted us – his followers – with all that Jesus did and taught. Therefore, we must be faithful to the Tradition. This entails a continuous openness to the Holy Spirit. As

the People of God (the Church) we must always understand Holy Tradition and Holy Scripture as working together. We cannot consider Scripture outside of Tradition.

TRADITION, TRADITIONS and TRADITIONALISM –

“‘A tradition,’ says the Oxford Dictionary, ‘is an opinion, belief, or custom handed down from ancestors to posterity.’ Christian Tradition, in that case, is the faith which Jesus Christ imparted to the Apostles, and which since the Apostles’ time has been handed down from generation to generation in the Church (compare Paul in 1 Corinthians 15:3). But to an Orthodox Christian, Tradition means something more concrete and specific than this. It means the books of the Bible; it means the Creed; it means the decrees of the Ecumenical Councils and the writings of the Fathers; it means the Canons, the Service Books, the Holy Icons — in fact, the whole system of doctrine, Church government, worship, and art which Orthodoxy has articulated over the ages. Orthodox Christians of today see themselves as heirs and guardians to a great inheritance received from the past, and they believe that it is their duty to transmit this inheritance unimpaired to the future.” (Timothy [Metropolitan Kallistos] Ware, *The Orthodox Church*, 3rd edition. London: Penguin, 2015, 190)

Tradition is not traditionalism. Jaroslav Pelikan declares: “Tradition is the living faith of the dead; traditionalism is the dead faith of the living. Tradition lives in conversation with the past, while remembering where we are and when we are and that it is we who have to decide. Traditionalism supposes that nothing should ever be done for the first time, so all that is needed to solve any problem is to arrive at the supposedly unanimous testimony of this homogenized tradition.”

(Interview with *U.S. News & World Report*, July 26, 1989)

Not everything that has been handed down to us is of equal value. Thus, there is a difference between “Tradition” and “traditions.” The first (capital “T”) refers to the Tradition as a whole. The second (lower case “t”) refers to specific customs and beliefs. In a similar way, the Second Vatican Council speaks of a hierarchy of truths. In addition to discerning what constitutes the authentic Tradition, we are urged to enter into the inner spirit of the Tradition to discover that which gives life – nothing less than the Holy Spirit.

In the words of Georges Florovsky, “Tradition is the witness of the Spirit; the Spirit’s unceasing revelation and preaching of good tidings To accept and understand Tradition we must live within the Church, we must be conscious of the grace-giving presence of the Lord in it; we must feel the breath of the Holy Ghost in it Tradition is not only a protective, conservative principle; it is, primarily, the principle of growth and regeneration Tradition is the constant abiding of the

Spirit and not only the memory of words.” (“The Catholicity of the Church,” in *The Bible, Church, Tradition*. Belmont, Mass: Nordland, 1972, pp. 64-65)

TRANSCENDENT – God’s inner life, what we call the “essence” of God, is completely other than what we as humans can grasp now or ever – this is what we mean when we say that God is utterly and radically “transcendent” (from the Latin *transcendere*, literally meaning “climbing over”), that is to say, “going beyond” human comprehension. Even more, it means having continuous existence outside the created world and freedom from any material limitations. (See ESSENCE)

TREBNYK (EUCHOLOGION) – The word Trebnyk derives from the Slavic word *treby*, that is, “needs.” *Euchologion* comes from the Greek words *euche* (from *eucho* meaning “prayer”) and *-logion* (from *legein* meaning “to collect”). Thus it is a collection of prayers, or prayer book, used by the principal liturgical ministers of the Byzantine rite. This is also known as the “Book of Needs,” and it contains the texts for the celebration of the Holy Mysteries (e.g., Baptism and Chrismation, Confession, Marriage, Anointing of the Sick) and other prayers and blessings used at various occasions.

TRINITY – All formulations that try to capture the mystery of God are inadequate to the task. In the words of Evagrius of Pontus (4th century): “God cannot be grasped by the mind. If God could be grasped, God could not be God.” This inadequacy is all the more evident in attempting to speak of the Most Holy Trinity. How does one describe Tri-Unity (the Latin word *Trinitas* means “the One who is Three, and the Three who are One”)? How can we say that God is three persons (Father, Son and Holy Spirit) yet God is One? It defies logical and rational explanations.

The 4th century gave us the Creed that proclaims our belief about the Trinity. It was filled with debate about the relationship of the persons of God to one another and how they can be distinct, yet at the same time united equally as God: each completely God and each a distinct person. To say that the Father, Son and Holy Spirit are persons is inadequate. The difficulty we have in grasping this is that we, as persons, cannot conceive of a higher form of being than “person.” We use the language of our experience of other persons to describe God as Tri-Personal, yet one.

The *Catechism* underscores this difficulty by quoting St. Gregory the Theologian (of Nazianzus): “No sooner do I conceive of the One than I am illumined by the splendour of the Three; no sooner do I distinguish them [as Persons] than I am carried back to the One. When I think of any One of the Three

[Persons] I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking of escapes me” (see par. 72).

How, then, do we know God? Here Eastern Christian theology distinguishes between the “divine essence” (the nature or inner existence of God), which is unknowable, and the “divine or uncreated energies” (the powers or operations of God in interacting with his creation), which are perceivable or knowable. (See the two entries ESSENCE and UNCREATED ENERGIES OF GOD)

TRIODION – the name means “three odes” signifying the fact that during the Great Fast there are only three odes taken at Matins instead of the customary nine. It also includes all of the changeable parts for all of the Lenten services. (See FLORAL TRIODION, LENTEN TRIODION and SCRIPTURAL ODES)

TROPARION (In Ukrainian, *tropar*) – Most scholars agree that the word probably derives from the Greek *tropos* (“something repeated” or “returned to”), since the *troparion*’s earliest function was as a refrain during the recitation of biblical odes and the psalms. Today, its customary use is to announce the overall theme for the liturgical day at the end of Vespers. It is then repeated at Matins, the Little Hours and at the Divine Liturgy following the Little Entrance. In the Greek usage the troparion at Vespers is called the *apolytikion* which means “dismissal hymn”.

(Adapted from <http://www.digplanet.com/wiki/Troparion>)

TYPE – The word “type” derives from the Greek word *typos* (from *typto*, “to strike”), which means, first of all, a blow, and then the mark left by a blow or the application of pressure. It later came to refer to an image or imitation of something else. “In its strictly Biblical sense it refers either to a moral lesson (the events of the Exodus are lessons, *typtoi*, for the Christian community; 1 Cor. 10.6); or to some person, event, or institution of the Old Law related in some way to the new and definitive self-revelation of God in Christ. In this sense Adam is ‘a type of the one to come’ (Rom 5.14).” – (J. Blenkinsopp, *New Catholic Encyclopedia*. The Gale Group Inc., 2003)

The use of “types” for Eastern Christians, “... had a profound impact both as the foundation of icon veneration and as the basis of a universal guide to Christian behaviour. Theodore of Stoudios [8th-9th cent.]... noted that ‘every artificial image... exhibits in itself, by way of imitation, the form of its model (*archetypon*)....’ As a guide for conduct, Basil the Great invoked “types” by stating: “... the lives of the saints, recorded and handed down to us, lie before us like living images of God’s government, for our imitation...” (*The Oxford Dictionary of Byzantium*, p. 2133).

In brief, the “type” always refers to something or someone beyond itself. When directed to the future, the “type” is the first person or event and the “antitype” is the future person or event toward which the “type” is pointing. For example, the liberation of the Hebrews from the slavery of Egypt points to Christian Baptism as the liberation from the slavery to sin and death. The first liberation is a “type” of the second liberation (the “antitype”). St. Basil, in the quotation above, uses the term “archetype” to refer to the perfect model which we strive to imitate. As such an “archetype” is the most perfect form of something or someone which cannot be duplicated. It is the unreachable goal towards which we strive. (Also see TYPOLOGY)

TYPIKON – from the Greek *typikon*, which means, literally, “following the order.” In Slavic usage it is rendered *ustav*, that is, a book of directives. Hence, a Typicon is a liturgical calendar containing instructions which govern (a “rule”) the celebration of services for a given day or liturgical season.

TYPOLGY is the interpretation of certain historical events occurring in the Old Testament as “types” that prefigure events to be fulfilled through the Incarnation of the Son of God and in His life and ministry as confirmed in the New Testament. In each case, the “type”—the first event—is linked to its corresponding future event, called the “antitype” (or archetype). It is a relationship that begins with a promise and ends with a fulfillment in Christ.

This is evident in the famous exclamation by St. John the Baptist when Jesus approached him at the Jordan: “Behold! The Lamb of God who takes away the sin of the world!” (Jn. 1:29). Here John not only is asserting that Jesus is the fulfillment of prophecy (“He was led as a lamb to the slaughter, and as a sheep before its shearers is silent” Is. 53:7), but he is also making the first recorded public declaration linking the Person of Jesus with an Old Testament event—the sacrifice of the lamb at Passover (Ex. 12:1-11). The ultimate sacrifice of the Only Begotten Son of God was also foreshadowed in type by Abraham's offering of his son Isaac (Gen. 22:1-14). – (See *The Orthodox Study Bible*, p. 190). Isaiah as a suffering servant is a type for Christ's sufferings (the archetype). (Also see TYPE)

UKRAINIAN GRECO-CATHOLIC CHURCH – In Ukraine, our Church is called the “Ukrainian Greco-Catholic Church” to distinguish it from the Roman Catholic Church in Ukraine which took the name “Ukrainian Catholic Church” once the churches were allowed to register legally in the early 1990's. In Canada, the term “Ukrainian Greek-Catholic” is more familiar to our parishioners than “Ukrainian Greco-Catholic,” although most use the simple term “Ukrainian

Catholic.” Our faith tradition originates with Byzantine Christianity (that is, from Constantinople), which was composed of various constituent parts, Greek being predominant (although Latin, Syriac and Slavic elements were also very significant). We use the term “Greco” rather than “Greek” to denote that we are referring to a tradition which is not ethnically “Greek,” but more descriptive of a particular expression of Christianity.

UNFATHOMABLE – refers to things which are beyond our comprehension, such as knowing the full mystery of God’s inner life, or even the depths of someone’s heart or thoughts. The word derives from the measurement of depth in the ocean (six feet). By extension, it is used to express the notion of not being able to “fathom”, that is, to reach the depths of something or someone. And yet, we still aspire to express such mysteries in limited and finite human language.

UNCREATED ENERGIES OF GOD – God not only reveals himself to us, he desires to be in intimate communion with us. St. Basil the Great puts the question of knowing God in these terms: “No one has ever seen the essence of God, but we believe in the essence because we experience the energy” (quoted in Kallistos Ware, *The Orthodox Way*, 22). If his essence signifies how far God is beyond us, his energies show us his closeness. Metropolitan Kallistos declares “while God’s inner essence is for ever beyond our comprehension, his energies, grace, life and power fill the whole universe, and are directly accessible to us” (*The Orthodox Way*, 22). In short, God’s “energies” are how God interacts with his creation of which human beings are a part.

Neither the “essence” nor the “energies” are considered “things.” They are not something other than God, but God himself revealed in the persons of the Most Holy Trinity: Father, Son and Holy Spirit. For this reason, we say that the “energies” of God are “uncreated,” because God is uncreated. (Also see ESSENCE and TRINITY)

UNIVERSAL – Connected as it is to the word “universe,” the term “universal” describes any idea, person, group of people, or event as being “world-wide” in the broadest sense. Its presence in the *Catechism* is used in the following ways:

- a) as applying to something of world-wide significance or applying to all people, e.g., universal consequences of the fall of humanity, universal salvation, universal communion, universal call to holiness,

or an event like the Feast of the Universal Exaltation of the Holy Cross;

- b) as depicting all of Christianity to which all churches belong by virtue of our mutual Baptism in the name of the Holy Trinity;
- c) as describing the Catholic Churches in Eucharistic communion and acknowledging the primacy of the Pope of Rome. Paragraph 304 of the *Catechism* states quite plainly: “Communion with the Church of Rome is the sign and condition for belonging to the Universal Church.” One should be aware that some churches not in communion with Rome use the term “Catholic” in naming themselves, e.g., the Holy Apostolic Catholic Assyrian Church of the East, Orthodox-Catholic Church of America, and the like;
- d) as referring to the position of the successor of Peter. The *Catechism* declares, “The visible sign of communion among Churches is the universal Pontiff, the Pope of Rome, whose primacy in love and in teaching ministry belongs to the heritage of faith of all Christianity” (paragraph 304). Further, “This primacy is fulfilled through the Petrine ministry of the Bishop of Rome. Our Church professes the Pope’s ministry by titling him ‘the most holy universal Pontiff’” (paragraph 291);
- e) as characterizing the epistles of the New Testament that were addressed to all the churches (not just to one individual church, e.g., the church at Corinth, or one individual, e.g., Timothy). These “Catholic” or “universal epistles are ascribed to Saint Peter, Saint John, Saint James, and Saint Jude.

(Also see CATHOLIC)

VAINGLORY – one of the EIGHT CAPITAL SINS. It refers to excessive pride or joy over one’s achievements, in effect – vanity, which can lead to boastfulness. It reflects a lack of spiritual balance. (See paragraphs 774-776 of the *Catechism*)

VOCATION – from Latin *vocationem*, literally “a calling, a being called.” It refers to a Christian understanding of being “called” to a way of life by God. In a specific sense, it refers to having a vocation to marriage and family life, religious life or Holy Orders. In a more general sense, it includes our vocation to live fully as Christian people: in striving to grow into the divine likeness, in continuing the work of creation through responsible stewardship and through the many-faceted active works of the apostolate (a particular non-ordained ministry such as teaching, visiting the sick, tending to the poor, advocating for social justice for the disadvantaged, etc.).

