

ture daunting. Once you can understand the hierarchies, the indexing will fall into place.

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Max McMaster has been a full-time freelance indexer for 24 years, with in excess of 2,300 indexes to his name, is an instructor for the University of California, Berkeley Extension virtual indexing course, and has been awarded the ANZSI Medal on three occasions. Email: max.mcmaster@masterindexing.com

Names and titles in the Orthodox Church

Stephen Ullstrom

The practice of the Orthodox Church, also known as the Eastern Orthodox Church, in regard to names and titles is very different from that in the western world. Stephen Ullstrom guides us through this unfamiliar territory with particular reference to the challenge Orthodox names and titles can present to the indexer.

Introduction

The Orthodox Church, also commonly known as the Eastern Orthodox Church, is the second largest Christian body in the world, yet is largely unknown outside of the traditionally Orthodox countries. Here I give a brief overview of the church, then focus specifically on how names and titles are given and used, with some thoughts on how best to index them. This article is not about Russian, Greek, Arabic, Serbian and similar names, each of which could fill an article of its own. Nor does it discuss the naming conventions of churches related to, but not in communion with, the Eastern Orthodox, such as the Oriental Orthodox (which includes the Armenian, Coptic, and Ethiopian churches) or the Eastern Catholic, or Uniate, churches.

A few Orthodox jurisdictions also contain western rite parishes and monasteries. Small in number, these are communities that worship according to a modified Anglican or Catholic liturgy, or a revived ancient Western liturgy. This is often seen as a pastoral response to those who want to be Orthodox but who either find the Eastern rite too strange and/or do not want to give up the traditions they love. It is also seen as a restoration of the churches which existed in Western Europe prior to the Great Schism. Much of what I write here is probably applicable to the Western rite communities as well, but since my experience is in the Eastern rite, I cannot say for sure.

Introduction to the Orthodox Church

The Orthodox and Roman Catholic churches shared a common history for the first thousand years of their existence, until they separated in the Great Schism, conventionally dated to 1054. In terms of structure, the Orthodox, unlike the Catholic church, is composed of several independently administered, or autocephalous, local churches. What

binds these churches together is shared faith and doctrine, which is expressed in shared communion.

The four original autocephalous churches are the Ecumenical Patriarchate in Constantinople, the name Orthodox Christians still use even though most people now say Istanbul; Alexandria, in Egypt, which has jurisdiction over all of Africa; Antioch, now headquartered in Damascus; and Jerusalem. There are now 10 or 11 other autocephalous churches, which are the churches in Russia (also known as the Moscow Patriarchate), Serbia, Bulgaria, Romania, Georgia, Greece, Cyprus, Poland, Albania, and the Czech Lands and Slovakia. The status of the church to which I belong, the Orthodox Church in America (OCA), is disputed, though the OCA is still in full communion with the others. In addition to the autocephalous churches, there are also a handful of autonomous churches, which are mostly self-governing but which ultimately report back to their mother church. These include the churches in Finland, Japan, and Sinai.

Non-canonical Orthodox churches generally adhere to Orthodox doctrine and practices, but are not in communion with the mainstream Orthodox churches. This can be for nationalistic reasons, such as in Ukraine, where there are three competing Orthodox churches with the main issue being autocephaly. Another common reason, for the churches known as the True or Genuine Orthodox or Old Calendarists, is the belief that the mainstream, or 'world,' Orthodox churches have somehow deviated from the true faith. A subset, though with older origins, is the Old Believers from Russia.

Given the administrative divisions, consensus is the primary way in which decisions are made and conflicts resolved. The ecumenical patriarch, in Constantinople, is considered to be the first among equals of all of the bishops, but his actual authority is limited. He cannot unilaterally intervene in the life of another autocephalous church, or even in the life of another diocese within his own church.

The same is true for any other patriarch or bishop. Decisions affecting the whole church are made by all of the bishops together, with possible input from other clergy and laity.

The question of jurisdiction gets tricky outside of the traditionally Orthodox countries. Over the last century or so the Orthodox Church has spread around the world, partly from immigration and refugees and partly from conversion. Following the principle of one bishop per city, all of the churches in a given geographic territory should be united under one bishop, regardless of ethnicity. With the exception of Africa, what has instead happened is that overlapping ethnic-based jurisdictions have arisen, each with their own bishop, and each responsible, except for the OCA, to their mother church back in the old country. This is why in Edmonton, Alberta (my current home), there are five Ukrainian parishes, two OCA parishes, and one parish each for the Antiochians, Greeks, Romanians, Russians, and Serbians. These churches are all in communion with each other, occasionally hold joint services, and parishioners may pass back and forth among them, but each group is under a different bishop and has separate priorities. Having grown up an expat, I understand the desire of immigrants to worship in their own language with others from the same culture, but no wonder non-Orthodox people in the West so often understand the Orthodox Church in ethnic terms.

Orthodox naming basics

Names are important in the Orthodox Church. Orthodox Christians are baptized and/or chrismated¹ with a name that is taken from a specific saint or other element in the church. This is the name by which the person receives communion, and by which they are married and will be buried. Monastics are given a new name at the time of their tonsure, to mark the new identity that they are taking on. In some traditions clergy are also given a new name at their ordination. As part of the yearly cycle of church feasts, many Orthodox celebrate their 'name-day,' the day on which their name, or patron, saint is commemorated.

Acceptable names

There are a few different conventions for what names are acceptable. The Slavic tradition is more strict in that only names from saints are allowed. Names referring to Jesus Christ, the Theotokos (Greek for God-bearer, and the primary term Orthodox Christians use for the Virgin Mary), or other more descriptive names are discouraged. A Russian Mary, for example, will most likely have a patron saint other than the Virgin Mary, such as St. Mary of Egypt or Mary of Bethany.

The Greek tradition is more flexible. There are names such as Christos and Sotirios which refer to Jesus Christ. The names Panagiotis and Panagiota are derived from Panagia, a word meaning All-Holy, in reference to the Theotokos. A woman named Mary or Maria might indeed be named after the Virgin Mary. The Serbs have a unique tradition in that instead of individual patron saints, the whole family share a saint, who is passed down through the generations. This is called a Slava, and the saint's feast day is often an important family celebration.

Converts

Cradle Orthodox – those born into an Orthodox Christian family – usually do not have to think too much about their name because the decision has been made for them, and often their birth name will match their baptismal name. Converts who join the church later in life have more decisions to make.

In the easiest scenario a convert's birth name is acceptable as an Orthodox name. In this case, Elizabeth is baptized as Elizabeth, after St. Elizabeth the New Martyr. Nothing really changes except that she now has a patron saint. However, Elizabeth may have developed a strong connection to St. Irene Chrysovalantou, and so chooses to instead be baptized with the name Irene. If there is no saint to match the person's birth name they will need to choose a new name, so Mitchell might choose the name Sabbas, after St. Sabbas the Sanctified. How do we refer to these people both in church and in everyday and professional life?

There are three main ways that converts handle this. Part is personal preference, and part depends on the culture of the parish or jurisdiction. The first approach is to continue to use your birth name exclusively, except when receiving the sacraments. Alternatively, you could switch to exclusively using your baptismal name. Another approach is contextual, using your baptismal name primarily among other Orthodox Christians, and your birth name primarily at work and among non-Orthodox friends and family. This can cause some confusion should the different worlds interact; I have known some people for years before realizing their birth name was different. The last approach is to link the names. So Elizabeth becomes Elizabeth Irene, and Mitchell becomes Mitchell Sabbas.

For indexing, the author or editor should decide on how the names will be presented. It should not be the indexer's responsibility to discover unmentioned birth or baptismal names. If a person has separate birth and baptismal names, and both are used in the text, it may be helpful to include both in the index entry. The most frequently used name should be given first. A gloss might also add clarity. For example:

Mahoney, Elizabeth Irene
Nystrom, Photini (Megan)
Smith, Mitchell (in baptism Sabbas)

Monastic names and bishop titles

Monastics

Monks and nuns are given a new name when they are tonsured, in recognition of the new life and identity that they are taking on. Those who are tonsured into the highest level, the Great Schema, may be given yet another new name (more about the different monastic ranks later). That said, it may not be obvious that a change has occurred. As with a convert who is baptised with their birth name, a monastic may be given the same name but a different patron saint. The new name is usually given by the abbot or spiritual father, with the new monastic having limited or no say.

One convention particular to monastics is that their surname loses importance once they are tonsured; they

are referred to almost exclusively by their first name. This stems from the understanding that in becoming monastics they have left behind their family ties, though in practice monastics may still take care of elderly parents and maintain contact with other relatives. Referring to monastics by their first name can pose a problem, however: how do you distinguish monastics with the same name?

One solution is to refer to the monastic by the monastery to which they belong. An example is Father Cosmas, a missionary to what was then Zaire. His birth name is John Aslanidis, but in his biography he is referred to as either Fr. Cosmas of Grigoriou (the monastery on Mount Athos where he was tonsured) or Fr. Cosmas Grigoriatis, a new surname derived from Grigoriou.

A more common solution is to keep the surname, but place it in parentheses. This allows for easier identification, while making the point that from a spiritual perspective, the surname is of lesser importance. An example is Fr. Seraphim (Rose), an American monk who was in the Russian Orthodox Church Outside of Russia (ROCOR).

De-emphasizing the surname raises the question of how to sort these names. A lot depends on the audience and how the names are used in the text. An Orthodox audience may expect all monastics to be sorted by first name. The indexes in the books published by Saint Herman Press, for example, tend to do this. As in,

Seraphim (Rose)
Vassa (Larin)

This reflects common Orthodox practice for monastic names, and also clearly indicates – to those who understand the meaning of the parentheses – what these people are. Some monastics might also be so well known by their first name that their surname is unusable as an entry point because few people remember it.

A non-Orthodox audience, however, would probably expect names to be alphabetized by surname. In this case, the parentheses can be optional as they may not be understood and it might look strange having the first word in parentheses. Instead, a gloss can be helpful to distinguish that this is a monastic. If the monastic is ordained or has attained a specific rank, that can also be indicated in the gloss (more about monastic ranks and clerical titles later). So:

Larin, Vassa (nun)
Rose, Seraphim (hieromonk)

Monastics might be known by their full name for other reasons, which can provide additional justification to sort by surname or to double-post. Fr. Seraphim (Rose), for example, is commonly known by his full name, probably to distinguish him from his namesake, St. Seraphim of Sarov. Sister Vassa is also a scholar and professor at the University of Vienna, so for a scholarly audience, treating her name like that of any other academic is probably most appropriate.

One last consideration is what to do if someone is tonsured, and receives a new name, late in life. This can be someone who is tonsured for the first time, or someone who is tonsured

into the highest level of monasticism, the Great Schema. An example is the noted ROCOR translator Isaac Lambertson, who was tonsured a monk with the name Joseph shortly before he died from cancer. It is most correct to say that his name is now Joseph (Lambertson). Many people, however, are probably unaware that he was tonsured, and so would still think of him as Isaac. In this situation, I would again look to see how his name is handled in the text. If both names are present, then somehow including both names in the entry would be the best option, with a possible cross-reference or double-post. For example:

Joseph (Lambertson, formerly Isaac)
Lambertson, Isaac (in monasticism Joseph)

A similar example is Metropolitan Kallistos (Ware). Though he was tonsured a monk in 1966, the latest edition of his popular book, *The Orthodox Church*, first published in 1963, still lists his name as Timothy Ware, his pre-monastic name. For clarity, both names may need to be accounted for in the index. For example,

Ware, Kallistos (Timothy)

Bishops

Bishops in the Orthodox Church are always celibate, and therefore almost always monks, though some bishops are tonsured monks after having been married and widowed. Therefore, the conventions and issues surrounding monastic names also apply to bishops.

The main additional consideration for a bishop is their title, which includes their rank and the name of their diocese, usually the city or territory they serve. The title should be included in the index entry, as it can often be more important for identification than the surname. On the websites for the Ecumenical Patriarchate, the Patriarchate of Alexandria, and ROCOR, for example, the bishops are listed by first name and diocese, with the surname omitted. The surname is not secret information – with some digging it can often be found in official biographies or other documents – but the surname is not considered to be the most important element for either their personal identity or our identification of them. As a result many people do not know the surname of their bishop, making it impractical as an access point.

My preference is to include the full title in the index entry, but sometimes bishops are referred to by diocese, without mention of rank, so unless you do some additional research, the bishop's name with diocese might be sufficient.

Bishops who are known by their surname are, like Sister Vassa (Larin), most likely to be known for their publications or scholarly work. There can be more flexibility in how these names are treated.

As mentioned, outside the traditionally Orthodox countries jurisdictions overlap. Three Orthodox bishops have San Francisco as part of their title, for example. For further clarification, it may be advisable to include the jurisdiction in a gloss.

In summary, the following may all be acceptable entries:

Benjamin (Peterson) of San Francisco and the West
Gerasimos, Metropolitan of San Francisco (GOARCH)
Kyrill (Dmitriev), Archbishop of San Francisco and Western
America (ROCORA)
Makarios of Nairobi
Ware, Kallistos (Metropolitan of Diokleia)

Titular sees

In most cases, a bishop's title is derived from his diocese. Sometimes, however, a bishop does not have a diocese or is given the title of a diocese that no longer exists. A titular see is an extinct diocese; a city which may or may not remain in existence, and in which there is no longer a Christian population. These can be ancient cities which have been destroyed or depopulated, or a city in Turkey, for example, that lost its Christian population during the 1923 population exchange between Greece and Turkey. Since these titles are no longer in use, some jurisdictions, especially the Ecumenical Patriarchate, will use them for other purposes. From my observations, there are three main reasons why this might happen.

The first is for auxiliary, or assistant, bishops and retired bishops who are not assigned to rule a diocese. Kallistos (Ware) is a good example, as he has spent most of his life living in Oxford, but as an auxiliary and now retired bishop in the Ecumenical Patriarchate has been given the title of Metropolitan of Diokleia. (The other solution for auxiliary bishops is to give them as a title the name of a secondary city in the diocese in which they serve. For example, the auxiliary bishop in the OCA diocese of San Francisco and the West is styled Bishop of Santa Rosa.)

Another reason is to avoid offending the existing non-Orthodox Christians in a particular place. This is apparently the reason behind the naming of the Moscow Patriarchate's Diocese of Sourozh, which encompasses Great Britain and Ireland. The bishop of this diocese is consequently styled the Archbishop of Sourozh, instead of London.

Bishops of ethnically defined dioceses in the Ecumenical Patriarchate also often have titular sees. These are dioceses formed through a common ethnic heritage, and which overlap with geographically defined dioceses in the same jurisdiction. An example is the American Carpatho-Russian Orthodox Diocese of the USA (ACROD), which is responsible to the Ecumenical Patriarchate but exists in parallel to the Greek Orthodox Archdiocese of America. Their bishop, Gregory (Tatsis), is styled bishop of Nyssa, even though the diocese is headquartered in Johnstown, Pennsylvania. Further confusing the matter is that Gregory's predecessor was given different titles, such as his immediate predecessor, Nicholas (Smisko), who was styled bishop of Amisos.

Titular titles can be confusing because they do not tell you where the bishop actually serves. Yet we should not try to invent a more geographically or ethnically accurate title for the index because these are official titles, which people in the know will recognize, and adding false information will only confuse the matter further. For the index entry, I suggest including the title as is, with a gloss to clarify the jurisdiction. For example,

Gregory (Tatsis) of Nyssa (ACROD)
Smisko, Nicholas, Metropolitan of Amisos (ACROD)

Legal names

Given the Orthodox penchant for changing names and for de-emphasizing surnames, it is fair to ask, are these changes reflected in the person's legal name? What name is on their birth certificate? Their passport? Their tax return? I do not know how the name change is legally handled in traditionally Orthodox countries, such as Greece or Russia. In North America, from what I have observed, it is up to the individual to legally change their name with the government. Not everyone who can or should does so, however.

I find this most noticeable should a monastic or bishop be involved in a lawsuit or court case, as the person's legal name will most likely be used in the court proceedings, which will then be the name used in the media. I will also occasionally find a person's legal name on the copyright page of a book, which will be different from the name on the cover and what I would typically call the person.

As an indexer, this should not affect your work much. At most, a cross-reference or gloss may be needed to steer readers properly. I mention this as a reminder that Orthodox naming conventions are different from what we are used to, and that these differences may be highlighted in unexpected ways and places. As I will mention again in the next section, this is also a strong hint that contextual information can be key to identification, as names change across time and contexts.

Spelling variations

It should be clear by now that the Orthodox Church exists across many cultures and languages. Names, not surprisingly, can be spelled in a great variety of ways. This can be particularly true for names that are transliterated from a language that uses a non-roman alphabet, as there may be different transliteration systems at play.

Sometimes the variations are minor, such as George and Georges. Others will sort quite differently, and may need a cross-reference or double-post. For example, Hilarion and Ilarion, or Elias, Elijah, and Ilia, or Ksenia and Xenia. The author or editor of the text should impose consistency, but this is not always the case. You may need to query the author or press, or find some other way to deal with the variation.

Will the person in question have a preference on how their name is spelled? Probably. But even if they are still alive to express their opinion, I find that the spelling choices often seem to be more influenced by the author's preferences or language background. I often see this across websites, where there can be very little consistency from site to site, even if the person being named is still alive.

Given this – and aware that I might not know all of the variations – I have learned that contextual information is crucial for identifying someone. A person's name may be spelled differently, in a form that I may or may not recognize, but information such as dates, locations, positions held, and publications are unlikely to change.

Ranks, honorifics, and terms of endearment

In addition to names, Orthodox Christians have a multitude of honorifics and terms of endearment, both formal and informal, for clergy, monastics, and clergy wives. Like spelling variations, these can vary across languages, and the meaning of certain titles and honorifics can also vary across jurisdictions. An Orthodox audience will probably expect at least some of these to be included in the index entry, both for identification and because this is how we address our clergy and clergy wives. For a non-Orthodox audience, these might be helpful for identification, but are probably not so important to include. This section attempts to give some guidelines on what to expect and do.

Bishops

It is important to get the rank and title correct for bishops. While the exact differences between a bishop, archbishop, metropolitan, and patriarch can vary between jurisdictions, these distinctions are often meaningful, and will indicate something about the person. Rank can change over time and bishops may be reassigned to a new diocese, so use the highest rank and the latest title mentioned in the text. If it is important to also indicate previous titles, those previous titles could become subheadings, or be added to the main entry as well, depending on the situation.

Priests and deacons

Clergy in the Orthodox Church are exclusively male. Marriage is allowed for priests and deacons, but only prior to ordination. Widowed or divorced clergy may not remarry, unless they return to lay status. It is usually sufficient to indicate a priest or deacon with a gloss, or by appending the words Father or Priest, or Father Deacon or Deacon, to the beginning of their names. For example,

Adams, Parthenios (priest)
Cottel, Deacon Thomas

Priests and deacons can also be given other titles, such as archpriest, mitred archpriest, protopresbyter, protosyngellos, archdeacon, and protodeacon. These are often honorifics, and are given to clergy in recognition of service or other similar reasons, but the priest or deacon's job description does not actually change. For inclusion in the index, I would gauge the audience and the significance placed on the honorifics in the text. A simple priest or deacon may suffice instead. I would also include the honorific if it denoted an actual role. For example, a protodeacon may be the bishop's personal deacon, or the protosyngellos may function as the chancellor of the diocese.

Monastics

Monastic clergy and leaders have their own ranks and titles.

The Orthodox Church does not have multiple monastic orders, each with its own rites and distinctive purposes,

as do the Western churches. Instead, all Orthodox monks and nuns profess the same vows, and have the potential to progress through the same ranks of monasticism, regardless of whether that monastic is a hermit or living in a city.

After the noviciate, there are three levels of monasticism. The first level is the Rassophore, the second level is the Stavrophore, or Little Schema, and the third level is the Great Schema. In the Greek tradition, most monastics will be tonsured into the Great Schema as a matter of course, and it is less common to see monastics identified by rank. In the Slavic tradition, the Great Schema is reserved for the most elderly and/or advanced monastics, and so most monastics will remain at the Rassophore or Stavrophore levels for their entire lives, and it is more common for monastics to be described by their rank. When considering a gloss for a monastic, a simple monk or nun should suffice, though if the text emphasizes otherwise, especially for schemamonks or schemanuns in the Slavic tradition, including the rank may be necessary.

Monastics also have their own titles for ordained clergy and others in leadership. A monk who is ordained as a priest is called a hieromonk, or sometimes simply a priest-monk. A monk who is ordained as a deacon is called a hierodeacon. Those who lead a monastery may be called an abbot (abbess), or igumen or hegumen (igumenia or hegumenia). (As a side note, an abbot will not necessarily be an ordained priest; someone else in the brotherhood may be assigned that role instead.) Ordained monks in a leadership position, candidates for the episcopate (those being considered or elected to be bishops), and celibate priests living outside of a monastery, may also be styled as an archimandrite. Ordained monks tonsured into the Great Schema, in the Slavic tradition, will have the term schema appended to their existing title, as in schemahieromonk, schemaarchimandrite, or schema-igumen. If these titles are used in the text, I would probably include them in the index entry as a gloss, though I would not worry if the title is unclear. The default would always be monk or nun, or heironk or heirodeacon if ordained.

Informal terms of endearment

In addition to the formal titles and honorifics, there are a variety of informal terms of endearment. Bishops may be referred to as *vладыка* or *vладыко* (Russian) or *sayedna* (Arabic). In the Russian tradition a priest may be referred to as *batiushka*. In Greece, *geronta* (*gerontissa*) is a term, meaning elder, that straddles the line between formal and informal, being a formal title given to senior bishops, a title often given to abbots and abbesses, as well as informally used for highly respected monastics. Other examples likely exist as well. I do not recommend including informal terms in the index entry.

Wives of clergy

In addition to clergy and monastics, clergy wives are also honoured with titles. In some traditions, such as in Russia, the wives of priests and deacons share the same title, which is *matushka* (*matushka* can also be an honorific for a nun).

In other traditions, such as in Greece, a priest's wife is called a *presbytera* and a deacon's wife is called a *diakonissa*. In Arabic the corresponding terms are *khouria* and *shamassy*. For Carpatho-Russians, the term likely to be used for a priest's wife is *pani*, for Romanians it is *preoteasă*, and in Bulgarian and Serbian it is *popadija*. Other languages probably have their own versions too.

My view is that if the priest or deacon is going to be identified as such, then their wives should be identified as well. It is a sign of respect and recognition of their role, and I think that an Orthodox audience would expect it. If you are unsure that the specific term will be recognized (for example, a non-Arabic or non-Antiochian Christian might not recognize the terms *khouria* and *shamassy*), a gloss may be helpful to clarify the role.

Abbreviations

The last consideration for titles and honorifics is the use of abbreviations. Many of these terms, whether for bishops, priests, monastics, and clergy wives, can be abbreviated. This can save space, but the audience might not recognize the abbreviation, especially if it is a non-Orthodox audience or an Orthodox audience from a different jurisdiction. You will have to determine what is best for your index.

Saints

By now, I hope you have a good idea of how to approach the names of saints in the Orthodox Church. Like monastics and bishops, they are typically referred to by their first name, and in most cases this is how they should be indexed. Note that for pre-modern saints especially, the second name, as in John Chrysostom or John Cassian, is not a surname. It is either an epithet describing some aspect of the person (Chrysostom means golden-mouthed, in reference to John's rhetoric skills) or, as in Cassian, John's original name, onto which John was added in monasticism. Still, there are two points I would like to cover briefly.

Saints usually have an epithet appended to their name for identification. These should be included in the index entry. The epithets can be a location (for example, St. Porphyrios of Kafsokalivia), a description of their work (St. Euphrosynus the Cook), the reason for their canonization (St. Elizabeth the New Martyr), or some combination of the above (St. Nestor the Chronicler of the Kiev Near Caves). Sometimes there can be more than one way to refer to a saint. St. John of Shanghai and San Francisco is a great example as I have seen him referred to in all of the following ways:

John of Shanghai
John of Shanghai and San Francisco
John the Wonderworker
John (Maximovich), Archbishop of Shanghai and San Francisco
John (Maximovich), Archbishop of Shanghai and San Francisco, the Wonderworker

These are all legitimate formulations. Which to choose would depend on the text, the audience, and what you think

provides adequate clarity. Sometimes creating the entry can be a matter of considering all of the components and seeing what fits together best.

The second consideration is what to do with modern saints who do have a surname. For monastic saints, this can be less of an issue as monastics are already often known by their first names. Sometimes, though, the surname can be important for identification. St. Maria (Skobtsova), also known as Mother Maria of Paris or occasionally Maria of Ravensbruck, after the Nazi concentration camp where she died, is often identified by surname, making the surname an element I would probably include. Whether I sort by first name or surname would depend on the audience and text.

The situation is a little trickier for lay people who are canonized. St. Alexander Schmorell, a member of the Nazi resistance group White Rose, is commonly referred to by his full name. In this case, it would probably make sense to sort by surname. These saints, though, will also often have an epithet attached to their name. Alexander Schmorell is sometimes called Alexander of Munich, with his surname omitted. Two recently canonized Georgian saints, Ilia Chavchavadze and Ekvtime Takaishvili, were canonized as St. Ilia the Righteous and St. Ekvtime the Man of God. Do you add the surname to the index term? Do you sort by surname? It depends.

Conclusion

The Orthodox Church has been around for 2,000 years, much of that time in cultural settings very different from our own. Perhaps that explains why its naming and title conventions can seem so archaic to us today, or at least weird and different. I hope this article has elucidated some of those conventions and differences for you, and given you ideas for how best to express these names in an index, so that the subjects are respected and properly identified, and readers are able to find the people they are seeking.

Notes

- 1 Reception into the Orthodox Church is by baptism followed by chrismation, which is like confirmation in other churches. These two parts usually follow one after the other in the same service, including for babies. Converts who have previously been baptized in a different denomination may be received through chrismation only. This is at the discretion of the priest or bishop, and practices vary across jurisdictions.

Stephen Ullstrom is an Orthodox Christian, indexer, and writer living in Edmonton, Alberta.

Email: hello@stephenullstrom.com