

***DICTIONARY
OF
CHURCH TERMS***

FR. TADROS YACOUB MALATY

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1992

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**ST. GEORGE'S COPTIC ORTHODOX CHURCH
SPORTING - ALEXANDRIA
EGYPT**

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*H.H. Pope Shenouda III, 117th Pope of
Alexandria and the See of St. Mark*

INTRODUCTION

Dear Children in Christ,
This is a simplified dictionary of church terms that would help you at your prayers.

God bless you.

Fr. Tadros Y. Malaty



ABBA

Coptic word meaning 'father', or within a monastic community it is given to the spiritual father/elder. It is also a title given to the Pope and to bishops, and also to some of our fathers the saints.

ABLUTION

* A ceremonial cleansing of the sacred vessels (chalice, dome, spoon, and paten), after the holy communion takes place.

* A washing of the priest's hands before the liturgy of the faithful, and after receiving the holy communion.



ABSOLUTION

* The pronouncement of remission of sin to the penitent. The Holy Spirit grants him, in the name of Jesus Christ, the remission of his sins if he truly contrites for his sins, confesses it in the presence of a priest, and promises to respond to the divine grace by not reverting to his former evil ways.

* The priest pronounces absolution separately to each confessor, and collectively during the liturgies.

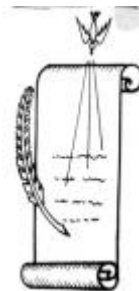


ABSTINENCE

- * We must distinguish between private abstinence and communal church fastings.
- * See "Fasting."

ACTS, Lessons of (Apraxis)

- * Meaning "The book of Acts," written by St. Luke.
- * This book tells us about the church at the apostolic era.
- * Usually a chapter of it is to be read during the Eucharist (Mass) and other liturgies, such as baptismal and matrimonial ceremonies, blessing of the water etc...



ACCIDIE

Despondency, depression, listlessness, a distaste for life without any specific reason.

ADAM

- * One of the two types of melodies led in chanting the "Hymn (Tasbeha)."
- * It receives its name from the first word of the first verse of the Theotokon for Monday, "Adam again being sad..."
- * See "Watus."

ADVENT (Christmas Fasting)

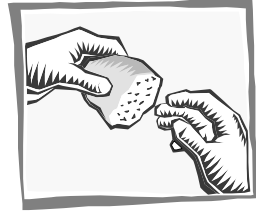
- * The church season immediately preceding Christmas, lasts 43 days. It is a period of fasting as a spiritual preparation for the feast.

* Throughout the last 30 days (month of Kiahk) certain hymns are chanted in a manner popularly known as "seven and four."

* See "Seven and four."

AGABI

* Meaning "love." In the early church the believers used to set a table to feast together after participating in the Eucharistic Liturgy (Mass).



AISLE

* An aisle is a passage on either sides of a nave in a basilican church. It is narrower than the nave and is usually separated from it by a row of columns or arches. The purpose of aisles is to enlarge the interior of a church beyond the nave.

* The aisle roof is lower than that of the nave. In Syria, North Africa, and Europe it formed a lean-to, but in Egypt it was usually flat.

ALMS BOX

* A box in the nave or narthex where believers can put in their alms.

* Before giving alms we must offer our own lives as sacrifices to the Lord.

ALPHA AND OMEGA

* The first and last letters of Greek alphabet, used in the church in a way to symbolize the eternity of Jesus Christ.

* He is the Alpha and the Omega, that is the Beginning and the End (Rev. 21:6).

ALTAR.

* A cubical table placed in the midst of the sanctuary on which the Holy Sacrifice is offered (the Lord's Body and Blood).

* Around the altar there is four pillars that end up with a dome called "ciborium" or "canopy."

* The altar symbolizes the Lord Jesus Christ's grave.



ALTAR BOARD



* A rectangular piece of wood with a cross at its midst, on which is written the words "Alpha and Omega."

* The Altar Board is anointed with Myron (Chrism).

* When necessary, the Eucharist may take place at any place as long as there is an Altar Board.

ALTAR-CANDLESTICKS

* See "Altar Lights," "Candelabrum."



ALTAR CLOTHING (coverings)

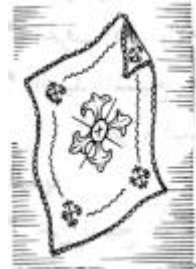
* Refer to the Lord Jesus Christ's grave clothes.

* These coverings include:

1- A red cover - most probably - that covers the whole altar, having a cross on each of its corners.

2- A white cover, smaller than the former.

3- The Prospahine*.



ALTAR, CONSECRATION OF THE

* The elaborate service, rich in prayers and petitions, is a reflection of the reverence felt towards the holy table, the place where, at every celebration of the divine Liturgy, the actual transformation of the bread and wine into the Body and Blood of our Lord Jesus Christ takes place.

ALTAR-CURTAINS

* The altar-curtains are richly embroidered with texts and figures in needlework, or in golden and silvery tissues.

* The altar-curtain hangs before the door of the sanctuary.

ALTAR FANS (Flabellum)

* The deacons use fans during the Eucharist referring to the Cherubim.

* Besides there is two circular metallic fans, at the midst of which is drawn the figure of a cherub. It is used in festival processions.



ALTAR LIGHTS

* Lights to illumine the church, its sanctuary, and the altar, which must be lit during the liturgy and other prayers, even if services are held in daylight.

* Inside the sanctuary two candle lamps must remain constantly lit: one in the eastern niche, and the other hanging down from the dome above the altar. During liturgical prayers two large candles are placed on candlesticks, one to the north and the other to the south of the altar.



* Two wooden or metallic altar-candlesticks are put on either sides of the altar, and not upon it.

* They refer to the two angels who were in the grave of our Lord.

AMBO

* An elevated pulpit where the bishop or priest are used to stand on and preach the people. The Greek word "omobolvly" means "to ascend as in."

* The ambo (Arabic, anbil) stands at the northeastern side of the nave. It is built of white or colored marble, stone, or wood, supported on pillars, and is reached by a staircase. It is sometimes carved with crosses and flowers, finely sculptured and filled with rich designs.

* See Pulpit.

AMEN

* We conclude our prayers by this word, meaning "let it be so."

AMPULLA

* A small container about 3-4 inches high of pale yellow or orange clay, produced in the neighborhood of the church of St. Menas, near Alexandria. Ampullae, filled with water from a spring near the saint's tomb, were widespread in Egypt and throughout many regions of the Christian world.

ANATHEMA

* A solemn ban or curse pronounced upon a person or thing; a sentence of excommunication*.

ANGEL

- (Greek: messenger). A spiritual being who serves God. * See "Heavenly Hosts."

**ANKH**

* An ancient Egyptian sign of life, in hieroglyphics, transmitted to the Christian Egyptians as the cross or a sign of eternal life.

ANTIPHON

* A verse from the Scripture, or an appropriate hymn sung before or after the Psalms.

* A form of liturgical chant performed by two groups of chanters, referred to as the northern and southern chorus with regard to their position where they stand in the church, next to the iconostasis. Each sings four verses alternatively. This form is commonly used in the annual and Kiyahkian psalmody.

APATHEIA

The state of being unmoved by passion; this involves control of the passions rather than their destruction.

APOCALAPSIS CEREMONY

* It means the Book of Revelation, written by St. John.

* This book tells us about heaven and the Lord's last advent.

* The nightly vigil of Bright Saturday is called "Apocalapsis." Special rituals are held then, where the Lord carries us through His death to His glory.

APOPTHEGM

The memorable saying of an 'old man'. 'Give me a word' is a key phrase in the desert tradition. The 'word' is not an explanation or a consoling suggestion; it is a word given in order to create life and bring the one who receives it to God and salvation. It is a word that is truly life-giving if it is not discussed or argued over, but simply received and integrated into life. These apophthegms were always given to individuals to fit their own needs and circumstances and this should be remembered when using a collection such as this.

APOSTLES' CREED

* The earliest statement of the Christian faith.

APOSTLES' FEAST

* We celebrate this feast on the 5th of Abib (12th of July), the day when SS. Peter and Paul were martyred.

* The Apostles' fasting extends from Monday that follows Pentecost till the day before the feast of the Apostles.

* This feast inspires us to live as the apostles did live.

APOSTOLIC SUCCESSION

* The spiritual authority conferred by the laying on of hands in ordination of the church clergy through a lineal succession of bishops down from the apostles.

ARCHANGEL

* There are seven Archangels, namely: Michael, Gabriel, Raphael, Souriel, Sadakiel, Sarathiel and Ananiel.

* They are the great, pure, and luminescent beings who intercede on behalf of humanity.



ARCHDEACON

- * He is on the top of deacons, and their leader.
- * St. Stephen was the first deacon, and first martyr.

ARCHIMANDRITE

- * Every monastery has its leader, called the archimandrite. He is responsible of the monks, to care for them.
- * Nowadays an archimandrite is a member in the holy synod.

ARK, THRONE

- * A wooden box that is put on the altar for preserving the Chalice during the liturgy.
- * On its sides is drawn some icons of the Last Supper, that of the Lord Jesus Christ and of some saints.



ARTOPHORION

- * The artophorion, literally "the box of the holy Communion," is a vessel made usually of silver, or thick glass in poor churches, it is circular in shape and has a lid measuring about 3 inches in diameter. Its height is about 1.5 inches.
- * It is called "Ciborium," or the Box of the holy Communion," enclosing the Holy Communion, to be given to the sick and prisoners.

ASCENSION DAY

- * It commemorates the ascension of Christ to heaven and the end of the resurrection appearances: Holy Thursday or the 40th day after Easter.

AXCEYOUS (WORTHY)

* We say "Axceyous" repeatedly after the Sacrament of Baptism, during the ordination of bishops, priests or deacons and on praising the saints.

* We become worthy of heavenly blessings in the merit of the Blood of our Lord Jesus, through the work of the Holy Spirit.



BALDACHIN

* An Italian term for the canopy or dome erected above the altar. It may be made of stone, metal, or wood.

BANNERS

* Banners embroidered with crosses and pictures of the Lord or the saints, which are carried in church processions.

BAPTISM

* A ceremonial rite instituted by our Lord Jesus Christ for the remission of sins and regeneration by water and the Holy Spirit. In baptism one is admitted into the fellowship of the church, becomes one of her well known members, and is known of the Christian church and becomes a child of God.

* Baptism is regarded as the first and principal sacrament, without which none of the other sacraments can be administered. Its primary importance is manifested in the words of Jesus Christ: "unless one is born of water and the Spirit, he cannot enter the kingdom of God" John 3:5.



BAPTISMAL FONT

- * It is often found in a special room, at the north-west of the Church's nave.
- * During baptismal rites the priest recites certain prayers to sanctify the water and the baptized person.
- * The baptized person (or his godfather) renounces Satan, i.e. rejects him, declaring his faith in God, Church and resurrection of the dead.
- * The baptized person is immersed in water three times, in the name of the Father, the Son and the Holy Spirit, signifying that he is buried with the Lord for three days.
- * Receptacle for baptismal water, normally made of stone, more rarely of metal. From early times, baptism is by immersion. It was a large basin below ground-level in which the neophyte stood within the water.

BAPTISTERY

- * The place where the baptismal font is located.
- * Egyptian baptisteries are usually square shaped or rectangular. As it is an integral part of the church, it is completely subordinated to the shape of the building.
- * See "Baptismal Font."

BASIN AND EWER

- * A basin and ewer are usually placed on a low wooden stand at the northern side of the altar. They are used to wash the priest's hands during the divine Liturgy.



BATHING CEREMONY

- * This prayer is held on the eighth day of the child's birth, by which we thank God for His gift.

BEDOUIN

An Arab of the desert; a nomad, a wanderer.

BELFRY (CHURCH-TOWER)

- * It is the tower that holds a church's bell.
- * On top of it is a cross, symbolizing the church.
- * It signifies that the church is the world's light.



BELIEVERS LITURGY

- * Following the first part of the liturgy, i.e that of the catechumens, church's gates were closed (in the early ages). Only believers were allowed to stay behind to participate together in hymning, praying and receiving Holy Communion.

BELL

- * Church Bell rings with a joyous tone at the start of Eucharist (Mass), during Holy Communion, on feasts and on receiving a bishop.
- * It rings with a sad tone in the Holy Week, and in funeral services.



BENEDICTION

- * The blessing given to the congregation in God's name pronounced by a clergyman at the end of a service.

BETHLEHEM

* So do we call the room where the holy bread (Oblation) is baked, out of these loaves the lamb is picked out (chosen).

* This name reminds us of the village where our Lord Jesus Christ was born (Matt. 2:1).

BETROTHAL

* A mutual contract for a future marriage, blessed by the Holy Trinity.

BISHOP (Episkopos)

* (Greek for "overseer"). The duties peculiar to the office of a bishop are to preside over his diocese as the spiritual father, ordain priests and deacons, administer Chrism, consecrate church buildings, participate in ordaining bishops and in making the Chrism (Myron).

* Bishops are successors to the apostles, and, from the historical point of view, the episcopate is an extentiona of the apostolate.



BISHOP'S THRONE (Synthron)

* In the early ages the throne was put in the middle of the "tribune" inside the sanctuary. Nowadays the bishop's throne is put in the chancel.

BLESSING OF THE WATER

* A special prayer on water at the Epiphany, Holy Thursday and the Apostles feast. A special mandatum tank is used.

BOWING

* An expression of reverence to God in the doxology (gloria), before the sanctuary, besides in public and private worship.

* The bodily posture appropriate for prayer, signifying humility and reverence.

* In keeling down before God we debase ourselves asking His mercy and the forgiveness of our sins.

* Abraham bowed to the Hittites (Gen 23:7) as a sign of his gratitude to them. Jacob too bowed to Esau (Gen. 33:3) to absorb his brother's anger and intentions to take revenge.

"BOWING" RITUAL (3 kneelings)

* Special prayers are recited while the whole church are kneeling on the day of the Pentecost, in memory of the descent of the Holy Spirit.

BRONZE SERPENT

* In the presence of the bishop a golden serpent is held behind the altar, referring to the Cross.

* See "Pastoral staff."





CALENDAR (COPTIC)

* It is the Pharaonic calendar. The Copts started it on the year 284 A.D. On the memorial day where Diocletian sat on the throne of the Roman Empire. A great number of Copts were martyred in the period of his reign, that's why it was considered the starting point of the Coptic calendar.

* The names of the Coptic months are:

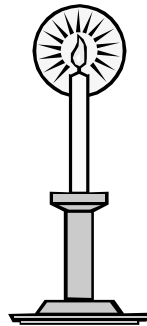
- | | |
|-------------------------------------|-----------------|
| 01 - Tut. | 02 - Babah. |
| 03 - Hatur. | 04 - Kiahk. |
| 05 - Tubah. | 06 - Amshir. |
| 07 - Baramhat | 08 - Baramudah. |
| 09 - Bashans. | 10 - Baounah. |
| 11 - Abib. | 12 - Misrah. |
| 13 - The small month
or Nissieh. | |

CANDLE

* We lit candles at church, referring to the heavens that is enlightened with the Lord Jesus Christ.

* We lit the candles on reading the Holy Bible because God's word is the world's light.

* The candle lights to others, likewise ought the Christian, he has to serve others on the expense of himself.



CANDELABRUM

* It is placed inside the sanctuary or outside it, next to the Iconostasis.

* See Altar Candlesticks.

CANON

* A Greek word meaning a straight rod or bar. In Christian language it was adopted to denote the following:

1. Canon of Scripture - the list of genuine and inspired books of the Bible.

2. The church canons, such as liturgical rules, especially that part of the Liturgy of Eucharist which includes the consecration, and rules concerning the life and discipline of the Church.

* The Holy Bible gives us a way for salvation, whereas it gives the Church the right to put canons to discipline worship and behavior in a biblical spirit.

* Church canons are issued either by ecumenical or local councils.

* Every church canon has to be issued in biblical spirit and church concept.

CANONICAL

* According to the canon laws of the church; authoritative and official.

CANONICAL HOURS (AGBIA)

* The book of daily prayers according to certain hours.



- It includes all the prayers, Psalms, Gospel readings, and petitions to be said at the various
 - hours by day and night, appointed in accordance with analogous points in the life and Passion of Jesus Christ.
- * Canonical hours were appointed in conformity with Psalm 119: 164 "Seven times a day do I praise You because of Your righteous judgments," and in fulfillment of Christ's commandment that prayers be offered at all times and with unflagging energy (Luke 18:1).
- 1- Prime (Matins - morning prayer): we remember the Lord Jesus Christ's Resurrection.
 - 2- Tierce (9 A.M.): we remember when the Holy Spirit has come upon the believers.
 - 3- Sixth (12 A.M.): we remember the Lord's Crucifixion.
 - 4- Nones (3 P.M.): we remember the Lord's death.
 - 5- Vesper: we remember the Lord's burial.
 - 6- Compline (bedtime): we remember our departure from this world.
 - 7- Midnight: we remember the Lord's last advent.
 - 8- The "Veil" Prayer, concerning monks and nuns.

CAPE

The cape (Arabic, burnus) is a liturgical outer vestment in the form of a loose sleeveless cloak made of linen or silk and embroidered with crosses or other religious inscriptions. It is worn by priests and bishops, the latter having a shield-shaped section attached at the back, studded with precious stones.

CATECHUMEN

* The catechumens are those who have believed in the Lord Jesus Christ and are getting ready to Baptism.

* In the early church, a new Jewish or pagan convert used to undergo a course of basic instruction and training in Christian doctrine and ritual.

* Catechumens were classified according to their spiritual progress and achievement in assimilating Christian doctrine.

1. Those who were allowed to hear the word of God were called listeners or hearers (audientes).

2. Those of longer standing, who were allowed to stay and attend the sermon given by the bishop or priest and certain prayers during which they knelt, were designated as prostrate.

3. Those who had passed the two previous stages and were considered to be sufficiently trained in faith to receive the sacrament of baptism were called competents.

* Catechumens studied various theological works.

* Catechumens were kept under the close supervision and guidance of their catechists, and those of them who lapsed were subjected to strict disciplinary punishment.

CATHEDRAL

* The principal church of the diocese, where the bishop has his cathedra (means "chair") or throne.

CATHOLIC

* An eastern expression means "general," or "universal." The church is described in the creeds as catholic, because it is universal, holding earnestly the one faith for all times, in all countries, for all people, and is sent to preach the gospel to the whole world.

* It was first met with in Christian literature in



St. Ignatius of Antioch (Ep. ad Smyr. 8. 2.). In Christian terminology it has come to have various uses:

1. Identifying the universal Church as distinct from local Christian churches.
2. In the sense of "orthodox," as distinct from "heretical," or from "schismatical."

CATHOLIC EPISTLES

* So is called the epistle of St. James, the two epistles of St. Peter, St. John's three epistles and St. Jude's epistle.

* These were sent to the church all over the world.

* A chapter of it is read in the Liturgy after the Pauline epistles.

CATHOLICOS.

* A term of Greek origin signifying "general," or "universal," and used as a title given to high-ranking secular officials, and later on as an honorary title for certain ecclesiastical dignitaries ranking below a patriarch but above a metropolitan.

On 25 June 1959, a protocol was issued in Cairo organizing the relationship between the Coptic Orthodox church and the Ethiopian church. Article 1 stipulates that the supreme spiritual head of the latter church is the pope of Alexandria and the patriarch of the See of Saint Mark, while article 4 provides for the elevation of the spiritual head of the Ethiopian church to the rank of catholicos patriarch.

CELEBRANT

* The clergyman who celebrates the Eucharist, either a bishop or a priest.



CELIBACY

* Unmarried state, particularly of clergy who are so bound by a solemn vow.

CELL

* A monk's private room in a monastery.

CENOBIUM:

A monastery where monks or nuns live the common life.

CENSER

* A silver or copper container where embers are put and incense is burnt to be presented to God.

* It refers to the Virgin holding Christ.

* The fire that unites with charcoal refers to the divinity of Christ united with humanity.



CHALICE

* A golden or a silver vessel where it is put the holy wine and some water. In the Eucharist this is transferred to the Lord Jesus Christ's Blood.

* The chalice is put in a wooden box called the "Ark," or the "Throne."

* The earliest Christian chalices were commonly of glass, though other materials were sometimes used. By the 4th century, the precious metals had become general, and valuable chalices of gold or silver set with precious stones are mentioned by SS. Augustine and John Chrysostom.



CHANCEL

* A specific section for the deacons, in front of the Iconostasis.

CHRISM (MYRON)

* A consecrated oil used in two sacraments, viz. at baptism and Chrism, as well as at the consecration of the Church and of the sacred vessels etc. The priest is allowed to anoint the newly-baptized with the chrism.

* The tradition of using this sacred oil goes back to the Old Testament (Exod. 39) where God ordered Moses to prepare a compound anointing oil of myrrh, cinnamon, cassia, and sweet calamus mixed with pure olive oil. It was used in anointing kings, priests, the tent of the tabernacle, and its furnitures.

* It's made out of specific oils mixed with spices that was presented when the Lord was shrouded.

* Chrism is administered immediately after baptism. The newly-baptized joins the church and becomes one of it's members through baptism, and is strengthened through Chrism, thus he has now the right to partake of the holy Communion.

CHURCHING OF WOMEN

* The act of thanksgiving that Christian women offer after childbirth. The custom, is based on the Jewish rite of Purification (Lev. 12. 6).

* Women cannot receive the Holy Communion before forty days after the birth of a male child, and eighty days in case of a female child. Special prayers are recited on their behalf before they are allowed to receive the Holy Communion.

CHRISMATORY

* A small cruet, made of glass, earthenware, or metal, used as a receptacle for the holy Chrism. It is usually kept inside a locked wooden box, and placed in the sanctuary or close to the baptismal font.

CHRISTIAN

* One who believes in Jesus Christ and who follows His teachings. * A term first used at Antioch where the followers of Christ were so called.

CHRISTIAN NAME

* The name given and received in baptism.

CHURCH

* It is the people's congregation, together with the clergy, as being Christ's Body.

* It is a one, holy, apostolic and universal (Catholic) community.

* It is God's house consecrated to worship.

* It is the house of angels who join us in praising God.



CHURCH (ITS' SECTIONS)

1- The sanctuary where there is the altar.

2- The nave, divided into:

a- The chancel.

b- Believers chorus.

c- The chorus of the catechumens (the narthex).

CHURCH'S CONSECRATION

* The bishop consecrates the building through praying all the night long (vigil) together with the priests, deacons, and people. Thus the building is to be a church where the Lord of angels is glad of.

CHURCH'S SHAPE

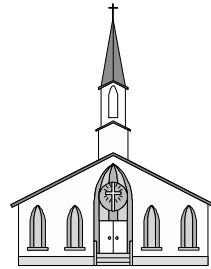
1- In the shape of a ship, reminding us of Noah's ark.

2- Circular in shape as eternity is, having no beginning nor end.

3- In the shape of a cross.

* On top of it are semi-circular domes that reminds us of heaven.

* The big middle dome stands on four pillars, on each pillar is drawn the icon of one of the evangelists (Matthew, Mark, Luke, and John).



CHURCH TRIUMPHANT

* The souls in Paradise who have perfect consummation and bliss in God's presence.

CIBORIUM

* See "Artophorion," and "Canopy."

CLERGYMEN

* There are three orders of clergymen, namely bishops, priests and deacons who are ordained to serve the people of God.

CLOSET

* It is a supplementary room to the sanctuary used during Holy Communion.

* A room where there is an icon of a patron saint or angel.

COENOBITIC MONASTICISM

A type of monasticism established by Abba Bakhomious, Father of the Community, in the third century, where monks or nuns live a communal life in a monastery or convent.

COMMUNAL DISCIPLINE

* See "Monasticism."

COMMUNICANT

* A baptized member of the church in good standing who is eligible and partakes of the Holy Communion regularly.

COMMUNION, HOLY

* See "Sacraments of the Church."

COMMUNION OF BREAD AND WINE

* In the West, the custom of receiving Holy Communion under the two species of bread and wine was general until about the 12th century. Till today, the Coptic Church has the same custom.

COMMUNION OF SAINTS

* Mentioned in the ninth article of the Apostles' Creed. It has been interpreted in several senses:

1. The spiritual union existing between each Christian and Christ, and so between each and every Christian, either those in the Paradise (the "Church Triumphant"), or on earth (the

"Church Militant.") It is a communion of those who live as true children of God, through the gift of the divine grace, with the Holy Trinity, practicing mutual love with the heavenly creatures and with each other.

2. The sharing of holy things, i.e. the share which all Christians have in the Sacraments, especially the Eucharist.

CONFESSION

* It is the offspring of faith pronounced by a martyr or a confessor (1 Tim. 6:13; 2 Cor. 9:13), and so in general its a declaration of religious belief. In this sense, many ancient creeds, viz. the Coptic baptismal creed, start by the words, "I or we confess..."



* The acknowledgment of sin before God.

Private or communal confession in the presence of a priest is integral with confession before God.

* We confess that we are sinners, not ignoring the work of God in our lives. We condemn ourselves and praise God for His free grace.

* The priest, as a father, cares for his children in confession and helps them to carry on uprightly.

CONFESSION [IN THE EUCHARISTIC LITURGY]

* Before receiving the Holy Communion we admit that through the Lord Jesus Christ's Body and Blood we are given the forgiveness of sin and we gain eternal life.

* We pray the "Confession" in reverence and fear, as a preparation to receive Holy Communion.

CONSECRATION

- * The dedication of a person (ordination of clergymen) or thing (churches, altars, sacred vessels etc..) to divine service.
- * The act whereby the elements of bread and wine in the Eucharist become the Body and Blood of Christ.

COPTIC

- * This word means "Egyptian."
- * Nowadays Egyptian Christians are so called.
- * St. Mark the Apostle preached Egypt.

COPTIC LITURGIES

- * Liturgies of SS. Basil, Gregory the Theologian and Cyril (St. Mark's).

COUNCIL

- * A convention or assembly of the priests, together with the bishop to administer the church pastoral duties and spiritual life of its members.

COUNCILS (ECUMENICAL)

- * Bishops all over the world meet together to deal with faith and pastoral problems.
- * Councils that are admitted by our church are:
 - 1- Council of Nicea: (325 A.D.) that dealt with Arius who denied Christ's divinity.
 - 2- Council of Constantinople: (381 A.D.) because of Machdonius who denied the divinity of the Holy Spirit.
 - 3- Council of Ephesus: (431 A.D.) because of Nestorius who separated between Christ's divinity and humanity.
- * Copts had an effective role in these councils.

COUNCILS (LOCAL)

* The local councils are probably representing the local church in Egypt where the Pope is used to meet with the bishops of Egypt, (Libya and Ethiopia) regularly, to discuss pastoral and doctrinal affairs.

* See "Synod (holy)."

CREED

* (I believe) A concise, formal, and authorized statement of important points of Christian faith, such as the historic Apostles, Nicene, and Athenasian Creeds.

* Originally, candidates for baptism accepted a short formula of belief which varied in detail in different local churches.

* In the ceremony of baptism of children the godparents recite the baptismal creed on behalf of them. Almost in all liturgies and canonical hours, believers recite the creed in a loud voice.

CROSIER or CROZIER

* Some scholars are confused between the crosier and the bishop's pastoral staff. The first is surmounted by a cross between two serpents, used in liturgical services and in the bishop's procession, while the second is just a stick as a symbol of leadership and pastoral authority.

* See "Pastoral staff."



CROSS, THE

- An instrument of shameful execution, which became after Christ's crucifixion the universal symbol of the Christian faith.

- We praise the Cross, for through it we attain our salvation, victory over the devil and participation in the glory of Christ.
- The priest uses the Cross during service, and in blessing the people.
- Christ is the source of blessing through the Cross.

CROSSBEARER

A title given to hermits who struggled relentlessly in the life of monasticism. They are considered crossbearers because the strife they endured can be compared to the suffering involved in bearing the cross. This title has also been given to some of the Confessors and martyrs.

CROSS, PECTORAL

* A small cross with a chain, usually made of leather, silver, or gold worn by the clergy, as an insignia and distinguishing mark, giving the clergy spiritual power and protection.



CROSS, PROCESSIONAL

* A large cross mounted on a pole which is carried by a deacon at the head of a procession during feasts, celebrations, and other special occasions. The crossbearer (crucifier) is followed by two other deacons, each carrying a fan, and then by the rest of the deacons follow as well, all holding banners.



CROSSING THE GIFTS (institution of Narrative)

* During the Liturgy of the Eucharist the celebrant make the sign of the Cross on the lamb and chalice three times.

CROWN, MITER

* The bishop usually wears a golden crown during prayer as did the twenty-four heavenly priests (Rev. 4:4).

* This crown reminds us of the heavenly crown as well as Christ's crown of thrones.

* It is also symbolic of the authority given by the Lord to His high priest (2 Cor. 10:8), by which a patriarch becomes the steward of the secrets of Christ (1 Cor. 4:4).

* All through the previous generation deacons used to wear white crowns (caps) ornamented by icons and crosses, while they were praying the Liturgy of the Eucharist.



CRUCIFIER

* See "Cross, Processional."

CRUCIFIXION'S ICONSTAND

* A wooden table on which the icon of the Crucifixion is put on Great Friday. It is decorated all over with crosses, censers, candles and roses.

CRUETS

* In the divine liturgy, two small vessels are used, one for the holy wine and another for water.

* Now usually cruets are made of glass, but in olden times it was sometimes made of gold or silver, and ornamented with crosses or verses from the Gospel.

CYMBALS

* Two circular metallic instruments that give a rhythm to harmonize church hymns.





DEACON (servant)

* The institution of the diaconate is traditionally seen in the ordination of the seven deacons, among which were St. Stephen and St. Philip, by imposition of hands for the service of the poor and distribution of alms (Acts 6:1-6).

* Deacons wear a stole crosswise over the left shoulder and under the right arm. It is winglike red cloth, which reminds us that the deacon is angel-like. In funerals it is replaced a black one.

* Diaconary is a priestly degree, as follows:

1- Subdeacon.

2- Deacon.

3- Archdeacon.

* He cares for the altar service as well as people.

* The First Epistle to Timothy (3:8-10) lists the qualities to be expected in candidates for the diaconate. To be admitted, they must be men of high principles, above reproach, not given to hypocrisy or double-talk, not indulging in excessive drinking or amassing of riches.

DEACONESS

* A maid that had devoted her life to serve God, and to prayers as well.

* St. Paul mentioned Phoebe as a deaconess (Rom. 16:1).

- She is officially in charge of certain duties in the church. She helps the priest in serving women, particularly the sick and

needy, besides at their baptism. She is not to be ordained but raised.

- In the early church, deaconesses were recognized as a distinct order of women who were vowed to perpetual chastity. They were, nevertheless, allowed to perform only certain duties in the care of women, and no sacerdotal services in the church.

DEFNAR

A collection of short stories of the saints of each day, and it is read in the monasteries during the Midnight Praise.

DIDASCALIA

* "Instructions, that is, Catholic doctrine, of the Twelve Disciples of our Savior."

* The work is usually classified among writings dealing with church offices and orders, and it purports to be a compilation of instructions made by the apostles immediately after the Jerusalem Council of Acts 15. Following a brief opening addressed to all Christians to give heed to the teaching of the document⁵, the treatise turns to the duties of bishops, including bishops' courts for lawsuits between believers, and the conduct of worship services. There follow instructions on how to deal with widows, how to assign deacons and deaconesses in their responsibilities, and what to do with orphans. Other subjects included in the Didascalia are martyrdom, fasting and Easter season, heresies and judgments against heretics, and the relationship of the Old Testament rituals to the New Testament church. Practical advice is given in relation to morality, decency in language, dietary freedom, and how to treat visitors.

DIOCESE

* The area of limits of jurisdiction of a diocesan bishop. It is usually divided into parishes.

DIFNAR

* A book that tells the stories of saints of the day and praises them in prose.

* One of these hymns is sung in the service of the Psalmody that follows the office of Compline, after the "Lobsh" (interpretation) of the Theotokon of the day.

DIPYTUCH (Diptichon, Touptikon)

* The list of names of departed Christians for whom special prayers are offered.

* We love our deceased fathers and brothers, that's why we ask God to have mercy upon them; and they on their turn pray on our behalf.

* Praying "Dipytych" takes place after the assembly, in the liturgy of Eucharist (Mass).

DISCIPLINE

* The word is used in many senses:

1. The totality of church laws and traditions regulating the believers' spiritual life, and church order. In this meaning it comprises all Church activities, such as the administration of sacraments, offices, feasts, devotions, etc.

2. A system of mortification, especially through the monastic life.

3. A kind of penalty the penitent accepts from his spiritual father to help him in his spiritual life, under the guidance of the Holy Spirit.

DISCOVERY OF THE CROSS

* According to the legend, the three crosses on Golgotha (of Christ and the two robbers) were found by St. Helena, the mother of Constantine, the true one being identified by a miracle (the resurrection of a dead).



DIVINE OFFICE (Evening and Morning Incense or Vesper and Matins)

* These are prayers, hymns and thanksgiving that are presented in the evening preceding the Eucharistic Liturgy and in the early morning before the Eucharistic Liturgy.

DOGMA

* An article of faith; a truth set forth with and by church authority, based on the Holy Bible.

DOME (Star, Astisk)

* It consists of two small silver bows in the shape of a cross. On top of it is a cross referring to the sheltering cherubim.
* This dome is put on the paten representing the Lord's grave or manger.

DOVE

* As a Christian symbol, the dove denotes peace, forgiveness, and anticipation in a new life. It also expresses innocence and purity.

1. It signifies the Holy Spirit and the presence of God as hovering over the water at creation.



2. Referring to the dove with the olive branch in its beak in the story of Noah and the ark (Gen. 8-11), we can say that it is a sign of peace and reconciliation.
3. In the primitive Church, the Holy Spirit descended upon Christ at His baptism under the form of a dove (Mark 1:10), thus the dove here referred to the Holy Spirit.
4. In the Song of Solomon, where the Bride is called a dove (2:1; 5:2), and the dove is a symbol of the Church.
5. Besides in many times the dove denotes the inspired theological knowledge of the saints.
6. It represents certain Christian virtues, notably purity and humility.

DOXOLOGY

- * An ascription of glory to the Holy Trinity.
- * In the Liturgy of St. Basil the celebrant recites the "Gloria in Excelsis," "the Angelic Hymn," or what the western church calls the Greater Doxology [Glory be to God on high...].
- * Almost all our prayers includes the "Gloria Patri," or the Lesser Doxology [Glory be to the Father, Son and the Holy Spirit...].



EAST

* Originally altars were located at the east end of churches because it is there where the sun rises, symbolizing Christ as the "Sun of righteousness who sends His illuminating rays to light our souls."

EASTERTIDE

* The five and one-half weeks following Easter up to the Ascension Day, commemorating the forty days the Lord has spent on earth after His resurrection; commonly called "The Great Forty Days."

ELEMENTS

* The water, wine and bread of the Eucharist.



EL-NAYROUZ FEAST

* Celebrating the new Coptic year.
* We offer a sacrifice of thanksgiving to God for He gave us a new year.
* On this occasion we remember our beloved martyrs.
* Moreover we thank God for the blessings He gave us in the previous year.

ELUGIA (bit of holy bread)

* The priest distributes it over the believers when the service of the Eucharist ends.

ENTHRONIZATION

* The rite by which a newly consecrated metropolitan or bishop is put into possession of his throne.

EPICLESIS

* This term is used for the prayer put to ask the Father for sending the Holy Spirit upon the elements to be transferred into the Body and Blood of Christ.

EPISCOPACY

* It means "overseer." The system of Church Government by bishops. Where it prevails it is commonly held to be the continuation of the institution of the Apostolate by Christ.

EPITRACHELION

* The epitrachelion is a liturgical vestment worn by priests and bishops over the sticharion*. It is a rectangular band of silk or cotton that measures about six feet by nine inches, and is embroidered with crosses or, if worn by a patriarch or bishop, with the figures of the twelve apostles. It has an opening for the head, allowing a small section of it to hang down the back while the remainder reaches down in front to the feet.

* The wearing of the epitrachelion is a symbolic allusion to the words of the Psalmist that form part of a hymn chanted by the deacons in the presence of the patriarch when he is thus robed: "Praised be God who has poured His grace upon

His priests, like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes" Ps. 133:2-3. It also signifies the act of carrying the cross and assuming the yoke of responsibility on behalf of the congregation.

EPSAL/EPSALIA

Songs of praise for our Lord Jesus Christ.

EPSALMODIA

Book containing midnight psalms and praises.

ESKEEM

A leather belt of crosses which is worn by a monk who has reached a very high level of spirituality. This belt symbolises spiritual responsibility and struggle, as well as self control over bodily needs and desires. The 'eskeem' may also be the monastic habit.

EUCCHARIST

* It is the sacrament of Thanksgiving or of Holy Communion.

* Our Lord Christ established it in Person (Matt. 26:26).

* The whole congregation participate with the celebrant and deacons together in the Eucharist's prayers and Hymns.

* Although all sacraments contain and impart grace, the Eucharist carries the most sublime grace of all.

* In the Eucharist, the bread and wine become the true Body and Blood of the Redeemer, Jesus Christ. Whereas in other



sacraments the Lord bestows His gifts in accordance with each sacrament. In the Eucharist He offers His entire Self, so that partakers may enter in full and complete communion with Him. Being the sacrifice of Christ for all humanity, the Eucharist is universal in nature, embracing the living and the dead, and is not, as in the case of other sacraments, a grace restricted to one individual.

* The Eucharist has also been known as the sacrament of Thanksgiving, the Lord's supper, the Lord's table, Christ's table, the sacred table, Holy Communion, the Holy sacrifice, the divine mystery.

EUCHARISTIC BREAD

* One of the two visible elements constituting the Eucharistic sacrament, the other element being the Eucharistic wine.

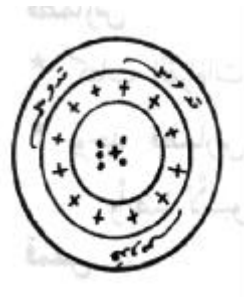
* The bread is leavened, unsalted bread made of the finest wheat flour.

* A round loaf of bread (round as the sun) for it refers to the Lord Jesus Christ, the Sun of Righteousness.

* The central part is called "Despatikon" meaning "Lordly." Around the "Despatikon" there is twelve crosses referring to the twelve disciples.

* It has five holes referring to the spear and nails.

* The word "Agios" or "Holy" is written on it three times.



EUCHARISTIC BREAD BASKET

* The Eucharistic bread basket is a large basket, with a cross-embroidered lining, to hold the loaves baked for the Eucharist. Only one of the loaves, the most perfect of three,

five, seven or nine etc..., is chosen for consecration as the "Lamb," and the remaining loaves are kept for distribution as blessed bread "Elugia" among the congregation at the end of the service.

EUCCHARISTIC VESTMENTS

- * The special vestments worn in celebrating the Eucharist.
- * See "Priestly Vestments."

EUCHOLOGION

- * The book comprising the Liturgy of the Eucharist.
- * Originally a comprehensive prayer book but now confined to the prayers used in the evening and morning offering of incense, and the three anaphoras of SS. Basil, Gregory The Theologian, and Cyril the Great, the last being the Liturgy of Saint Mark the apostle.

EVANGELISTS

- * The authors of the four Gospels: St. Matthew, whose symbol is a winged face of man; St. Mark, a winged lion; St. Luke, a winged ox; and St. John, a winged eagle.



EVE or EVEN

- * The day preceding a festival, giving an opportunity for preparation for the festival.

EXALTATION OF THE CROSS

- We have two feasts in honor of the Cross of Christ, one commemorates its discovery by St. Helene, the mother of Constantine, and the other the exposition of the Cross at

Jerusalem in 629 by the Emperor Heraclius, after getting it back from the hands of the Persians who got hold of it in 614.

EXCOMMUNICATION

* An exclusion from the communion of the faithful, especially being deprived of the Holy Communion.

* See "Anathema."

**FAN**

A fan made of ostrich or peacock feathers, linen cloth, thin sheets, or fine threads of metal is sometimes used in the church during the divine Liturgy to drive flies and other insects away from the chalice. It usually carries a drawing of the six-winged cherubim or is made in the shape of the cherubim, but is rarely used in modern churches.

FARAGIA

A black tunic worn by monks and priests. It is black because it symbolizes the fact that they have died completely to the world, and everything in the world, and are now devoting their life to Christ.

**FASTING**

* Fasting, which was practised in Judaism and by the disciples of St. John the Baptist, was recommended by Christ both by example and teaching (Luke 4:2; Matt. 6:16-18 and Mark 2:20). It was observed by the Apostles (Acts 13:2; 14:23; 2 Cor. 11:27), and in the early Church fasting on Wednesdays and Fridays was mentioned in the Didache.

* In early times fasting meant the entire abstention from food for the whole or part of the day. In the Coptic Orthodox Church it is still observed with considerable strictness.

The ancient rules continue to be followed by us, no meat being eaten, nor animal products (eggs, milk, butter, cheese), and fish only on certain fastings.

* Our Lord, Jesus Christ fasted for our sake 40 days.

* The Church arranged fastings as follows:

1- Lent, for fifty-five days.

2- Fasting on Wednesdays and Fridays (except during the fifty days following the Resurrection).

3- Paramone fasting (the day before Christmas and Epiphany).

4- Christmas fasting, forty-three days.

5- Apostles fasting.

6- Jonah fasting, for three days.

7- The Virgin's fasting, for fifteen days.

* Fasting is presented to God alone. It should be accompanied by repentance.

* As a penitential practice, fasting is designed to strengthen the spiritual life by weakening the attractions of sensible pleasure. The Lord Himself coupled it with prayer, and in the lives of the saints the two almost always go together.

* Believer can practice private fasting under the guidance of his spiritual father. He also may not practice all the church fastings, with special permission from the priest under certain terms.

FATHER

* God is our Father (Isaiah 63:16).

* Through baptism we are called children of God (John 3:5).

FATHER (SPIRITUAL)

- * The spiritual father (either the bishop or the priest) cares for his children, and breeds them.
- * St. John the Apostle calls his people: <MI>"my little children<D>" 1 John 2:1.



FEAST

- * The coming of the Lord Jesus Christ to our world made our days turn out to be a continuous feast.
- * The feast reminds us of God's redeeming deeds with us, or His work through the martyrs and saints' lives.

FEASTS OBSERVED BY THE COPTIC CHURCH

- * These come under three chief headings:

1. Weekly feast, i.e. Sundays. The weekly commemoration of the Resurrection, which falls on the first day of every week. Sundays have been kept by Christians from Apostolic times as days of worship, and in 321 the Emperor Constantine proclaimed that Sunday should be a an official holiday.
2. Movable Feasts.
3. Immovable Feasts.

- * Some scholars divide them into four main divisions: the seven major feasts, the seven minor feasts, the seven Marian feasts, and the saints' and martyrs' feast days. There are other feasts for certain joyful events, such as the discovery of the Cross and the miracle of the Mokatom mountain, which was moved and saved the lives of all Copts when moved.

- * **THE SEVEN MAJOR FEASTS:**

1. The Annunciation (29 Baramhat).
2. The Nativity (29 Kiahk).

-
3. The Epiphany (11 Tubah).
 4. Palm Sunday, on the seventh Sunday of Great Lent.
 5. Easter Sunday, a movable feast celebrated on the first Sunday after Passion Week.
 6. Ascension Day, on the fortieth day after the Resurrection.
 7. Pentecost, on the fiftieth day after the Resurrection.

* THE SEVEN MINOR FEASTS:

1. Circumcision (6 Tubah).
2. The first miracle at Cana of Galilee (13 Tobah).
3. Candlemas (8 Amshir).
4. Maundy Thursday.
5. Saint Thomas's Sunday, on the Sunday following Easter Sun day.
6. Entry of the Holy Family into Egypt (24 Bashans).
7. Transfiguration (13 Misra).

* The FEASTS OF THE THEOTOKOS:

1. Annunciation of her Nativity (7 Misra).
2. Nativity (1 Bashans).
3. Candlemas (3 Kiahk).
4. Dormition (21 Tubah).
5. Assumption (16 Misra).
6. The Iron Dissolver (21 Baounah).
7. Apparition in the church of Zeitoun (24 Baramhat).

* SAINTS' AND MARTYRS' DAYS

* The Coptic Synaxarion records the history of the saints and the martyrs who gave their lives for the Christian faith. Various churches also celebrate the anniversaries of their patron saints.

FEASTS (IMMOVABLE)

* Feasts and holidays of the church which always occur on the same date, as Christmas and Epiphany, Transfiguration etc...

FEASTS AND FASTINGS (MOVABLE)

* Holidays which are not observed on fixed dates but depend on the variable date of Easter, as Palm-Sunday, Ascension and Pentecost...

FISH

* The fish was a symbol of the Lord Jesus Christ and Christians.

* The Greek letters of the word "fish" correspond to the initials of the words: "Jesus Christ the Son of God, our Saviour."

* A secret sign used by the early persecuted Christians to designate themselves as believers in Jesus Christ.



FLIGHT OF THE HOLY FAMILY

* The only country that had the honor of the Holy family's coming to it, is Egypt.

* This feast fulfills the prophecy of Isaiah the prophet (Isa. 19:1).



FONT

* in Latin "fons," means "spring of water."

* See Baptismal Font.

FRACTION

* The breaking of the bread which in all Eucharistic Liturgies takes place before the Communion. It goes back to Christ's action at the original institution (Matt. 26:26), and was a sufficiently striking element in the primitive rite to make the "breaking of bread" (Acts 2:42; 20:7) a regular name for the Eucharist.

* According to the Coptic rites, "Fraction" is performed in two stages during the celebration of the Liturgy:

* Immediately after the prayers of crossing the gifts, known also as the recitation of the words of institution, where the celebrant takes the Oblation and slightly divides it into one-third and two-thirds sections, without actually separating them.

* The second stage follows the Epiclesis of the Liturgy, and is accompanied by special prayers known as fraction prayers.

* "Fractions" follows the rite of Commemoration, in it the celebrant divides the Holy Body into thirteen parts. This numeral refers to the Lord Jesus Christ gathering together with His twelve disciples.

* Through the Fraction we can recognize in Christ His church united in Him.

**GATHLIEK**

- * Patriarch of Ethiopia.
- * See "Catholicos."

GHALILOUN

- * It's an oil in which is boiled the remainder of Myron oil (Chrism) after clarifying it. It is used in anointing the baptized persons.

GIRDLE

- * The girdle is a band of silk or linen embroidered with golden or silver crosses. Its use is nowadays restricted to bishops on certain ceremonial occasions, though in the past, it formed part of the liturgical vestments of priests and bishops alike. It is worn over the epitrachelion around the waist, with its two ends held together by means of a silver clasp.

- * The girdle stands for the concept of virtue and piety: "Righteousness shall be the girdle of his waist and faithfulness the girdle of his loins" (Isa. 11:5). It also symbolizes vigilance and watchfulness: "Let your loins be girdled and your lamps burning" Luke 12:35. It is associated with the leather girdle that St. John the Baptist wore round

his waist (Matt. 3:4) and with St. John's vision of Christ "clothed with a long robe and with a golden girdle round his breast" Rev. 1:13.

GLORIFICATION

* A praise of God through the Virgin Mary, heavenly creatures, martyrs and saints.

GODFATHER (Godparent)

* The person who is responsible before God and the church of the newly baptized.

* These responsibilities are most serious in the case of infant baptism, at which the godparents also make the promises of renunciation, faith, and obedience in the child's name.

* He (or she) promises to supervise the religious education of the child.

* The godfather has to pray on behalf of the baptized person and care for him.



GOOD FRIDAY

* The Friday before Easter; the anniversary of the Crucifixion of Christ.

* "Good" because of the atoning sacrifice of the Lord as Saviour of the world.

GOSPEL

- A silver box enclosing a copy of the four Gospels or the complete New Testament.



- We accept the Gospel with honor because we love the word of God that He gave us.

GRACE

* A divine gift; divine mercy, forgiveness, and assistance freely given by God for man's regeneration, sanctification and glorification.

* It is God's Self-giving to man, to enjoy adoption to the Father, the membership of the Body of Christ, and the dwelling of the Holy Spirit in man's soul.

GUARDING ANGEL

* Following baptism, the believer is accompanied by an angel to guard him.





HAIL MARY

* Traditional prayer based upon the words of the annunciation. The salutation by the archangel Gabriel to the Virgin Mary on announcing to her the divine conception of Jesus Christ was. "Hail, O favored one, the Lord is with you!"



HALLELUJAH

* We praise God together with the heavenly creatures, saying: "Hallelujah" Rev. 19:1 meaning "praise God."

HALO (or NIMBUS)

* A circle of light round the head or round the whole body [only for our Lord].

HEAVEN

* The place or state where God dwells.

* The place or state in which those who love God worship Him perfectly in the full light of His presence.

HEAVENLY HOSTS

* They are divided into nine choruses:

- | | |
|--------------------|----------------------------|
| 1- Angels. | 2- Archangels. |
| 3- Principalities. | 4- Authorities (Virtues). |
| 5- Thrones. | 6- Lordships (Dominations) |

7- Powers. 8- Seraphim.

9- Cherubim.

* Men will be the 10th chorus in heaven.

HEGUMENOS (Protopriest)

* A Greek word meaning "Leader."

* A title used by the Byzantine Orthodox church for the ruler of a monastery. He is usually elected by the monks of the monastery, though confirmation is required from the side of patriarch, the diocesan bishop, or the patron (according to the status of the monastery).



HERESY

* A belief contrary to the faith or dogma of the church; denial or perversion of the faith.

HERMIT

* It is derived from the Greek word "eremia," which means "desert."

* A monk who had loved to live in solitude with God.

* Christian hermits first began to abide in Egypt and surrounding regions towards the close of the 3rd century, and from that date the eremitical life quickly gained popularity.

* Better known as Anchorites, the Spirit Born. They are usually called "El Souah" in Arabic. This type of monk has reached a very high level of spirituality where his spirit is heavier than his body, because he is fervent in spirit, and he



rarely eats. They live in groups and can easily move from one place to another in a very short time, without anyone seeing them.

HERSYCHIA

A Greek word meaning stillness, quiet, tranquillity. This is the central consideration in the prayer of the Desert Fathers. On the external level, it signifies an individual living as a solitary; on a deeper level, it is the possession of interior quiet and peace. More specifically it means guarding the mind, constant remembrance of God, and the possession of inner prayer.

HESSIAN

A strong, coarse fabric woven from plant fibres. It is commonly used for sacks and carpet backing.

HESYCHIA

Stillness, quiet, tranquillity. This is the central consideration in the prayer of the desert Fathers. On the external level it signifies an individual living as a solitary; on a deeper level it is not merely separation from noise and speaking with other people, but the possession of interior quiet and peace. Thus it is possible to use the term of many who do not actually live the hermit life. It means more specifically guarding the mind, constant remembrance of God, and the possession of inner prayer. Hesychasm is the general term and hesychast is the noun used to describe the person seeking to follow this way of prayer. METANOIA: repentance, interior sorrow for sin. It also means the action by which such sorrow is expressed, usually a prostration. It is also used of a deep bow which is a means of greeting someone with respect. It has in later

writings the meaning of conversion of life, and particularly the conversion of monastic life.

HOLY COMMUNION

* We have to prepare ourselves for the Holy Communion through repentance and confession.

* See "Eucharist."

HOLY CROSS DAY

* The Coptic Church annually commemorates two events related to the Holy Cross on which our Lord was crucified: the discovery of the Cross at Jerusalem by the empress Helene, mother of Constantine, in A.D. 326, the feast day being 17 Tut; and the restoration of the Cross in 628 from the hands of the Persians, whose King Chosroes II had carried it off fifteen years earlier. Emper or Heraclius (575-642) brought it back to Jerusalem.



HOLY SYNOD

* See "Councils (local)," "Synod."

HOLY THURSDAY

The Thursday before Good Friday, commemorating the Lord's Last Supper. It is better known as Maundy Thursday.

"HOOS"

* Means "praise."

* In praising there is four "Hooses."

1- First "Hoos," has a "Lopsh" i.e. interpretation.

2- Second "Hoos," has its "Lapsh."

3- Third "Hoos."

4- Fourth "Hoos."

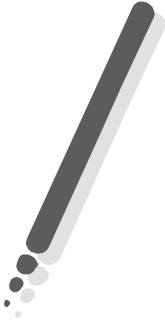
HYMN (Tasbeha)

* Some hymns that believers recite as a preparation to the Eucharistic liturgy.

HYTEN

* "Hyten" means "supplication."

* Through "Hyten" we ask angels, martyrs, saints, and bishops to pray for us.



ICON

* Icons are flat pictures, usually painted in egg tempera on wood, but also wrought in mosaic, ivory, and other materials, to represent the Lord, the heavenly creatures and saints.

* We honor the icons (holy pictures) because they remind us of our Lord Jesus Christ, heavenly creatures and saints.



* Icons are anointed with Chrism (Myron) to be sanctified by the Holy Spirit.

* We don't worship icons but we honor saints.

* Statues are forbidden.

ICONS, CONSECRATION OF

* Icons are anointed with holy Chrism.

* We consider that kissing icons is a means of blessing, for they are consecrated to God.

ICONOSTASIS (Iconstand)

* It's called "Iconostasis," simply a wooden or a marble stand that holds the sanctified icons.

* It comprises three doors, the central or Royal Door admitting to the main altar.

* On the right side of the royal door is put our Lord's Icon, while on the opposite side we find the Virgin Mary's Icon.

* This Iconostasis reminds us of the saints and heavenly creatures who are present with us to participate in our praise of God.

IMPOSITION OF HANDS

* A manner of blessing used in the Old Testament (Gen. 48) and followed by our Lord Jesus Christ Himself, who used it in working miracles, and by the Church. The Apostles and the primitive Church employed after baptism for attaining the grace of the Holy Spirit (Acts 8 and 19). It is replaced by Chrism after baptism.



* The ceremonial laying on of hands by a bishop in ordaining bishops, priests and deacons (Acts 13:3; 1 Tim. 4:14).

* In this way, they appointed the first deacons, including Stephen (acts 6:6). When Saint Paul and Saint Barnabas ordained elders in churches, following prayer and fasting, they did this through the laying-on of hands.

INCENSE

* A fragrant mixture of gums, resin, and spices, burned ceremonially in services of worship.

* Incense refers to prayer (Ps. 141:2).

* It was used in the worship of the Jewish Temple.



* The twenty-four heavenly priests present incense in golden censers (Rev. 5:8).

INCENSE BOX

* A box for incense which is usually of silver or carved wood. It is placed at the right hand of the celebrant. A small spoon is usually placed in the incense box and used for putting the incense in the censer.

I.R.I.

* The initials of the Latin version of the inscription written by Pilate and placed on the Cross, "Jesus of Nazareth, King of the Jews."

INSPIRATION

* The divine influence or revelation received by writers of the Scripture, which qualified them to receive and to communicate spiritual truth.

INSTITUTION

* The establishment of a sacrament by Christ, as the Eucharist; the words of Christ used in institution as in the consecration.

INTERCESSION

* A type of prayer or a petition on behalf of others.

* Such prayer, implicit or explicit, forms part of almost all Christian worship, particularly all the traditional forms of the Liturgy of the Eucharist.

* Intercession may be made

1. in words of definite petition,

2. in mental prayer, and
 3. by offering a service or action for a specified intention.
- * See Hyten.

ISKEEM (LEATHER BELT)

* A leather belt that a monk fastens round his waist when he lives in solitude. A monk wears such a belt following the recite of special prayers.

* A monk that wears the "Iskeem" is ought to present exceeding prayers, fastings, and kneelings than an ordinary monk.

JOHN THE BAPTIST (ST.)

* The icon of this saint is put on the right side of the iconostasis, next to that of St. Mary.

* In the Coptic church St. John the Baptist is the most venerated biblical character after our Lord Jesus and the Virgin Mary. His veneration has always been highly counted in Egypt and many churches were dedicated after his name. There are eight feasts related to him in our calendar:



1. 2 Tut, commemorates the death of his father Zechariah and recalls the childhood of John the Baptist;
2. 26 Tut, commemorates the annunciation of his birth by the archangel Gabriel to Zechariah;
3. 18 Babah, commemorates the death of the patriarch Theophilus of Alexandria who had built the shrine for the relics of St. John the Baptist;
4. 11 Tubah, marks the baptism of our Lord Jesus by John the Baptist in the river Jordan;
5. 16 Amshir, marks the death of his mother Elizabeth, thus recalling John's birth;
6. 30 amshir, recalls the discovery of John the Baptist's head;
7. 2 Baunah, recalls the discovery of his bones; and
8. 30 Baunah, celebrates his birth.

KISS OF PEACE (Greek, aspasmos)

* A greeting exchanged among the clergy and the congregation during the divine Liturgy of the Eucharist, as a token of pure love and the one spirit.

* The aspasmos dates back to the apostolic age. In his epistles St. Paul repeatedly referred to the "holy kiss," as in Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; and 1 Thessalonians 5:26. Besides St. Peter described it as a "kiss of charity" in 1 Peter 5:14.

* The kiss of peace is omitted in the Liturgy of Maundy Thursday, before Good Friday, and in the liturgy of the Bright (Holy) Saturday to remember that our reconciliation with God and with each other has been realized by the crucifixion and the resurrection of our Lord.

KNEELING DOWN

* See "Bowling."

KOLONSOWA

A hood usually embroidered with crosses, that is worn on the head by all monks. It is believed that the angel of the Lord had passed on the 'kolonsowa' and monastic habit to St. Anthony, father of monasticism, and to this day, it is worn by all Coptic and Syrian monks. Catholic Franschescan monks and other Orthodox monks also wear a 'kolonsowa', but usually with no embroidered crosses.

KYRIE ELEISON

* We say it repeatedly in prayer, meaning "Lord have mercy on us."

* An ancient petition, which is said or sung in worship in both Eastern and Western churches.



LAITY

* Collective name meaning the people i.e. members of the church apart from the ordained clergy.

LAMB

* The lamb is a young sheep that reminds us of the sacrifice used to be presented to God in the Old Testament.

* The Lord Jesus Christ became a Sacrifice for our sake.

* The Holy Bread that is picked out in the Eucharist is called "the Lamb," for it is transferred to Christ's Body.



LAMP

* A lamp that is lit with oil, it is hanged in front of the icons, as a reference that Christ is the light Who illuminates the inside of His saints.

* This lamp is not put in front of Christ's icon for He is the world's Light.

* There is a lamp in the niche that is permanently lit, called "Perpetual." It reminds us of the eastern star that led the Wisemen to where the Lord Jesus Christ was born.

LAMPSTAND

* See "Altar Lights."

LAQQAN

* See "Blessing of the Water."

* It is a small basin sunk slightly into the floor in the western part of the nave. It is covered with a wooden lid when not in use. In old days it was made of light-colored marble, as for the form of the lid it is strikingly uniform.

LAYING-ON OF HANDS.

* See "Imposition of Hands."

LECTERN

* The Latin word "legere" means "to read."

* A four-legged wooden or metal book-stand, on which the lectionary (the book for the Scriptural readings in the liturgy of the Eucharist) and other liturgical books are placed for reading. It is often in the form of an eagle with outstretched wings. The lower part is customarily used as a storage container for books and musical instruments employed in the services, such as cymbals and triangles.

* There are two lecterns in every Coptic church.

* Most oftenly it is decorated with ivory designs of the cross and on it verses of the holy Bible is written down.



LECTIONARY

* The book of church readings quoted from the Holy Bible, appointed to be read at public worship.

* There is an annual lectionary, another for the great lent, a third for the Holy Week or the Pasch, and one for the Pentecost, i.e. the fifty days following Easter.

LECTIONS

* The Church had selected certain chapters of the Holy Bible to be read out in the first part of the Liturgy of the Eucharist. These chapters are recorded in a book called the Lectionary*.

* These readings (Bible quotations) are linked together and matches church occasions, i.e. feasts and fastings.

THE HOLY LIGHT, THE CEREMONY OF

* Every year on Holy Saturday, the eve of Easter, the four Orthodox churches in the Holy Land (Greek, Armenian, Coptic, and Syrian) participate in the celebration of the Apparition of the Holy Light. A large number of people attend, each holding thirty-three candles, symbolic of the thirty-three years of Christ's life on earth.



LITANIES

* The Greek word "litania" means "supplication."

* The litanies are "prayers" that are recited or sung by the priest, deacons and people, during the liturgies, such as:

- 1- Clergymen and Fathers' litany.
- 2- Deceased litany.
- 3- Location litany.

4- Water, plants or fruits litany.

5- Sick litany.

6- Oblation litany.

7- Travelers litany.

* The church asks her Christ on behalf of everyone, (and every thing,) in need to Him, and for all the world's needs.

* As an example, when the deacon asks the people to pray for the sick persons, every person has to remember the names of the sick and pray for them secretly.

LITURGY

* It is derived from two Greek words "lios" means "people" and "ergon" means "work." The original Greek word was used to express a public work of any kind, not only religious, but by the time of the Septuagint it had come to be applied particularly to the services of the Temple.

* Now the word is used for all church worship, especially the Eucharist as the chief act of public worship.

* The main church liturgies are:

1- Eucharist liturgy (Holy Mass).

2- Baptismal Liturgy.

3- Marriage liturgy (Matrimony).

4- Blessing of the water.

5- Ordinance of bishops, priests, and deacons.

6- Consecration of the churches.

LITURGY OF THE CATECHUMENS

- The catechumens can participate in the first part of the liturgy, where readings and sermons are given. However they don't participate in the liturgy of the believers.

* Eucharistic service is comprised of two distinct, inseparable, and complementary sections: the Liturgy of the Catechumens* and that of the believer.

LITURGY OF THE BELIEVER

* It comprises the major section of the Eucharistic service, during which the oblations are consecrated and the bread and wine become the Body and Blood of Jesus Christ. It is preceded by the Liturgy of the catechumens.

LORD'S DAY

* Sunday, the first day of the week, commemorating the Resurrection of Christ; not the Jewish Sabbath, which is the seventh day.

LORD'S PRAYER

* The prayer which Christ taught His disciples ("Our Father who art in heaven" Matt. 6:9; Luke 11:12.



MAR

* A Syrian word meaning "lord."

MARK THE APOSTLE (ST.)

* One of the seventy apostles, and of the four evangelists.

* He preached Egypt and Libya.

* We celebrate his martyrdom on the 30th Baramudah; the dedication of his church on the 30th Babah, and on the 15th and 17th Baounah we celebrate the occasion of moving his relic to Egypt.



MARK, LITURGY OF ST.

* One of the Eucharistic Liturgies of the Coptic Church.

* A modified form of the Coptic rite (known alternatively as "The Coptic Liturgy of St. Mark," or "of St. Cyril") it is still in use among us; another form of it, an Ethiopian, is used among the Ethiopians.

MARTYR

* One who sacrifices his life on refusing to deny his faith in Christ.

MARY'S FEASTS (ST.)

1- The annunciation of her birth.



- 2- Her birth (1st Bashans).
 - 3- Her entrance into the Temple.
 - 4- The flight of the Holy Family (24th Bashans).
 - 5- Her death (21st Tubah).
 - 6- The Assumption day (16th Misra).
 - 7- The establishment of the first Church after her name (21st. Baounah).
 - 8- Her apparition in the Church at Zeitoon (24th Baremhat).
- * We celebrate the feast of the Virgin on the 21st of every Coptic month, and on the 29th we remember the annunciation of the Lord's birth and His birth.

MATRIMONY

* The Holy Spirit descends over the bride and groom that they may become one body.

* Through the matrimonial ceremony two bridal crowns are put on the heads of both, bride and groom, that we may remember the heavenly crowns.

- Through marriage a sanctified home (or a family church) that pleases God is originated.



MAUNDY THURSDAY

* Thursday in the Holy Week, commemorating the institution of the Eucharist; the day when our Lord washed the feet of His disciples.



MEDITATION

* An act of devotion, spiritual contemplation,

by which the soul seeks a close relationship with God.

MELOTE

Sheepskin. A monastic cloak made of sheepskin, also used as a blanket for the monk to sleep on. It could be used for carrying a monk's few possessions.

MEMAR

Rememberance of the saints.

METANYIA

Prostration. There are three different reasons why we prostrate:-

- * for worship; when we enter the church and prostrate before the Holy Altar.
- * for respect; in the presence of a Pope or bishop, we prostrate before them.
- * Repentance, interior sorrow for sin. It also means the action by which such sorrow is expressed, usually a prostration, or 'metanyia'.

METROPOLITAN

- * He is the leader of a group of bishops.

MICHAEL THE ARCHANGEL

- * He is one of the seven archangels.
- * He is the commander of the army of the Lord who fights with his angels against Satan and his soldiers (Rev. 12).
- * On the 12th of every Coptic month the church celebrates his feast.



MID-LENT SUNDAY

* The fourth Sunday in Lent. In the West, it is called "Laetare Sunday," "Refreshment Sunday," and "Mothering Sunday."

MIXED CHALICE

* The act of mixing water with wine in the chalice of the Eucharist, constituted an allusion in the writings of Justine Martyr, Irenaeus, Clement of Alexandria and Cyprian. It seems that the ancient Church carried on the Eucharist what our Lord had probably practiced at the Last Supper; and, with the exception of the Armenian, the historic Liturgies all considered the act of mixing water with wine in the Eucharistic chalice and preserved this as a tradition.

MONASTERY, NUNNERY

* Monks or nuns live in a monastery, or nunnery where there is a church.

* Each monastery has an archmandrite who cares for the monks.

* In ancient monasteries we find fortresses where monks used to stay when wicked people attacked them.



MONASTICISM

* Monasticism is based on loving to be completely devoted to worship.

* Monasticism systems:

- 1- Solitude (Hermits): a monk lives in a cell or cave.
- 2- Coenobitic discipline where monks live together, participating in some prayers and eat together.

3- Communal Order: where groups of monks live together having the same spiritual father. They live in separate cells apart from each other. They meet together weekly, on Saturdays and Sundays.

MONASTIC VOWS

* Traditional vows of obedience, poverty, and celibacy made by the monks or the nuns.

MONK

* A member of a religious community of men who has made monastic vows.

* Someone who loves God so much that he longed to spend all his life in worship.



MYRON (CHRISM)

* See "Chrism."



NARTHEX

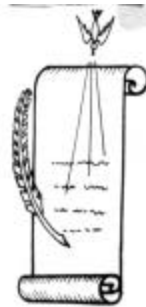
- * The Greek word literally means "a small case."
- * A vestibule, usually a wide one across the front (west end) of a church, considered as a part of the church nave. In the early ages catechumens, candidates for baptism, and penitents occupied the narthex.

NAVE

- * In Latin word "navis" means "ship."
- * The body of the church building where the congregation assembles; called "nave" because the church is often symbolized in art as a ship, and the people pulling together in service.
- * See "Church (its sections)."

NICENE CREED

- * The statement of the Christian faith set forth at the Council of Nicea, A.D. 325, and reaffirmed at the Council of Constantinople in 381 A.D. It is used as an alternative to the Apostles' Creed, in private and communal worship. Its meaning bears the same as that of the Apostles' Creed, but it is an extended form.



NICHE

* It is a concavity in the eastern wall of the sanctuary referring to God's bosom that is widely opened to embrace us.

* In it we can find the icon of our Lord sitting on His throne. In front of the icon is hanged a lit lamp.

NOVICE

* One who is spending a period of time under trial before being professed to a religious order.

NUN

* The female of monk.

* A member of a religious order or a group of women living under the vows of poverty, chastity and obedience. With the dissemination of Christian ideals in the apostolic age, many widows and virgins separated themselves from society to worship God, initially in seclusion and later in communal groups (1 Tim. 5:9-10).





OBLATIONS

* A solemn offering to God. Oblations refer to the elements of bread and wine.

* The celebrant presents the oblations (offerings) on his behalf and on behalf of all people, moreover for the sake of certain persons he mentions by name, as the sick, travelers, upset and deceased.

* See "Eucharistic Bread," "Lamb."



OFFERING or OFFERTORY

* That which is offered or presented to God, whether alms or Eucharistic elements of bread (wheat or flour) and wine.

OLD MAN

Geron in Greek, *Pater* in Latin (hence *kerontikon*'or *@aterikon*'for collections of the Sayings of Old Men). It is the name given to monks who are recognized as being spiritually gifted.

ORDER

* The prescribed arrangement of church service.

ORDINATION

* The act of setting apart to the priesthood by the laying on of hands by a bishop, or by a group of bishops.

* See "Imposition of Hands."

ORIENTATION TOWARDS THE EAST

* Since the early days of Christianity, the east has been the direction designated to be faced during prayers, both by the officiating priest and by the congregation. This has to be taken into account in building a church, so the altar must be placed in the eastern end, with the longer axis of the church running east to west.

ORTHODOX

* A faithful upright man, that do not deviate.

* A true believer "an Orthodox" loves his Holy Bible, is devoted to his church and behaves as a son of God.

* An Orthodox believer loves everyone in humanity.

OSTRICH EGGS

* It is hanged before the iconostasis.

* It reminds us of the resurrection where small ostrich break out of the egg. Besides the point that the ostrich eyes are always fixed on its eggs during the incubation period.





PALM SUNDAY

* The Sunday preceding Easter; the seventh Sunday in Lent; the first day of the Holy Week, commemorating the triumphal entry of Christ into Jerusalem; traditionally symbolized by the use of palm decorations and crosses on this day.



PARADISE

* The abode or state after death where departed souls of the righteous await final judgment; often used as synonymous with the garden of Eden and heaven.

PARAMONE

* A Greek term meaning watch, vigil, especially on the eve of a festival. Its Arabic equivalent, Paramun, is a term generally used for the vigils of the Nativity of Our Lord Jesus Christ and of the Epiphany. It is a fast requiring abstention from eating fish, meat, eggs, milk, butter, and cheese. If the day before the feast happens to be Saturday or Sunday, then the paramone begins on Friday because it is not permitted to fast on Saturday or Sunday.

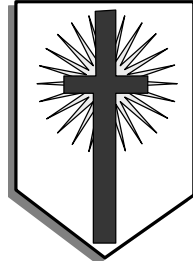
PASCH (Holy Week)

* "Pasch" means "Passover." It reminds us of the Israelites' Passover of the Red Sea when they came out of Egypt, and slaughtered the Passover lamb.

* The Holy Week is called "Pasch," for our Lord Jesus Christ died for our sake to take us up to His heavens.

* During the "Pasch" we grieve for our sins that caused our Lord to suffer.

* All the Holy Week long we don't lit the lamps in front of the icons, besides we don't practice "Agbia" (Canonical Hours) prayers.



PASTORAL STAFF

* Every bishop has his official staff that refers to his responsibility towards serving God's people.

* The bishop receives the staff from the top of the altar, that he may feel responsible in front of God.

PATRIARCH

* Head of the Coptic church. The word is a composite term originating from Latin and Greek words: pater (father) and archos (leader or chief). In the Coptic church the term signifies the head of the entire church organization with metropolitans, bishops, and priests under his church authority. In the earliest times the head of the church was the bishop of Alexandria, who came to be identified as Pappas, or Pope.



PATRIARCHAL DEPUTY

* A position similar to that of vicar general in the Western church.

This deputy may be a priest, monk, or bishop, and is chosen by the patriarch to assist him in the administration of his diocese. The Coptic patriarchate has two deputies, one in Alexandria and another in Cairo, who deputize for the Pope in these two cities. Both of them are ex officio members of the "holy Synod."

PATRIARCHAL RESIDENCES.

* From the time of St. Mark, the first patriarch of the Egyptian church, the Coptic patriarchs resided at Alexandria, the cradle of Egyptian Christianity. This was the first patriarchal seat in Egypt, but there were also others, depending on historical circumstances.

* For the decade 965-975, the patriarchal seat was at the village of Mahallat Danyal in the district of Ridah, probably with some interludes at Alexandria.

* The present residence is within the compound of the new Saint Mark's Cathedral at Anba Reuis, Abbasiyyah, Cairo.



PAULINE EPISTLES

* St. Paul the Apostle wrote 14 Epistles.

* A chapter of St. Paul's Epistles is usually read during the Eucharist.

PATEN

- * A round silver plate, where the lamb is put.
- * It refers to the Lord Jesus Christ manger and grave.

PERPETUAL LAMP (STAR)

- * The lamp that is hanged in the niche.

PILGRIM (Wanderer)

- * A monk who longs to live in solitude, all alone in the desert, not seeing man's face for a long time. He spends his life in praising God and praying on behalf of the whole world.



PILLARS

- * Pillars in our Church reminds us of the Lord's promise: "If you conquer, I will make you a pillar in the temple of My God" Rev. 3:12.
- * On the top of each pillar is a crown.

POPE

- * He is the Patriarch, the believers' spiritual father.
- * The title "pope" has been in use in the Egyptian church from the beginning of the third century. In Rome its use began in the second half of the fourth century. From the sixth century, it was reserved in the West for the bishop of Rome. Today it designates an ordinary priest among the Greeks (Pappas). Remnants of it have been preserved among the Slaves (pope, pip).

PRIEST

* He is called "Presbyter" meaning that he intercedes, for he prays on behalf of God's people.

* The priest has a pastoral role towards God's people, he cares for them and serves them as his own children.



PRIESTHOOD

* The Lord Jesus Christ is our High Priest.

* God raises priests in His Church.

* The orders of priesthood are:

1- Bishopric: The Patriarch, the Metropolitan and the Bishop.

2- Presbytery: Priest and Protopriest.

3- Deaconary: Archdeacon and deacon.

PRIESTLY VESTMENTS

* The distinctive dress worn by the clergy when performing the liturgy.

1- Amice (Taylasan): It was originally a hood covering the head and neck. It symbolizes the helmet of salvation resembling the soldier's helmet as a sign of his spiritual vigilance during prayer. It looks like a crown which priests wear while celebrating the liturgy of the Eucharist.



2- Dalmatic, sticharion* or Alb (Tuniah): A long white linen garment reaching the feet and decorated with crosses on the front, back and borders. It refers to the angel's purity.

3- Girdle*.

- 4- Epitrachelion*.
- 5- Stole
 - a. Deacon's stole.
 - b. Priest's stole (Patrashil).
- 6- Armlets sleeves*.
- 7- Phelonion or Superverstment (Bornos).
- 8- Crown (Priestly Cap).
- 9- Crozier or staff of pastoral authority (Bronze Cross).
- 10- Pectoral Cross
- 11- Bendictional Cross.

PROCESSIONAL

* In feasts, Clergymen oftenly practice processions, preceded by a crucifier with a processional cross. Bishops and priests carry censers while the deacons carry candles.

* Processions take place in the Sanctuary and in the nave of the church as a symbol of the communion of the heavenly creatures together with the believers.



PROCESSIONAL CROSS

* The deacon holds this cross at the commencement of the festival processions, and on receiving a bishop.

* A sign of triumph over the devil.

PROSPHARINE (Altar's veil)

* The Greek word "prosharine" means "to offer the oblation."

* A cover put over the holy elements, on the altar.

* To be put after the Prayer of Thanksgiving, and removed after Reconciliation (Spasmos).

* It refers to the stone that the angel had moved aside after the Lord's resurrection.

PROTOPRIEST

* Also called "Hegumenos" meaning a "disposer," for he disposes church affairs together with his brethren, the priests.

PSALMODY

* It is the book of church hymns.

* We have an annual Psalomdy, and another for "Kiahk", i.e. used during the month of "Kiahk" which comes right before Christmas.

PULPIT

* The Latin word "pulpitum" means "platform."

* An elevated stand of stone or wood for the preacher or reader to stand on.

* In early Christian times the bishop preached from his cathedra. Later the ambo was used for the sermon and in still later times the rood-loft. Except in cathedrals the north side of the nave is considered the proper place for the pulpit.

* See Ambo

PUTTING ON HANDS

* See "Imposition of Hands."



REGENERATION

* The spiritual rebirth of one entering into a new life of holy affections, purposes, and conduct according to the will of God; being born of water and Spirit (baptism*).

REPENTANCE

* The condemnation and abhorrence of one's own sins, trusting in God, as his own Redeemer. True repentance or contrition springs up from a sense of the outrage which sin commits against the love of God, believing in God, the Forgiver of sins. It includes sorrow for sin committed, confession of guilt, and intention to make amends.



RITUAL

* Means an "order" together with disposition of church services.

* Rituals should be practiced in spirituality.

* Rituals are essential, for heavenly creature have their own rituals, also do the church and monasticism.



SACRAMENT

* An outward and visible sign of an inward and spiritual grace, instituted by Christ. The word "sacrament" is often used with reference to the Communion elements.

SACRAMENTS

*The Holy Spirit grants us the following spiritual blessings through the seven church Sacraments:

- 1- Through Baptism, we receive the gift of the new birth.
- 2- Through Chrism (Myron), we receive the Holy Spirit dwelling within us.
- 3- Through Eucharist, we are united with the Lord's Body and Blood.
- 4- Through Repentance and Confession, we attain the forgiveness of sins.
- 5- Through Priesthood, we are given the gift of serving God.
- 6- Through Matrimony, the groom and the bride become one.
- 7- Through Unction of the sick, God grants the cure.

SACRED RIBBON (ZINNAR)

* A ribbon that the priest ties up on the shoulder of the baptized as a sign of his union with our Lord Jesus Christ.

* The priest also ties up a ribbon on the groom's shoulder as a sign of his union with the bride, in Christ.



SACRIFICE, HOLY

* Another name for the Eucharist emphasizing Christ's atonement.

SAINTS FEASTS

* Nearly every day the church remembers the repose of a martyr or a saint. Besides it celebrates the heavenly creatures feasts. etc.

SAINTS' RELICS

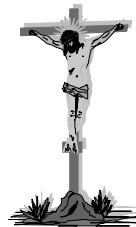
* God glorifies His saints as they did glorify Him throughout their lives long. Thus He does wonders through their bodies.

* We don't worship the saints but we venerate them, for they are the triumphant children of God.



SALVATION

- The gracious deliverance of God, especially redemption from sin and its consequences, this salvation that is fulfilled through the death of Jesus Christ.



* Salvation also means our participation in the Glory of our Lord.

SANCTUARY

- * The section at the commencement of the church.
- * In it there is an altar, niche and tribune.
- * The sanctuary represents heaven of heavens where the divine throne is.

SEE

* In the Early Church there was four apostolic sees: Jerusalem, Antioch, Alexandria and Rome. Afterwards Constantinople was added.

"SEVEN AND FOUR" RITUAL

* Hymns that are recited at the vigils of the month of Kiahk. It comprises seven Theoteons* and four Hooses* (interpretations).

SICK ANOINTMENT (UNCTION)

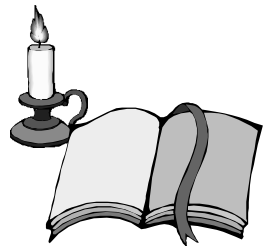
* See "Unction."

SINAXARIUM or SYNAXARION

* A book that includes short accounts on the lives of the saints or feasts and fastings arranged according to the Coptic calender.

* The Sinaxarium is usually read after reading the "Acts."

* The Sinaxarium is not to be read



during the 50 days following the Lord's resurrection, for during this period we should be only concerned with the Lord's resurrection.

SHEIK EL ROHANI

Literally, it is the Arabic term for 'Spiritual Elder', however, this title has been given specifically to the saintly father Abba Youhanna Saba.

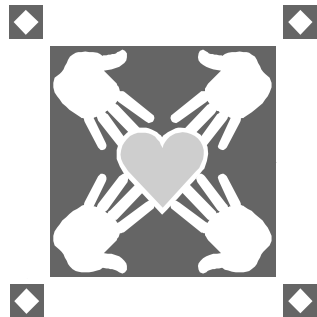
SLEEVES, ARMLETS

* Sleeves or armllets are made of the same material as the epitrachelion* and are worn over the sleeves of the sticharion* and fastened with loops and buttons. Although they form part of the liturgical vestments of patriarchs, bishops, and priests yet sleeves are now reserved for ceremonial occasions. They are embroidered with braid crosses or studded with gems, and may also have embroidered biblical inscriptions, such as "The right hand of the Lord is exalted; the right hand of the Lord does valiantly" (Ps. 118:16) on the right sleeve and "Thy hands have made me and fashioned me; give me understanding that I may learn thy commandments" (Ps. 119: 73) on the left.

SPASMOS (HOLY KISS)

* Christianity is based on "love" to God and people, and the kiss is a sign of love.

* In the Coptic liturgy, believers kiss one another after Reconciliation prayer. However since we have reconciled with God, consequently we do reconcile with each other.



* Anyone is not allowed to participate in the Eucharist in case he is in controversy with someone else.

SPOON

* A silver spoon on top of which is a cross, it is used to receive the Holy Blood with.

STICHARION, DALMATIC, ALB (Tuniah)

* The sticharion is a long-sleeved linen vestment. It must be white, not colored, and must reach down to the ankles. It has an opening on one or both shoulders, with buttons and loops. It is worn by various orders of the clergy from bishops down to subdeacons and is usually adorned with crosses on the front, back, and sleeves.



STYLITE

Men who have lived for very long periods on the top of a pillar.

SUBDEACON

* According to church orders he is counted to be below a deacon, whose duty in the Roman Catholic and the Eastern churches is to prepare the holy vessels for the Mass, and who in Anglican churches reads the epistle at the Eucharist.

* A hand is not put over him and has no priestly class.

* He guards church gates and keeps order.



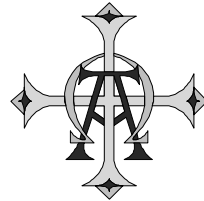
SUNDAY

* The weekly commemoration of the Resurrection and appearance of the Lord to His disciples afterwards (John. 20:19,26). Constantly it is the first day of every week.

* Sunday has been kept by Christians since the apostolic era as a day of joyful worship. St. Paul and the Christians of Troas gathered on the first day of the week "to break bread" Acts 20:7. Besides the apostle on writing to the Corinthians, asked his converts to collect their alms on this day (1 Cor. 16:2).

SYMBOLS IN COPTIC ART.

* Such as: Alpha and Omega, Conch Shell, The Cross, Dolphins, Eagle, Fish, Nimbus.



SYNAXIS

The liturgical office said by monks in common, usually on Saturday and Sunday. It is also used here of the individual rule of prayer which a solitary follows.

SYNOD, HOLY

* The supreme ecclesiastical authority of the Coptic church, under the presidency of the Pope. Ever since the foundation of the church by St. Mark in the first century, there has existed such an authority to protect faith, preserve tradition, and ensure the welfare of the church. All metropolitans, bishops, archmandrites and the patriarchal deputies of Cairo and Alexandria are vested with the honor of membership therein. Their number varies from time to time, at the time being they are sixty in average.

* See "Councils (Local)."

**TASBEHA**

Collection of Doxologies and praises.

TITHE

* The tenth of one's income which should be devoted to religious purposes.

THEOTEKONS

* Where we praise St. Mary the Theotokos (the Lord's mother).

**TONES OF HYMNS**

* Our Church is rich in different melodies of the hymns (praises):

- 1- Adams*: used starting on Sunday up till Tuesday.
- 2- Watis*: used on the rest of the week's days.
- 3- Special melodies for feasts and fastings, such as "Hossana's melody," "kiahk's melody" etc...

TONYA

A white tunic worn by all monks and priests while celebrating the Holy Mass. It is white because it represents the joyous angels who are serving God in purity and holiness.

TRADITION

- * It is the vivid faith that we once received, orally and in writings, from the apostles and our early Fathers.
- * Tradition is concerned with faith, worship and Christian behavior.

TRIANGLE

- * A triangular musical instrument.

**TRIBUNE**

- * Seven tribune semi-circular steps in the niche. In the early ages the bishop's throne was put their surrounded by the priests.
- * The bishop's throne is now situated at the chancel.

TRISAGION

- * A Greek word meaning "thrice holy," a hymn used in Coptic worship.
- * The refrain "Holy God, Holy and mighty, Holy and immortal, have mercy upon us" is a characteristic feature of Orthodox worship. It is solemnly chanted in all our liturgies.
- * The whole hymn is understood as being addressed to Christ.



UNCTION OF THE SICK, HOLY SACRAMENT OF THE,

* The sacramental use of anointing the sick with oil, symbolic of the act of cleansing and healing.

* One of the seven sacraments of the church, after the teachings of St. James the apostle: "Is any among you sick? Let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" Jam. 5:14-15.



* It is instituted by the apostles, through Jesus Christ who, as attested by Mark 6:13, "they...anointed with oil many that were sick and healed them". One learns that the practice was carried out by the disciples and apostles to fulfill what Christ had assigned them to do.

* It is called a "lamp," for seven lamps are lit during the recite of these prayers.

* The priest prays together with the sick person's family.

VESPERS

* Evening liturgical worship.

VESSELS, SACRED

* The chalice, paten, ciborium, cruets, etc., used in Communion.

VESSELS, CONSECRATION OF SACRED

* Sacred vessels are anointed with holy Chrism, thus they are not used except in God's service at church.

VESTEMENTS

See Priestly Vestements.

VIGIL

* The eve of certain festivals, usually observed by a fast and communal worship as a preparation for the feast.

VIRGINS' HOUSES

* Before monasticism some virgins used to live together in particular houses, where they prayed together and served the poor.

* The bishop or priest cared for them.

VOWS

* A vow is a promise given to God that we will present our hearts to Him, and sanctified deeds as well.

* They share food, prayer, and work every day.





WATUS

* Coptic chanting term, one of the two leading melody types. It receives its name from the opening words of the Thursday Theotokon. which begins, "Pibatos..." ("The bush that Moses saw in the desert"). * See "Adam."

WINE (BLESSED)

* During the liturgy of the Eucharist, the Holy Spirit turns the blessed wine into the Lord's Blood.

WORK

Used in the Apophthegmata in two senses: either as manual labour, or as spiritual exertion. These two are seen as one, but the idea of interior 'work' predominates for the monk.

WORSHIP

* The humble act of devotion to God. The self-expression of faith, love and gratitude to God through prayer and singing during church service. A term often used to designate church worship.



WRAPPER

* A piece of cloth where a cross is sewed at the middle of it.

* It is used to wrap the Lamb, and during the holy Communion.

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