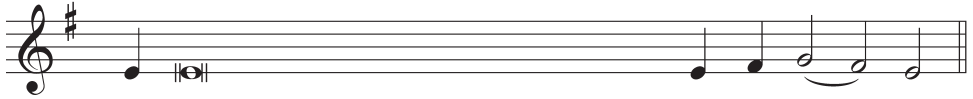


# Panachida

## Memorial Service for the Faithful Departed

**Celebrant:**



Bless-ed is our God, always, now and ever and for-ev - er.

**Response:**



A - men.

*Throughout Pascha, the following is added:  
(music found on page 164)*

**Celebrant:** Christ is risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life.

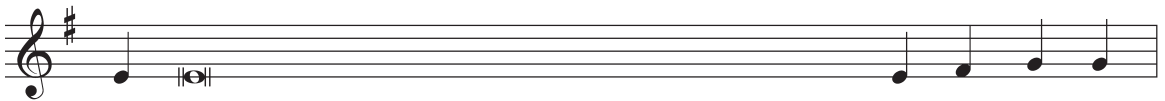
**Response:** Christ is risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life. *(Twice)*



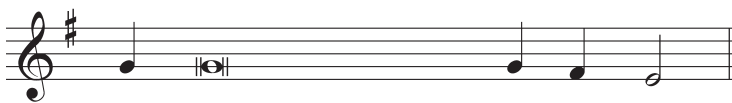
Ho - ly God, Ho - ly and Might-y, Ho - ly and Im-mor-tal,



have mer - cy on us. *(Three times)*



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,



now and ever and forev-er. A - men.



Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins;



Mas-ter, forgive our trans-gres-sions; Ho - ly One, come to us and heal



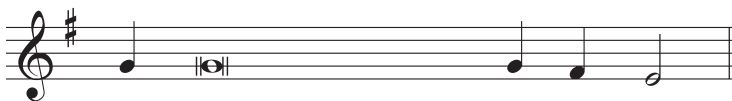
our infirmities for your name's sake.



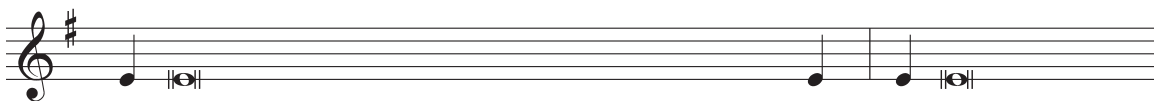
Lord, have mercy. Lord, have mer-cy. Lord, have mer-cy.



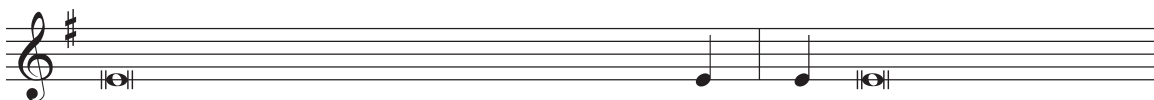
Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,



now and ever and forev-er. A - men.



Our Father, who art in heaven, hallowed be thy name; thy kingdom come;



thy will be done on earth as it is in heav-en. Give us this day our daily



bread; and forgive us our trespass-es as we forgive those who trespass



against us; and lead us not in-to temp-ta-tion, but deliver us from e-vil.

**Celebrant:** For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.



A - men.

**Troparia - Tone 4:**



With the souls of the just brought to per-fec - tion, give rest, O



Sav-ior, to the soul[s] of your ser - vant[s], keep-ing <sup>him</sup> her for the blessed <sup>them</sup> them

life with you, for you love us all.

In your place of rest, O Lord, where all your saints re- pose,

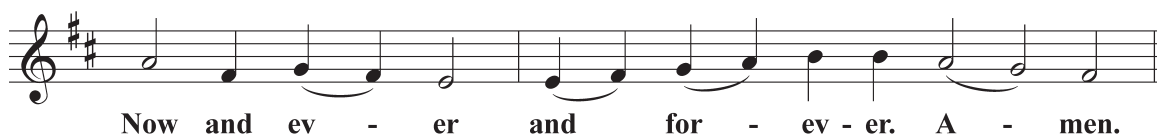
give rest to the soul[s] of your ser - vant[s], for you a-lone love us all.



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

those im-pris-oned there. Now, O Sav-ior, give rest to the soul[s] of your

ser - vant[s].



### Litany for the Deceased:

**Deacon:** Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

**Response:**



**Deacon:** Again we pray for the repose of the soul[s] of the departed servant[s] of God, *(Name/s)*, and that *(his-her-their)* every transgression, voluntary and involuntary, be forgiven.

**Response:** Lord, have mercy. *(Three times)*

**Deacon:** May the Lord God commit (his-her-their) soul[s] to the place where the just repose.

**Response:** Lord, have mercy. *(Three times)*

**Deacon:** For the mercy of God, for the kingdom of heaven, and for the remission of (his-her-their) sins, let us beseech Christ, the immortal King and our God.

**Response:**



**Grant this, O Lord.**

**Deacon:** Let us pray to the Lord.

**Response:**



**Lord, have mer - cy.**

*The celebrant prays aloud:*

**Celebrant:** O God of spirits and of all flesh, you trampled death and broke the power of the devil and granted life to your world. Now grant rest, O Lord, to the soul[s] of your departed servant[s] (*Name/s*), in a place of light, joy, and peace where there is no pain, sorrow, nor mourning. As a good and loving God, forgive every sin committed by (him-her-them) in word, deed, or thought, since there is no one who lives and does not sin. You alone are without sin; your justice is eternal justice; and your word is truth.

For you, O Christ our God, are the resurrection, the life, and the repose of your departed servant[s] (*Name/s*), and we give glory to you, with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever.

**Response:**

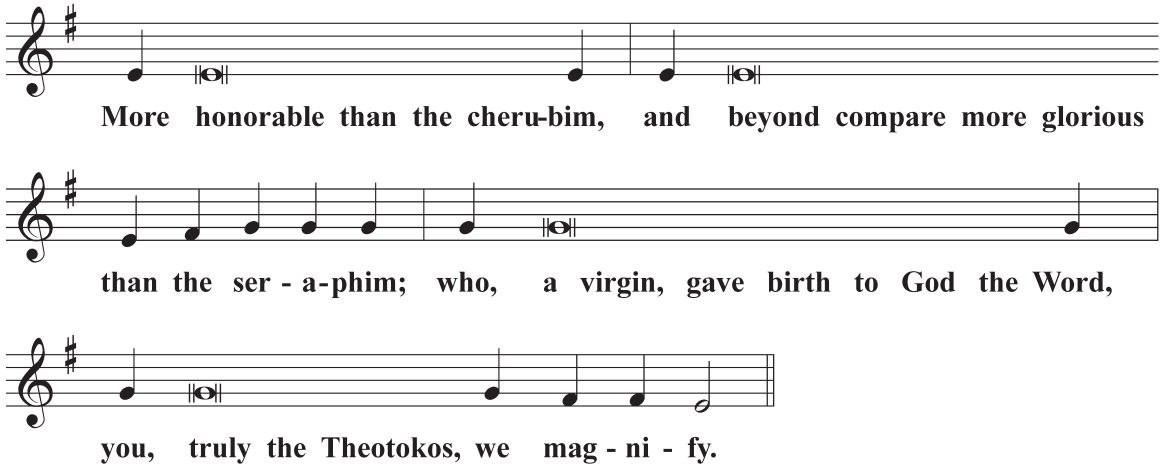


**A - men.**

## Dismissal:

Deacon: Wisdom!

### Response:

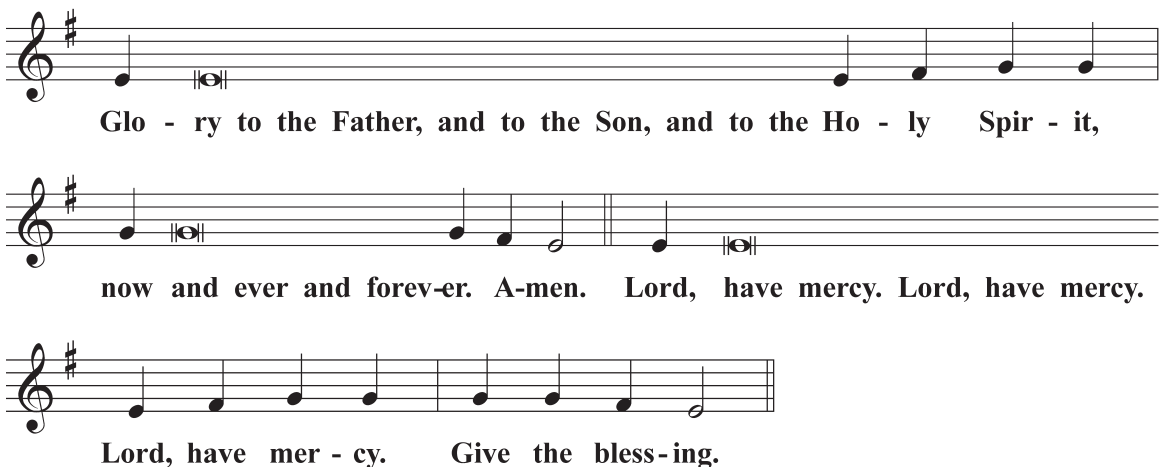


More honorable than the cheru-bim, and beyond compare more glorious  
than the ser - a-phim; who, a virgin, gave birth to God the Word,  
you, truly the Theotokos, we mag - ni - fy.

The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The first staff has a treble clef and a key signature of one sharp (F#). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (half). The lyrics "More honorable than the cheru-bim, and beyond compare more glorious" are aligned under this staff. The second staff continues the melody: E4 (half), D4 (half), C4 (half), B3 (half). The lyrics "than the ser - a-phim; who, a virgin, gave birth to God the Word," are aligned under this staff. The third staff continues the melody: A3 (half), G3 (half), F#3 (half), E3 (half). The lyrics "you, truly the Theotokos, we mag - ni - fy." are aligned under this staff. The piece ends with a double bar line.

Celebrant: Glory to you, O Christ God, our hope, glory to you.

### Response:



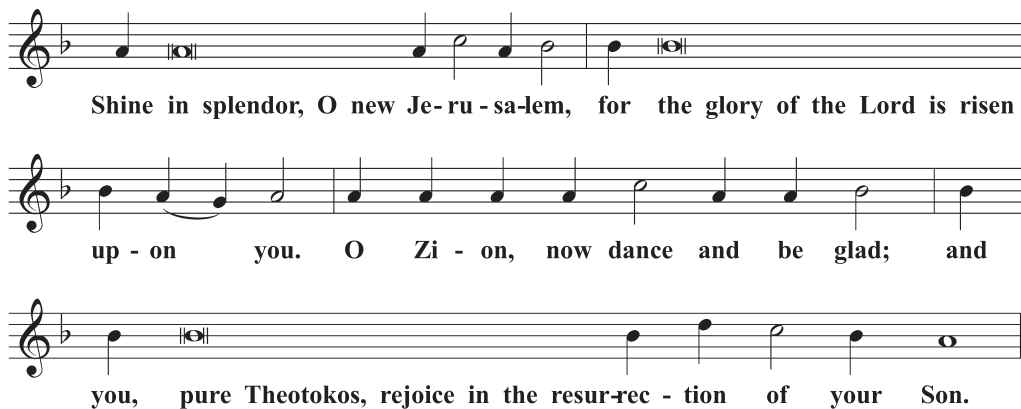
Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,  
now and ever and forev-er. A-men. Lord, have mercy. Lord, have mercy.  
Lord, have mer - cy. Give the bless-ing.

The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The first staff has a treble clef and a key signature of one sharp (F#). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (half). The lyrics "Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it," are aligned under this staff. The second staff continues the melody: E4 (half), D4 (half), C4 (half), B3 (half). The lyrics "now and ever and forev-er. A-men. Lord, have mercy. Lord, have mercy." are aligned under this staff. The third staff continues the melody: A3 (half), G3 (half), F#3 (half), E3 (half). The lyrics "Lord, have mer - cy. Give the bless-ing." are aligned under this staff. The piece ends with a double bar line.

*Throughout Pascha, the following is sung in place of “More honorable” and “Glory to the Father.”*

**Deacon:** Wisdom!

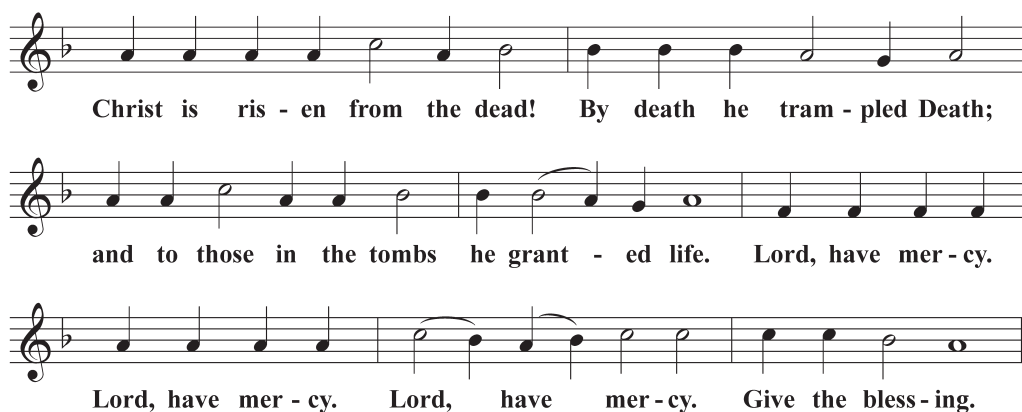
**Response:**



Shine in splendor, O new Je-ru-sa-lem, for the glory of the Lord is risen  
up - on you. O Zi - on, now dance and be glad; and  
you, pure Theotokos, rejoice in the resur-rec - tion of your Son.

**Celebrant:** Glory to you, O Christ God, our hope, glory to you.

**Response:**



Christ is ris - en from the dead! By death he tram - pled Death;  
and to those in the tombs he grant - ed life. Lord, have mer - cy.  
Lord, have mer - cy. Lord, have mer - cy. Give the bless - ing.



**Celebrant:**

May Christ our true God [risen from the dead] who rules over the living and the dead place the soul[s] of his departed servant[s] in the abode of the just and grant (him-her-them) rest in the bosom of Abraham and number (him-her-them) among the just, and have mercy on us and save us through the prayers of his most pure Mother; and of the holy, glorious, and illustrious apostles; of our venerable and God-bearing fathers; and through the prayers of all the saints; for Christ is good and loves us all.

## Response:



**A - men.**

## Intonation for the Deceased:

**Celebrant:**

In blessed repose, grant, O Lord, eternal rest to your departed servant[s] *(Name/s)* and remember *(him-her-them)* forever.

## Response:

A



B

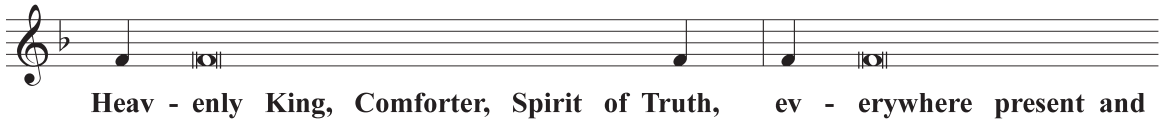


## General Moleben

### For the Living

**Celebrant:** Blessed is our God, always, now and ever and forever.

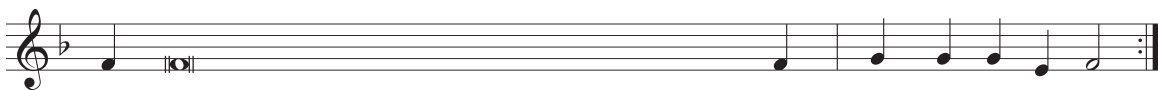
**Response:**



*Throughout Pascha, the following is sung in place of “Glory to you” and “Heavenly King.” (music found on page 164)*

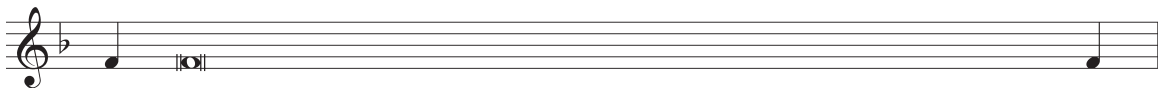
**Celebrant:** Christ is risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life.

**Response:** Christ is risen from the dead! \* By death he trampled Death; \* and to those in the tombs \* he granted life. *(Twice)*

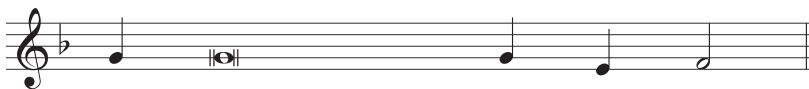


Ho - ly God, Holy and Mighty, Holy and Immor-tal, have mer-cy on us.

*(Three times)*



Glo - ry to the Father, and to the Son, and to the Holy Spir-it,



now and ever and forev-er. A - men.



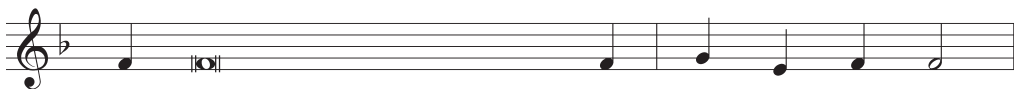
Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins;



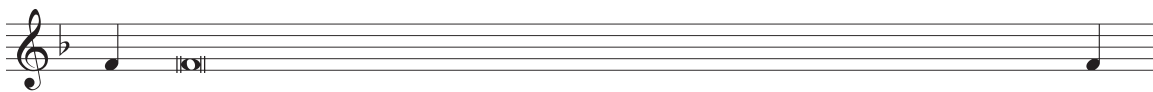
Mas - ter, forgive our transgres-sions; Ho - ly One, come to us and heal our



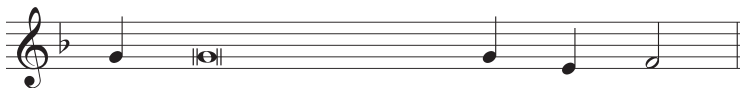
infirmities for your name's sake.



Lord, have mercy. Lord, have mer - cy. Lord, have mer - cy.



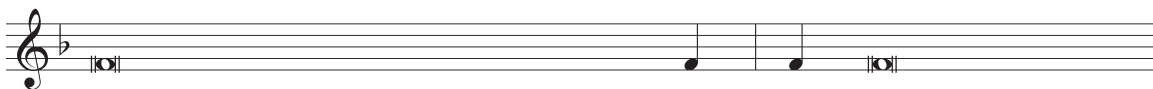
Glo - ry to the Father, and to the Son, and to the Holy Spirit,



now and ever and forev-er. A - men.



Our Father, who art in heaven, hallowed be thy name; thy kingdom come;



thy will be done on earth as it is in heav - en. Give us this day our daily



bread; and forgive us our trespass-es as we forgive those who trespass



against us; and lead us not into tempta-tion, but deliver us from e - vil.

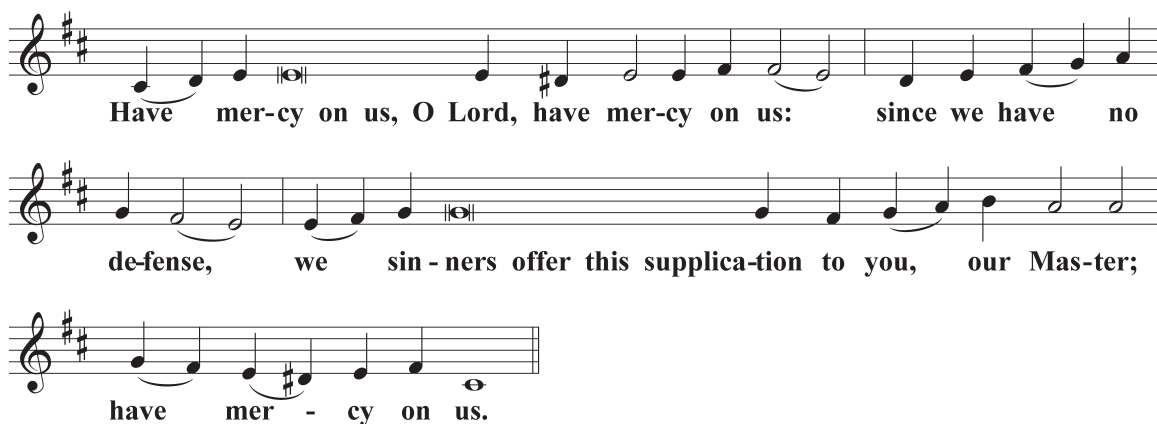
**Celebrant:** For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit,  
now and ever and forever.

**Response:**



A - men.

**Troparion - Tone 6 (adapt.):**



Have mer-cy on us, O Lord, have mer-cy on us: since we have no  
de-fense, we sin - ners offer this supplica-tion to you, our Mas-ter;  
have mer - cy on us.

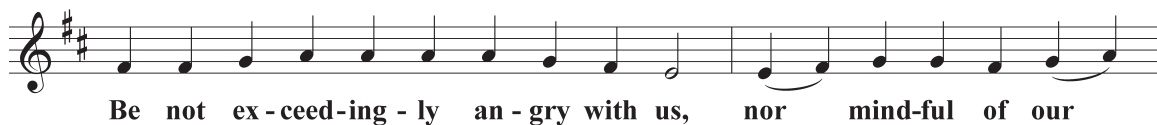


Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it.

**Kontakion - Tone 6 Troparion (adapt.):**



Lord, have mer - cy on us, for in you we place our hope.



Be not ex-ceed-ing - ly an - gry with us, nor mind-ful of our



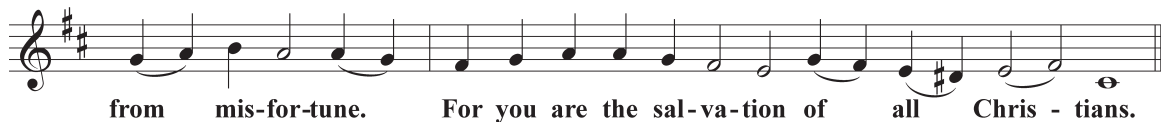
trans-gres - sions, but look up - on us even now with mer - cy,



and de - liv - er us from our en - e-mies. For you are our God



### **Theotokion - Tone 6 Troparion (adapt.):**



### **Litany for the Intention:**

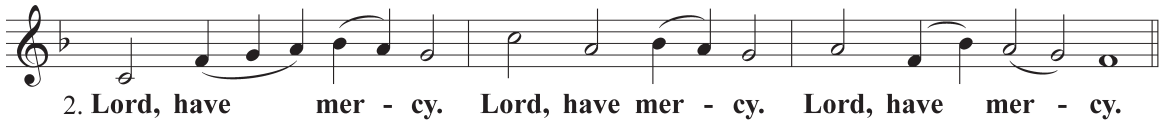
**Deacon:** Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

### **Response:**



**Deacon:** Again we pray you, O Lord our God, hear our supplication and, through your grace, have mercy on your servant[s] (*Name/s*). Grant all (*his-her-their*) petitions and pardon all (*his-her-their*) voluntary and involuntary sins. Accept (*his-her-their*) supplications and charitable deeds before the throne of your majesty. Safeguard (*him-her-them*) from every visible and invisible enemy, from every misfortune, distress, and affliction. Spare (*him-her-them*) from illness and grant (*him-her-them*) health and long life. Let us all say: O Lord, hear and have mercy.

**Response:**



**Deacon:** Loving Lord, look down with merciful eyes upon your servant[s] (*Name/s*) and hear the supplication that we have offered up with faith. For you yourself have said: Believe that you will receive whatever you ask for in prayer and it will be yours. You also said: Ask and you will receive. Because of this, unworthy as we are, we trust in your mercy and ask that you be merciful to your servant[s] (*Name/s*), and fulfill (*his-her-their*) good desires. Keep (*him-her-them*) in peace, tranquility, and health, and grant (*him-her-them*) long life. Let us all say: O Lord, hear and graciously have mercy.

**Response:** Lord, have mercy. (*Three times, using response 2*)

**Deacon:** Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

**Response:** Lord, have mercy. (*Three times, using response 1*)

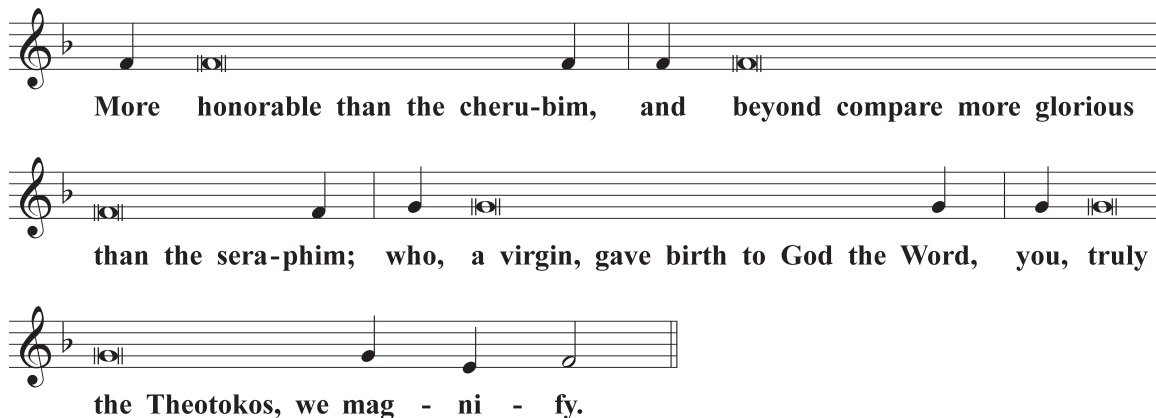
**Celebrant:** For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.



## Dismissal:

Deacon: Wisdom!

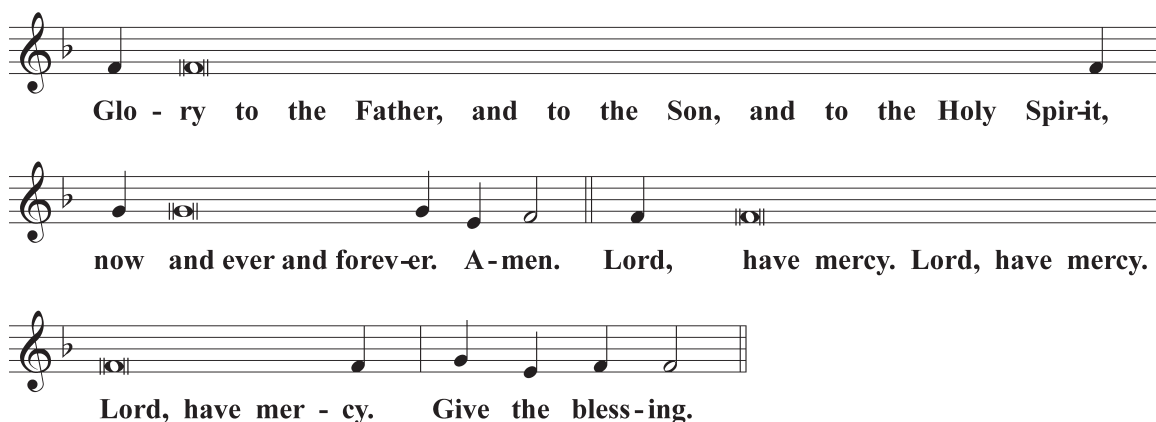
### Response:



More honorable than the cheru-bim, and beyond compare more glorious  
than the sera-phim; who, a virgin, gave birth to God the Word, you, truly  
the Theotokos, we mag - ni - fy.

Celebrant: Glory to you, O Christ God, our hope, glory to you.

### Response:



Glo - ry to the Father, and to the Son, and to the Holy Spir-it,  
now and ever and forev-er. A-men. Lord, have mercy. Lord, have mercy.  
Lord, have mer - cy. Give the bless-ing.



*Throughout Pascha, the following is sung in place of “More honorable” and “Glory to the Father.” (music found on page 439)*

Shine in splendor, O new Jerusalem, for the glory of the Lord is risen upon you. O Zion, now dance and be glad; and you, pure Theotokos, rejoice in the resurrection of your Son.

Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

**Celebrant:** May Christ our true God [risen from the dead] have mercy on us and save us through the prayers of his most pure Mother; and of the holy, glorious, and illustrious apostles; of our venerable and God-bearing fathers; of the holy *(Name/s)*, the patron[s] [patroness] of this church; of the holy *(Name/s of the saint/s whose day it is)*; and through the prayers of all the saints; for Christ is good and loves us all.

**Response:**

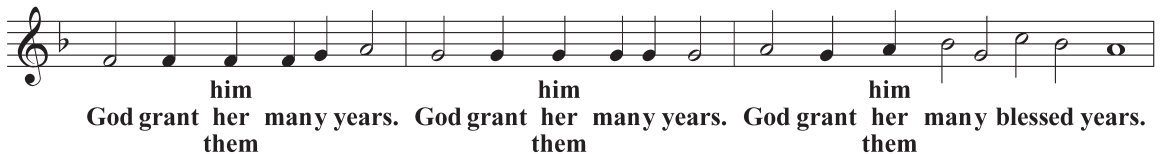


### Intonation for the Living:


**Celebrant:** To your servant[s] *(Name/s)*, grant, O Lord, many years.

**Response:**

A




*Added only after the final intonation:*



In health and hap-pi-ness, in health and hap-pi-ness, God grant <sup>him</sup>her man - y bless-ed years.  
them

**B**



God grant <sup>him</sup>her man - y bless-ed years. God grant <sup>him</sup>her man - y bless-ed years.  
them them

*Added only after the final intonation:*



In health and hap - pi - ness, God grant <sup>him</sup>her man - y bless-ed years.  
them

## Liturgical and Scriptural Hymns

1. Bless the Lord, O my soul (*found on page 109*)
2. O Joyful Light (*found on page 117*)
3. Make us worthy
4. The Prayer of the Holy Simeon the God-Bearer
5. Rejoice, O Virgin Theotokos
- 6 Beneath your compassion  
    melody A  
    melody B
7. Polyeleos (Praise the name of the Lord)
8. The Great Doxology (Glory to God in the highest)
9. Accept me today as a partaker
10. A new commandment (*John 16: 34*)

### 3. Make us worthy



Make us wor - thy, O Lord, to be kept sin - less this eve - ning.



Bless-ed are you, O Lord, the God of our fa - thers, and praise-wor - thy



and glorious is your name for-ev - er. A - men. May your mer - cy,



O Lord, be up - on us who have placed our hope in you.



Bless-ed are you, O Lord; teach me your com-mand - ments.



Bless-ed are you, O Mas - ter; make me un - der - stand your



com-mand - ments. Bless-ed are you, O Ho - ly One; en - light-en



me with your com-mand - ments. O Lord, your mer - cy is for-ev - er;

des - pise not the work of your hands. To you is due praise;

to you is due a hymn; to you is glo-ry due, Father, Son, and

Ho - ly Spir - it, now and ev - er and for - ev - er. A - men.

#### 4. The Prayer of the Holy Simeon the God-Bearer

Now you may dis-miss your ser - vant, O

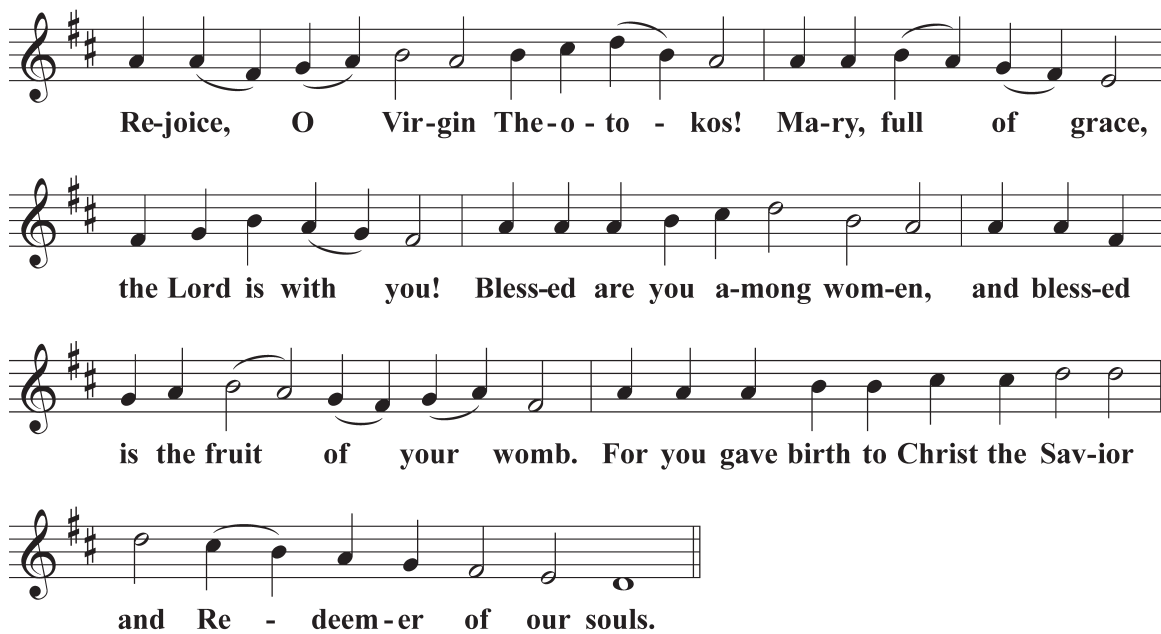
Lord, in peace, ac - cord-ing to your

word; for my eyes have seen

your sal - va - tion which you have pre - pared be-fore the



### 5. Rejoice, O Virgin Theotokos



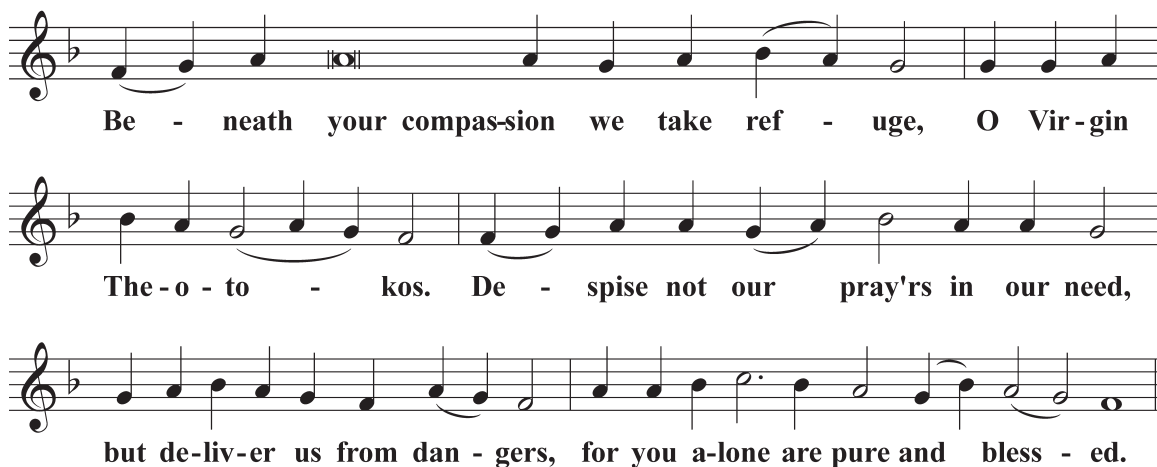
## 6. Beneath your compassion

A



Be-neath your com-pas-sion we take ref - - uge, O Vir-gin  
The-o - to-kos. De-spise not our pray'rs, our pray'rs in our need,  
but de-liv - er us from dan-gers, for you a-lone are pure, for you  
a - lone are pure, for you a - lone are pure and bless - ed.

B



Be - neath your compas-sion we take ref - uge, O Vir-gin  
The - o - to - kos. De - spise not our pray'rs in our need,  
but de-liv-er us from dan - gers, for you a-lone are pure and bless - ed.

7. Polyeleos (Praise the name of the Lord)  
(excerpts from Psalms 134 and 135)



1. Praise the name of the Lord. Al - le - lu - ia! Praise him,



serv-ants of the Lord, serv-ants of the Lord.

*Refrain 1*



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



2. Who stand in the house of the Lord, in the courts of the



house of our God, the house of our God.

*Refrain 1*

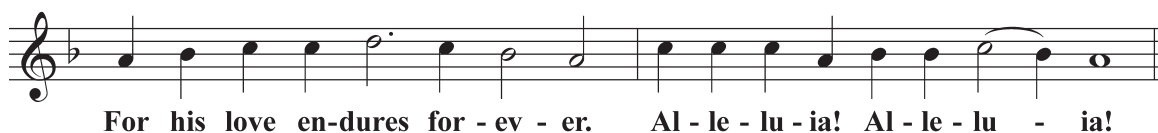
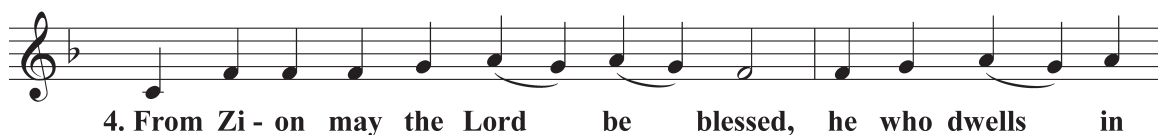


3. Lord, your name stands for - ev - - - er, un-for-got - ten



from age to age, from age to age. *Refrain 1*





## 8. The Great Doxology (Glory to God in the highest)



Glo - ry to God in the high - est, and to peo - ple on earth



peace and good will. We praise you, we bless you,



we wor-ship you, we glo - ri - fy you, we thank you for your great



glo - ry. Lord God, heav'n - ly King, Fa - ther Al - might - y;



Lord, on - ly - be - got - ten Son, Jesus Christ, and Ho - ly



Spir - it. Lord God, Lamb of God, Son of the Fa - ther,



you take a - way the sin of the world, have mer - cy on us.



You take a - way the sins of the world, hear our pray'r.

You are seat-ed at the right hand of the Fa-ther, have mer-cy on us.  
 For you a-lone are ho-ly, you a-lone are Lord, Je-sus Christ,  
 to the glory of God the Fa-ther. A-men. I will bless you day aft-er  
 day, and praise your name for-ev-er. Make us wor-thy, O Lord,  
 to be kept sin-less this morn-ing. Bless-ed are you, O Lord,  
 the God of our Fa-thers, and praise-wor- thy and glorious is your  
 name for-ev-er. A-men. May your mer-cy, O Lord, be up-on us  
 who have placed our hope in you. Bless-ed are you, O Lord;



teach me your com-mand - ments. Bless-ed are you, O Mas-ter;



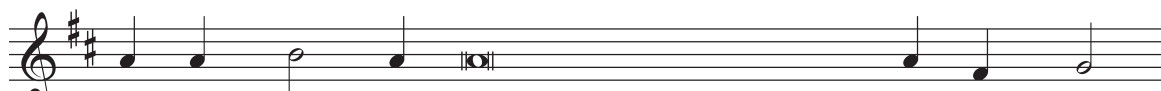
make me understand your com-mand - ments. Bless-ed are you, O



Ho-ly One; enlighten me with your com-mand - ments. O Lord,



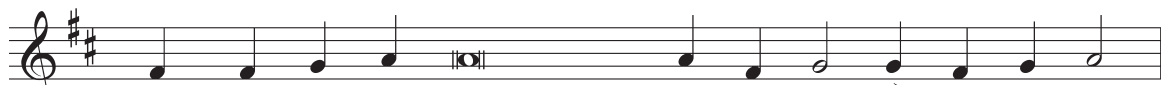
you have been our re - fuge from one gen-er - a - tion to the next.



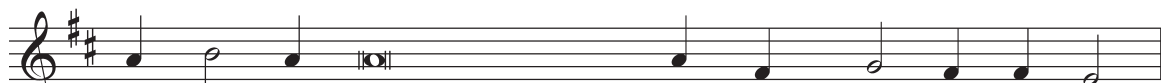
I said: Lord, have mercy on me, heal my soul for I have sinned



a-gainst you. O Lord, I have fled to you for re - fuge.



Teach me to do your will, for you, O Lord, are my God.



In you is the source of life and in your light we see light.



### 9. Accept me today as a partaker



## 9. A new commandment (John 16: 34)

1. A new com - mand-ment I give to you; that you  
2. By this will all peo - ple know that you are

love each oth - er, e - ven as I have loved you.  
my dis - ci - ples, if you have love for each oth - er.

## Glossary

**Ambon** – a raised platform before the holy doors, usually in the form of a half circle.

**Anamnesis** – literally “remembrance;” the remembrance of God’s works of salvation expressed in the Anaphora, following the words of institution and before the Epiklesis.

**Anaphora** – the great prayer of thanksgiving at the heart of the Divine Liturgy; this prayer includes a remembrance of the saving command and acts of Christ and an invocation of the Holy Spirit.

**Antiphon** – a psalm sung with a composed refrain.

**Bolhar** – literally “Bulgarian;” one of four tones used for certain texts in Vespers, Matins, and other services.

**Bow** – an inclination of the head at the shoulders while making the sign of the cross; a profound bow includes the extending of the hand to the knees or to the ground.

**Canon** – a poetical composition of nine odes, each made up of several troparia; it is sung at Matins and at other services; the theme of each ode is taken from a corresponding biblical canticle.

**Catechumen** – a person undergoing official preparation for baptism.

**Cherubikon** – a hymn sung at the Great Entrance.

**Da capo al fine** – literally “from the head to the end;” indicates that the singer goes to the beginning of the hymn and sings till the ending, as indicated by “fine.”

**Departed, Liturgies for the** – services that include hymns and petitions specifically

for the faithful departed; such propers of the liturgy are not included on Saturday evenings, Sundays, on great feasts, and throughout Bright Week.

**Divine Liturgy** – the title generally given to the Eucharistic liturgy.

**Dogmatikon** – a sticheron sung to the Mother of God at the end of the Lamp-Lighting Psalms, composed on the theme of the dogma of the Incarnation.

**Enarxis** – the beginning of the Divine Liturgy including the great incensation, the Litany of Peace, and the antiphons.

**Entrance Hymn** – the final verse of the Third Antiphon, usually Psalm 94:6 that is sung at the Little Entrance with the gospel book; on feasts of our Lord, Psalm 94:6 is replaced by another psalm verse proper to the feast.

**Epiklesis** – the invocation of the Holy Spirit during the Anaphora of the Divine Liturgy asking God to change the elements of bread and wine as well as the faithful who will partake of the body and blood of Christ.

**Eucharist** – literally “thanksgiving;” a general term for the Divine Liturgy and for the gifts of Christ’s body and blood that are received.

**Great Entrance** – a procession through the northern door and the holy doors with the gifts of bread and wine about to be consecrated.

**Great Incensation** – the incensation of the entire church including the holy table, the sanctuary, the icon screen, the icons throughout the church, the faithful, and those serving in the sanctuary.

**Holy Doors** – the central doors of the icon screen on which are depicted icons of the Annunciation and/or the four evangelists.

**Holy Table** – the table of sacrifice in the center of the sanctuary; on the holy table



are the tabernacle, the gospel book, and the hand cross; beneath the gospel book is kept the antimension on which the gifts of bread and wine become the body and blood of Christ.

**Hymn of the Incarnation** – the theological troparion to Christ, beginning “O only-begotten Son,” usually sung at the end of the Second Antiphon; attributed to the Emperor Justinian (527-565).

**Icon Screen** – the screen adorned with holy icons, joining the sanctuary to the nave; the holy doors are in the center; the northern door and the southern door are also called “deacons’ doors.”

**Irmos** – the initial stanza of an ode in the Canon of Matins connecting a biblical hymn to the celebration of the day; the irmos of the Ninth Ode of the Canon replaces “It is truly proper” on great feasts.

**Kontakion** – a hymn sung after the troparion or troparia of the Divine Liturgy; this hymn is taken from the Canon of Matins and expresses poetically the theme of the day’s commemoration.

**Lamb** – the square central portion of the Eucharistic bread sealed with the letters IC XC NIKA (“Jesus Christ Conquers”); John the Baptist points to Jesus as the Lamb of God (John 1:29,36).

**Lamp-Lighting Psalms** – the central psalms of Vespers; Psalms 140, 141, 129, 116.

**Leave-taking** – the final day of the extended celebration of a great feast on which the proper hymns of the feast are repeated.

**Litany** – a series of petitions generally proposed by the deacon with a short congregational response.

**Little Entrance** – a procession through the northern door and the holy doors with the

holy gospel book.

**Magnification** – a hymn glorifying the feast or saint of the day; in the Divine Liturgy, it usually begins with Mary’s words “Extol, O my soul” (cf. Luke 1:46) and precedes the Irmos.

**Matins** – the principal morning liturgical service of the Church.

**Mirovanije** – literally “anointing with oil;” the practice of anointing the congregation with olive oil and the distribution of bread that were blessed at Vespers for certain feasts.

**Moleben** – a devotional prayer service that includes portions of Matins; a brief Moleben for general intentions is included in this book.

**Narthex** – literally “small case;” also called the “vestibule,” a room of transition from leaving the world to entering the nave; special hymns and petitions at Vespers for certain feasts and rituals for catechumens are offered in the narthex.

**Nave** – literally “ship;” the main body of the temple between the narthex and the sanctuary where the faithful gather to worship.

**Panachida** – literally “all night;” a brief memorial service for the deceased, derived from the longer wake service of prayer and psalmody that was offered throughout the night in the presence of the bodily remains; it may be sung at a funeral, at the anniversary of a death, or at any other appropriate occasion.

**Pascha** – literally “Passover;” the celebration of the Resurrection of our Lord Jesus Christ; this term is also used to designate the 40-day season of celebration which begins on the Sunday of Resurrection and concludes on the day before Ascension Thursday.

**Pentecostarion** – a liturgical book containing the proper hymns for Vespers, Matins,

and other services throughout Pascha and to the Sunday of All Saints; this term is also used to designate the 50-day period from the Sunday of Resurrection to Pentecost Sunday.

**Pre-feast** – a day or days of vigil that have proper hymns before a great feast.

**Podoben** – literally “special melody;” a term indicating that a hymn is sung to a special melody, not one of the eight Samohlasen tones. Each podoben is identified by a tone marker (e.g. Tone 4) and the first Slavonic words of the original melody (e.g. Udivisja Josif.)

**Polyeleos** – literally “much mercy;” excerpts from Psalms 134 and 135 sung with an “alleluia” refrain.

**Post-feast** – a day or days that have proper hymns extending the celebration of a great feast.

**Prokeimenon** – literally “placed before;” a verse, usually from the Psalms, sung as a refrain with one, two, or three verses of the same psalm.

**Samohlasen** – literally “same tone;” the name given to the musical family of eight tones (i.e. formulas) used to sing certain texts in Vespers, Matins, and other services.

**Samopodoben** – the name given to a melody written to accompany a specific liturgical text. When another hymn utilizes this same melody, the melody is called a podoben.

**Sanctuary** – the “holy of holies;” the area of the church that includes the holy table and the table of preparation, designated by the icon screen; also called the “altar.”

**Sticheron** – literally “verse;” a generic term for ecclesiastical hymns sung alternately with psalm verses, particularly at the Lamp-lighting Psalms of Vespers and the

Psalms of Praise at Matins.

**Table of Preparation** – a table at the north side of the sanctuary on which the gifts of bread and wine are prepared for the Eucharistic sacrifice.

**Theotokion** – a liturgical hymn in honor of the Theotokos.

**Theotokos** – literally “birth-giver of God;” the main title of the Ever-Virgin Mary, Mother of God, defined at the Council of Ephesus in 431.

**Triodion** – a liturgical book containing the proper hymns for Vespers, Matins, and other services from the Sunday of the Publican and the Pharisee to Great and Holy Saturday.

**Troparion** – literally “refrain;” at the Divine Liturgy, a hymn that concludes the Third Antiphon; this hymn expresses the theme of the day’s commemoration; it is also sung at Vespers and Matins.

**Typical Psalms** – portions of Psalms 102 and 145 and the Beatitudes (Gospel of Matthew) from the communion service that occasionally replace the three antiphons at the Divine Liturgy.

**Typikon** – literally “order;” a guide to the proper celebration of the liturgical services of the Church; this guide explains what hymns, readings, and rituals are proper in every liturgical service.

**Vespers** – the principal evening liturgical service of the Church.

**Vigil Divine Liturgy** – a Divine Liturgy celebrated on the evening before a feast day or Sunday using the proper texts of the feast or Sunday.

**The End, and Glory to God!**