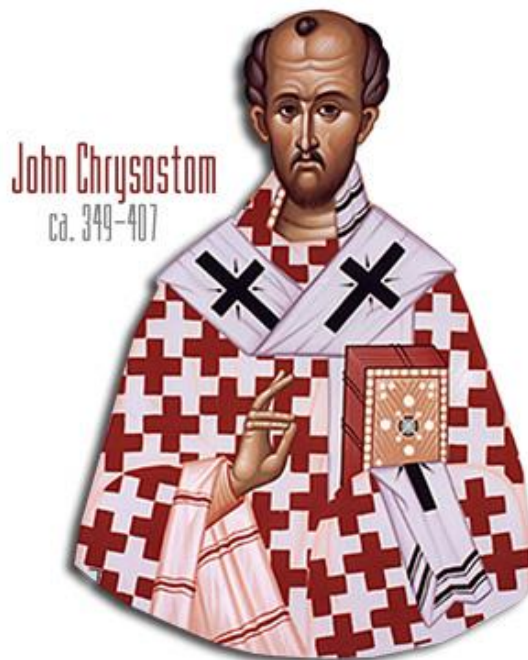


Minor Orders of Orthodox Church & Minor Order Manual On Hierarchical Liturgy

Subdeacon Zoran J. Bobic



A guide for Subdeacons, Reader and Altar servers at hierarchical services

According to Serbian Orthodox Church in English and Serbian

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Introduction

The emphasis of this short study is on the minor orders within Christian history and within Eastern Orthodox Church, Latin and some other domination that still have “minor orders” in Church. I intend to examine them, from an historical perspective.

The beginning

The Orthodox Church was founded by our Lord Jesus Christ and is the living manifestation of His presence in the history of the mankind. The most conspicuous characteristics of Orthodoxy are its rich liturgical life and its faithfulness to the apostolic tradition. It is believed by Orthodox Christians that their Church has preserved the tradition and continuity of the ancient Church in its fullness compared to other Christian denominations which have departed from the common tradition of the Church of the first 10 centuries. Today Orthodox Church numbers approximately 300 million Christians who follow the faith and practices that were defined by the first seven ecumenical councils. The word orthodox ("right belief and right glory") has traditionally been used, in the Greek-speaking Christian world, to designate communities, or individuals, who preserved the true faith (as defined by those councils), as opposed to those who were declared heretical. The official designation of the church in its liturgical and canonical texts is "the Orthodox Catholic Church" (gr. catholicos = universal).

The Orthodox Church is a family of "autocephalous" (self-governing) churches, with the Ecumenical (= universal) Patriarch of Constantinople holding titular or honorary primacy as “**primus inter pares**” (the first among equals). The Church is not a centralized organization headed by a pontiff. The unity of the Church is rather manifested in common faith and communion in the sacraments and no one but Christ himself is the real head of the Church. The

number of autocephalous churches has varied in history. Today there are many: the Church of Constantinople (Istanbul), the Church of Alexandria (Egypt), the Church of Antioch (with headquarters in Damascus, Syria), and the Churches of Jerusalem, Russia, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, Albania and America

There are also "autonomous" churches (retaining a token canonical dependence upon a mother see) in Czech and Slovak republic, Sinai, Crete, Finland, Japan, China and Ukraine. In addition there is also a large Orthodox Diaspora scattered all over the world and administratively divided among various jurisdictions (dependencies of the above mentioned autocephalous churches). The first nine autocephalous churches are headed by patriarchs, the others by archbishops or metropolitans. These titles are strictly honorary as all bishops are completely equal in the power granted to them by the Holy Spirit.

The order of precedence in which the autocephalous churches are listed does not reflect their actual influence or numerical importance. The Patriarchates of Constantinople, Alexandria, and Antioch, for example, present only shadows of their past glory. Yet there remains a consensus that Constantinople's primacy of honor, recognized by the ancient canons because it was the capital of the ancient Byzantine Empire, should remain as a symbol and tool of church unity and cooperation. Modern pan-Orthodox conferences were thus convoked by the ecumenical patriarch of Constantinople. Several of the autocephalous churches are de facto national churches, by far the largest being the Russian Church; however, it is not the criterion of nationality but rather the territorial principle that is the norm of organization in the Orthodox Church.

In the wider theological sense "Orthodoxy is not merely a type of purely earthly organization which is headed by patriarchs, bishops and priests who hold the ministry in the Church which officially is called "Orthodox." Orthodoxy is the mystical "Body of Christ," the Head of which is Christ Himself (see Eph. 1:22-23 and Col. 1:18, 24 et seq.), and its composition includes not only priests but all who truly believe in Christ, who have entered in a lawful way through Holy Baptism into the Church He founded, those living upon the earth and those who have died in the Faith and in piety."

The Great Schism between the Eastern and the Western Church (1054) was the culmination of a gradual process of estrangement between the east and west that began in the first centuries of the Christian era and continued through the middle Ages. Linguistic and cultural differences, as well as political events, contributed to the estrangement. From the 4th to the 11th century, Constantinople, the center of Eastern Christianity, was also the capital of the Eastern Roman, or Byzantine, Empire, while Rome, after the barbarian invasions, fell under the influence of the Holy Roman Empire of the West, a political rival. In the West theology remained under the influence of St. Augustine of Hippo (354-430) and gradually lost its immediate contact with the rich theological tradition of the Christian East. In the same time the Roman See was almost completely overtaken by Franks. Theological differences could have probably been settled if there were not two different concepts of church authority. The growth of Roman primacy, based on the concept of the apostolic origin of the Church of Rome which claimed not only titular but also jurisdictional authority above other churches, was incompatible with the traditional Orthodox ecclesiology. The Eastern Christians considered all churches as sister churches and understood the primacy of the Roman bishop only as *primus inter pares* among his brother bishops. For the East, the highest authority in settling doctrinal disputes could by no means be the authority of a single Church or a single bishop but an Ecumenical Council of all sister churches. In the course of time the Church of Rome adopted various wrong teachings which were not based in the Tradition and finally proclaimed the teaching of the Pope's infallibility when teaching *ex cathedra*. This widened the gap even more between the Christian East and West.

The Protestant communities which split from Rome in the course of centuries diverged even more from the teaching of the Holy Fathers and the Holy Ecumenical Councils. Due to these serious dogmatic differences the Orthodox Church is not in communion with the Roman Catholic and Protestant communities. More traditional Orthodox theologians do not recognize the ecclesial and salvific character of these Western churches at all, while the more liberal ones accept that the Holy Spirit acts to a certain degree within these communities although they do not possess the fullness of grace and spiritual gifts like the Orthodox Church. Many serious Orthodox theologians are of the opinion that between Orthodoxy and heterodox confessions,

especially in the sphere of spiritual experience, the understanding of God and salvation, there exists an ontological difference which cannot be simply ascribed to cultural and intellectual estrangement of the East and West but is a direct consequence of a gradual abandonment of the sacred tradition by heterodox Christians.

At the time of the Schism of 1054 between Rome and Constantinople, the membership of the Eastern Orthodox Church was spread throughout the Middle East, the Balkans, and Russia, with its center in Constantinople, the capital of the Byzantine Empire, which was also called New Rome. The vicissitudes of history have greatly modified the internal structures of the Orthodox Church, but, even today, the bulk of its members live in the same geographic areas. Missionary expansion toward Asia and emigration toward the West, however, have helped to maintain the importance of Orthodoxy worldwide. Today, the Orthodox Church is present almost everywhere in the world and is bearing witness of true, apostolic and patristic tradition to all peoples.

The Orthodox Church is well known for its developed monasticism. The uninterrupted monastic tradition of Orthodox Christianity can be traced from the Egyptian desert monasteries of the 3rd and 4th centuries. Soon monasticism had spread all over the Mediterranean basin and Europe: in Palestine, Syria, Cappadocia, Gaul, Ireland, Italy, Greece and Slavic countries. Monasticism has always been a beacon of Orthodoxy and has made and continues to make a strong and lasting impact on Orthodox spirituality.

The Orthodox Church today is an invaluable treasury of the rich liturgical tradition handed down from the earliest centuries of Christianity. The sense of the sacred, the beauty and grandeur of the Orthodox Divine Liturgy make the presence of heaven on earth live and intensive. Orthodox Church art and music has a very functional role in the liturgical life and helps even the bodily senses to feel the spiritual grandeur of the Lord's mysteries. Orthodox icons are not simply beautiful works of art which have certain aesthetic and didactic functions. They are primarily the means through which we experience the reality of the Heavenly Kingdom on earth. The holy icons enshrine the immeasurable depth of the mystery of Christ's incarnation in defense of which thousands of martyrs sacrificed their lives.

The Apostolic Church

The history of the Christian Church begins, with the descent of the Holy Spirit on the Apostles at Jerusalem during the feast of Pentecost, the first Whit Sunday. On that same day through the preaching of St Peter three thousand men and women were baptized, and the first Christian community at Jerusalem was formed.

Before long the members of the Jerusalem Church were scattered by the persecution which followed the stoning of St Stephen. 'Go forth therefore,' Christ had said, 'and make all nations My disciples' (Matthew xxviii, 19). Obedient to this command they preached wherever they went, at first to Jews, but before long to Gentiles also. Some stories of these apostolic journeys are recorded by St Luke in the book of Acts; others are preserved in the tradition of the Church. Within an astonishingly short time small Christian communities had sprung up in all the main centers of the Roman Empire and even in places beyond the Roman frontiers.

The Church as a Eucharistic Community

The Empire through which these first Christian missionaries travelled was, particularly in its eastern part, an empire of cities. This determined the administrative structure of the primitive Church. The basic unit was the community in each city, governed by its own bishop; to assist the bishop there were presbyters or priests, and deacons. The surrounding countryside depended on the Church of the city. This pattern, with the threefold ministry of bishops, priests, and deacons, was already established in some places by the end of the first century. We can see it in the seven short letters which St Ignatius, the Bishop of Antioch, wrote about the year 107 as he travelled to Rome to be martyred. Ignatius laid emphasis upon two things in particular, the bishop and the Eucharist; he saw the Church as both hierarchical and sacramental. 'The bishop in each Church,' he wrote, 'presides in place of God.' 'Let no one do any of the things which concern the Church without the bishop ... Wherever the bishop appears, there let the people be, just as wherever Jesus Christ is, there is the Catholic Church.'

And it is the bishop's primary and distinctive task to celebrate the Eucharist, 'the medicine of immortality'.

People today tend to think of the Church as a worldwide organization, in which each local body forms part of a larger and more inclusive whole. Ignatius did not look at the Church in this way. For him the local community is the Church. He thought of the Church as a Eucharistic society, which only realizes its true nature when it celebrates the Supper of the Lord, receiving His Body and Blood in the sacrament. But the Eucharist is something that can only happen locally - in each particular community gathered round its bishop; and at every local celebration of the Eucharist it is the whole Christ who is present, not just a part of Him. Therefore each local community, as it celebrates the Eucharist Sunday by Sunday, is the Church in its fullness.

The teaching of Ignatius has a permanent place in Orthodox tradition. Orthodoxy still thinks of the Church as a Eucharistic society, whose outward organization, however necessary, is secondary to its inner, sacramental life; and Orthodoxy still emphasizes the cardinal importance of the local community in the structure of the Church. To those who attend an Orthodox Pontifical Liturgy,' when the bishop stands at the beginning of the service in the middle of the church, surrounded by his flock, Ignatius of Antioch's idea of the bishop as the center of unity in the local community will occur with particular vividness.

But besides the local community there is also the wider unity of the Church. This second aspect is developed in the writings of another martyr bishop; St Cyprian of Carthage (died 258). Cyprian saw all bishops as sharing in the one episcopate, yet sharing it in such a way that each possesses not a part but the whole. 'The episcopate,' he wrote, 'is a single whole, in which each bishop enjoys full possession. So is the Church a single whole, though it spreads far and wide into a multitude of churches as its fertility increases'. There are many churches but only one Church; many "episcopi" but only one episcopate.

Apostolic succession

Apostolic succession is the tracing of a direct line of apostolic ordination, Orthodox doctrine, and full communion from the Apostles to the current episcopacy of the Orthodox Church. All three elements are constitutive of apostolic succession.

It is through apostolic succession that the Orthodox Christian Church is the spiritual successor to the original body of believers in Christ that was composed of the Apostles. This succession manifests itself through the unbroken succession of its bishops back to the apostles.

The un-brokenness of apostolic succession is significant because of Jesus Christ's promise that the "gates of hell" (Matthew 16:18) would not prevail against the Church, and his promise that he himself would be with the apostles to "the end of the age" (Matthew 28:20). According to this interpretation, a complete disruption or end of such apostolic succession would mean that these promises were not kept as would an apostolic succession which, while formally intact, completely abandoned the teachings of the Apostles and their immediate successors; as, for example, if all the bishops of the world agreed to abrogate the Nicene Creed or repudiate the Holy Scripture.

Orthodox teachings today are the same as that of the first apostles, though their mode of expression has adapted over the centuries to deal with heresies, changes in culture and so forth. This form of the doctrine was first formulated by St. Irenaeus of Lyons in the second century, in response to certain Gnostics. These Gnostics claimed that Christ or the Apostles passed on some teachings secretly, or that there were some secret apostles, and that they (the Gnostics) were passing on these otherwise secret teachings. Irenaeus responded that the identity of the original Apostles was well known, as were the main content of their teaching and the identity of the Apostles' successors. Therefore, anyone teaching something contrary to what was known to be apostolic teaching was not, in any sense, a successor to the Apostles or to Christ.

In addition to a line of historic transmission, Orthodox Christian churches additionally require that a hierarch maintain Orthodox doctrine as well as full communion with other Orthodox bishops. As such, the Orthodox does not recognize the existence of apostolic

succession outside the Orthodox Church, precisely because the episcopacy is a ministry within the Church.

Transfer of Apostolic Authority via the Holy Mystery of Ordination

Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust. [Acts 14:23]

Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit." Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength. [Acts 9:17-19] (Note: it is also possible that this is a reference to Christmaton.)

"Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, which we may put in charge of this task. "But we will devote ourselves to prayer and to the ministry of the word." The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. And these they brought before the apostles; and after praying, they laid their hands on them [Acts 6:3-6].

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure has come [2 Tim. 4:1-6] (St. Paul hands down his ministry to Timothy).

For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands [2 Tim. 1:6] (Note: Paul reminds Timothy of the gift he received through laying of hands)

Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery [1 Tim. 4:14] (Note: This shows that divine authority is bestowed unto someone using laying on of hands)

In those days Peter stood up among the believers (a group numbering about a hundred and twenty) and said, "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus— he was one of our number and shared in this ministry." (With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.) "For," said Peter, "it is written in the book of Psalms," 'May his place be deserted; let there be no one to dwell in it,' and, " 'May another take his place of leadership.' Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection." So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias. Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs." Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles [Acts 1:15-26]

Major Orders

Major Orders in the Orthodox Church refer to the three degrees of ordained clergy: bishop, presbyter, and deacon. Persons who hold these offices are charged with the celebration of the divine services and the administration of Church life. They have received the grace of the Holy Spirit to perform these jobs through the mystery of Holy Orders.

The first and highest degree of the clergy is the bishop (episkopos in Greek, which means overseer). He is the successor to the Apostles in the service and government of the Church. A

bishop is responsible for and the head of all the parishes located in his diocese. All authority of the lower orders of clergy is derived from the bishop.

The second degree of the clergy is the presbyter, or priest. The presbyter governs a particular parish by the authority and with the blessing of his bishop. The presbyter blesses all of the divine services conducted in his parish and is authorized to celebrate all of the mysteries (sacraments) of the Church, with the exception of ordination, which is reserved to the bishop. The priest supervises all persons holding any office in his parish, including a deacon.

The third and lowest degree of the major orders of clergy belongs to the deacons. The word deacon means server and originally it referred to a person who waited on tables. The deacon ministers to the priest and bishop in the Divine Services and assists in the celebration of the mysteries of the Church. A deacon may not, however, celebrate the mysteries by himself.

Ordinations always occur during the course of the Liturgy and must be done individually. Only a Bishop has power to ordain and consecration of new bishop must be performed by three or at least two bishops, never by one alone; since episcopate is “collegial” in character, an episcopal consecration is carried out by a “college” of bishop. An ordination, while performed by the bishop, also requires the consent of the whole people of God; and so at a particular point in the service the assembled congregation acclaim the ordination by shouting “Axios” (“He is worthy”)

The clergy of the Orthodox Church are divided into two distinct groups: Married clergy and monastic. Ordinands must make their mind before ordination to which group they wish to belong, for it is a strict rule that no one can marry after he has been ordained to a Major Orders. Those who wish to marry therefore do so before they are made deacon. Those who do not wish to marry are normally expected to become monks prior to their ordination. If a priest’s wife dies, he cannot marry again.

Another term: Holy Orders

Holy Orders refer to those who are set apart for service in the Orthodox Christian Church. The origin of the word “order” is from the Latin “ordo” which designated an established

civil body or corporation with a hierarchy and ordinatio that means legal incorporation into an ordo. The word “holy” refers to the Church. Therefore, a holy order is a group with a hierarchy that is set apart for service in the Church.

It was the mission of the Apostles to go forth into the entire world and preach the Gospel, baptizing those who believed in the name of the Holy Trinity (Matthew 28:18-20). In the early church those who presided over congregations were referred to variously as episopos (bishop) or presbyteros (priest). These successors of the Apostles were ordained to their office by the laying of hands and, according to Orthodox theology, form a living, organic link with the Apostles and through them with Jesus Christ himself. This link continues in unbroken succession to this day. Over time, the ministry of bishops (who hold the fullness of the priesthood) and presbyters or priests (who hold a portion of the priesthood as bestowed by their bishop) came to be distinguished. In Orthodox terminology, the terms priesthood and sacerdotal refer to the ministry of bishops and priests. All of the ordination ceremonies take place during the Divine Liturgy.

The Orthodox Christian Church considers Ordination to all the offices of the Holy Orders are a Sacred Mystery that may only be conferred by a bishop, and not by a priest. All of the other Mysteries may be performed by a priest. Certain archimandrites may be given permission to bestow minor orders (4), but only a bishop may ordain a priest, deacon or, normally together with at least two other bishops, another bishop.

The offices of the Holy Orders in the Orthodox Church today are grouped into two classes of orders: Major orders that include the three offices of ordained clergy: bishop, presbyter, and deacon. Minor orders, those include subdeacons and readers.

Minor Orders

Minor Orders in the Orthodox Church refer to those set aside for service other than the major orders. These commonly include subdeacons and readers, and in some traditions, cantors. The minor orders are conferred through the form of ordination known as cheirothesia.

In the Eastern Church, there were other orders which have fallen into disuse: doorkeepers, exorcists, and acolytes, although the service that tonsures a reader will first bless him as a taper-bearer.

In the West after 1054 (i.e., in the Roman Catholic Church), the subdeacon was considered among the major orders after the 13th century, though has now fallen into disuse, as have the orders of doorkeeper and exorcist (since 1972). Only reader and acolyte remain in use. Altar boys and girls in Roman Catholicism have the name of acolyte, but it is an informal role with no cheirothesia required. Any layman approved by his priest can be used as reader or distribute the Eucharist.

In Orthodox Church, as we said earlier, ordinations of Major Orders were always performed during the course of the Liturgy, but Minor Orders were performed before the hierarchical Liturgy. In case of necessity an Archimandrite and/or Archpriest, acting as the bishop's delegate, can ordain a "Reader".

In the Orthodox Tradition of our Church, the Minor Orders (Subdeacon, Reader, Candle bearer) or the diaconate for that matter are not just a stepping stone onto being priests. Rather they are valid and very important ministries in and of themselves. And usually people ordained to these offices devote their lives to this service of God and the Church.

Just as Priests really find it necessary to have Deacons, so also Deacons and Proto-deacons really appreciate subdeacons whose service makes for a smooth and prayerful celebration of the Liturgy.

Minor Orders that were fallen into disuse

Chorbishop

A chorbishop, or chorepiscopus, is a rare office of clergy in the Church. The name is taken from the Greek **Χωρεπίσκοπος**, meaning "country bishop." He is a bishop with all the essential powers of the episcopal order but whose faculty of exercising these powers is limited.

In the early Church he would confer minor orders only. His functions were supervised by his metropolitan. Although the office was quite common in the patristic age, today it is almost solely an honorary title.

Chorepiscopi are first mentioned by the ecclesiastical historian Eusebius in the second century. In the days of the very Early Church, chorepiscopi seemed to have authority in rural districts, but in the second half of the third century they were subject to the urban episcopate, or metropolitans. The Synod of Ancyra (314) forbade them to ordain deacons and priests.

The Council of Sardica in 343 decreed that chorepiscopi should not be consecrated where a priest would suffice, and gradually their numbers declined. In some dioceses, the title chorbishop is sometimes used as an alternative title for an auxiliary bishop. However, it should be noted that the functions of an auxiliary usually differ from this specific office.

The modern Arabic word for a priest, khoury, is etymologically taken from the Greek chorepiscopus.

Doorkeepers

A doorkeeper, or porter, or sexton is an extinct office within the minor orders of clergy in the Church. The doorkeeper's duty in the Early Church consisted of the opening and closing of church doors, guarding the church building proper, and ensuring that no unbaptized persons entered during the Liturgy of the Faithful.

Porters, during the time of the Romans, were men, usually slaves, who held the duty of guarding the entrances of homes. Most Roman homes of the upper class had an ostiarius, or doorkeeper, whose duties were usually considered inferior to that of the other house slaves.

During the times of Roman persecution of the Church when liturgies were held in the homes of the faithful, it became necessary to mimic this secular tradition. This was to guard the faithful and the Sacred Mysteries. Doorkeepers are first referred to in the letter of Pope Cornelius to Bishop Fabius of Antioch, written in 251, where it is said that in Rome there were 46 priests, seven deacons, seven subdeacons, 42 acolytes, and 52 exorcists, readers, and doorkeepers. According to the statement in the Liber Pontificalis, a porter named Romanus suffered martyrdom in 258 around the same time as St. Lawrence of Rome.

References to the doorkeeper's duties still exist within the life of the Church. For example, before the recitation of the Creed, the deacon or priest says, "The Doors! The Doors! In wisdom let us attend." Traditionally, at that point in the service, any unbelievers or remaining catechumens were ushered out. This was the order given by the clergy to the doorkeeper to seal the church.

Deaconesses

Deaconesses were an order in the primitive Christian Church. Information is sparse as to their activities at the time; though it is clear they were mostly involved with ministering to other women and girls.

It being improper for males to be physically handling women, deaconesses was commissioned to assist especially in baptism and chrismation.

It is an anachronism to say deaconesses did not perform the same liturgical role as deacons in the early church. That is imputing back in time to deacons a role which they were given considerably later in Church history.

In the early Church it is highly likely that deaconesses performed the same liturgical role as deacons, and quite likely more, because of the taboo on (male) priests touching female neophytes, or touching females requiring the sacrament of holy oil for the sick.

It is likely that the actual application of the holy oil onto the body of the women being chrismated was done by the deaconess, and not the priest. The priest did the praying and supervised, but did not touch. Deacons would not have performed this role. As there was no taboo on the priest physically applying the oil to male candidates, there was no need for deacons to be involved in this.

The Japanese Orthodox Church from its inception in the latter half of the nineteenth century had some deaconesses. Japan's first bishop, St. Nicholas Kasatkin, had a number of deaconesses during his tenure.

At the same time, the Russian Orthodox Church, Japan's mother Church, had deaconesses. It seems from the scant material available that the Russian Church has always had deaconesses.

The Church of Greece has had deaconesses intermittently over the recent centuries, and appears to have usually had deaconesses in its female monasteries from time immemorial. In 2004 the Holy Synod of the Church of Greece officially restored the female diaconate.

The Russian Orthodox Church still has deaconesses.

In female monasteries the role of a deaconess seems necessary for the good order and function of the monastery church. It is more seemly than having male deacons involved there.

In 2006, the larger Bulgarian and Romanian monasteries have a deaconess who is usually second in charge. In Romania they wear distinctive garb while performing diaconal duties.

The question of having deaconesses perform the liturgical role of deacons in parish churches or cathedrals could be seen as a different matter since the practice of having deaconesses assist in those places seems to have generally died out in the Byzantine Church about 600 years ago with the inception of the Ottoman yoke.

The Canonarchs and the Paraecclesiarchs.

[S. V. Bulgakov, *Handbook for Church Servers*, 2nd ed., 1274 pp., (Kharkov, 1900), pp.685-8. Translated by Archpriest Eugene D. Tarris (c) 7/25/2001.]

The Canonarch and the Paraecclesiarch are still mentioned in the liturgical books. In monastery churches the loud-voiced exclamation usually comes before the singing of the stichera in order to sing what follows. For this purpose certain people are selected, who exclaim both the tone of the chant and the refrains before the stichera, and the same stichera in parts, and the singers sing the stichera with their words also in parts. Such exclamatory stichera are called "canonarchical" and those who exclaim them are called "Canonarchs" (1). The Paraecclesiarch, "namely the Candle-lighter", according to the church rules, asks the blessing of the Rector at the beginning of services to ring the bell for the Divine services, lights the candles, hands him the censer, carries the candlesticks at the entrances with a censer and the Gospel and in other cases. **Note (1)**. In view of the special chapter in the Typikon (Chapter 27) "about the Canonarchs", indicating their special role mainly in monasteries, it follows that it is desirable and even obligatory to sing the stichera with the Canonarch in all monasteries including the female ones. In some parish churches, for example in Moscow, during the antiphonal singing at the All Night Vigil it also is acceptable to sing the stichera with the Canonarch (Church Messenger 1892, 19). As this way of singing the stichera gives a special elegance to the Divine Services, its greater propagation in parish churches is desirable wherever that opportunity exists. By the way, the summoning of those who are studying in parochial schools to participate in the reading and singing at the Divine Services grants a full opportunity to sing the stichera with the Canonarch.

The Psalm-Reader

[S. V. Bulgakov, *Handbook for Church Servers*, 2nd ed., 1274 pp., (Kharkov, 1900), pp.685-8. Translated by Archpriest Eugene D. Tarris (c) 7/25/2001.]

At the present time in parish churches all the duties of those differentiated church servers that were previously designated "Cantors (diaks)" and "Sextons (ponomars)" are fulfilled by the Psalm-readers. Existing before the separation of Sacristans into Psalm-readers

and the exercising of his duty as Psalm-reader is suppressed; even the calling of the Psalm-reader is limited for everything attached to the churches belongs to the Sacristans (Supreme declaration of 16 February 1885, Decisions of the Holy Synod). The duties of the Psalm-readers under the supervision of the Priest to whom they are assigned are: a) the performance of the reading and singing from the Kliros, b) the support of the priest during the visitation of parishioners for spiritual direction, and c) all the secretarial work for the church and the parish (2) (Supreme declaration of 16 April 1869, Zhurnal Presutstviya (Contemporary Journal) on the works of the Orthodox Clergy, item 4). It is not possible for the Psalm-reader under any view to enter into the role as an independent director of this or that church service (Manual for Village Pastors 1886, 6). Each Psalm-reader should perform his duties on the first demand of the Priest, and all Psalm-readers (if a few of them are at church) should be present during all Divine Services, even those on week-days (3); in general, if there are no special orders of the local Eparch. First of all, the Psalm-readers have no right to refuse to fulfill their church duties on the established days set by the Church for general Divine Services (4) (see Tserkovniya Vedomosti (Church News) 1895, 34; Tserkovnyi Vestnik (Church Messenger) 1892, 24; 1895, 5). **See note 1 on page 680 and page 681.**

Notes:

[S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp., (Kharkov, 1900), pp.685-8. Translated by Archpriest Eugene D. Tarris (c) 7/25/2001.]

{ <http://www.orthodox.net/ustav/bulgakov-church-servers.html> }

(1): For the first three centuries the position of readers was entrusted by privilege to those Christians who confessed their faith before the pagans. In the ancient Church this position was highly respected, because it is apparent that people of known origin often accepted it. Thus, the Emperor Julian the Apostate in his youth was the reader in the church of Nicomedia. In accordance with the importance of the purpose of the position the ancient Church already applied caution that readers were not only skilful in reading with understanding but also learned, for which special schools were organized.

(2) All these duties (unless they do not exist because of special local rules) are distributed among the Psalm-readers equally, supervised by the priest (Tserkovnyi Vestnik (Church Messenger) 1895, 33). The non-uniform distribution of these duties can only be allowed by voluntary agreement among the psalm-readers. In reference to this the church secretariat is considered important observing that due to the decree of the Holy Synod of the 6th of September 1889 No. 3441, the Orel Theological Consistory Circular proclaimed to the diocese that agreeing with the note for article 43 on other blessings, regular Deacons are obligated to follow the secretariat for the church and parish equally with the other members of the church clergy (Tserkovniya Vedomosti (Church News) 1870, 7).

(3) There are no rules about the Psalm-readers taking a rest within the five-member structure of the clergy; but the practice supposes the fulfillment of the weekly church services by the Psalm-readers. This depends on the consent of the gathered clergy (Tserkovniya Vestnik, (Church News), 1897, 5.). In many dioceses with two or more-regular clergy the Psalm-readers have the same turns as the Priests (Tserkovniya Vedomosti, (Church News), 1896, 12-13.). The Psalm-reader-teacher in any case is not free from his performance of the services of need and every day Divine Services performed outside of class time. (Tserkovnyi Vestnik, (Church Messenger), 1892, 24.).

(4) Psalm-readers have no right to refuse to be the keepers of the keys of the church, and if not the keys, then in any case after receiving the blessing of the priest their duty is to the bells, even though they were not brought forth for them (Tserkovnyi Vestnik 1895, 20). In some dioceses, for example, in the Kostromsky and Nizhegorod Dioceses, there is a certain order, in which the Psalm-reader when it is his turn must unlock and lock the church in the presence of the church Ponomar (Watchman) and he, the Psalm-reader, then must send the keys to the Priest whose turn it is (Rukovodstvo dlia Sel'sk. Pastyrei Kiev (Manual for Village Pastors), 1889, 35; Nizhegorod Eparchial Vestnik 1892, 52). The duty of the preparation of vestments before the Divine Services and to help the Priest with the vestments lies with the Psalm-readers (Tserkovnyi Vestnik (Church Messenger) 1895, 44); the excuse of reading and singing is not valid, and any way should not begin before the vesting of the Priest (Tserkovniya Vedomosti (Church News) 1896, 17). It is necessary for Deacons to abide by Canon 20 of the Council of Laodicea that "he ranks over Sub-deacons and all altar servers", following which makes it impossible to reconcile the unwillingness of Psalm-readers to carry bundles of church accessories, including the Deacon's vestments for cross processions and other church services of need, for to serve is an honor and not a service or duty (Tserkovnyi Vestnik (Church Messenger) 1895, 34) According to the Supreme declaration of 16 April 1869 in the Zhurnal Presutstviya (Contemporary Journal) on the duties of Orthodox clergy, Psalm-readers are not assigned the duties to maintain the church in cleanliness and neatness (for example: to sweep away dust even in the sanctuary, to air out the church vestments and so on), to light the lampadas and prepare the censer, to ring the bell for the Divine Services (both for the gatherings and during the time of winter snow storms); and everything that belongs to the duties, under sole or joint supervision of the Priest and the Church Wardens, of the church Ponomars (see Tserkovnyi Vestnik (Church Messenger) 1894, 7; 1895, 5; 1896, 50). In view of this in one of the journals of the Cherson Theological Consistory concerning the duties of the psalm-readers, the ever-memorable Most Reverend Nicanorus (Nicanor) resolves this as follows: "Any work in the church that is not beneath the duties of the Psalm-readers, and are such that I myself do, being in the rank of Archimandrite, and even of Bishop belongs to the Psalm-reader. Nevertheless to require the Psalm-readers to do the inferior work of the church: like ringing the bells in the bell-tower, sweeping the floors, lighting the fire and so forth is without foundation. The performance of such departures from church duties should be by special persons, supplied by the Church Warden with the consent of the clergy, such as the Ponomar (watchman) and other volunteers, or inferior persons to do this work of the church for the sake of the Lord ". (Rukovodstvo dlia seljskikh Pastyrei (Manual for Village Pastors), 1889, 47). For this reason there are special canons in some dioceses. For example, the Orel Diocesan Authorities (in view of this that some of the Psalm-readers recognizing their duty only to read and to sing in church evaded other duties, did not consider themselves obligated to the Priest for the church keys and for the blessing to ring the bells for the Divine Services, and even on their own time to be at Divine Services, and the Priests, after the arriving in church, were compelled to wait for the Parish Psalm-readers), pointed out to the Psalm-readers the letter of the document, to which they were tonsured "to keep the beauty of the temple of the Lord and to respect the Priest". The circular decree explained to the clergy that Psalm-readers are obligated: a) to carry from the temple the items needed for the support of the Priest to perform the service of needs, and all the necessities belonging to these Divine Service needs (certainly, excepting those things which only ordained church servers may touch); b) to watch for the cleanliness of the temple, and also to administer the church bells for the Divine Service and to observe their proper fulfillment; c) to respect the parish Priest and to render him obedience to all his orders, which come from him for the work of the church and the parish (Tserkovniya Vedomosti (Church News), 1888, 4). In those dioceses where a venerable tradition of rules exists, they are obligatory for the clergy. And if there are dioceses where there are no such rules, the Priests of these dioceses have no right to require the Psalm-readers to do any inferior duties, but in accordance with this the Psalm-readers, with the training they have received, are required to not shirk from any kind of duty, that "according to the church any work is not humiliating" and that many Psalm-readers voluntarily carry out the majority of the inferior duties of the church "for the sake of the Lord"

Other domination of the minor orders

Ukrainian Catholic Church: Minor Orders

The minor orders today unfortunately do not see much use. Very often, they seem to be used for seminarians who are in priestly formation or for men who are in formation for the diaconate. Their use today would seem superfluous and contentious – especially since now we have women who serve in our churches as cantors and readers of the Epistle.

Yet there is a great need for men to take part in active life of the Church. The Church is not a mere “social club” for people to get together for one hour once per week. The minor orders certainly can play a role in a revitalized church. Some men may not be called to service as a priest or deacon, but they can certainly partake in the duties that the minor orders provide.

Now the Ukrainian Catholic Church, unlike the Roman Church, has four minor orders (we do not have the Order of Porter and the Order of Exorcist).

The order of Cantor is an important one; it is he who leads the congregation in singing the Church’s praises in worship to God Almighty. The Cantor holds an important role since in our Church Tradition, we do not have musical accompaniment in our worship as we believe the best and truest musical instrument in worshiping God is the human voice. Liturgies were never meant to be merely recited – this was something that was introduced due to the lack of cantors and unfortunately, became common practice to hurry up the liturgy and get everyone out in time for various reasons. Saint John Chrysostom has a LOT to say about this practice, especially in his sermons where he excoriates the people for leaving Church early to attend races in the Hippodrome. The Reader is an important minor office for he proclaims the letters of the Apostles to the people. Just as the Letters of Paul, Peter, James and John were loudly proclaimed to the people by one who could read eloquently, so too does the reader

continue on this hallowed tradition, reciting to the people lessons for all of us to take heart in. Finally, we have the Order of Acolyte (or candle bearer), whom we all know as “Altar Boys”, who are holy men given the responsibility of assisting the priest and bishop in the celebration of the Divine Liturgy.

Ukrainian Catholic Church: Subdeacon

When one thinks of minor orders, such as the Subdeacon, a common question arises: “Is the subdeacon a glorified altar boy?” In other circles and in a time gone by, one would also think of the minor orders as “stepping stones” on the road to priesthood. This type of thinking was particularly prevalent among the Western scholastics, who taught that in the ranks of Holy Orders, there are seven degrees, modeled after the ancient Roman *cursus honorum*, which were a series of honors that male citizens could ascribe to. To schoolmen such as Peter Abelard and Thomas Aquinas, the priesthood was considered the highest point of the ranks of Holy Orders, with the other orders as waypoints of ministry that a man could aspire to in his formation journey for the priesthood. (It should be noted that in the days of the medieval scholastics, the episcopacy was not seen as a holy order but rather as an office of governance which priests did not ordinarily hold. This view was NOT held by early Church Fathers, who thought that the bishop was the apex of orders, surrounded by his priests with the deacons ministering to the bishop and the people. The Second Vatican council has since returned the Western Church to the earlier patristic view of Holy Orders.)

Despite of these developments, the minor orders did indeed play an important role in the ministry of the early church. Saint Paul talks at length in his First Letter to the Corinthians about the various spiritual gifts that belong to individuals in the Christian community and how they are to be put to use (1 Cor 14:1-40). Saint Luke talks about the assignment of different tasks to members of the Christian community in the Acts of the Apostles, especially with regard to the institution of the seven when the problem of distributing alms to both the Gentile and Hebrew members of the Church arose (Acts 6:1-7). Now Scripture does not give us a detailed list of minor or major orders (descriptions of the qualities of men for

certain orders, such as bishop and/or deacon, occurs in 1 Timothy and in Titus), but it could be inferred that there were people with different “gifts” to offer in support of the fledgling Christian community. As the Church grew, there were definite tasks to be done, and one man could not do it all. Just as Moses’s father-in-law Jethro told him to appoint lesser judges over the Israelites to help in the administration of the 12 tribes in the desert (Ex 18:13-27), so too it would seem natural that the ancient Church would divide up tasks among the faithful to facilitate administration of various ministries in the ancient Church.

The order of Subdeacons is important for they assist the Bishop in his liturgical celebrations. Yet, the subdeacon is not a mere “glorified altar boy”; he is an example to the people of service in Christ’s church, for the subdeacon is entrusted with the care of the altar area and all liturgical items in the church. The subdeacon also knows how to sing the responses, assisting people as necessary in singing the Divine Praises, reading the Epistle if a reader is not present and assisting and training acolytes for service at the altar. Because of his importance, he is entitled to wear a cassock and wears the crossed orarion on his vestments to distinguish himself from other acolytes.

Medieval Catholic Church: Minor Orders

In the medieval Catholic Church the orders of the church's ministry were divided into Major Orders (sub-deacon, deacon and priest, bishop) and Minor Orders (porters, lectors [readers], exorcists, acolytes). Those in Minor Orders performed largely liturgical functions and they were not ordained as those in Major Orders were. The bishop blessed the candidate and handed him the instruments he required for his office. The Minor Orders and the Subdiaconate disappeared as orders at the Reformation but there is evidence that the lectureship continued to be used and was effectively turned into an apprenticeship for those seeking holy orders.

Catholic Church as of 1972: Minor Orders

The Acolyte inside the Church Orders in the Orthodox West in 8th century:



The service of the Church servants is clearly seen on these pictures: Ostiar (guardian of the reliquaries), Lector (Reader), Acolitis (Acolyte), Exorcis (Exorcist), Subdiacon (Subdeacon), Deacon, Priest and Bishop;



The worthy conduct of divine worship renders necessary many distinct functions which stand in a more or less intimate relation to the central act of divine worship, the Holy Sacrifice of the Mass. Such functions are, for instance, to take care of the place of worship and of the many things needed for the Holy Sacrifice, to instruct the people and admit them to the divine services, to keep out unworthy persons, to supervise the congregation so that due order and reverence may be observed by all, to serve at Mass, etc. In ancient times, when the faithful formed small minorities in the midst of a pagan population not well disposed toward Christianity, it was of the utmost importance that such offices should be entrusted to thoroughly reliable men. For this reason special orders were introduced by the Church, and men were ordained by a sacred rite for the worthy discharge of these offices. At what time this was done cannot be established with certainty. But we know that Pope Cornelius, in a letter written to Fabian, Bishop of Antioch, about the year 250, mentions that four minor orders as we have them today. He writes that in the Church of Rome were at the time 46 priests, 7 deacons, 7 subdeacons, 42 acolytes, 52 exorcists, lectors, and porters.

Accordingly, the four minor orders are:

1. The Order of Porter (The Ostiarate)
2. The Order of Reader (The Lectorate)
3. The Order of Exorcist (The Exorcistate)
4. The Order of Acolyte (The Acolytate)

The historical development of these orders was not the same throughout the Church and, moreover, their functions underwent considerable modifications according to the exigencies of the times. Gradually they lost their original importance. But, although for centuries already many of the functions of the minor orders are performed by laymen, the orders have remained. They now form a fitting preparation for the major orders, and recall the fact that, after all, the priest is the responsible guardian of the house of God and of all the functions performed therein; and that, if laymen are employed in rendering such services, the priest must see to it that worthy persons are chosen and that they perform their offices in the proper way.

These four orders are called minor orders because of their lesser importance and dignity when compared to major orders; they are not sacraments. According to the present discipline of the Church, only candidates who have the intention of becoming priests are permitted to receive minor orders. However, if in the course of time a minorite changes his mind and decides not to become a priest, he is at liberty to choose another state of life without being under any further obligations in consequence of the orders received.

Minor orders are conferred on Sundays and double feasts; also outside Mass, but always in the morning. Not more than two minor orders may be received on the same day; nor is it allowed that tonsure and a minor order being received by the same candidate on the same day.

The rite of conferring these orders comprises the following features:

1. The Call.

The candidates are called by name to come forward; they in turn answer, "Adsum," i.e. "Present." This is to show, on the one hand, that the promotion to an ecclesiastical office must come from the ecclesiastical superiors, and on the other hand, that no one is forced to accept such an office, but offers himself of his own free will.

2. The Instruction.

It contains a statement of the various duties of the order and then points out the particular obligations arising from its reception.

3. The Bestowal of the Order.

This is the essential part of the rite and consists in the so-called tradition of instruments, i.e., the handing over to the candidates of the symbols of their office and in the accompanying words of the bishop.

4. The Prayer.

It is a prayer for the ordained, that they may faithfully discharge the duties of their office. The candidates present themselves for ordination dressed as clerics, in cassock and surplice. In their right hand they carry a burning candle.

The Order of Porter

The Ostiarate -- the 1st of the Minor Orders

In the Old Testament Levites were appointed to keep the gates of the tabernacle and later of the temple; they also had charge of the sacred vessels (1 Paral. 9, 26). The sacredness of the house of God in the New Testament and of the vessels used for the celebration of the divine mysteries calls for at least the same care and safekeeping. The ostiarii were the doorkeepers or porters of the church. The word is derived from the Latin ostium, the door.

The office was of special importance during the times of persecution. Reliable men were needed to inform the faithful of the time and place of the divine services, to open and lock the doors, to keep out undesirables. In later times the ringing of bells sufficed for the purpose of

informing the faithful of the time of the divine services, since there was no further need of informing them of the place.

Opening of the book for the preacher, mentioned as one of the duties of the porter, must also be understood in the light of earlier times. Those ancient rolls were not as handy as a modern book, but often heavy and of considerable size, and the place for reading could not be found as readily. The porter, therefore, would carry the book to the ambo and open it for the preacher. In the course of time the care of the sacred vessels was also entrusted to porters, which gave the order added importance.

It seems probable that up to the fourth century porters were not ordained, but simply appointed. In our days the duties of porters are usually performed by sacristans, ushers, and janitors.

If the ostiarate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria: after the Kyrie.

The Call. The bishop, with his miter on, sits on the faldstool before the middle of the altar. The archdeacon bids the candidates come forward; the notary reads their names: Let those come forward who are to be ordained to the order of porter: N. N. etc. Each one answers, *adsum*, goes before the altar and kneels, holding the burning candle in his right hand.

The Instruction. When all are assembled, the bishop addresses them as follows:

Dearly beloved sons, you are about to receive the order of porter. Behold what you must do in the house of God. The duty of the porter is to ring the bells, to open the church and sacristy, and to open the book for the preacher. Take good care, therefore, lest anything in the church perish through your negligence. Open the house of God to the faithful at the appointed hours, and always shut it to unbelievers.

As you open and shut with material keys the visible church, let it also be your endeavor by your word and example to shut to the devil and open to God the invisible house of God,

namely, the hearts of the faithful, that they may keep in mind the word of God which they have heard and carry it out in deed. May the Lord in His mercy accomplish this in you.

Here the candles are laid aside.

The Bestowal of the Office. The bishop presents to each one the keys of the church. They touch them with the right hand, while the bishop says:

So act, even as about to give an account to God of the things which are kept under these keys. The archdeacon, or the one who takes his place, now conducts the candidates to the door of the church, which they lock and unlock; then to the tower, where the bell rope is handed them, and each rings the bell with one stroke. Should there be no tower, or should the tower be too far away or too difficult of ascent, the sacristy bell, or a small bell, placed at the church door, may be used. The candidates are then conducted back to the altar.

Prayer. The porters kneel, while the bishop, with miter on, turned to the ordained, prays:

Dearly beloved brethren, let us fervently beseech God, the Father Almighty, to + bless these His servants, whom He has deigned to elect to the office of porter; may they with utmost care attend to the house of God, by day and night and announce the hours appointed for divine services, through the help of our Lord Jesus Christ, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever. R. Amen. The bishop, with his miter off, turns to the altar and says: Let Us Pray

Let us bend our knees. R. Arise. Turning again to the candidates kneeling before him, the bishop prays: Holy Lord, almighty Father, eternal God, bless + these Thy servants for the office of porter, that among the keepers of the Church they may be devoted to Thy service and together with Thine elect have a share in Thy reward. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. R. Amen.

The Order of Reader

The Lectorate -- the 2nd of the Minor Orders

The lector is a reader. Readings from the sacred books formed part of the divine services even in the Old Testament. In the Christian Church such readings were incorporated from the

very beginning into the celebration of the Eucharistic mystery. The first part of holy Mass constituted the so-called Mass of the catechumens, or instruction service, for those who prepared for baptism and were not allowed as yet to assist at the whole Mass. The instructions were based on Holy Scripture, and the reader would read the text.

It must be remembered that the ancient manuscripts were not as easy to read as a modern book. No distinction was made between small letters and capitals, words were not clearly separated, punctuation marks not used. Reading, therefore, required careful preparation in order to be done correctly, fluently, and distinctly.

It seems that in the beginning capable laymen took care of this reading, but at a very early date readers were ordained; even boys possessing the necessary knowledge were admitted to this order. As the Mass of the catechumens lost its original significance, and reading at the divine services was taken over more and more by members of the major orders, readers began to form the schola cantorum and took care of the singing, probably before the seventh century.

The rite mentions as another duty of lectors the blessing of bread and first fruits. The faithful as well as the catechumens would bring along these things to be blessed, and since the catechumens were dismissed before the beginning of the Mass of the faithful, it was convenient that the lector should perform the blessing before they left. Canon 1147 reaffirms this privilege of the lector. It is the only case where a cleric in minor orders is authorized to perform a blessing.

At the present time it is customary in seminary chapels that a reader sings the Epistle during a simple High Mass; but the singing of the Epistle at the solemn High Mass is reserved to the subdeacon. Readers, however, sing the prophecies on Holy Saturday and the Saturday before Pentecost.

If the lectorate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

Saturdays of Ember weeks: after the second lesson.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria: after the Kyrie.

The Call. The bishop, with his miter on, sits on the faldstool before the middle of the altar. The archdeacon bids the candidates come forward; the notary reads their names: Let those come forward who are to be ordained to the office of reader: N.N., etc. Each one answers, adsum, goes before the altar and kneels, holding the burning candle in his right hand.

The Instruction. When all are assembled, the bishop address them as follows:

Dearly beloved sons, chose to be readers in the house of our God, know your office and fulfill it; for God is powerful to give you in increasing measure the grace of everlasting perfection.

The reader's duty is to read what he preaches (or: to read the Scripture text for the preacher), to sing the lessons, to bless bread and all new fruits. Endeavor, therefore, to read the word of God, that is, the sacred lessons, distinctly and intelligibly, without any mistake or falsification, so that the faithful may understand and be edified, and that the truth of the divine lessons be not through your carelessness lost for the instruction of the hearers.

But what you read with your lips, you must believe in your hearts and practice in your works; so that you may be able to teach your hearers by word and example.

Therefore, when you read, stand in a high place of the church, so that you may be heard and seen by all. This your bodily position is to signify that your life ought to move on a high plane of virtue, so that you may give the example of a heavenly life to all those by whom you are heard and seen. May God by His grace accomplish this in you.

Here the candles are laid aside.

The Bestowal of the Office. The bishop now presents to the candidates the book containing the lessons, that is, a missal, breviary, or bible. The ordinands touch it with the right hand, while he says:

Receive, and be readers of the word of God. If you fulfill your office faithfully and profitably, yours will be the reward of those who have duly administered the word of God from the beginning. Prayer. The bishop rises and prays: Let us beseech, beloved brethren, God, the

Father Almighty, graciously to bless these servants whom He deigns to assume into the order of reader. May they intelligibly read what is to be read in the Church of God, and carry it out in works. Through our Lord Jesus Christ, His Son, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever. R. Amen. The bishop, with miter off, turns to the altar and says: Let Us Pray

Let us bend our knees. R. Amen. Turning again to the candidates kneeling before him, the bishop prays: Holy Lord, Father Almighty, eternal God, vouchsafe to + bless these Thy servants for the office of reader. May they by constant application to reading acquire knowledge and proficiency, read aloud what must be done and practice what they have read, so that by the example of their virtue in both respects they may give support to holy Church. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. R. Amen.

Order of Exorcist

The Exorcistate -- the 3rd of the Minor Orders

To exorcise means to deliver a person from the presence or influence of evil spirits. That the devil, within the limits allowed by God, has retained a certain power over men even after the coming of Christ is clearly testified by Holy Scripture and the history of the Church. Jesus drove out devils from the possessed and He bestowed this power upon His apostles and disciples. In the early times of the Christian era many lay persons possessed this power as a charism.

It is in harmony with reason and faith to assume that the devil has greater power over the unbaptized in consequence of original sin. For this reason, at a very early date, exorcisms were performed repeatedly over the catechumens in preparation for baptism. To perform these exorcisms and, in general, to exorcise persons possessed by or under the influence of evil spirits exorcists were ordained.

The rite speaks of exorcists as spiritual physicians endowed with the power of healing. This may also refer to bodily afflictions caused by the devil; once the influence of the devil is broken by the exorcism, the affliction ceases.

The other duties of the exorcist stood in close relation to this principal function of the order. According to the usual interpretation of the instruction read to the ordinands, he was to direct persons under exorcism, and for that reason barred from Holy Communion, when to withdraw. Furthermore, it was his duty at sacred functions to administer the water for the washing of hands to the officiating priest. The latter ceremony symbolizes purification from sin, hence a banishing of the influence of the evil spirits; it was fitting, therefore, to assign this duty to the exorcist.

In our days all baptismal exorcisms are embodied in the solemn rite of baptism, and are performed by the priest or deacon who baptizes. To exorcise a person possessed by the devil an explicit permission of the diocesan bishop is required, and it can be given only to a priest.

If the exorcistate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

Saturdays of Ember weeks: after the third lesson.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria, after the Kyrie.

The Call. The bishop, with his miter on, sits on the faldstool before the middle of the altar. The archdeacon bids the candidates come forward; the notary reads their names: Let those come forward who are to be ordained to the office of exorcist: N. N., etc. Each one answers *adsum*, goes before the altar and kneels, holding the burning candle in his right hand.

The Instruction. When all are assembled, the bishop addresses them as follows:

Dearly beloved sons, as you are about to be ordained to the office of exorcist, you must understand the office which you receive. The duty of the exorcist is to cast out devils, to direct the people that he who is barred from Communion should withdraw, and to administer water at the sacred functions. You receive, therefore, the power to lay your hands upon the possessed; and by the imposition of your hands, the grace of the Holy Spirit, and the words of the exorcism, the unclean spirits shall be cast out from the bodies of the possessed.

Accordingly, as you cast out devils from others, seek to remove from your own minds and bodies all uncleanness and iniquity, lest you be overcome by those evil spirits whom, in virtue of your office, you cast out of others. Through the exercise of your office learn to rule over evil habits, lest the enemy discover in your lives anything which he might claim as his own. For then you will consistently command the evil spirits in others when you first overcome their manifold wickedness in yourselves. May the Lord through His Holy Spirit grant that you may accomplish this.

Here the candles are laid aside.

The Bestowal of the Office. The candidates now come up to the bishop, and each touches the book which he presents to them, saying:

Receive, and commit to memory, and have the power to lay your hands upon the possessed, be they baptized or catechumens. Prayer. The bishop rises and prays for the candidates kneeling before him: Let us, dearly beloved brethren, humbly beseech God, the Father Almighty, that He may graciously + bless these His servants for the office of exorcist. May they be spiritual commanders, to cast out of the bodies of the possessed the evil spirits with all their manifold wickedness. Through His only-begotten Son, Jesus Christ, our Lord, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever. R. Amen. The bishop, with his miter off, turns to the altar and says: Let Us Pray

Let us bend our knees. R. Arise. Turning again to the candidates kneeling before him, the bishop prays: Holy Lord, Father Almighty, eternal God, vouchsafe to bless these Thy servants for the office of exorcist. May they have power and authority, by the imposition of their hands and the word of prayer, to restrain the unclean spirits and be the approved physicians of Thy Church, endowed with the power of healing and with heavenly strength. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. R. Amen.

The Order of Acolyte

The Acolytate -- the 4th and highest of the Minor Orders

The acolytate is the highest of the minor orders. The term is derived from a Greek word which signifies to follow, to accompany. The acolyte's duty and privilege was and is to assist members of the major orders at the celebration of the Eucharistic sacrifice and other liturgical functions; he takes care of the light and serves the wine and water at holy Mass.

Light was always extensively used at divine services, even in the Old Testament, because of its deep significance. To the symbolic reasons was added the practical necessity, when services were held at nighttime or, as it frequently happened during the times of persecution, in the catacombs.

For a long time, acolytes performed other very important functions, at least in the Church of Rome. At the Communion of the Mass they received the sacred species in linen bags, hung around their neck, and presented them to the priest or bishop for distribution to the people. As we know from the story of St. Tarsicius, acolytes were employed to bring the Blessed Eucharist to the absent, especially the confessors of the faith detained in prison; they, likewise, carried consecrated particles from the pope's Mass to the priests, who celebrated the sacred mysteries in the parish churches of Rome; finally, they were the bearers of the blessed bread, eulogia, which bishops exchanged among themselves as a symbol of their communion in the charity of Christ.

In the course of time, however, some of these functions were discontinued; others were taken over by members of the major orders. And, because of the practical difficulty of having ordained acolytes stationed at every church, laymen, especially boys, were admitted to act as Mass servers and torchbearers, and the order of acolyte merely served as a transition to the major orders.

If the acolytate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

Saturdays of Ember weeks: after the fourth lesson.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria: after the Kyrie.

The Call. The bishop, with miter on sits on the faldstool before the middle of the altar. The archdeacon bids the candidates come forward; the notary reads their names: Let those come forward who are to be ordained to the office of acolyte: N. N., etc. Each one answers adsum, goes before the altar and kneels, holding the burning candle in his right hand.

The Instruction. When all are assembled, the bishop addresses them as follows:

Dearly beloved sons, about to receive the office of acolyte, consider what it is that you receive. The duty of the acolyte is to carry the candlestick; to light the lights of the church, to minister wine and water at the Eucharistic Sacrifice.

Hence, endeavor to discharge worthily the office received. For you cannot be pleasing to God if in your hands you carry the light for God and in your works are slaves of darkness and thus give to your fellowmen the example of faithlessness.

Rather, as the Truth says: "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven." And as the apostle Paul says: "In the midst of a crooked and perverse generation, shine as lights in the world, holding forth the word of life. Therefore, let your loins be girt and burning lamps in your hands, that you may be children of the light. Cast off the works of darkness and put on the armor of light. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light."

What is to be understood by that light on which the Apostle insists so much, he himself explains when he adds: "For the fruit of the light is in all goodness and justice and truth."

Be fervent, therefore, in all justice and goodness and truth, that you may enlighten yourselves and others and the Church of God. For then you will worthily minister wine and water at the divine Sacrifice when you have offered yourselves as a sacrifice to God by a chaste life and good works. May the Lord in His mercy grant it to you.

Here the candles are laid aside.

The Bestowal of the Office. The bishop now presents to each candidate a candlestick with an unlighted candle. Each one touches both, the candlestick with the thumb, and the candle with the index finger of the right hand, while the bishop says:

Receive the candlestick with the candle, and know that it is your duty to light the lights of the church in the name of the Lord.

The acolyte answers: Amen.

Then an empty cruet is presented to them. They touch it, while the bishop says: Receive the cruet, to minister wine and water for the Eucharist of the blood of Christ, in the name of the Lord.

The acolyte answers: Amen.

Prayer. The candidates kneel. The bishop rises, with miter on, and, turned toward them, prays: Dearly beloved brethren, let us humbly beseech God, the Father Almighty, to + bless these His servants in the order of acolyte, that as they carry the material light in their hands, they may also send forth a spiritual light by their conduct, through the help of our Lord Jesus Christ, who with Him and the Holy Spirit lives and reigns God, forever and ever.

The acolyte answers: Amen.

The bishop, with his miter off, turns to the altar and says: Let Us Pray , Let us bend our knees.

The acolyte answers: Amen.

Turning again to the candidates kneeling before him, the bishop prays: Holy Lord, Father Almighty, eternal God, Thou hast sent the light of Thy glory into this world through Jesus Christ, Thy Son, our Lord, and His apostles, and hast willed that, in order to blot out the ancient debt of our death He should be fastened to the most glorious standard of the Cross and that blood and water should flow from His side, for the salvation of the human race. Vouchsafe to + bless these Thy servants for the office of acolyte, that they may faithfully serve at Thy holy altars, attend to the lighting of Thy Church, and minister wine and water for the consecration of the blood of Christ, Thy Son, at the Eucharistic Sacrifice. Enkindle, O Lord, their minds and hearts with they love of Thy grace, so that, alight with they splendor of Thy countenance, they may faithfully serve Thee in holy Church. Through the same Christ our Lord.

The acolyte answers: Amen.

The bishop, with his miter off, turns to the altar and says: Let Us Pray

Holy Lord, Father Almighty, eternal God, who didst speak to Moses and Aaron that lamps should be lighted in the Tabernacle of the Testimony, bless + these Thy servants, that thy may be acolytes in Thy Church. Through Christ our Lord.

The acolyte answers: Amen.

The bishop, with his miter off, turns to the altar and says: Let Us Pray

Almighty, everlasting God, Fountain of light and Source of goodness, who has enlightened the world through Jesus Christ Thy Son, the true light, and hast redeemed it through the mystery of His Passion, vouchsafe to + bless these Thy servants whom we ordain to the office of acolyte. We beseech Thee in Thy mercy to illumine their minds with the light of knowledge, and to refresh them with the dew of Thy tender love, that with Thy help they may so fulfill the office assumed as to attain an everlasting reward. Through the same Christ our Lord.

The acolyte answers: Amen.

Final note:

In 1972, as a part of the post conciliar liturgical renewal, Pope Paul VI suppressed the minor orders, and replaced them with two ministries: Lector and Acolyte. These ministries were no longer ordained, but were simply instituted, with the local bishop selecting men of particular talent, and appointing them permanently for the role.

The Evangelical Orthodox Catholic Church in America – Minor Order

OVERVIEW OF THE TRAINING AND STUDY PROGRAM

Basically the Seminary program is setup as a three year program. The actual time necessary to complete the Training program depends on many variables within the student's life. Some students will take more than three years and others less. Students are moved through the Minor and Major Orders at the discretion of the Diocesan Bishop. Because of this, not ordaining to the Minor Orders will not affect the courses required to be completed for the graduation from the Training Program and the Ordination to the Priesthood. If a Diocese only ordains to the Major Orders, then before that can occur, the student will be required to complete all the courses listed within First Tonsure and all the Minor Orders.

THE BASIC OUTLINE OF STUDIES:

1. Complete before First Tonsure:
 - Fundamentals
2. Complete before you receive Minor Order of Doorkeeper:
 - Church History I
 - Old Testament Scriptures
3. Complete before you receive Minor Order of Reader:
 - New Testament Scriptures
 - Spirituality
4. Complete before you can receive Minor Order of Exorcist:
 - Liturgical Theology I
 - Liturgical Theology II
5. Complete before you can receive Minor Order of Acolyte:
 - Church History II
 - Dogmatic Theology
6. Complete before you can receive Major Order of Subdeacon:
 - Pastoral Theology I
 - Pastoral Theology II

Sacred Orders of the Gnostic Church: Minor Orders

Sacred Orders are the Sacrament by means of which the ministers of the Church, in their various degrees, receive the power and authority to discharge their sacred duties. The Apostles themselves received the power from the Paraclete, the Holy Spirit or Hagio Pneuma, and the authority to confer the same from Christ himself.

There are two levels of Orders in the Christian Church: minor and major; and each group has a preliminary stage. There are four minor orders, and three major, as follows:

Minor Orders

Preliminary Stage: Tonsure

1. Porter or Doorkeeper
2. Lector or Reader
3. Exorcist or Healer
4. Acolyte

Tonsure

This is the first step taken by someone who desires to dedicate oneself to the service of God through serving one's fellow creatures, after which one becomes a cleric (clerk). Tonsure is not a Sacred Order, but a simple ceremony instituted by the Church to officially introduce into the Clergy those who are destined for the priesthood. It is divided into two parts:

1. The renunciation of worldly vainglories by the symbolic rite of cutting the crown of hair and abandoning mundane garb.
2. Incorporation into the clergy by the imposition of the Tonsure, and of the surplice. There are two traditional ways of doing the tonsure; the one used by the Gnostic Church is done in a circular manner at the top of the head. The other way was used by the Celtic Christian Church, and consisted of a strip of hair shaved away from one ear to the other, going over the top of the

head. Originally, clerks wore a full-length alb of white linen, which has since been shortened to the surplice.

During the year following the tonsure, the aspirant needed to learn how to master the physical functions and desires of his body, and to take good care of it. One was to develop promptness, exactitude, and keep one's body very clean, because the physical body is the Temple of the Holy Spirit; one was to dedicate one's time and energy to serve God and to act in a harmonious and rhythmical manner. Not only did one have to respect one's body, but also the body of one's fellow creatures.

The Symbol of this Order was the surplice, the garment of sanctity.

Porter or Doorkeeper

It was the duty of the Porter to ring the church bells, and open the church doors to all the faithful at the times appointed for services. To keep the doors closed to those who were not Christians, there was the equivalent of an outer guardian of the temple; to open the book of the preacher, and to put away all the church implements. During this year, the aspirant, having achieved mastery over the physical body, was to achieve mastery over the emotions (one's heart). One was to control and channel correctly the emotions, so that only that which is good, noble and beautiful would be manifested. One was to cultivate one's emotions, and learn how to direct the emotions of those around oneself toward the good and the beautiful. The symbols of this level are the key and the bell.

Lector or Reader

It was the duty of the Lector to read from the sacred books, to sing the lessons, and to bless the bread and the offerings of the first fruits. The Lectors were teachers or professors; they would instruct the people, copy sacred books and liturgy as scribes, and serve as librarians.

During this year, a Lector would develop intellectual mastery, and dedicate the mind to the service of God, as well as learn how to beneficially influence the minds of others. One was to

discipline one's mind to eliminate all impure, selfish and base thinking; to train oneself to look for the good in others, instead of criticizing.

The symbol of this level is the Book.

Exorcist or Healer

The Order of Exorcist was partial initiation into the Christian priesthood, because it was closely linked with the Sacrament of Baptism, which is one of the most important sacerdotal functions. The Power of Exorcism was especially exercised during the Rites preceding Baptism. Later, they were also in charge of preparing the Holy Water and the Baptismal Water, which was performed with exorcisms prior to Mass. During this year, the candidate for priesthood was to strengthen one's will power, so that evil could be vanquished within oneself, and any outside suggestions of evil. Thus strengthened, an exorcist could help others to expel evil from their own nature.

It was the duty of the exorcist to exorcise demons (i. e., to heal, since it was believed that most illnesses were caused by evil spirits or demons); to have non-communicants step aside so that those who were going to take communion could come forth; and, to draw the water necessary for the worship service.

The exorcist was given the book of Exorcism with the admonition: "Take this book and memorize it, and receive the power to lay your hands on those possessed by demons, be they baptized or catechumens." But, the exorcist was told to first vanquish those evils within oneself, so that evil could then be vanquished from others.

The symbols of this level are: the Sword as a symbol of will power, and the Book as a symbol of knowledge.

Acolyte

At this level, the task of an acolyte is to awaken one's intuition and spiritual abilities. With the Acolytes, we come to the ministers who, as their title indicates, "accompanied" the Subdeacon

(considered a chief Acolyte). After the 6th century, it was required that Acolytes be about 20 years of age. It was the duty of the acolytes to carry the candelabra, to light the candles of the lamps of the Church, and to bring the wine and water for the Eucharistic service. It is at this level where the candidate begins to serve at the altar.

In Rome, urban parishes were created side by side with an Episcopal parish and the Bishop. When the Bishop celebrated Mass, he would send consecrated bread to each affiliated parish to maintain a visible link of union with the Mother Parish. These fragments were distributed in linen bags by the Acolytes, which today have been replaced by the bursa in which the Priest takes the Viaticum to the sick. The Priests of the affiliated parishes would join this piece of episcopally consecrated bread at their individual Mass to reaffirm the identification of their sacrifice with that of the Bishop. A vestige of this practice is in our present day Canon, where a piece of host is placed in the chalice.

The Acolyte was to light not only the physical lights of the Temple, but also the spiritual light within oneself, to awaken within oneself the awareness of the Presence of Christ, so that one is a light unto the world.

The symbols of this level are: A candle holder with a lighted candle, signifying that the Acolyte must spread Divine Light around him; and the wine cruet, as a symbol that the Acolyte surrenders one's own life to the Grand Sacrifice that sustains the world.

CHRIST CHARISMATIC LITURGICAL RECOVERY CHURCHES INTERNATIONAL

In Christ Charismatic Liturgical Recovery Church they combine the office of the subdeacon with the office of exorcist:

- (1) In general, anyone who exorcises or professes to exorcise demons (cf. Acts 19:13);
- (2) in particular, one ordained by a bishop for this office, ordination to which is the second of the four minor orders of the Western Church.

The practice of exorcism was not confined to clerics in the early ages, as is clear from Tertullian (*Apologet.*, 23, P.L., I, 410; cf. *De Idolat.*, 11) and Origen (*C. Celsum*, VII, 4, P.G. 1425). The latter expressly states that even the simplest and rudest of the faithful sometimes cast out demons, by a mere prayer or adjuration (Mark 15:17), and urges the fact as a proof of the power of Christ's grace, and the inability of demons to resist it. In the Eastern Church, a specially ordained order of exorcists (or of acolytes, or door-keepers) has never been established but in the Western Church, these three minor orders with that of lectors as a fourth) were instituted shortly before the middle of the third century. Pope Cornelius (261-252) mentions in his letter to Fabius that there were then in the Roman Church forty-two acolytes, and fifty-two exorcists, readers, and door-keepers (Eusebius, *Hist. Eccl.*, VI, xlili, P.G., XX, 621), and the institution of these orders, and the organization of their functions, seems to have been the work of Cornelius's predecessor, Pope Fabian (236-251).

The fourth Council of Carthage (398), in its seventh canon, prescribes the rite of ordination for exorcist; the bishop is to give him the book containing the formulae of exorcism, saying, "Receive, and commit to memory, and possess the power of imposing hands on energumens, whether baptized or catechumens"; and the same rite has been retained, without change, in the Roman Pontifical down to the present day, except that instead of the ancient Book of Exorcisms, the Pontifical, or Missal, is put into the hands of the ordained. From this form it is clear that one of the chief duties of exorcists was to take part in baptismal exorcism. That catechumens were exorcised every day, for some time before baptism, may be inferred from canon of the same council, which prescribed the daily imposition of hands by the exorcists. A further duty is prescribed in canon 92, viz: to supply food to, and in a general way to

care for, energumens who habitually frequented the Church. There is no mention of pagan energumens, for the obvious reason that the official ministrations of the Church were not intended for them. But even after the institution of this order, exorcism was not forbidden to the laity, much less to the higher clergy, nor did those who exorcised always use the forms contained in the Book of Exorcisms.

Thus the Apostolic Constitutions (VIII, 26; P.G., I, 1122) say expressly that "the exorcist is not ordained", i.e. for the special office of exorcist, but that if anyone possess the charismatic power, he is to be recognized, and if need be, ordained deacon or subdeacon. This is the practice which has survived in the Eastern Orthodox Church.

AT THE ORDINATION CEREMONY

The symbols handed by the Bishop to the ordinand are in this case a sword and a book, and as he given them he says: Take this sword for a symbol of the will, and this book for a symbol of knowledge, whereby thou shalt be strong in the warfare of the spirit.

Latin Historical Subdiaconate overview

Historically, the earliest mention of the subdiaconate seems to be found in the letter of Pope Cornelius (A. D. 255) to Fabius of Antioch, in which he states that, there are among the Roman clergy forty-six priests, seven deacons, and seven subdeacons. There is nothing to indicate, however, that the subdiaconate is not older than the third century. That there were subdeacons in the African Church in the same century is evident from the letters of St. Cyprian (e.g. Epistle 8). The fourth Council of Carthage also mentions them in 398. The Synod of Elvira, (305) in Spain does the same (c. 30). Their existence in the Oriental Church is testified to by St. Athanasius in 330 (ep. 2) and by the Council of Laodicea (can. 21) in 361. At present, among the Orthodox Church, subdeaconship is only a minor order. It has been counted among the major orders in the Latin Church, however, for nearly seven centuries. Early in the thirteenth the Innocent III authoritatively declared that the subdeaconship was to be enumerated among the major orders and that subdeacon could be chosen to a bishopric without special dispensation (Cap. 9. x, de æt., 1, 14). The reason for this change of discipline was probably not because subdeacon were bound to celibacy for this obligation began to be imposed upon them in the Latin Church in the fifth and sixth centuries [thus Leo I in 446 (in c. 1, dist. 32) and the Council of Orleans in 538], but more likely because their functions brought them so closely into the service of the altar.

Subdeaconship is conferred when the bishop gives the empty chalice and paten to the candidate to be touched, saying: "See what kind of ministry is given to you, etc." [The granting of the diaconal stole is also a part of the ordination service for a subdeacon in the Armenian Church.] Then the bishop gives the candidate the Book of Epistles to be touched, saying: "Take the Book of Epistles and receive power to read them in the holy Church of God for the living and the dead in the name of the Lord." In all Orthodox Churches, there is a laying on of hands and a suitable prayer, but there is no imposition of hands in the Latin Church. It is true that a letter of Innocent III to the Bishop of Ely in England (A. D. 1204) is cited as requiring that if the laying on of hands in the subdeaconship be omitted, it must be afterwards supplied (cap. 1, x,

de sacr. non interand, 1. 6), but there seems no doubt that the word "deaconship" was in the original text (Correct. Rom. ad cit. cap. 1).

Ordination

The subdiaconate is the order which is under, or next to, the diaconate. As with the growth of the Church the work of deacons increased, and also divine services were celebrated with greater solemnity, holy Church introduced this order and assigned to its members some of the functions that before had been taken care of by deacons. This must have been done before the middle of the third century.

Although the subdiaconate is not a sacrament, it has been counted a major order since the beginning of the thirteenth century at the latest. The reason for giving it such a high rank lies in the functions and obligations attached to the order.

The subdiaconate is the decisive step in the life of the cleric. Whereas the minorite may return to secular pursuits, if he chooses to do so, the subdeacon assumes the obligation of observing perfect chastity in the unmarried state and of reciting the Divine Office, both for life.

It is not certain when celibacy became a law for the subdeacon, but it must have been rather early, since St. Gregory mentions it about the year 600.

The recitation of the Divine Office grew out of the custom, found already in the Old Testament, of reciting prayers at stated hours, i.e., the third, sixth, and ninth hour. It was but natural that the monks from the very beginning of the monastic life should adopt this custom. In the course of time the prayers were given a more definite form, and the number of hours was increased to seven to bring them in conformity with the psalmist's words: "Seven times a day I have given praise to Thee." (Ps. 118, 164). Psalms made up the principal part of the Office. The obligation for secular clerics to recite the Divine Office publicly and in common is met first in the fifth century. For a long time the obligation was incumbent only on those clerics who held some benefice. It was only toward the end of the twelfth century that all members of the major orders were obliged to the private recitation of the Office.

According to the present discipline of the Church the subdeacon assists at solemn liturgical functions and sings the Epistle during a solemn High Mass. He also washes the corporals, palls, and purifications that have been used for the celebration of holy Mass. If no subdeacons are available, deacons or priests attend to these duties.

The features which appear in the ordination of subdeacons are:

- The statement of the title under which the candidate is ordained.
- The prostration and the Litany of the Saints.
- The investiture with the insignia of the office.

Of these features, only the title calls for a brief explanation.

By title, we understand a certain guarantee or security insuring decent support to the cleric. Originally title designated the church to which a cleric was attached, the service of which entitled him to support. Holy Church wishes that clerics should be free from material cares, so as to be able to devote themselves wholly to priestly work. The customary titles in our days are, for secular priests: the title of benefice, of service of the diocese, of the missions; in the United States it is the title of the service of the Church. Religious priests are ordained to the title of poverty, or the title of the common table.

The subdiaconate is conferred:

Saturdays of Ember weeks: after the fifth lesson.

On all other days: immediately before the epistle.

The candidates present themselves for ordination dressed in alb, cincture, the amice loosely hanging about the neck. On their left arm they carry the tunic and maniple, and in their right hand a burning candle.

The Rite

The Call: The bishop, with his miter on, sits on the faldstool before the middle of the altar. The archdeacon bids the candidates come forward; the notary reads their names. There is added in this ordination to each name the title under which the candidate is to be ordained.

Let those who are to be ordained subdeacons come forward: N. N., to the title of the Church N.; N. N., to the title of his patrimony; to the title of the missions; Frt. N., of the Congregation of N., to the title of the common table.

Each one answers: adsum, goes before the altar and stands, holding the burning candle in his right hand.

First Instruction: When all are assembled in the sanctuary, the bishop addresses them as follows. This instruction is left out if all the ordinands are religious, since religious have already taken the decisive step for life in their religious profession. In this case the candles are laid aside and the Litany of the Saints follows immediately.

Dearly beloved sons, you are to be promoted to the sacred order of subdeaconship. Again and again you must carefully consider the office for which you ask today of your own accord. For as yet you are free; if you so decided, you may lawfully pass over to secular pursuits; but after you have received this order, you will be free no longer to withdraw from the chosen course, but bound for life to the service of God, whom to serve is to rule. And you will be under obligation, with His help, to observe chastity and to employ yourselves in the ministry of the Church at all times. Therefore, while there is time, reflect. If you decide to persevere in your holy resolve, come forward in the name of the Lord.

The ordinands advance one step. If there are also candidates for the diaconate and priesthood present, they are called now and come to the altar; if not, there follows the prostration and the Litany of the Saints.

The litany finished, all rise. The bishop, with his miter on, takes his seat on the faldstool before the middle of the altar; if candidates for deaconship or the priesthood are present, the archdeacon announces in a loud voice:

Let those who are to be ordained deacons and priests return to their place.

If there are no such ordinands, the bishop proceeds immediately to the ordination of the subdeacons.

Second Instruction: As the ordinands kneel before him, the bishop addresses them as follows:

Dearly beloved sons, who are to be ordained subdeacons, carefully consider what office is entrusted to you. The duty of the subdeacon is to prepare the water for the ministry of the altar, to assist the deacon, to wash the altar cloths and corporals, to hand to the deacon the chalice and paten used at the sacrifice.

The offerings which are brought to the altar are called the Loaves of Proposition. Of these offerings so much must be placed on the altar as will suffice for the people. There should be nothing in the tabernacle to decay.

The cloths which are used for the covering of the altar must be washed in one vessel; the corporals in another one. Where the corporals have been washed, no other linen is to be washed, and the water must be poured into the baptistry.

Endeavor, therefore, to perform these material services properly and with careful attention, and in a like manner to fulfill the spiritual obligations symbolized by them.

The altar of holy Church is Christ, as John testifies, who says in his Apocalypse that he saw Him as a golden altar standing before the throne. In Him and through Him the gifts of the faithful are offered to God the Father. The palls and corporals of this altar are the members of Christ, namely, God's faithful; with these the Lord is clothed, as it were, with precious vestments as the psalmist says: "The Lord is king, He is clothed with beauty." Blessed John also saw in the Apocalypse the Son of Man girded with a golden cincture that is, surrounded by the multitude of saints.

If, therefore, it should happen through human frailty that the faithful are defiled by some sin, you must minister to them the water of heavenly doctrine, so that, cleansed by it, they may again be an ornament of the altar and take part in the celebration of the divine Sacrifice.

Hence, be such as to worthily assist at the divine Sacrifice, and to serve the Church of God, which is the body of Christ. Be grounded in the true and Catholic faith; for, as the Apostle says; All that is not of faith is sin, and schism, and outside the unity of the Church.

And so, if hitherto you have been tardy as to the church, henceforth you must be prompt. If hitherto you have been prone to indulge in sleep, henceforth you must be vigilant. If hitherto you have been given to drink, henceforth you must be temperate. If hitherto you have been wanting in honor, henceforth you must be without reproach. May He deign to grant it to you, who lives and reigns, God, forever and ever. R. Amen.

The Bestowal of the Office: The bishop now presents to the ordinands and empty chalice with a paten. Each one touches both in such a way as to put the thumb against the cup of the chalice and the index finger upon the paten. At the same time the bishop says:

Behold what ministry is entrusted to you. Therefore, I exhort you so to conduct yourselves as to be pleasing to God.

The archdeacon presents to each candidate cruets filled with wine and water, also a basin and a towel; all of which the candidates touch in like manner.

Prayer for the Ordained:

Then the bishop, with miter on, rises and, facing the people, prays:

Bishop: Let us, dearly beloved brethren, beseech our God and Lord to pour out His + blessing and grace upon these His servants, whom He has deigned to call to the office of subdeaconship. May they be faithful ministers in His sight and attain the reward laid up for the saints, by the help of our Lord Jesus Christ, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever.

Reader: Amen.

Bishop: Let Us Pray

The assistants: Let us bend our knees.

Reader: Arise.

Again the bishop turns to the ordained kneeling before him and prays:

Bishop: Holy Lord, Father Almighty, eternal God, vouchsafe to + bless these Thy servants, whom Thou hast deigned to call to the office of subdeaconship. Make them in

Thy holy temple valiant and watchful sentinels of the heavenly army, faithful ministers, of Thy holy altars. May the Spirit of wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety, rest upon them; fill them with the Spirit of Thy fear. Strengthen them in the divine ministry, so that, obedient to law and submissive to direction, they may obtain Thy grace. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the same Holy Spirit, God, forever and ever.

Reader: Amen.

Investiture with the Insignia of the Office: The bishop sits, with his miter on, and invests the candidates with the amice which they wear around the neck, pulling it over their heads and saying:

Bishop: Receive the amice, by which is signified moderation of speech. In the name of the + Father and of the + Son, and of the Holy + Ghost.

Subdeacon: Amen.

Then the bishop puts the maniple on the left arm of each candidate, saying:

Bishop: Receive the maniple, by which are signified the fruits of good works. In the name of the + Father and of the + Son, and of the Holy + Ghost.

Subdeacon: Amen.

Then the bishop invests them with the tunic, the official garb of a subdeacon, saying:

Bishop: May the Lord clothe thee with the tunic of gladness and the garment of joy. In the name of the + Father and of the + Son, and of the Holy + Ghost.

Subdeacon: Amen.

Finally, the bishop presents to the candidates the book of epistles, which they touch with the right hand, the bishop saying at the same time:

Bishop: Receive the book of epistles and have the power to read them in the holy Church of God, for the living as well as for the dead. In the name of the + Father and of the + Son, and of the Holy + Ghost.

Subdeacon: Amen. The archdeacon now directs the ordained to return to their places. The bishop continues the Mass, and while he reads the Epistle, one of the newly ordained subdeacons reads it aloud with him.

Early Church, Canons and the Holy Fathers On the subject of the Minor Orders

Excursus on the Minor Orders of the Early Church.

(Apostolic Fathers, Ignatius, Vol. I., P. 258.)

Some of these lower orders, the subdeacons, readers, door-keepers, and exorcists, are mentioned in the celebrated letter of Cornelius bishop of Rome (a.d. 251) preserved by Eusebius (H.E., vi., 43), and the readers existed at least half a century earlier (Tertull. de Praescr., 41). In the Eastern Church, however, if we except the Apostolic Constitutions, of which the date and country are uncertain, the first reference to such offices is found in a canon of the Council of Antioch, a.d. 341, where readers, subdeacons, and exorcists, are mentioned, this being apparently intended as an exhaustive enumeration of the ecclesiastical orders below the diaconate; and for the first mention of door-keepers in the East, we must go to the still later Council of Laodicea, about a.d. 363, (see III., p. 240, for the references, where also fuller information is given). But while most of these lower orders certainly existed in the West, and probably in the East, as early as the middle of the third century the case is different with the "singers" (ya/Itai) and the "labourers" (kopia=tai). Setting aside the Apostolic Constitutions, the first notice of the "singers" occurs in the canons of the above-mentioned Council of Laodicea. This, however, may be accidental. The history of the word copiatat affords a more precise and conclusive indication of date. The term first occurs in a rescript of Constantius (a.d. 357), "clerici qui copiatat appellantur," and a little later (a.d. 361), the same emperor speaks of them as "hi quos copiatas recens usus instituit nuncupari."

Exorcists and readers there had been in the Church from old times, subdeacons are not essentially strange, as they participate in a name (deacon) which dates from the earliest days of Christianity. But acolytes and door-keepers (pulwroi/) are quite strange, are really novelties. And these acolytes even at the time of Cornelius stand at the head of

the ordines minores: for that the subdeacons follow on the deacons is self-evident. Whence do they come? Now if they do not spring out of the Christian tradition, their origin must be explained from the Roman. It can in fact be shown there with desirable plainness.

With regard to subdeacons the reader may also like to see some of Harnack's speculations. In the volume just quoted he writes as follows (p. 85 note):

According to Cornelius and Cyprian subdeacons were mentioned in the thirtieth canon of the Synod of Elvira (about 305), so that the sub diaconate must then have been acknowledged as a fixed general institution in the whole west (see Dale, *The Synod of Elvira*, Lond., 1882). The same is seen in the "gesta apud Zenophilum." As the appointment of the lower orders took place at Rome between about the years 222-249, the announcement in the *Liber Pontificalis* (see Duchesne's edition, fasc. 2, 1885, p. 148) is not to be despised, as according to it Bishop Fabian appointed seven subdeacons: "Hic regiones dividit diaconibus et fecit vii. subdiaconos." The *Codex Liberianus* indeed (see Duchesne, fasc. 1, pp. 4 and 5; Lipsius, *Chronologie d. rom. Bischofe*, p. 267), only contains the first half of the sentence, and what the *Liber Pontif.* has added of the account of the appointment of subdeacons (... qui vii notariis imminerent, ut gestas martyrum in integro fideliter colligerent) is, in spite of the explanation of Duchesne, not convincing. According to Probst and other Catholic scholars the subdiaconate existed in Rome a long time before Fabian (*Kirchl. Disciplin*, p. 109), but Hippolytus is against them. Besides, it should be observed that the officials first, even in Carthage, are called hypo-deacons, though the word subdiaconus was by degrees used in the West. This also points to a Roman origin of the office, for in the Roman church in the first part of the third century the Greek language was the prevailing one, but not at Carthage.

But to return to the Acolytes, and door-keepers, whom Harnack thinks to be copies of the old Roman temple officers. He refers to Marquardt's explanation of the sacrificial system of the Romans, and gives the following resume (page 85 et seq.):

1. The temples have only partially their own priests, but they all have a superintendent (oedituus-curator templi). These oeditui, who lived in the temple, fall again into two classes. At least "in the most important brotherhoods the chosen oedituus was not in a position to undertake in person the watching and cleaning of the sacellum. He charged therefore with this service a freedman or slave." "In this case the sacellum had two oeditui, the temple-keeper, originally called magister oedituus, and the temple-servant, who appears to be called the oedituus minister." "To both it is common that they live in the temple, although in small chapels the presence of the servant is sufficient. The temple-servant opens, shuts, and cleans the sacred place, and shows to strangers its curiosities, and allows, according to the rules of the temple, those persons to offer up prayers and sacrifices to whom this is permitted, while he sends away the others."

2. "Besides the endowment, the colleges of priests were also supplied with a body of servants"-the under official-; "they were appointed to the priests, ... by all of whom they were used partly as letter-carriers (tabellarii), partly as scribes, partly as assistants at the sacrifices." Marquardt reckons, (page 218 and fol.) the various categories of them among the sacerdotes publici, lictores, pullarii, victimarii, tibicines, viatores, sixthly the calatores, in the priests' colleges free men or freedmen, not slaves, and in fact one for the personal service of each member.

Here we have the forerunners of the Church door-keepers and acolytes. Thus says the fourth Council of Carthage, as far as refers to the former: "***Ostiarius cure ordinatur, postquam ab archidiacono instructus fuerit, qualiter in dome dei debeat conversari, ad suggestionem archidiaconi, tradat ei episcopus claves ecclesiae de altari, dicens. Sic age, quasi redditurus deo rationem pro his rebus, quae hisce clavibus recluduntur.***" The ostiarius (pulwro/j) is thus the oedituus minister. He had to look after the opening and shutting of the doors, to watch over the coming in and going out of the faithful, to refuse entrance to suspicious persons, and, from the date of the more strict separation between

the missa catechumenorum and the missa fidelium, to close the doors, after the dismissal of the catechumens, against those doing penance and unbelievers. He first became necessary when there were special church buildings (there were such even in the second century), and they like the temples, together with the ceremonial of divine service, had come to be considered as holy, that is, since about 225. The church acolytes are without difficulty to be recognised in the under officials of the priests, especially in the "calatores," the personal servants of the priests. According to Cyprian the acolytes and others are used by preference as tabellarii. According to Cornelius there were in Rome forty-two acolytes. As he gives the number of priests as forty-six, it may be concluded with something like certainty that the rule was that the number of the priests and of the acolytes should be equal, and that the little difference may have been caused by temporary vacancies. If this view is correct, the identity of the calator with the acolyte is strikingly proved. But the name "acolyte" plainly shows the acolyte was not, like the door-keeper, attached to a sacred thing, but to a sacred person.

(Lightfoot. Apostolic Fathers. Ignatius, ad Antioch, xj., note. Vol. II., Sec. II., p. 240.)

The acolytes were confined to the Western Church and so are not mentioned here. On the other hand the "deaconesses" seem to have been confined to the Eastern Church at this time. See also Apost. Const., iii., 11.; viii., 12; comp. viii., 19-28, 31; Apost. Can., 43; Conc. Laodic., Can. 24; Conc. Antioch, Can. 10. Of these lower orders the "subdeacons" are first mentioned in the middle of the third century, in the passage of Cornelius already quoted and in the contemporary letters of Cyprian. The "readers" occur as early as Tertullian de Proescr. 41 "hodie diaconus, qui cras lector," where the language shows that this was already a firmly established order in the Church. Of the "singers" the notices in the Apostolical Constitutions are probably the most ancient. The "door-keepers," like the sub-deacons, seem to be first mentioned in the letter of Cornelius. The kopiw=ntej first appear a full century later; see the next note. The "exorcists," as we have seen, are mentioned as a distinct order by Cornelius, while in Apost. Const., viii., 26, it is ordered that they shall not be ordained, because it is a spiritual function which comes direct from God and manifests itself by its results. The name and the function, however,

appear much earlier in the Christian Church; e.g., Justin Mart., Apol. ii., 6 (p. 45). The forms $\epsilon\omicron\text{porkisth}\backslash\text{j}$ and $\epsilon\omicron\text{corkisth}\backslash\text{jare}$ convertible; e.g., Justin Mart., Dial., 85 (p. 311). The "confessors" hardly deserve to be reckoned a distinct order, though accidentally they are mentioned in proximity with the different grades of clergy in Apost. Const., viii., 12, already quoted. Perhaps the accidental connexion in this work has led to their confusion with the offices of the Christian ministry in our false Ignatius. In Apost. Const., viii., 23, they are treated in much the same way as the exorcists, being regarded as in some sense an order and yet not subject to ordination. Possibly, however, the word $\omicron\text{9mologhtai}$; has here a different sense, "chanters," as the corresponding Latin "confessores" seems sometimes to have, e.g., in the Sacramentary of Gregory "Oremus et pro omnibus episcopis, presbyteris, diaconibus, acolythis, exorcistis, lectoribus, ostiariis, confessoribus, virginibus, viduis, et pro omni populo sancto Dei;" see Ducange, Gloss. Lat., s. v. (11. p. 530, Henschel).

In a law of the year 357 (Cod. Theod., xiii., 1) mention is made of "clerici qui copiatæ appellantur," and another law of the year 361 (Cod. Theod. xvi., 2, 15) runs "clerici vero vel his quos copiatas recens usus instituit nuncupari," etc. From these passages it is clear that the name $\text{kopi}\omega\text{=ntej}$ was not in use much before the middle of the fourth century, though the office under its Latin name "fossore" or "fossarii" appears somewhat earlier. Even later Epiphanius (Expos. Fid., 21) writes as if the word still needed some explanation. In accordance with these facts, Zahn (I. v., A. p. 129), correctly argues with regard to our Ignatian writer, urging that on the one hand he would not have ascribed such language to Ignatius if the word had been quite recent, while on the other hand his using the participle ($\text{tou}\backslash\text{j kopi}\omega\text{=ntaj}$) rather than the substantive indicates that it had not yet firmly established itself. For these "copiatæ" see especially de Rossi, Roma Sotteranea, III., p. 533 sq., Gothofred on Cod. Theod., II., cc., and for the Latin "fossore" Martigny, Dict. des Antiq. Chret. s.v. See also the inscriptions, C. I, G., 9227, Bull. de Corr. Hellen., vii., p. 238, Journ. of Hellen. Stud., vi., p. 362.

Canon XXV.

A Subdeacon must not give the Bread, nor bless the Cup,

Ancient Epitome of Canon XXV.

A subdeacon may not give the bread and the cup.

Aristenus.

Subdeacons are not allowed to perform the work of presbyters and deacons. Wherefore they neither deliver the bread nor the cup to the people.

Hefele.

According to the Apostolic Constitutions, the communion was administered in the following manner: the bishop gave to each the holy bread with the words: "the Body of the Lord," and the recipient said, "Amen." The deacon then gave the chalice with the words: "the Blood of Christ, the chalice of life," and the recipient again answered, "Amen." This giving of the chalice with the words: "the Blood of Christ," etc., is called in the canon of Laodicea a "blessing" (euOlogei=n). The Greek commentator Aristenus in accordance with this, and quite rightly, gives the meaning of this canon.

This canon is found in the Corpus Juris Canonici, Gratian's Decretum, Pars I., Diet. XCIII., c. xix.; but reads "Deacons" instead of "Subdeacons." The Roman Correctors point out the error.

Ancient Epitome of Canon XXVI.

No one shall adjure without the bishop's promotion to that office.

Balsamon.

Some were in the habit of "adjuring," that is catechising the unbelievers, who had never received the imposition of the bishop's hands for that purpose; and when they were accused of doing so, contended that as they did not do it in church but only at home, they could not be considered as deserving of any punishment, For this reason the Fathers rule that even to "adjure" (eOforki/zen) is an ecclesiastical ministry, and must not be executed by anyone who shall not have been promoted thereto by a bishop. But the "Exorcist" must be accepted who has been promoted by a Chorepiscopus, for he can indeed properly catechize although not promoted by a bishop; for from Canon X. of Antioch we learn that even a Chorepiscopus can make an Exorcist.

Zonaras notes that from this canon it appears that "Chorepiscopi are considered to be in the number of bishops."

Canon XXX.

None of the priesthood, nor clerics [of lower rank] nor ascetics, nor any Christian or layman, shall wash in a bath with women; for this is the greatest reproach among the heathen.

Canon XLIII.

The subdeacons may not leave the doors to engage in the prayer, even for a short time.

Ancient Epitome of Canon XLIII.

A subdeacon should not leave the gates, even for a short time, to pray.

On this canon the commentators find nothing to say in addition to their remarks on Canons xxj., and xxij., except that the "prayer" is not their own private prayer, but the prayer of the Liturgy. It has struck me that possibly when there was no deacon to sing the litany outside the Holy Gates while the priest was going on with the holy action within, subdeacons may have left their places at the doors, assumed the deacon's stole and done his part of the office, and that it was to prevent this abuse that this canon was enacted, the "prayer" being the litany. But as this is purely my own suggestion it is probably valueless.

Orthodox Church Ordination of the subdeacon

The ordination to the subdiaconate is performed outside of the altar and in a context other than the Divine Liturgy, as it is a minor order. During the Sixth Hour, after Psalm 90, the reader who is to be ordained subdeacon is presented to the bishop by two other subdeacons, who first lead him to the nave. There he faces east and makes a prostration before turning to make three prostrations towards the bishop, moving further west after each one. He is then led to stand immediately before the bishop. The subdeacons present the orar to the bishop, who blesses it. The ordinand then kisses the orar and the bishop's hand, and the subdeacons vest the ordinand in the orar.

The bishop blesses the ordinand three times with the sign of the Cross upon his head, then lays his right hand upon the ordinand's head and prays the prayer of ordination. The new subdeacon kisses the bishop's right hand and makes a prostration before the bishop, after which the more senior subdeacons drape a towel over his shoulders and present him with a ewer and basin, with which he washes the bishop's hands after the usual manner. The bishop dries his hands and the three subdeacons receive the bishop's blessing and kiss his hands.

The senior subdeacons return to the altar while the new subdeacon, still holding the ewer and basin, stands on the solea, facing the icon of the Mother of God and saying particular prayers quietly. The Sixth Hour is completed and the Divine Liturgy continues as usual. The subdeacon remains on the solea until the Cherubikon, when he and two senior subdeacons wash the bishop's hands as usual.

At the Great Entrance, the new subdeacon joins on the very end of the procession, carrying the ewer and basin and, after the commemorations, takes the blessed water to the people so that they may bless themselves with it. He returns to his place on the solea until the end of the Anaphora, when he re-enters the altar, lays the ewer and basin aside, and joins the other subdeacons.

On the day that a subdeacon is ordained, he may be required to serve at the Liturgy (particularly if there is a shortage of altar servers). In this case, the taking of the blessed water to the people may be omitted, and he may be asked not to stay on the solea but rather to assist with serving duties in the altar and at the entrances. This will depend on jurisdictional preferences.

The Holy Sacrament of Ordination to the Sub-Diaconate

(ACCORDING TO THE ORTHODOX CHURCH)

Bishop: In the name of the Father, the Son, and of the Holy Spirit. Amen. (3)

Deacon: Let us pray to the Lord.

Chanters: Amen.

Bishop: Lord, our God, Who through the one and same Holy Spirit distribute gifts of grace to each one whom You have chosen; Who have given to the Church different orders; and have established different degrees of ministry therein for the service of Your holy, pure Mysteries; and Who through Your ineffable foreknowledge have ordained this Your servant (name) worthy to serve in Your holy Church. Preserve him, Lord, uncondemned in all things.

Grant that he may love the beauty of Your house, standing before the doors of Your holy temple, and lighting the lamps of the dwelling place of Your glory. Plant him in Your holy Church like a fruitful olive tree bringing forth the fruits of righteousness. Make him Your perfect servant at the time of Your Second Coming, that he may receive the reward of those who are pleasing in Your sight.

For Yours is the kingdom, and the power, and the glory, of the Father, the Son, and of the Holy Spirit, now and always, and to the ages of ages.

Chanters: Amen.

The newly-ordained subdeacon stands before the bishop, holding a pitcher of water in his right hand, and a bowl in his left, with a towel placed over his left arm. The bishop washes his hands, and then splashes water in the face of the subdeacon. While he does these things, the subdeacon intones:

Subdeacon: All who are faithful. (3)

Vestments

Putting on a particular vestment to accomplish a sacred act signifies leaving the usual dimensions of daily life to enter the presence of God in the celebration of the divine Mysteries, with symbolic reference to Paul's teaching: "For all of you who were baptized into Christ have clothed yourselves with Christ" (Gal. 3:27). The Armenian, Nerses Shnorhali, Catholicos from 1165 to 1173, writes: "Nobody believes the priestly habit to be useless and lacking mystery... It is a question of external observances of man for those who are in the service of the things of God. We speak also of the interior man, for which external worship is the figure of the luminous spiritual ornament."

Indication for the liturgical vestments to be worn in the celebration must be specified by the particular law, and is usually found codified in the liturgical books or in other instructions of liturgical character which come from the competent authorities. Also in this area, the traditional usage should be preserved, maintaining all the value of the particular liturgical language and abstaining from the imitation of other Churches' usage. Only very grave reasons or exceptional circumstances can authorize different practice. If undue changes in the liturgical vestments have been introduced, the traditional rules should be reinstated.

As for the non-liturgical dress of the clergy, it is appropriate that the individual Churches return to the style of the traditional Eastern usage (Instruction for applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches, 1996 - 66. The liturgical vestments).

All degrees of clergy wear the sticharion.

The sticharion is a long-sleeved tunic that reaches all the way to the ground. It reminds the wearer that the grace of the Holy Spirit covers him as with a garment of salvation and joy.

In addition to this, a subdeacon will also wear an orarion, representing the grace of the Holy Spirit. The orarion will be tied around his waist, up over his shoulders (forming an X-shaped cross in back), and with the ends hanging down in front, tucked under the section around the waist in an X-shaped cross. In jurisdictions where acolytes are able to wear orarions, they are distinct from subdeacons in that an acolyte's orarion hangs straight down in front.

There are several theories concerning the origin of Christian vestments.

One is the school of thought that traces the use of Christian vestments to the ceremonial dress of the Levitical priesthood of the Old Testament: Exodus 28:4,40,42 talks of holy vestments for the priest's office, an embroidered coat and girdles and bonnets for glory and beauty. The same chapter mentions bells along the hem of Aaron's robe. The sound of the bells tinkling reassured every one of his presence as he ministered alone in the Holy of Holies. Tradition tells us that a rope was tied to Aaron's body in case he died there as no other person could enter that sacred space, so the rope could be used to pull him out should it be necessary. Orthodox Bishops today still wear robes adorned with bells.

A second theory argues that the origin of Christian vestments is to be found in the ordinary dress of the Roman citizens in the first few centuries of Christianity. After the fall of the Roman Empire in 476 the ordinary people wore a new type of attire, but the clergy retained the older form of dress, finding the change less suitable to the dignity of the divine office. However certain modifications occurred over time to make the attire more suitable for Christian worship. The clergy therefore became an identifiable class of citizens set apart from the worshipping congregation. There is evidence that separate apparel for clergy was certainly in use during the 5th century. We can therefore conclude that the idea of a special form of liturgical dress germinated in the first 4 centuries of Christianity. This is called the 'Antequarian' theory for the origin of Christian vestments.

There is also the influence of the Byzantine court to consider. The silk and gold liturgical dress worn in the Eastern Church came from the Byzantine court. The Byzantine church became

an integral part of the empire with similar authority structures, the Patriarch corresponding to the Emperor and the Bishops to the provincial officials. The manner of dress reflected this.

The Purpose and meaning of vestments

Vestments serve to hide and submerge the personality of the priest so that worshippers, seeing Christ through the vestments, may know that it is He, Jesus, who teaches and sanctifies through the priest. St. John Chrysostom writes: 'When you see the priest offering the sacrifice, do not think of it as if it were he that is doing this; it is the hand of Christ invisibly stretched forth'.

The wearing of a robe symbolizes the robe of righteousness with which we are clothed after our baptism, 'having been baptized into Christ we have put on Christ (Galatians 3:27) we have nothing in common with the world, we are to be holy unto God having stripped off the old man and put on the Christian armour.(see Colossians 3:9) A white robe worn after Baptism signifies this same thing. We are reminded also of the 'best robe', which the father conferred upon the prodigal son when he returned home.

The vestments serve to remind clergy that they are to be clothed in the Spirit. For this reason as clergy clothe themselves with each of their vestments they are required to pray verses from God's word which disclose the deeper meaning of each particular article. The use of vestments reminds the priest that he is to come into God's presence, not as he is, with ordinary street dress, but better than he is, clothed with Christ, with His love, forgiveness and humility.

Archimandrite Chrysostomos

'Byzantine vestments also hold a kind of functional mystical significance in that their symbolism is directed toward 'transforming' the celebrant as he assumes them for liturgical celebration. In accordance with the office of preparation for the liturgy, the clergyman takes on the garments of the divine. The priest is girded in purity and his outer appearance tells the congregation of the 'new man' as he appears in the liturgy. The deacon, moving his stole

(orarion) in the manner of the movements of the angel wings, prepares the congregation for the heavenly experience. And indeed the bishop becomes the icon of Christ, as the congregation is lifted into the divine presence. It is not unusual for worshippers to kiss the hem of a cleric's vestments (usually the sticharion or phelonian of the priest) since the liturgical experience lifts up the material world (and material substance) and sanctifies it. The vestments themselves become mystically the wings of angels, the robe of Christ, and the glorious garments of the Saints.'

Duties of the subdeacon

The ordained subdeacon has the following duties:

- Serving in the altar, generally as the head server;
- Coordinating and leading the serving team;
- Training new altar servers;
- Care of the altar area, including;
- Cleaning the altar area;
- Looking after the vestments of clergy;
- Looking after the cloths of the Holy Table, including cleaning, mending and changing them according to feasts, fasts and seasons;
- To assist the bishop when he is presiding, by: Vesting the bishop; Holding the bishop's service book; Carrying the bishop's staff; Presenting the bishop with the dikiri and trikiri; Placing eagle rugs on the floor; Other duties that the bishop may assign;
- Operating the veil and the curtain of the Royal Doors;
- Any of the duties of a Reader, (if required);
- Other duties that the priest may assign;

As a member of minor clergy, a subdeacon - according to his abilities - might be entrusted with the duties of:

- Cantor
- Catechist
- Other leadership roles in the community.

Allowances

Subdeacons, are permitted to wear a cassock; this is done as a sign of his suppression of his own tastes, will and desires, and his canonical obedience to God, his bishop and the liturgical and canonical norms of the Church.

The Inner Rason, Imation, Anteri, and Podryasnik = cassock: This is a tunic like garment cut like a double-breasted coat. It extends from the neck to the ankles. Customarily, fastened on the left side. In some, the fastenings are visible, in others they are not. It has a continual neckband and in this differs considerably from the cassock or soutane of the West. The shirt collar or Roman collar is not visible as with the Western style. The neckband is not cut away.

The Greek style cassock buttons at the neck and waist and, with some, the cuffs also have buttons. It is tied at the waist with a broad ribbon and usually has exterior pockets on the breast and sometimes at the sides.

The Slavic style also has buttons at the neck and waist and in some the cuffs also have buttons. Pockets are hidden on the inside and it has a more tailored appearance than the Greek style.

In jurisdictions that utilize clergy shirts, subdeacons may wear a clergy shirt without a collar.

In addition, to perform his duties in the care of the altar, a subdeacon is able to touch the table of oblation and the altar when necessary; though, he is not able to move between the Altar and the Holy Doors.

Contemporary practice

In the common event that there is no bishop present, a subdeacon will take the role of acolyte, assisting the priest during religious services in the altar.

In some jurisdictions, a seminarian who has discerned that he does not have a calling to pastoral service can be ordained to the subdiaconate.

Subdeacons are mentioned in canons with age restrictions (of 20 years of age) and prohibitions on marriage after ordinations (like deacons and priests) - e.g., Apostolic canon 26.

A variety of methods of dealing with these canons have been employed, including: Blessing acolytes or readers to vest and act as a subdeacon temporarily or permanently.

This causes a new distinction between a 'blessed subdeacon' and an 'ordained subdeacon'. It should be noted that a 'blessed subdeacon' may not touch the altar or assume other prerogatives' of ordained subdeacons outside services. Reserving the formal ordination service to candidates for the diaconate. Simply ignoring the canons and permitting subdeacons to marry.

Etiquette

For formal occasions (for example, in the heading of a letter or when introducing a speaker), one would politely address or refer to a subdeacon as "Subdeacon [John Smith]." In informal settings, for example, in normal conversation, it is appropriate to simply refer to a subdeacon by his first name.

Sacramentally, all subdeacons are equal; if there are multiple subdeacons, they are ranked and serve by seniority according to the date of their ordination. Additionally, it is not appropriate to kiss a subdeacons hand - this is done for bishops and priests (and in some traditions, deacons).

Overview of the Sacred Place

The Temple

The Typicon prescribes that Divine Services be celebrated in the temple.

The temple is an edifice consecrated to God in which faithful gather to offer common prayer to the Lord (Luke 19:46), and to receive the grace of God through Holy Communion and other holy Mysteries (Sacraments; I Cor. 11:22).

The temple is also called a church, i.e., the term which is applied to the society of believers in Jesus Christ (I Cor. 14:23; I Tim. 3:15; Acts 5:11). In the Typicon "church" most frequently refers to what is generally called the nave — the place designated for the faithful as opposed to the place set apart for catechumens. Each Orthodox temple is a temple of God, the house of the Lord (Luke 19:45-46), The Altar within the Sanctuary of the temple is the Altar, the Throne, of the Triune God.

Each temple is given its own name: one may be called Nativity of Christ, another Holy Dormition, a third SS. Peter and Paul, still another All Saints, and so forth. Temples are so named because they are erected and consecrated to God in honor of one or another event in the history of the Faith, or in honor of a Saint of God chosen to be the special intercessor before the Lord on behalf of the community — the parish.

Sometimes within a temple there may be several other 'temples.' One part, or the largest portion of a given temple, is known as the main temple. A second "chapel" (with an Altar) is known as the paraecclesia. The paraecclesias are also consecrated in Honor of a feast or a saint. A paraecclesia may be consecrated in honor of two (or more) saints whose feast days may even be on different days — thus, such "chapel" (the paraecclesia) may have an Altar feast day several times during the year.

The Temple Plan

The temple may be constructed in several ways: cruciform to symbolize that the Church of Christ received life and strength through the Cross; as a circular edifice to indicate the eternity of the Church for there is no beginning nor an end in a circle; as a star (octagon) to express that the Church, like stars gives off the Light of Christ; and the elongated ship-type structure shows the Church to be like a ship which takes us through the sea of life to the harbor of eternal life.

The roofs of the temples are adorned with cupolas or domes: one cupola signifies the highest head of the Church, Christ Jesus Himself; three cupolas tell us of the three hypostases of the Holy Trinity; five cupolas express our Lord Jesus Christ and the four Evangelists; seven cupolas symbolize the Seven Holy Mysteries, seven gifts of the Holy Spirit, or the seven Ecumenical Councils; nine cupolas indicate the nine ranks of angels; thirteen indicate Christ and His twelve Apostles.

The Cross, as the symbol of victory, adorns the uppermost part of the temple, the top of the cupola, or if there is no cupola or dome, the uppermost portion of the structure. There may be used the three-barred Cross or the single barred.

As the Old Testament Temple of Solomon, built by God's direction (Exodus 25:40), was divided into three parts: the Holy of Holies, the Sanctuary and the Courtyard, so also the Christian temple incorporates three basic parts: the Sanctuary, the church proper called the temple (nave), and the narthex which is the vestibule and the porch. The Typicon calls the "inner narthex" (the vestibule) the trapeza, since in monastic temples this is normally the dining area for monastics.

The Sanctuary signifies the heavenly world where God resides in everlasting light; the earthly paradise where our original parents Adam and Eve lived; and finally, the place from where our Lord had gone forth to preach, where He had established the Mystery of the Holy Eucharist, where He suffered, died on the Cross, rose from the Dead and Ascended into Heaven. The Sanctuary is the place where only the celebrant and the assistants (priests, deacons, sub-

deacons, servers — all in sacerdotal vestments) serve at the Throne of the King of Glory. All others may not enter the Sanctuary (VI Ec. Council Canon 69, Laodoc. 44, etc.).

The church or temple (nave) is reserved for the Faithful, i.e., for the laity who believe in Christ and sacramentally participate in the life of the Church. The vestibule is the place of preparation for those wishing to enter the Kingdom of Grace and it is where the catechumens and penitents remain.

The Holy Sanctuary is in the eastern portion of the temple, so that all those praying face Eastward. Traditionally it is held that paradise was in the East, and our salvation took place in the East. The Lord is called The East (Orient; Zachar. 6:12, Ps. 67:34), The East (Orient) from on High (Luke 1:78), Sun of Truth (Justice; Malachias 4:2). St. Basil the Great states that Christians always turn to the East when praying. The Altar (Latin *alta ara* — an elevated place of sacrifice) is elevated, or is in the Sanctuary which is already elevated above the nave, so that people may easily see and look upward toward the heavenly world.

The Symbolism of the Church

The Exterior.

A Temple has sometimes a single dome, sometimes many domes. One dome serves as a symbol of the One Head of the Church, Jesus Christ. Three domes typify the three Persons of the Holy Trinity. Five are symbolical of our Lord Jesus Christ and the Four Evangelists.

Each dome — and where there is no dome the apex of the Temple — is crowned by a Cross, the emblem of victory.

Bells.

A Belfry is generally constructed in connection with the church, either in a separate tower or in one of the domes. The direct use of the belfry is to summon the faithful to worship, although the rubric concerning the use of the different bells and their manner of chiming and pealing is very detailed and complicated. It is impossible to make it clear, in a foreign language, to those who are not personally acquainted with the beautiful Russian bells, which are treated in a peculiar way, wholly unknown in the Western Church. They are rung at certain points in the service, in order that the faithful, who, for any reason, are not in church, may unite their prayers with those of the worshippers in the Temple at the most solemn moments. At Matins, for example, they are rung before the Gospel is read, while the lights are being kindled, and the choir is singing: Praise ye the Lord. At the Divine Liturgy one bell is rung while the Holy Gifts are being consecrated.

The ringing of bells in the Orthodox Church is not for splendor or esthetic pleasure; but for the announcing of the beginning of Divine Services. Every daily cycle of public Divine Services starts with the ringing of bells. The order for the ringing of bells is found throughout the Typicon, starting in the first chapter and indicates various circumstances for which they are

employed. The Typicon uses the following expressions for the designation of bells: **beat** (strike), **klepat'** (hit), **znamenat'** (signal), and, **udarit'** (toll). The degree of the solemnity of the services distinguishes the ringing of the Little Bell, Weekday Bell, Polyeleos Bell, Sunday Bell, etc., example: at the Lesser (Small) Vespers the sexton or bell-ringer strikes the Little Bell (Typicon, Chapter 1). For the Great Vespers the sexton strikes the great "Campana" (bell) slowly, at the time of the singing of the Eulogetaria ("Blessed are Thou, O Lord...") or at the reading of the Psalm 50 (Typicon, Chapter 2).

The purpose for the ringing of bells is to call the faithful to services, to inform those absent from divine services of the various moments of the liturgical happenings in the divine services, and to call attention for concentration by the worshippers to the most sacred moments. Conforming to these aims and purposes of bell ringing, and to distinguish the various methods of bell ringing, the following terms are used:

Bells - Blagovest'.

This may be called the Announcement or Annunciation Bell. It is a slow rhythmic, unhurried striking of one bell. This is rung for the beginning of services. This bell is called Blagovest' because the faithful are joyfully called to the temple: "I rejoiced at the things that were said to me: We shall go into the house of the Lord." (Psalm 121:1)

The Blagovest' is used not only at the beginning of the services, but also during the important moments of the services. For instance: during the Holy Liturgy at the time of (1) The Creed (12 strikes for the 12 Articles of the Symbol of Faith); (2) before "It is Truly meet...;" (3) before the Moleben following the Liturgy; (4) Blagovest' also introduces the following aggregates: Ninth Hour — Vespers — Aftersupper; (5) Mesonyctics — Orthros — First Hour; (6) Third Hour — Sixth Hour — Liturgy; (7) Allnight Vigil: Great Vespers-Great Orthros — First Hour (but for Allnight Vigil the Blagovest' is followed by the Trezvon to introduce Great Vespers, a major Acolouth); (8) Third and Sixth Hours — Ninth Hour — Typica — Vespers; (9) Third and Sixth Hours — Ninth Hour — Typica — Vespers — Liturgy of the Presanctified (or Liturgy of St. Basil); (10) Great Aftersupper (*Povecerie*).

During the Great Fast (Tessaracost) on ordinary weekdays there is Blagovest' at Third Hour, Sixth Hour, Ninth Hour, and Great Aftersupper, three strokes for the Third Hour, six for the Sixth Hour, nine for the Ninth and twelve for Great Aftersupper.

At the service of the Twelve Gospels (Holy Great Thursday), the bell is struck at the beginning of each Gospel reading the number of times according to the number of the Gospel (Example: before the first Gospel reading the bell is struck one time; before the second Gospel two times, etc. Also, the trezvon is rung at the conclusion of the Twelve Gospels).

At the Hours of Great Holy Friday the bell is struck before the Third Hour three times; before the Sixth Hour six times; and, before the Ninth Hour nine times.

Before the Liturgy the Blagovest' is rung until the Hours are begun (usually a half hour before the Liturgy).

Bell - The Trezvon

This is the ringing of bells in three modes, thrice repeating a musical measure with a definite harmony of many selected bells.

The Trezvon is used at the beginning of solemn (major) services: The Allnight Vigil, and during Orthros before the Six-psalms (Hexapsalmos), before the Gospel, at the end of the solemn Allnight Vigil; at the Liturgy, i.e., after the Sixth Hour and before the Liturgy begins; after the conclusion of the Liturgy; before and after the Moleben on the Temple Feast Day; after the reading of the Twelve Gospels on Great Thursday evening; and, after the Gospel reading during Liturgy on the first day of Holy Pascha.

Bell - Perezvon

(Chain-ringing)

This is a successive ringing of all the bells from the largest (lowest pitch) to the smallest (highest pitch), with the striking of each bell a number of times before the next bell is struck, and repeating this method several times.

The Perezvon is used before the Water blessing Molebens, before the carrying forth of the Holy Cross on the Feast of the Elevation of the Holy Cross (September 14) and the Third Sunday (Cross-veneration Sunday) of the Great Tessaracost, at the Hours before the consecration of a bishop. The Perezvon is rung with a short ringing of the Trezvon at the immersing of the Holy Cross during the Great Water Sanctification and after the carrying forth of the Holy Cross to the center of the temple.

The Perezvon is also rung during Vespers on Great Friday at the stichera for "Glory...both now...Amen, (of the aposticha) When Joseph with Nicodemus had taken Thee from the tree, Thou did clothe thyself with light as a garment..." (Before the Epitaphion is taken from the Altar to the center of the temple), and at the Great Doxology of the Orthros of Lamentation of Great Saturday. The Perezvon is followed by the Trezvon as the procession re-enters the temple. It is rung at the burial of priests, hieromonks, archimandrites and bishops.

Bell - The Perebor

(Toll)

This is the slow tolling of each bell, beginning with the largest (lowest pitch) to the smallest and ending with a striking of all the bells all at once.

The Perebor is used at the carrying out of the deceased from the temple for burial and is known as the burial bell or funeral toll. There is no Trezvon after this bell.

At the Pontifical (Archiereical) Liturgy the Blagovest' is rung at the appointed time, and then the Trezvon is rung at the arrival of the bishop. The Blagovest' then continues to peal up to the time of the vesting of the bishop. The Trezvon is rung again at the Sixth Hour.

The Interior

The Temple is usually built in the form of a ship (the ship of salvation), or of a cross (the emblem of salvation). The Temple is divided into four parts: 1. The Sanctuary (Altar), beyond the Image-screen (*Ikonostas*). 2. The prolongation of the Sanctuary platform outside the Image-screen, called the *Solea*, which consists of: (a) the *Amvon*, or Tribune, which is the portion immediately in front of the Holy Door, in the center of the Screen, and (b) the railed *Kliros*, or places for the two choirs, on either side of the Amvon. 3. The Body of the church. 4. The Porch (*Pritvor*).

The Sanctuary must be built, except when that is impossible, at the eastern end of the church.

The Altar (*Prestol*) represents the throne of God in heaven, and the Lord God Almighty himself is present thereon. It also represents the tomb of Christ, since his Body is placed thereon.

The first covering of the Altar, the white linen *Sratchitza*, represents the winding-sheet in which the body of our Lord was wrapped. The upper Altar-cloth (*Inditia*), of rich and brilliant material, represents the glory of God's throne. Both cloths cover the Altar to the ground.

On the Altar is placed the Corporal (*Antimins*), a silken (formerly a linen) cloth, having upon it the representation of the Deposition of Christ in the tomb and the four Evangelists. This is spread out only in the Divine Liturgy, at the beginning of the Liturgy of the Faithful, and is folded up again as soon as that is finished. If any accident should happen to the holy Altar, the Holy Oblation can be made upon the Corporal alone, in an unconsecrated building or suitable place. In this Corporal (*Antimins*), or Vice-Altar, are placed relics of the Saints. Other relics are placed under and in the Altar itself, in a specially prepared coffer; because the blood of the Martyrs, after that of Christ himself, serves as the foundation of the Church. And also because, in the early days of Christianity, the Holy Eucharist was celebrated in the Catacombs, on the tombs of the Martyrs.

Under the Corporal, and upon the upper Altar-cloth is placed a square of fine linen or rich material called the *Iliton*, which symbolizes the swaddling-clothes wherein the Lord was wrapped after his birth; and also the winding-sheet wherein his body was enveloped in the tomb, as the Altar represents the gravestone.

Behind the Altar a seven-branched candelabra is usually placed (seven being the customary sacred number); and, sometimes a large Cross, for carrying in processions.

The Book of the Holy Gospels, being the Word of God, is laid upon the Altar, to denote that God himself is mystically present thereon; and the Cross stands on the Altar as upon the place where is celebrated the unbloody sacrifice offered up to God.

As the Altar represents the sepulchre of the Lord, an Ark (*Kovcheg*) is set thereon, being the Tabernacle in which are placed the Holy Gifts, the Body and Blood of Christ reserved for the sick, and (during the Great Fast — Lent) for the Liturgy of the Presanctified Gifts.

Upon the Altar is kept the Holy Chrism for Chrismation after Baptism. Tapers are placed upon the Altar to typify the light of Christ, which illumines the world; and, at Pontifical Services, the double and triple branched candlesticks (*Dikiri, Trikiri*) — representing, respectively, the dual nature of Christ (human and divine) and the Holy Trinity — wherewith the Bishop bestows his blessing on the people. It is strictly forbidden to place anything whatsoever on the Altar save the objects which are here enumerated. A sponge is usually placed beside the Corporal, for the more careful brushing off of the particles from the Paten into the Chalice. In some places a Canopy (*Syen*) is suspended over the Altar, to represent the heavens outspread above the earth, upon which was offered up the sacrifice for the sins of the world.

Behind the Altar is the High Place (*Gornoye Myesto*), an elevation upon which stands the Bishop's throne. At certain times during the service the Bishop sits thereon, representing the King of Glory. On either side of the "High Place" are seats for those who celebrate with the Bishop, and represent the Apostles and their successors. At either side of the "High Place,"

during Pontifical services, are placed the Sacramental Fans (*Ripidi*), representing the six-winged Seraphim, with which the Holy Gifts are fanned to keep away insects.

The Credence (Table of Oblation — *Zhertvennik*) is in the northern part of the Sanctuary, and on it the Holy Gifts are prepared for consecration.

For their preparation and for communicating those following sacred vessels and implements are used:

The Paten (*Diskos*), for the bread; the Star-cover (*Zvyezdiza*), which supports the Veil above the Paten so that it may not touch the Holy Body; the Chalice (*Potir*), for the wine; the Spear (*Kopyo*), with which the particles are taken from the Altar-breads (*Prosfori*), and represents the spear with which the Savior's side was pierced; the sacramental Spoon (*Lshiza*), with which the Holy Body and Blood are administered to the laity; the Sponge (*Gubka*) with which the Chalice is wiped out at the end of the Communion; three Veils (*Pokrovy*); two smaller, for covering the Paten and Chalice, and one which is called the Air (*Vozdukh*), for covering both Paten and Chalice; the Ladle (*Kovsh*), in which the holy tepid water and wine are offered (together with portions of the bread), to the communicants, after they have received the Holy Gifts; two salvers for the Altar-breads.

The Censer (*Kadilo*), which, with the incense placed therein, is symbolical of the gifts offered by the Wise Men to the infant Christ, — gold, frankincense, and myrrh, — is also necessary for most services.

Order for a Complete Incensing

The Holy Images (*Ikoni*), the Holy Things, and the people who are present at the divine service, are honoured with incense. The censuring before the Holy Door signifies the desire of the worshippers that their prayers shall be borne up to the throne of God, as the incense from the censer is wafted heavenward; and that their petitions shall be well-pleasing to God like fragrant incense. The censuring of the people is symbolical of the grace of the Holy Spirit, which is shed abroad everywhere, upon all men. The censer (*Kadilo*) represents the Divine Ember, even Christ.

For the special significance of the censuring at different points of the services.

Incensing is also performed in conjunction with: Baptism, Holy Unction, Burial of the Dead, Parastasis or Pannychis, and the Lesser and Great Sanctification of Water.

At the beginning of the Allnight Vigil the priest and the deacon do a complete incensing of the Sanctuary, Iconostasis, worshippers and the whole temple. During the stichera for "Lord, I call..." a complete incensing is also done by the deacon, if there is one, otherwise by the priest. In this same chapter the order for the procession with the incenser is found, plus incensing at the Litia, at the blessing of five loaves, and at the Eulogetaria (*'Neporocny'*) of Orthros.

At Vespers — a complete incensing at "Lord, I call..." and at Orthros — incensing at the beginning of the service and at the 9th Ode of the Kanon.

Polyeleos on Saturdays and on Feast Days, with an Allnight Vigil (Great Vespers — Orthros).

The order for a complete incensing consists of the following: incensing the Holy Altar on all four sides, the Cross at the back of the Holy Altar, the icon above the High Place, Altar of Prothesis, (Proskomedea-Oblation), all the icons in the Sanctuary on the right side and then on the left side, the celebrant and all who are con-celebrating (if the deacon is incensing), after which the Iconostasis — starting with the Royal Doors and then the icon of Christ the Saviour, and the rest of the icons on the southern side, afterwards the icon of the Theotokos and the

remaining icons on the northern side of the Iconostasis, the celebrant (provided he is outside of the Sanctuary), and finally from the Ambon all the faithful. After this, the priest or deacon descends from the Ambon and incenses the icons of the temple in a linear order, according to the arrangement in the temple, i.e., when descending the Ambon, the priest goes to his left as he looks out at the congregation (southern side of the temple), incensing the icons on the south wall area, down the left isle, then across the back of the temple and up the right isle (north side of the temple). After the incensing of the entire temple, he again comes to the Royal Doors and incenses them, the icon of the Saviour and the icon of the Theotokos, enters the Sanctuary through the southern door, incenses the front of the Holy Altar, and the con-celebrating priests (If the deacon is incensing he makes the Sign of the Cross upon himself and bows to the celebrants).

The Daily Services

Throughout the year a complete incensing at the week-day Vespers is performed only at "Lord, I call..." At the weekday Orthros, incensing is done twice: at the beginning of Orthros and at the 9th Ode of the Kanon. For the first incensing at Orthros the rubrics specify: "The priest enters the Sanctuary, takes the incenser offering the 'Prayer of the Incenser/ stands in front of the Holy Altar and incenses it and says: 'Blessed is our God/ Then he incenses around the Holy Altar, the rest of the Sanctuary, and goes through the North Door and incenses the icons in the customary manner. Returning to the Sanctuary through the southern door, the priest stands in front of the Holy Altar and offers the Little Ektenia with the incenser in his hand. After the words of the reader: 'In the name of the Lord, Father, Bless!' he makes the Sign of the Cross with the incenser in front of the Holy Altar exclaiming: 'Glory to the Holy Consubstantial, Life-creating and Undivided Trinity... / For the second incensing at the 8th Ode of the Kanon of Orthros, when the choir sings: "We praise, bless... /' the priest incenses the Holy Altar, the Sanctuary, the Iconostasis, and at the icon of the Theotokos (in the Iconostasis) intones: 'The Theotokos and Mother of Light..." and then continues to incense according to the order for a complete incensing.

The Allnight Vigil

(Great Vespers — Orthros, First Hour)

A complete incensing takes place at the beginning of Great Vespers. The priest (in epitrahelion, epimanika and phelonion, — which remain on throughout the entire service) with the incenser, and the deacon with a candle, incenses the Holy Altar and the Sanctuary (The deacon walks in front of the priest while the priest incenses). After incensing the Sanctuary, the deacon goes out through the north door to the Soleas and exclaims: "Arise! Master Bless!" then goes to the High Place and stands facing the priest. The priest, standing in front of the Holy Altar, makes the Sign of the Cross with the incenser and exclaims: "Glory to the Holy, Consubstantial, Life-creating and Undivided Trinity..." "Amen." "Come let us worship..." is sung by the celebrant, but according to custom, "Come let us worship..." is sung by all the clergy in the Sanctuary, after which the incensing of the entire temple takes place. The psalm is sung by the choir and people.

At "Lord, I call...the deacon (if there isn't one, then the priest) performs again a complete incensing of the temple. After the conclusion of the stichera at "Both now and ever," the Procession is made with the incenser. The Royal Doors are opened (at "Both now and ever"), two candle bearers proceed out of the north door, followed by the deacon with the incenser, and the priest, who go to the soleas. The deacon approaches the Royal Doors to the right of the priest and receives the blessing for the incensing from the priest, and then he incenses the Royal Doors, the icons of the Saviour and the Theotokos, the Temple Feast Day Icon in the Iconostasis, and the priest. After this the deacon transfers the incenser from his right hand to his left, with his right hand he takes the orarion in the "petition position" and stands half-turned to the priest, saying quietly "Let us pray to the Lord." The priest quietly reads the Entrance Prayer: "In the evening and in the morning and at noonday..." The deacon points his hand with the orarion to the East and exclaims/ "Bless Master, the holy entrance." The priest gives the blessing with his hand saying: "Blessed is the entrance of the holy ones, O Lord." Then the deacon incenses the priest, standing to the right of the priest on the soleas, and waits for the conclusion of the Theotokion. After this, the deacon stands in the middle of the Royal Doors

and makes the Sign of the Cross with the incenser and exclaims: "Wisdom! Attend!" then proceeds into the Sanctuary, incenses the Holy Altar on all four sides and the High Place, gives the incenser to the Altar boy, kisses the Holy Altar, makes the Sign of the Cross upon himself facing the East (the High Place), bows to the priest, and stands to the left of the Holy Altar at the High Place facing West (toward the people). See the chapter on Great Vespers for additional detailed information on incensing.

Incensing at the Litia

The practice of incensing the Holy Altar and the Sanctuary during the Litia is a mistake. According to the Typicon the Royal Doors are closed for the Litia (Note: In this country the practice has been to have the Royal Doors open and make the exit from the Sanctuary through the Royal Doors). The exit for the Litia is made through the north door, which is closed after the exit, to the Vestibule and only there the deacons incense the holy icons, the presiding celebrant, and the choir according to rank. But the present customary practice is to perform the Litia at the rear of the temple, therefore the deacon incenses only the following: icons in the Iconostasis, the clergy, the choir, and the people.

Incensing for the Blessing of the Five Loaves

At the time of the singing of the Troparion, the deacon "receives his blessing from the priest for incensing; he incenses around the analogion three times, afterwards the celebrant, and the five loaves from the front only. The deacon gives the incenser to the Altar boy, makes the Sign of the Cross, and bows to the priest." The incensing should be timed so as to coincide with the singing of the Troparion (three times) and ought to be concluded at about the same time as the singing (of the Troparion).

Incensing at Orthros on Feast Days

At the singing of the Polyeleos and the Troparia: 'The Council of Angels.....' there is a complete incensing of the temple, beginning at the Holy Altar. If there is an Exaltation (*Velicanie*) then at the time of the Polyeleos the clergy leave the Sanctuary and go in procession to the center of the temple, carrying the feast day icon. After the clergy sing the Exaltation,

there is an incensing of the Feast Day icon on the analogion on all four sides, after which the Sanctuary and the whole temple is incensed. At the time of the incensing, the choir sings the appropriate verses, and also the Exaltation. When the incensing of the whole temple is concluded, the priest and the deacon return to the Feast Day Icon on the analogion and sing the Exaltation for the third time. The deacon then takes the incenser from the priest and incenses him, makes the Sign of the Cross, and bows to the priest.

At the 8th Ode of the Kanon of the feast, just as for the week-day Orthros, the deacon receives the blessing from the priest and incenses the Sanctuary. During the singing of the "Katabasia" (8th Ode of the 2nd Kanon or 8th Ode repeated) the deacon (the priest if there is no deacon) leaves the Sanctuary through the North Door and incenses the Royal Doors and all the icons on the right side of the Iconostasis. He stops in front of the icon of the Theotokos and after the "Katabasia" exclaims (or sings) the Ecphony: "The Theotokos and Mother of Light...." or the Feast Day refrain before the 9th Ode, or, if there isn't any refrain, he sings (if possible) the beginning words of the Hiermos of the 9th Ode. After this he incenses the icon of the Theotokos three times three, then the left side of the Iconostasis, the faithful, and the entire temple.

Incensing at the Liturgy

- During the reading of the Hours, after the Prothesis but before the Liturgy (of the Catechumens), there is a complete incensing of the entire temple.
- The next incensing during the Liturgy takes place before the reading of the Gospel at the "Alleluarion." The deacon incenses the Holy Altar, Altar of Prothesis, the balance of the Sanctuary, only the two icons-of the Saviour and the Theotokos in the iconostasis, the clergy and the people. He returns to the Sanctuary and incenses the front of the Holy Altar, the priest, and gives the incenser to the Altar boy, makes the Sign of the Cross, and bows to the priest.
- The third incensing is at the time of the Cherubimic Hymn and is done according to the order of incensing before the reading of the Gospel (See above in 2. Note, that the incensing of the entire Iconostasis is not prescribed).

- The fourth incensing is during "Especially our Most Holy, Immaculate..." at which time the Consecrated Gifts are incensed three times three by the priest from the front of the Holy Altar. If there is a deacon, then after the priest exclaims: "Especially our Most Holy, Immaculate..." he gives the incenser to the deacon who incenses the Holy Altar, the Sanctuary, and the priest.
- The fifth incensing takes place in front of the Holy Gifts before the exclamation: "always, now and ever..." (when "We have seen the True Light..." is sung) at the Holy Altar and again when the Holy Gifts are placed on the Altar of Prothesis (Oblations).

Incensing at Other Times

Incensing at other times takes place at special Feast Day services such as: bringing forth of the Cross (on the eve of the Elevation of the Cross and eve of 3rd Sunday of Great Lent), the Apodosia ("leave-taking" of the feast) of the Feast of the Elevation, incensing at Great Aftersupper of the Nativity of Christ, Theophany and the Annunciation, incensing at Orthros on the 2nd, 3rd, and 4th weeks of Great Lent, incensing on the 5th week of Great Lent at the service of the Akathistos to the Theotokos, incensing on the 6th week (week of Palm Sunday), at the Orthros of the Twelve Gospels (Holy Great Thursday), at Vespers of the placing of the Epitaphion, at Orthros on Great Saturday, etc. All corresponding incensing procedures are indicated in the rubrics of those services.

Burial and Parastasis Incensing

According to Chapter 9 in the Typicon, it states that incensing is always performed during the Lilia for the dead, as also during the Pannychis and the Burial Service. At the singing of the Troparia: "The choirs of the saints..." one must incense the Requiem analogion, the Altar, Iconostasis, the clergy and the people. At the Kontakion after the 6th Ode, "With the Saints give rest....." incense the Requiem analogion, the Iconostasis, and the faithful. The same procedure is followed at "Memory Eternal."

The southern side of the Sanctuary is usually appointed as the Repository (*Diakonnik*) for the vestments, church books, and the vessels used in the divine service.

The Sanctuary is separated from the choir-place and the body of the Temple by a solid Image-screen (*Ikonoostas*), which corresponds to the chancel-rail in the Western Church. Three doors give access through it to the different parts of the Sanctuary above mentioned.

The central opening is called the Royal Gate (*TzarSKIYE Vrata*), because through it, at the Divine Liturgy, the King of Glory comes forth to feed his faithful people with his own Divine Body and Blood; or the Holy Door (*Svyatya Vrata*), because the Mystery of the Eucharist is celebrated in the Sanctuary, and through this door (or gate) the Holy Gifts are brought forth. Unordained men are not permitted to pass through it. No woman may enter the Sanctuary at any time.

The opening and closing of the Holy Door, at different points of the various services, signify several things: sometimes the opening of the gates of Paradise; sometimes the throwing open of the entrance into the Kingdom of Heaven. The Entrances and Exits through it of the clergy symbolize the progress to and from those places where the Saviour of the world abode; since the priest, at different points, represents the Saviour himself or the Angel of God proclaiming the Resurrection of Christ; while the Deacon represents the Angel of the Lord, or John the Baptist.

The Curtain inside the Holy Door is drawn or withdrawn at appointed times during divine service. The Image-screen (*Ikonoostas*) portrays those who dwell in heaven. In the Image-screen are the Holy Pictures (Images — *Ikoni*) of the Lord God magnified in the Trinity; of the most holy Birth-giver of our Lord; of the Holy Angels, Prophets and Apostles, and other Saints of God; and presentments of sacred events which have happened for our salvation. The customary arrangement of the holy Images is as follows: On the right of the Holy Door is placed the image of the Saviour, and next it (or next the south door, if that be next), the Image of the Temple, or of the Patron Saint of the Temple. On the left of the Holy Door is the Image of the holy Birth-giver of God. On the leaves of the Holy Door itself (which represents the Entrance into Heaven) is the Image of the Annunciation, that being the forefront of our salvation;

together with the Images of the Four Evangelists, who also, like the Archangel Gabriel, announced to the world the glad tidings of the Saviour.

Over the Holy Door is the Image (*Ikona*) of the Last Supper; because in the Sanctuary is celebrated the Mystery of the Eucharist, reminding us that those who wish to follow Christ and obtain entrance to the kingdom of heaven must be accounted worthy to partake of the Lord's Supper, which is prepared within the Holy Door, and offered to the laity in front of that door.

On the northern and southern doors are depicted the messengers of God, the Angels, sent to serve those who desire to follow after salvation; or holy Deacons, the types of the Angels, who have charge of those parts of the Sanctuary into which these doors lead.

At each *Kliros* (Choir-place) stands a holy Banner (*Khorugv*); that is, a holy picture mounted upon a staff, typifying the victorious Banner of Christ's Church, which wages incessant warfare with the enemies of salvation.

In large churches, in line with the Images of the Saviour and the holy Birth-giver of God in the Image-screen, are placed Images of the more especially revered Saints. Above them, in the second row, are the Images of the Feasts of our Lord, and of the holy Birth-giver of God. In the third row are the Images of those Saints who, on earth as in heaven, were deemed worthy to be nearest to the Saviour, namely: Over the Image of the Last Supper is placed the Image of Jesus Christ himself, in royal or episcopal robes, having on his right hand the holy Birth-giver of God, and on his left St. John the Baptist. This Image is called the *Deisus* (Prayer), the Holy Mother and St. John being turned toward the Saviour in supplication; and on either side it has the Images of the Apostles. In the next row are placed the Images of the Old Testament Saints, — the Prophets: and among them is placed the holy Birth-giver of God with the Divine Child, who is from everlasting, and who was their hope, their consolation, and the subject of their prophecies.

Images and the fittings of the Temple are used in accordance with the command of God: Exodus 25:18-20; 26:1,31.

The Body of the Church

The space extending from the Sanctuary platform (*Solea*) to the Porch (*Pritvor*) is appointed for the lay worshippers, who generally stand throughout the service, — usually in two groups, —the men on the right and the women on the left. In this part of the church, during Pontifical services, in the center there is placed a raised dais, called the *Kathedra*. Here the Bishop is vested, and here, also, he performs a portion of the service; and sometimes, even, the entire service, praying like a father surrounded by his children.

In spacious churches, there is also placed, close to the Sanctuary platform, the Tomb for the Winding-sheet (*Plashtschanitza*); and a small table for Requiem services, with the Requiem-stand (*Panikhidnik*), + with places for tapers and a vessel for grain.

The Vestibule (*Pritvor*), or inner porch, was appointed, in early times, for the Catechumens, or learners, and for penitents. Here they listened to exhortations and instruction, and here they prayed. The rubric decrees that the *Office for the Reception of Converts* shall be performed in this Vestibule. Several of the penitential Offices, also, are appointed to be said here, such as the *Litiya* (a litany of fervent supplication, with oft-repeated " Lord, have mercy" in response) at Vespers.

Attitude

Only two attitudes are recognized as befitting the house of God: standing and kneeling. There are some moments of the service when sitting is proper. But usually it is tolerated only as a concession to physical weakness. On Sundays and Feast Days, with few exceptions, the rubric of the Church does not permit kneeling; that is, reverences to the earth. From holy Easter Day until Pentecost (Trinity Sunday) no kneeling is appointed. The joy of the worshippers at that season is held to outweigh even their sense of lowly penitence for sin, which prompts to kneeling.

Temple Illumination

Lights are always used during divine service, even though it be performed in full sunlight. This is done not only for illumination, but also to show that the Lord, who dwells in light ineffable, illumines the world with spiritual radiance; to denote that the hearts of faithful believers are warmed by a flame of love toward God and his Saints; and, also, to show forth spiritual joy and the triumph of the Church.

Wax and olive oil, as the purest of substances, and free from animal matter, are used for lighting before sacred things. Artificial light also is permitted, but only for illumination. The wax and oil are symbolical of the purity and sincerity of the gifts which provide them, made in the holy Name of God.

The lights in the Temple are kindled in accordance with the songs and services. The more vivid the joy of the Church in the Lord, the more solemn the service, the more numerous are the lights. On Great Feasts all the lights are not kindled at the beginning of the service, but at the approach of the most solemn hymns and readings. The rubrics on these points are detailed and precise. More lights are used at the Divine Liturgy than at the other services, as a rule.

It is time for us to remove from our temple the custom of the superfluous fascination for electrical light bulbs. Where only are these not placed! Icons are surrounded by them; they are inserted into the seven-branch candelabra in the Sanctuary which often becomes very unsightly; and, these often are out of proportion in giving off light; huge flood lamps illumine the venerated temple icon... The result is not lighting in the temple but a disorderly illumination. All this we may observe in showcases of stores, theatre marques, at railway terminals and in the streets. Least of all should we desire this type of illumination in temples.

When electrical lighting was becoming widespread, it was permitted in the temples only as a source of light for chandeliers, but in no case as a replacement for the sanctified traditional

primordial lighting of churches by sacrificial offerings in vigil lamps and the blessed church candles.

The flickering light of the vigil lamps and the gentle light of the wax candles — this is what the pious believer wants to see as he enters the temple for concentrated prayer. The dazzling, artificial electrical light not only does not create, but dispels, the prayerful mood.

Therefore, we will allow the burning of this artificial light in the temple chandeliers only as necessary illumination, but eliminate or, in any case, drastically reduce its use in other parts of the temple, particularly in the Sanctuary. In any case, we will not border with varicolored bulbs the iconostasis, nor separate icons. Let it be darker in the temple while in the hearts of the faithful calm will prevail, and from it the inner light will burn brightly.

Singing Divine Services

Much has been said about this and is being said, but in the meantime the results are not apparent.

The majority of the faithful are not experts on singing. But ask this majority what it expects from church singing and what kind of singing it wishes and the majority will answer: give us such singing which will touch the heart; which will move us to tears of emotion; which will lift up our spirit and help us to pray. The people understand perfectly the true spirit and the appropriate tone and spirit of church singing and better than any expert distinguish church singing from theatrical singing. Why impose upon them that which their praying spirit rejects? Why impose upon them at best a “soulful” delight, worldly at that, when they search for spiritual tenderness?

In our requests upon people, from whom we expect to receive one thing or another, although respectful, and in every case we are earnest in our appeal, we must maintain these necessary qualities. Why then do we utter petitions to God and dare assume an impudent tone with frivolous theatrical outpouring which excludes every reverence?

Executing liturgical music in a shouted tone of the secular songs, or the passionate operatic arias, does not give those who are praying a chance to concentrate nor to grasp the content and meaning of the hymns.

Such singing gives only an impression to the sense of hearing but leaves no mark on the soul. Why must we pursue tasteless, from the Church's viewpoint, imitation of secular singing when we do have the most wonderful forms of music which are strictly ecclesiastical, sanctified by time and Church traditions?

It is essential for the venerable Father Pastors to observe diligently that singing in their temples be strictly liturgical (churchly) not only in name but also in fact, and that there be no compromise by permitting music alien to the spirit of the Church just to please semi-churchmen choir directors.

Particularly, let the singing of the Creed and the Lord's Prayer always be congregational.

It is noted that while the right choir, for the most part, seemingly prepares for feast-day divine services, the left choir somehow copes with the ektenias and other hymns relegated to it. This creates a sad impression and, of course, disturbs the solemnity of the service.

It is essential in such cases to divide the choir so that both the right and left would be uniform. If this requires additional expenditure, then for the sake of decor this ought to be done.

One more personal directive: At the archiereical entrance before the Liturgy, the choir usually in some kind of a patter and a loud noise sings "From the rising of the sun..." afterwards there is total silence, and then later the choir begins to sing "It is Truly meet..." or the "Ode," when the hierarch approaches the Soleas, whereas it often completes the singing when the hierarch is about to kiss the icons, and then the Choir is silent during the subsequent prayers when the hierarch is before the Royal Doors, or else, the choir endlessly repeats the last words of the hymn, "And are truly Theotokos, we magnify Thee."

Such pauses and repetitions disrupt the solemnity of the service.

"From the Rising of the sun" may be sung loudly and solemnly, but not in a patter. What concerns "It is Truly meet," or the "heirmos," must be begun without pause after the "From the Rising of the sun" and be executed quietly in a slow tempo so that the hierarch awaits the completion of the singing after he finishes his prayers before the Royal Doors.

Flowers

It is necessary to add a few words about a custom which recently has crept into parochial use, namely, the constant decoration of the temple with flowers. Moreover, most frequently the flowers are in very poor taste, and are artificial. Besides, on solemn feasts, entire baskets of flowers are placed in the Sanctuary. Also the use of all kinds of toweling around holy icons is in poor taste. This custom must not be encouraged nor approved. Artificial flowers, because they are artificial, must not be allowed in churches. The celebrated Moscow Metropolitan Philaret, of blessed memory, spoke about artificial flowers, imitation jeweled stones, and other similar embellishments, and he said these are reprehensible in church practice not because they have little value, but because they are artificial and they thus contain within themselves a falsehood. Thus, in the present situation, it is advisable to remove completely from church practice the use of artificial flowers, which do not beautify, but, for the most part, disfigure the objects which they supposedly decorate. However, even cut or live flowers, although allowable in the temples, should not be in the kind as they are seen in churches today. These ugly, shapeless baskets, filled with earth, ridiculously banded with branches or wood, which are inappropriate even in rooms, are entirely out of place in temples and particularly in the Sanctuary.

Live flowers, however by no means in baskets, may be used to decorate holy icons, but are not to be brought into the Sanctuary (Note: Live cut flowers in vases may be placed in back of the Holy Altar or along side of the Holy Altar but never on the Holy Altar).

The Divine Liturgy explained

Introduction

Undoubtedly, the central aspect of Orthodox Christian life is participation in the Divine Liturgy. The most oft celebrated Liturgy in the Orthodox Church is the one attributed to St. John Chrysostom, and which bears his name. There are four other forms of Liturgy used in the Orthodox Church. Participation by Orthodox Christians in the Liturgy is active, not passive.



Orthodox Christians consider the Liturgy to be 'Heaven on Earth' and try to experience this reality in many ways. Bright and colorful vestments are worn by the Clergy, in order to symbolize and make real the beauty of Heaven. Clouds of incense fill the Sanctuary and spread throughout the church as the deacons cense the icons and the congregation, signifying the elevation of their prayers to God's throne (Revelation 8: 3-5). Hundreds of candles are lit by worshippers in front of the icons, to remind themselves of Christ's light and of the warmth of God's love. The faithful move freely in the church, feeling at home in God's House. They frequently make the sign of the cross when they pray, to remind themselves both of Christ's sacrifice on the Cross and of their own cross in life. They usually stand or kneel rather than sit in prayer. They frequently make prostration before the icons and their neighbors', to express their deep sense of respect for God and people, seeking forgiveness for their sins. They try to attain perfect reconciliation with God their Father and pray for the salvation of the world around them. And they seek to discover the presence of God everywhere.

The Divine Liturgy can be considered as consisting of three main sections. The Proskomide Service (Preparation), the Liturgy of the Catechumens and the Liturgy of the Faithful. This explanation will be of most value if the reader has access to the complete text of the Divine Liturgy.

Part 1. The Proskomide Service (preparation of the offerings)

The Proskomide is the service of "bringing the offered Gifts." It is performed at a small side-altar to the left of the Holy Altar behind the Icon Screen where the gifts are prepared. It is also called Prothesis, the place and the act of placing and preparing the gifts. The Priest does the Proskomide while the Morning Prayer service (the Orthros) is being sung by the chanters. Before the Priest begins the Proskomide, he makes his preparation, standing before the Royal doors in a long black robe and praying to God for forgiveness and strength to fulfill worthily his duties and obligations as celebrant of the Divine Liturgy. Then he enters the sanctuary and puts on each of his vestments. Now he begins the service in which the offerings of bread and wine are prepared for the Divine Liturgy. The service consists of visible things used by the Priest, actions by the Priest, and Prayers by the Priest. When we think of Christ's birth, we think of the star over Bethlehem, the shepherds, the angels, His Holy Mother, and Joseph, His earthly father. All of these are symbolised in the Proskomide. The Priest takes a loaf of bread called Prosphoron which means "offering". This has been specially prepared and has a seal impressed on the top. The center square of the seal has the initials of Jesus Christ and the Greek verb NIKAI, which means "is victorious", and represents the Lord, the Lamb of God. It is this which will be consecrated as the Body of Christ. The large triangle to the left represents the Virgin Mary. The nine smaller triangles to the right represent the Orders of Angels, Prophets, Saints, and Martyrs. The lower part of the Cross is removed and particles are taken from it to represent the souls of the living and of those departed this life. The Priest takes the Spear ("Lonchi") which represents the spear used by the Roman soldier who pierced the side of our Lord as He hung upon the Cross. With this the Priest cuts around the Lamb (the center square) and places it on the Diskos (a gold plate supported by a base). While piercing the left side with the Spear, he says, "One of the soldiers pierced His side and immediately blood and water came forth". At the same time he pours wine and water into the Potirion (Cup). Then he cuts out the triangle representing the Virgin Mary as well as the nine smaller triangles representing the Heavenly Hosts. At this point he mentions the names of the living and departed, placing a particle on the Diskos for each one. Finally the Priest offers a prayer for himself, and places an additional

particle there. Then he places over the Diskos the Asteriskos (Star). This object is formed of two strips of metal (either gold-plated or silver-plated), joined at the center and bent at the ends so that it will stand on the Diskos. The Asteriskos symbolises the Star of Bethlehem. Now the symbolism is complete: the newly born Christ surrounded by His Holy Mother, the ranks of the heavenly Hosts, and the earthly visitors who were privileged to see the Christ child, while over Him hangs the Star of Bethlehem. As the Priest places the Star over the Lamb, he recites the words, "And the star came and stood over the place where the child was." (Matt. 2:19). Then he censes the Gifts. The smoke from the incense symbolises prayer. As the smoke rises to Heaven, so the Prayers of the Priest and the faithful rise to Heaven. Next the Priest takes two small covers (Veils) shaped like crosses, and places one over the Diskos and the other over the Potirion. Then he takes a large rectangular cover called the Aer and places this over the two together. Meanwhile he recites Psalm 92 praising the wonders of the universe. The covers represent the layers of the firmament. Aer means "air", which in terms of our modern concept of the universe would be "space". The Proskomide ends with the prayer of benediction. The Gifts have been prepared and remain at the side altar until the proper time for their removal during the Liturgy of the Faithful.

Part 2. The Liturgy of the Catechumens

The Liturgy of the Catechumens begins with the pronouncement:

"Blessed be The Kingdom of the Father and of the Son and of the Holy Spirit now and ever and unto ages of ages."

As he recites these words, the Priest makes the sign of the Cross with the Gospel Book (Evangelion). Then follow prayers in the form of petitions to which the choir responds with "Kyrie Eleison" (Lord, have mercy); hymn in honour of the Theotokos, the Son of God, and the Holy Trinity; also the hymn (Troparion) for the feast day and for the dedication of the Church. Then follows the most dramatic part of the Liturgy of the Catechumens, the Lesser Entrance. It is called "Lesser" because it anticipates the "Great Entrance" which is to come later. The Priest, accompanied by altar boys bearing candles or lamps, takes the Gospel Book, moves to the right of the Holy Altar and around behind it in order to come out of the left side door of the Icon

Screen. He pauses facing the Royal Doors, holds up the Gospel Book and says, "Sophia, orthoi!" ("Wisdom, Arise!") This enjoins the congregation to be attentive to the wisdom contained in Jesus' Gospels. The procession represents the coming of Christ to preach His Gospel message of salvation to the people. It dates back to the time when Christians were persecuted and had no place where they could openly display the Gospel Book. At this point in the service the Priest would go to the secret hiding place accompanied by his altar boys, remove the Book and bring it before the people to read from it. The candles carried by the altar boys symbolise the light of Christ's teaching. "I am the Light of the world", says the text on the Book which Christ is pictured holding on the icon to the right of the Royal Gate. The Lesser Entrance is followed by the readings. First comes the reading from the Apostle. This is in the form of an "Epistle" or letter. It is usually read by one of the chanters, since it can be read by a layman. Then follows the reading from the Gospel which is always read by the Priest, or by a Deacon, if there is one present. The readings are intended for instruction, and since the purpose of the sermon is to instruct and frequently to explain the Scripture readings, the traditional place for it is after the readings. In the days when catechumens were dismissed soon after, this was important. Today the sermon is usually at the end of the Liturgy.

Part 3. The Liturgy of the faithful

It is hard to imagine anyone, however small his acquaintance with the Liturgy, who will not be affected by the change in mood and atmosphere which occurs when the choir begins to sing the Cherubic Hymn. This marks the transition from Christ's teaching mission to the soul-stirring events leading to His Great Sacrifice and death on the Cross. While the hymn is being sung, the Priest unfolds the Antimins (Antiminsion). This is a rectangular cloth on which are printed Christ in the Tomb with the Holy Trinity, Angels and Prophets looking down from above. Below is the Last Supper, the cock that crowed when St. Peter denied Christ (for the third time), the dice that the soldiers cast for Jesus' robe; above are the Cross and Resurrection. In the corners are the four Evangelists, and under the Cross is sewn a Holy relic. This is because the Antimins (the word means "instead of a table") is a form of portable altar. The Altar always represents the Tomb of Christ. The Antimins dates from early Christian times when Christians

had no permanent places of worship. Then, as now, each Priest was given an Antimins blessed by his Bishop when he was ordained. Wherever the Antimins is unfolded, the Divine Liturgy may be celebrated. While the choir continues the Cherubic Hymn, in which the faithful liken themselves to the Cherubim who surround the Throne of God, the Priest recites a beautiful prayer asking Christ to forgive him for his human frailties, yet accept him as worthy to consecrate the offered Gifts on behalf of himself and the faithful who are present. He then recites the 50th Psalm, a psalm of repentance. He senses the Altar Table, the Icon Screen, the congregation, and the side altar where the offered Gifts were prepared during the Proskomide. After asking forgiveness of the faithful, he goes to the side altar, takes the Gifts and leaves the sanctuary in procession with the altar boys. The procession is called the Great Entrance.

The Great Entrance

The Great Entrance procession symbolises Christ's Great Sacrifice in behalf of the people. The elements of bread and wine on the Diskarion and in the Potirion represent the Sacrifice which is to be offered. The procession is reminiscent of Jesus' Entrance into Jerusalem and culminates with the Cross at Golgotha. As the thief on Jesus' right said, "Be mindful of me, O Lord, when Thou comest into Thy Kingdom"; so the Priest in behalf of the faithful says, "Be mindful of us, O Lord, when Thou comest into Thy Kingdom". The Priest then re-enters the sanctuary through the Royal Doors, places the Gifts on the Antimins (a cloth depicting Christ in the Tomb) which lies there unfolded on the altar table. Then begins another series of petitions to which the choir responds. The Priest prays for peace, safety and remission of sins. He then asks for the spirit of unity that all together may confess their Faith in the form of the Nicene Creed.

The Nicene Creed

The Nicene Creed, which was formulated at the Councils of Nicaea in 325 AD and of Constantinople in 381 AD (1st and 2nd Ecumenical Councils), has been recognized since then as the authoritative expression of the fundamental beliefs of the Orthodox Church. The Creed is often referred to as the "Symbol of Faith". This description indicates that the Creed is not an

analytical statement, but that it points to a reality greater than itself and to which it bears witness. For generations the Creed has been the criterion of authentic Faith and the basis of Christian education. The Creed is recited at the time of Baptism, during every Divine Liturgy, and as part of the daily prayers of the Orthodox Christian.

The Nicene Creed is comprised of 12 articles of Faith that summarize the essentials of the Christian Faith:

I believe in one God, Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, Light from light, true God from true God, begotten not made, of one essence with the Father, through him all things were made. Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man, And was crucified for us under Pontius Pilate, and suffered and was buried, And rose on the third day according to the Scriptures. He ascended into heaven, and is seated at the right hand of the Father, And He will come again in glory to judge the living and the dead, and His kingdom will have no end. And in the Holy Spirit, the Lord, the giver of life, Who proceeds from the Father, Who together with the Father and the Son, is worshipped and glorified, and Who spoke through the Prophets. In one Holy, Catholic and Apostolic Church. I acknowledge one baptism for the forgiveness of sins. I expect the resurrection of the dead, and the life of the age to come. Amen.

The Last Supper

We have now come to the **core** of the Divine Liturgy. All parts have been designed to lead us up to this most Sacred and eventful moment. We have been present at the Nativity when the Maker of Heaven and Earth entered the universe that He created. We have watched Him, in the Person of Jesus Christ, as He came to the people to preach His sermon of love to a troubled and hopeless world. He has taught, healed, and performed miracles. He has won followers. Through our participation in the Liturgy, we have followed Him and asked Him to watch over us and heal us and teach us as He did those who lived so many years ago. We have watched the drama unfold as He carried His Cross to Golgotha, the place of His Sacrifice. Here

in the form of the Cross, Jesus restored man's relationship with God. And with His Resurrection, He has opened the way for all time for His followers to enter into the Heavenly Kingdom. But how are we to overcome the difficulties of the journey when He is no longer in our midst? Our Lord and Saviour has not only shown us the way, but He has also given us the spiritual Food to strengthen us on our journey. This spiritual Food is the Gift of the Last Supper. Now begins a dialogue between the Priest and Choir which sets the scene for the Last Supper. The Priest enjoins us to give all our attention so that we may offer the Holy Oblation in Peace. What is this Holy Oblation offered in peace? It is God's Grace, Love and Mercy which were bestowed upon us in the awesome Sacrifice on the Cross. Jesus died on the Cross to redeem us from the bondage of sin. His Sacrifice was so great that whatever sin we may commit, if we sincerely and penitently ask His forgiveness, we will be saved. This is the Grace that flows from the Cross. God loves His creations - the creatures that He has made - as parents love their children. As parents try to help their children, protect them from injury and harm, welcome them back after they have gone astray, so God loves us. It is the Communion of the Holy Spirit which we are about to receive. "Let us lift up our hearts!" says the Priest. "We lift them up unto the Lord." the people chant. "Let us give thanks unto the Lord." instructs the Priest. "It is meet and right." we reply. This is one of the most ancient parts of the Liturgy, dating from the very first century.

The words of Institution

The choir takes up the triumphal Hymn: "Holy, Holy, Holy", while the Priest silently begins a prayer in which he recalls the events that took place on the night when Christ was betrayed; he recalls how Christ took bread and blessed it, and said to His disciples:

"Take, eat; this is my Body which is broken for you for the remission of sins" and then how He took the cup and blessed it saying: "Drink ye all of it. This is my Blood of the New Testament which is shed for you and for many for the remission of sins."

The words which Christ spoke (The Words of Institution) are spoken by the Priest out loud. The choir responds with "Amen". Then the Priest recites the Epiclesis, or Prayer invoking the Holy Spirit.

The Euciclesis

This is the most precious and sacred moment of the entire Divine Liturgy. All the people kneel, unless kneeling is not appropriate for the season, while the Priest asks the Holy Spirit to change the bread and wine into the Body and Blood of Jesus Christ. Even though outwardly they may appear to be still bread and wine, they are now the Real Body and the Real Blood of Jesus. The Orthodox Church has never attempted to explain in philosophical or any other terms how this change takes place, but this is the Orthodox Church's belief without any qualifications, and this is her unchanging teaching. We must have a full understanding and complete realisation of this fact; otherwise Holy Communion can never provide the spiritual strength and uplifting exaltation that it should. Our attitude as we kneel during the Euciclesis or Prayer of Invocation should represent the highest form of spiritual receptiveness and devotion of which we are capable. We have prepared for it by visualising the scene at Golgotha, Christ's death on the Cross. In dying on the Cross for us, He took our place. We in turn take the place of those who stood at the foot of the Cross. We try to after love, devotion, and humility. The eyes of our souls must try to visualise Jesus descending in that moment from Heaven and imparting His Body to the bread on the Diskos and His Blood to the wine in the Cup, thus once again offering Himself to the faithful as He did at the Last Supper with His Disciples. Whether we are prepared to receive Holy Communion or not, our hearts and souls should be filled with spiritual joy and exaltation and thankfulness as Jesus offers Himself to us with His undying love. This is what transpires in the Divine Liturgy, and this is what should be in our souls and minds as the choir sings "We praise Thee" and we kneel before our Saviour to ask Him for understanding and guidance and help in all our needs. The Euciclesis is followed by prayers remembering all those who have gone before us, especially the Holy Virgin Mary, the Theotokos, in whose honour the choir sings a beautiful hymn.

The Communion

After another series of petitions we recite together the Lord's Prayer. The Holy Gifts are uncovered. "Holy things are for the Holy", says the Priest. The choir responds with "One is Holy,

One is the Lord..." At this point warm water is added to the Cup because the Blood and water that flowed from the side of our Lord was warm living blood. The Priest breaks the Host into four parts, One part he places in the Cup, and after asking forgiveness of the faithful and reciting the appropriate prayers, he partakes of the Holy Communion from one of the parts. Then he puts the remaining three portions in the Cup. With the Communion Spoon, the red cloth, and the Potirion, he turns toward the people and says,

"With fear of God and faith and love, draw near."

At this time all the faithful who have prepared themselves for Holy Communion come forward and partake, When all have received the Priest says, "O Lord, save Thy people and bless Thine inheritance." The choir responds with a hymn of thanksgiving.

The Dismissal

On the fortieth day after the Resurrection, Jesus went to Bethany with His Disciples. There, after giving them His final instructions, He ascended into Heaven. When the Priest turns and faces the congregation with the Holy Vessels and says, "Now and ever and unto ages of ages", making the Sign of the Cross over the faithful, this symbolises Christ's Ascension into Heaven. After this, he recites a few petitions, a prayer before the icon of Christ, and the final dismissal prayer. The people of the congregation all pass by and receive the Antidoron, the blessed bread from the offering loaves which were not consecrated for Holy Communion. The word Antidoron means "instead of the Gifts"; that is, "instead of Holy Communion", It was originally intended only for those who did not receive Communion, but today it is offered to all.

Quick notes about censuring, veil of the sanctuary, Holy Doors and candles

The priest or the deacon should cense in this manner:

First, he stands in front of the Holy Table and makes the sign of the cross with the censer. Then he stands on the south side and again makes the sign of the cross*. In the same manner he censes the east and north sides of the Holy Table, the rest of the Sanctuary and the Table of Oblation. Then he leaves through the north door. He goes to the Royal Doors and

makes the sign of the cross with a censer before them. Then he goes and censes the holy icons: on the south side the icon of the Savior Jesus Christ, and of the temple and the rest on that side. In the same manner he censes the left side: the icon of the Most-Holy Theotokos, all other icons, and also the Abbot. If the Abbot is absent, he censes an icon that stands at his place. Then he censes in the same manner the right choir of the brethren, two times, raising a censer from right to the left in front of each brother, making the sign of the cross. After he has finished censing the choir he stands among them at the center. If this side is singing a sticheron he waits until the other side starts singing. When the right-side choir is silent, then he makes a sign of the cross* for the whole choir, and he bows to them in a good order, once to each. All of them bow to him in the same manner. And then he censes the left-side choir, and all the brethren standing in the church. And then he goes to the narthex and censes there according to the order, he makes the sign of the cross* before the Beautiful Doors. Then he censes to both sides, the holy icons, and all the brethren according to their rank . After that he goes back to the Red Doors and, facing west, he censes all in a cross-like manner. When he enters the temple from the narthex, he makes a sign of the cross* in front of the Royal doors, and then he censes the icon of the Savior Jesus Christ, and, on the left side, the icon of the Theotokos, and the one that is placed on the analogion, and the Abbot. Then he enters the Sanctuary through the south door, makes the sign of the cross* in front of the Holy Table and puts the censer away.

The veil is opened at the beginning of Vespers, and stays open until the dismissal. At Matins likewise, from the beginning to the end. At the Hours, when they are read apart from the Liturgy, the veil is opened for the reading of the Apostol* and stays open until the dismissal. It is closed after the dismissal. At the beginning of the Divine Liturgy the veil is opened and stays open until the Great Entrance. After the Entrance it is closed until the priest or deacon says: "The doors! The doors! In wisdom let us attend." Then it is opened and stays open until the exclamation "Holy Things are for the holy." Then it is closed again. After the communion [of the clergy] the veil is opened again and stays open until the end of the Divine Liturgy. After the dismissal of the Liturgy it is closed again. When a molieben is sung the veil stays open from the beginning until the dismissal.

Let it be known that the Holy Doors are never opened except at the beginning of Great Vespers, when we have a Vigil, and the priest censes, and for all Entrances, that is, at Vespers and the Liturgy, and [for the reading of] the Holy Gospel. They are also opened from the moment the Holy Mysteries appear and until the end of the Divine Liturgy.

At the Liturgy, before the beginning of the Liturgy, the candle on the Table of Oblation should be lit. After the priest puts on his vestments and it is the time for the ringing of the bells, the candle on the Altar should be lit first, followed by the candles in the church, in the manner explained [above]. At the beginning of the reading of the Holy Gospel, all the candles should be lit. These remain burning until the end of the Ambo prayer.

The Church Typikon

The Typikon is the book which contains directions for the celebration of the daily cycle of divine services (Orthros, Hours, Liturgy, Vespers, Aftersupper); for the weekly cycle (Octoechos); for the monthly cycle (Menaeon); for the divine services of Holy Lent (Triodion) and the Holy Pentecostarion; and also for the various rites when combinations are necessary as the result of the coinciding of feasts, etc.

The Ecclesiastical Typicon has been accepted by the Holy Church and has been in effect for more than a thousand years. All priests and deacons at ordination take an oath to observe it. All Orthodox bishops at their consecration in the rite of the "Profession of Faith" take a solemn oath in the presence of bishops, clerics, and people faithfully to observe the Church Typicon.

The Typicon acquired the strength of the law in the Church for the externals of Divine Worship of Almighty God. The Church looks upon it not as an ordinary work of man's mind, but as a holy book, obligatory in the celebration of divine services for all Orthodox Catholic Christians. During its more than thousand year usage, the Church Typicon has not turned into useless forms or dead directives; it was constantly enriched with new services and rites. The Typicon does not merely legalize all sorts of minor peculiarities in the divine service and thus eliminate the freedom of the celebrants, as it portrays the ideal in divine service, but it also sets the model and the type of the divine service in bringing out our own involuntary desire to fulfill this ideal according to the instructions of the Church Typicon.

The main content of the Church Typicon, to a considerable extent, includes the works of the Holy Fathers and the ascetics of the Church and their prayers. For example, the prayers and canticles of Saint John Damascene, Saint Cosmas, Saints Basil the Great, Gregory the Theologian, and John Chrysostom, and their sacerdotals, rituals, rites, etc., have all been

accepted and preserved by the Church and are now in force in the Church Typicon as set forth by the Jerusalem St. Sabbas the Blessed monastery, dating to the 5th century.

Prayer is the main activity in the spiritual life of an Orthodox Christian. Prayer is the necessary means for spiritual growth and the struggle with passions and is an endless need for the believer. But, prayer must be learned under the direction of those who have already achieved perfection in prayer, i.e., from the Holy Fathers, whose prayers, rites, and customs have been accepted by the whole Church and introduced into the Order of Divine Services. From here then is derived the sacred significance for the Church Typicon. The indication of the Church Typicon and the measure of its greatness, its educational significance and strength, may be seen, for example, in the Typicon for the service of the Annunciation of the All-holy Theotokos, and for the various days of Great Fast (Tessaracost or Quadragesima) and Holy Pascha.

The pious and exacting fulfillment of the Church Typicon has an immense import for pastors and for congregations, it unites all of them, preserves them in Orthodoxy, and saves them from perversion into sectarianism, Lutheranism, and Roman Catholicism. This is especially essential to remember in the peripheral dioceses of our Patriarchate. The pastors, having taken an oath to uphold the Typicon, must look upon it as a matter of common concern for all, and not only as one for the flocks (people). Therefore, the actions of those priests may not be justified who, during the divine services, leave the Holy Altar to hear confessions (sometimes even give a general confession), or spend part of the service at the Altar of Prothesis commemorating and removing particles from the prosphora. It is not permitted, during divine services, to be occupied with private matters, such as: the reading of the akathistoi and the Office of Preparation for Holy Communion. It is not permitted willfully to change any order of services, and to introduce one's own prayers, hymns, rituals, or rites.

For this reason then, so that we have all things done "decently and in order," according to the command of the holy Apostle Paul (1 Cor. 14:40); so that the saving and instructional significance of the Church Typicon directives be most effective and realistic.

Vestments



Acolyte/Reader/Altar Boy



Subdeacon



Deacon

Priest



- Pectoral cross (if blessed to wear it)
- Sticharion: the priest's sticharion is usually white, and of a lighter material than the deacon's
- Epimanikia: same as the deacon's, except the priest wears his over the sticharion
- Epitrachelion: the priestly stole, worn around the neck
- Zone: cloth belt worn over the epitrachelion
- Phelonion - large conical sleeveless garment worn over all other vestments, with the front largely cut away to facilitate the priest's movements
- Nabedrennik: from the Slavic traditions; a stiffened square cloth worn on the left side via a long loop of cloth placed over the right shoulder;
- Epigonation/Palitsa: like the nabedrennik, except it is diamond-shaped and always worn on the right side (loop over the left shoulder); also a clergy award;

Bishop



- Pectoral cross
- Panagia/Engolpion - medallion usually depiction the Theotokos (Blessed Virgin Mary) holding the Christ Child. Some bishops (and all primates of autocephalous churches) have the dignity of a second engolpion, which usually depicts Christ.
- Sticharion: same as for the priest
- Epimanikia: same as for the priest
- Epitrachelion: same as for the priest
- Zone: same as for the priest
- Sakkos: instead of the phelonion, the bishop wears the sakkos, which is a tight-fitting garment with wide sleeves
- Epigonation/palitsa: all bishops wear this
- Mitre: all bishops wear this; the episcopal mitre is topped by a cross
- Omophorion: of all episcopal vestments, this is considered to be the most important; the omophorion is a wide band of cloth worn about the shoulders
- Mantiya: sleeveless cape that fastens at the neck and the feet, worn by the bishop when he formally enters the church before Divine Liturgy.
- An Episcopal staff called a crozier is carried by the bishop, as a shepherd's crook, to be reminiscent that he is a shepherd of Christ's flock. It has a cross at the top, just above a double crook. This double crook is sometimes in the shape of serpents' heads, symbolizing the serpent lifted up by Moses in the wilderness. (Now Christ lifted up on the Cross.)

QUICK OVERVIEW:

[Archpriest D. Sokolof Holy Trinity Monastery. Jordanville, NY]

Reader.

A short Tunic (Felon), which barely covers the shoulders, is put upon the Reader when he is set apart by the Bishop, and (at the present time) is rarely worn except upon that day. It symbolizes his coming under the yoke of the Priesthood, and his dedication to the service of God. His usual vestment is a Dalmatic (Stikhar).

Sub-Deacon and Deacon.

The Dalmatic (Stikhar) and the Stole (Orar). The Dalmatic, a long, straight vestment with wide sleeves, which covers the whole person, is called "the robe of salvation and the garment of joy. It is symbolical of a pure and tranquil conscience, a spotless life, and the spiritual joy in the Lord which flows therefrom, in him who wears it. The Stole is a long, wide band of material which is sometimes worn over the left shoulder, sometimes crossed upon the breast and back, in the case of the Deacon. The Sub-Deacon wears his Stole always crossed, for convenience in the fulfillment of his duties. But the Deacon binds his Stole about him in the form of a cross shortly before the Holy Gifts are consecrated, thus typifying the wings of the Angels who serve about the Altar, as the Deacons themselves typify the Cherubim and Seraphim. Sometimes the Angelic song, "Holy, Holy, Holy," is embroidered upon the Stole. The Stole is bound about the Sub-Deacon in the form of a cross at his Ordination, as a symbol that, through the meekness and continence of his members and the purity of his heart, he is to put upon him the robe of purity. The Deacon wears, also, the Cuffs (Poruchi), for convenience during the service, and to remind him that he must not put his trust in his own strength alone, but in the right hand of the Lord, the Almighty and merciful God, and in His strength and aid.

The Antiquity of the Vestments.

In the very earliest times of Christianity, persons officiating in a church used to wear, while performing divine service, the same kind of garments as those worn by laymen. But a feeling of reverence prompted them to appear at the common worship in clean, festive garments. The favorite color for such occasions was white, in token that church service demands holiness and purity. The garments for the celebrants were provided by the community; they were kept in secret places and given out to the celebrants when they prepared for the services. Such is the origin of church vestments or holy garments. In the course of time the cut of laymen's garments changed; various peoples adopted new fashions; only the cut of church vestments, used while officiating in divine services, remained unaltered

and universally the same, in token of the unity and immutable nature of the faith and as an allusion to the qualities demanded of the ministers of the Church. All these garments were, from the earliest times, decorated with Crosses, to distinguish them from ordinary garments

The Sticharion or Tunic.

The universal garment worn by all ancient nations, men and women alike, was the Chiton, otherwise called Tunic or Sticharion, a long garment with sleeves, which reached to the ground. This garment remains common to all classes of ordained persons, with this small difference, that the deacon's tunic has wide sleeves, while the priest's and bishop's tunics have tight-fitting ones. By its brilliant whiteness this garment reminds the celebrant that the grace of the Holy Spirit covers him as with a garment of salvation and joy, and invests him with beauty. In our days, the members of the lower clergy are also authorized to wear this garment.

The Orarion and the Epitrachelion.

Another indispensable portion of every man's dress was the towel or scarf, which every one wore, thrown over one shoulder and sometimes both. Poor people used it to wipe their mouth and face after ablutions; while wealthy men of rank, who had slaves to carry their towel for them, used the scarf which they wore themselves as an ornament, and therefore had it made out of rich stuffs and sometimes decorated with pearls and precious stones. Such a scarf was called an Orarion. The Orarion — or Stole — remained as one of the sacred vestments, to be used by all classes of ordained persons, in token that the grace of the Holy Spirit flows down upon them abundantly. Deacons wear it on the left shoulder and only on certain occasions bind it around their bodies crosswise. The Orarion is the deacon's principal vestment, without which he cannot officiate at any service whatever. Holding one end of it with his right hand, he slightly raises it, when he invites the congregation to begin prayers and to listen attentively; also when he himself recites prayers. In old times, deacons used to wipe the lips of communicants with the Orarion after they had received the Eucharist. Because deacons minister on earth around the Lord's altar as the angels surround Him in the heavens, so, in allusion thereto, the angelic hymn: "Holy, holy, holy, the Lord Sabaoth!" formerly used to be embroidered on the Orarion. Priests and bishops wear this garment on both shoulders, in such a manner that it encircles their neck and descends in front in two ends, which, for convenience sake, are either sewed or buttoned together. From this way of wearing it, the priest's Orarion or double stole has the name of Epitrachelion, which means "what is worn around the neck." Priests and bishops thus wear the Orarion on both shoulders in token that they have received the added grace of priesthood and have devoted themselves wholly to the Church. Of the church servitors only the sub-deacons wear the Orarion, crossed on the shoulders or tied under one shoulder.

The Maniples, or Cuffs, and Zone, or Belt.

To the ancient costume also belonged the Maniples — a sort of cuffs, under which men used to gather at the wrist the wide sleeves of the chiton or tunic — and the Zone or belt, which they girded round their waists, when they prepared for any work or went on travels. Maniples still remain an attribute of all grades of priesthood, as an indication that a minister of the Church must hope, not in his own strength, but in the help of God. The belt is worn only by priests or bishops, and serves to remind them that God strengthens them with His own strength, places them on the path of righteousness, and helps them to ascend to the height of holiness with the fleetness of the deer.

The Phelonion or Cope and the Saccos.

Over the chiton or tunic the ancients used to wear a garment named Phelónion. It was long, wide, sleeveless, enveloping the entire person, and leaving only one opening for the head. Poor people made it out of some thick, coarse stuff, and used it only in traveling, to protect them from cold and bad weather. The rich wore the same garment, made out of soft material, so that it was not only a protection in traveling, but an ornamental cloak. It was contrived so as to enable the wearer to get out and use his hands. To this effect there were studs on the shoulders, over which were looped cords which, being pulled, shirred up the skirt of the garment. When shirred up on both shoulders to leave both hands free, it presented the aspect of two bags, one of which—the larger—hung down behind, and the other, smaller, in front. The Phelonion has been preserved as one of the priestly vestments, in token that priests are invested with truth, and hedged off by it from all the iniquities which surround them, and consequently should be ministers of the truth. In Eastern churches the Phelonion is still made after the old model, of equal length in front and behind. But in Russian churches, where this vestment is made out of the richest cloths, of gold and silver, which it would be difficult to shirr up on the shoulders, it is cut out in front, so that it is much shorter than behind. The Phelonion is usually called simply "robe" (ríza).

For several centuries the Phelonion was worn also by bishops. But, when the Christian faith became predominant, the Greek Emperors granted to the principal bishops — the Patriarchs, — the right of wearing the Dalmatic, — a garment like a short tunic with short sleeves, or half sleeves, — worn only by themselves and the grandees of the Empire. The bishops adopted this garment, not as a worldly adornment, but as a reminder that they must rise to holiness of life, and called it Saccos, which means a "sackcloth garment," or "garment of humility." In the course of time it became common to all bishops, and they wear it now in the place of the Phelonion.

The Omophorion.

In ancient times aged men and persons in poor health used to wear on their shoulders, over the Phelonion, to keep themselves warm, a sheepskin, which was called Omophóron, i.e., "shoulder covering." Some bishops, especially the more aged, wore the sheepskin even during divine service, laying it aside at the most solemn moments. Soon the Omophorion was added to the church vestments, as one distinctively belonging to bishops. It was made at first out of sheepskin, afterwards out of white woolen stuff; but now it is of the same material as the rest of the vestments. It is a long broad strip, adorned with Crosses and arranged on the bishop's shoulders in such a way that one end descends in front and the other behind. This vestment reminds the bishop that he should take thought for the conversion of the erring, as a merciful shepherd, who takes the straying sheep upon his shoulders.

The Miter, the Skull-cap ("Kamilavka") and the Scuffia.

The headdress of the ancients was a long strip of linen cloth, which was wrapped around the head and called "head-band" or "fillet." According to the position and wealth of the wearer, this head-gear differed in material and shape. At first only Patriarchs adopted it during divine service; but in the course of time it became a part of the sacred vestments of all bishops. At the present time archimandrites, protopresbyters, archpriests and some priests are given the right to wear a headdress during divine service. That of the bishops, archimandrites, and protopresbyters is called a miter (which means "headband"); the headdresses of priests are called, one kind — the skull-cap — kamilávka, and the other, scuffía. Some archpriests are also permitted to wear a miter. The word kamilavka means either "something made out of camel's hair," or "something that protects against heat"; while scuffia means "something resembling a cup or a skull."

The Epigonation or "Pálitsa," and the Thigh-shield ("Nabédrennik").

In ancient times persons occupying important positions in the armies and at courts wore swords of different kinds, and under them, suspended from the belt, knee-protectors, also varying in form. They were either oblong squares, tied to the belt by two cords or strings, or smaller and lozenge-shaped pieces, tied by one string. The knee-protectors of the first kind were called "thigh-shields" (in Russian nabédrennik); those of the second — epigonátion (in Russian pálitsa). These articles, as well as the weapons which rested on them, were signs of distinction conferred on State servants. The Greek Emperors, after they became Christians, granted to the bishops and a few priests the right of wearing them without swords; thus they were added to the church vestments as signs of distinction. Those who receive the right of wearing the thigh-shield alone suspend it on the right side; if the epigonation is added, the

latter is worn on the right side and the thigh-shield on the left. The priests and bishops to whom these signs of distinction are granted, wear them as a reminder that they have received the spiritual sword — the Word of God, with which they must smite all that is impure and vicious.

To recapitulate:

The tunic or sticharion is the garment of the reader; that of the sub-deacon is the tunic with the orarion or stole, always folded round the person; deacons have the tunic, the stole and the maniples, priests — the tunic, the epitachelion or double stole, the maniples, the belt, and the phelonion or outer robe; and some have, in addition to these, the thigh-shield, the epigonation, the kamilavka or skull-cap, and the scuffia. The vestments of a bishop are: The tunic, the epitachelion, the belt, the maniples, the thigh-shield, the epigonation, the saccos, the omophorion and the mitre.

The Pectoral Cross, the Panagia, the Crosier and the Orlets (Eagle Rug).

These form part of the special attributions and adornments of bishops at the present day.

They wear a Cross on their breast, outside their robes, as a reminder that they should not merely carry Christ in their hearts, but also confess him in the face of all men, i.e., that they must be preachers of the faith of Christ. Such Crosses, ornamented in various ways, are given as signs of distinction to all the archimandrites, also and to several archpriests and priests.

The Panagia ("which means the All-holy") is a round or oval image of the Saviour or the Mother of God, not large, but richly decorated, which bishops wear on the breast. It is also given to some archimandrites. In old times panagias were made of somewhat different shape — that of a folding diptych, round or square, on one side of which was the image of the Virgin, on the other that of the Saviour or of the Holy Trinity. There also was a receptacle for holding particles of holy relics.

The Crosier or pastoral staff is nowadays used by all bishops in token that they are shepherds of Jesus' flock and should care for it as a father for his children. For this reason the crosier is also called paterissa (from the Greek word pater, "father"). The episcopal crosier has a double crook on top and above that — a Cross. The crook is usually made like serpents' heads at both ends, in memory of the Saviour's words: "Be wise like unto serpents." As the serpent is renovated yearly, casting off its old slough and forcing its way through thorny plants, so the bishop, while guiding his flock, must follow himself and lead others along the path of enlightenment and renovation, in despite of sorrows and sufferings. Below the crook, a piece of some kind of handsome cloth is tied, usually silk, as an ornament, and to make it pleasanter to the hand to hold the staff.

The Orléts (eagle rug) is a small round or oval rug, whereon is represented an eagle; with a glory around his head, flying above a city. During divine service, the bishop stands on such rugs, as a reminder that he should, by his teaching and his life, rise above his flock, and be to them the example of a soul aspiring from the things of earth to those of heaven.

Items on the Holy Table



Seven-branch table 2-leg candelabrum (small)
(2)



Antiminsia



Holy Gospel



Dikiriy-Trikiriy - 2



Holy Table Cross



Artophorion



Behind Processional fans and Cross set



Tabernacle

PROSKOMIDE Table



A chalice is a standing cup used to hold at the beginning of the Holy Eucharist (also called the Lord's Supper or Holy Communion) sacramental wine and water and at the end of the service – the Holy Body and the Blood of the Lord. Chalices are often made of precious metal, and they are sometimes richly enameled and jeweled.



Cruet set



Antimission sponge

Other items in the altar



Vigil Lamp



Anointing Kit



Wedding Crowns



Artoklasia Bowl and Lid



Censer



Hospital Communion Kit

Liturgical colors

The most important feasts of the Orthodox Church and the sacred events for which specific colors of vestments have been established can be united into six basic groups:

1. The group of feasts and days commemorating Our Lord Jesus Christ, the prophets, the apostles and the holy hierarchs. Vestment color: gold (yellow) of all shades.
2. The group of feasts and days commemorating the most holy Mother of God, the bodiless powers, and virgins. Vestment color: light blue or white.
3. The group of feasts and days commemorating the Cross of our Lord. Vestment color: purple or dark red.
4. The group of feasts and days commemorating martyrs. Vestment color: Red. [On Great and Holy Thursday, dark red vestments are worn, even though the church is still covered with black and the holy (altar) table is covered with a white cloth.]
5. The group of feasts and days commemorating monastic saints, ascetics, and fools for Christ. Vestment color: green.
The Entrance of our Lord into Jerusalem (Palm Sunday), Holy Trinity Day (Pentecost), and Holy Spirit Day (Monday after Pentecost) are, as a rule, celebrated in green vestments of all shades.
6. During the Lenten periods, the vestment colors are: dark blue, purple, dark green, dark red, and black. This last color is used essentially for the days of Great Lent. During the first week of that Lent and on the weekdays of the following weeks, the vestment color is black. On Sundays and feast days of this period, the vestments are of a dark color with gold or coloured ornaments.

Funerals, as a rule, are done in black vestments.

Note: In earlier times, there were no black vestments in the Orthodox Church, although the everyday clothing of the clergy, especially the monastics, was black. In ancient times, both in the Greek and in the Russian Churches, the clergy wore, according to the Typikon, "Crimson Vestments": dark (blood) red vestments. In Russia, it was first proposed to the clergy of St.

Petersburg to wear black vestments, if possible, to participate in the funeral of Emperor Peter II (1821). From that time on, black vestments became customary for funerals and the services of Great Lent.

White is worn for the feasts and post-feasts of Epiphany, Transfiguration, and Pascha. In antiquity, Christmas and Epiphany were celebrated as one feast, the Theophany of the Lord, so, in some places, white is worn on Christmas Day, but gold is worn from the second day of Christmas until Epiphany.

In Russia, at Liturgy on Holy Thursday, a white altar cover is used to represent the linen tablecloth of the Mystical Supper [the priest wears dark red, and the church remains in black until after Liturgy, when the priest's vestments return to black]. The church cloths and the vestments of the priest are changed to white at the prokeimenon of Holy Saturday Liturgy. In Muscovite custom, white is worn for Paschal Matins; bright red is worn at Pascha Liturgy. In some places white is worn from Ascension to Pentecost. In Carpatho-Russian style, white, exclusively, is worn in the Paschal season. White, the color of the Resurrection, is worn at funerals and memorial services.

Green is worn for Pentecost and its post-feast, feasts of prophets, and angels. In some places, green is worn for the Elevation of the Holy Cross in September. In Carpatho-Russian practice, green is worn from Pentecost until Ss. Peter and Paul fast. Green is often worn for Palm Sunday.

Gold is worn from Christmas to Epiphany, and in some places, during Advent. Gold is worn when no other colour is specified. In one tradition, gold is worn on all Sundays (except when white is worn), including even the Sundays in all the fasting periods.

Red is worn for Ss. Peter and Paul fast, Ss. Peter and Paul feast, for Advent, for the angels, the Elevation of the Cross (September 14), and for feasts of martyrs. In Moscow's style, and on Mount Athos and at Jerusalem, bright red is worn on Pascha [after Matins] and on the Nativity.

Blue is worn for all feasts of the Virgin, Presentation of the Lord, Annunciation, and sometimes on the fifth Friday of Lent (Akathist). In Carpatho-Russian parishes, blue is worn for the Dormition fast and feast, and is worn until the Cross Elevation, sometimes even until Advent.

Purple is worn on weekends of Lent; black is worn weekdays. In some places, purple is worn on weekdays of Lent (gold on weekends).

Black is worn for weekdays in Lent, especially the first week of Lent and in Holy Week.

Orange or rust is worn in some places for Ss. Peter and Paul fast, and in other places for Ss. Peter and Paul feast through the Transfiguration.

Please note that when we say "feast," we include the period from the vigil of the feast until its apodosis. The length of these post-feasts varies, and is given in the Liturgical Calendar and Rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts. As you can see, there is great variety in ways of doing things.

A Guide for Readers In the Orthodox Church

[From Father Geoffrey Korz]

The holy order of the Reader upholds the spiritual responsibility for the care of the spoken words or Holy Scripture. In societies where most people are unable to read the Scriptures, the office of the Reader provides the most regular exposure to the Word of God outside the Gospel and Epistle readings. In societies where literacy has flooded the human heart and mind with disharmony, noise, and confusion, the sacred responsibilities of the Reader are even more critical, since by the prayerful and holy exercise of his ministerial responsibilities, the Reader offers the Holy Scriptures as a correcting balm, and a healing of the spiritual hearts of the faithful.

This is a critical and sacred responsibility, which cannot be undertaken lightly without being an offense to Christ. Undertaken with humility, care, and love, the order of the Reader is a great blessing to the faithful of the Church, and to the salvation of the soul of the Reader himself.

I - The Foundations

The foundation of the life of a Reader must be prayer and Holy Scripture. On his tonsuring, a Reader takes a vow to read the scriptures every day that his heart may be shaped by the words of Christ, and not by mere externals of life. Along with reading, a Reader's life must be immersed in prayer. The rank of Reader is the first rank of the priesthood, and it shares in the common work of the priesthood: to pray for the needs of the world.

A Reader should prepare himself for service in the Church through daily prayer. The daily use of the following prayers is not only spiritually edifying, but is also essential in building up the necessary skills to read in Church.

As a beginning, the following prayers should be known by heart, and easily repeated without use of the written text:

1. The **Trisagion Prayer** from “O Heavenly King” through to the end of “O Come, Let Us Worship”, including their abbreviated notation in the liturgical text (see the section “*Abbreviations*”, below)
2. The **Theotokion**, “It is Truly Meet”.
3. The **Creed**.
4. The **Troparion of Pascha**, “Christ is Risen...”, used in place of “O Heavenly King...” and at other times during the Paschal season.

It is advisable to stick with the version you have committed to memory, regardless of what the text in front of you says. Using a variety of texts is disruptive to both personal familiarity and memory, as well as to the familiarity that allows one to pray from the heart with sincerity.

A Reader must also be familiar with the following terms:

1. **TONE** - this refers to the melody used during a particular week. There are eight tones; the tone of the week is to be found on most Church calendars. Other tones are also used for various hymns.
2. **TROPARION and KONTAKION** - these refer to special hymns used for every feast day. Each feast day, and each saint, has their own troparion and kontakion (they come in “sets” of two; the troparion is almost always sung first). Despite the fact that there are thousands of troparia and kontakia, they are all sung to one of the eight tones; thus, while the words change, the music remains the same.

A Reader must also be familiar with the following books, used in the Church:

1. **THE HOROLOGION (Book of the Hours):** This contains the services of the Hours, as well as the Troparia and Kontakia for certain feast days, as well as other services, and sometimes short lives of the saints and descriptions of the feast. (A full version is often called *The Great Horologion*). *This will be used every week.*
2. **THE EPISTLE (or APOSTOL).** This book contains the readings from the Epistle for every day of the year. At the back of the book, the appropriate Prokemea and Alleluia verses are also listed. The reading for the day and the Prokemenon/Alleluia should be marked separately. *This will be used every week.*
3. **THE MENAION (Book of the Months):** This contains the weekly verses for Vespers and Matins for particular saints and feasts. It usually comes in twelve volumes. *This will usually be used exclusively by the choir or chanters.*
4. **THE LENTEN TRIODION:** This book contains the verses for all the services of Vespers, Matins, etc. from the first Sundays approaching Pascha, right through Great Lent, Holy Week, and Holy Pascha itself. *It will be thoroughly used during this season, and not used at all the rest of the year.*
5. **THE PENTECOSTARION:** This contains the Troparia and Kontakia, as well as the Vespers and Matins verses for the services from Pascha to Pentecost. *It will be thoroughly used during this season, and not used at all the rest of the year.*

Care of Liturgical Books

The Reader has the primary responsibility for the physical care of liturgical books. Most liturgical books are crafted with solid construction, offering a long lifetime of use, provided the books are given proper care.

The following points should be observed:

1. Copies of the Holy Scriptures should be placed only on the top of any pile, and at the right end of any shelf for storage. This reflects pious reverence for the Scriptures, as well as ease of access that should be a natural part of Orthodox life.
2. The pages of liturgical books should only be handled with clean hands.
3. Every care should be taken to avoid folding or crumpling the pages of a liturgical book. In transporting a book, this involves either transporting the book flat, inside a hard case. If the book must be transported in a soft sided case in vertical position, it should be placed spine down, with nothing on top, ideally with other books on either side to ensure it stays closed. A ribbon or tie around the book can be used to secure the book to prevent it falling open, although care must be taken to avoid damaging the pages.

Conduct of a Reader

As the first rank of the clergy, a Reader should conduct himself with the humility, sobriety, and care appropriate to his order. Outside the Church, a Reader should exercise care to speak and act with Christian love and dignity, and to avoid activities that even give the appearance of behaviour unbecoming to a member of the clergy, such as drinking to excess, riotous laughter and parties, and frequenting places of a dubious or sinful character. In all these things, a Reader should exercise modesty in his decisions, reflecting on his own sins alone, never giving even the appearance of condemning others.

While a Reader would ideally wear clerical attire at all times, it is at minimum necessary that a Reader should wear a cassock on Church grounds, and at any Church functions off Church grounds. Clothing worn beneath the cassock should be clean and neat, and avoid patterns or bright colours (black or white shirts are ideal; dark pants, shoes, and socks are appropriate). It is not appropriate to wear shorts or ties under a cassock at any time. (Saint John Maximovich used to send out of the altar anyone wearing a tie under his vestments: he argued that ties

were items of fashion, too frivolous for the Church, and that they resembled the noose with which Judas took his own life).

Cassocks should be laundered at least every few weeks; they are an article of clothing, not a coat, and should be treated with the dignity that marks them as the garment of a member of the clergy.

II - In and Around the Church

The Church is the Temple of God: it is not a theatre, a racetrack, a gymnasium, or a legion hall. As such, certain behaviour is proper and becoming in Church, which may require an initial and extra effort necessary to form a habit of conduct:

1. **All movements within the Church are purposeful.** One must avoid running, or even rushing about, as this can cause confusion, accidents, or even sacrilege toward the Holy Mysteries or the Holy Place.
2. **All speech within the Church is purposeful.** Any talking within the Church, and especially within the Altar area, should only be concerned with the conduct of the holy services. If it is necessary to conduct a conversation on another matter, take the conversation outside, into an adjoining room, such as an office (the sacristy is part of the Church, and should be treated as such for these purposes).

Speaking within the altar should always be done with reverence for the Holy Things, *sotto voce* (with a soft voice). If mistakes are made, or accidents should occur, one should avoid exclamations, loud apologies, etc., but instead strive to proceed smoothly and deliberately with the task at hand. Similarly, yelling or argumentativeness must be avoided, and while correction may be necessary, this must be done with discretion and gentleness.

If the priest offers correction during a service, this should be accepted without any visible indication of dissent or disagreement. It is the ultimate responsibility of the priest to ensure liturgical order, and every effort must be made to avoid conflicts during services. Such issues are appropriately addressed in private, outside the service, and in a timely fashion.

3. **It is never appropriate to joke, laugh, whistle, applaud, or sing secular songs within the Church.** While all these things have their good and joyful place in the Christian life, they undermine the prayerfulness of the holy place, and as such, should be avoided in the Church.
4. **All sound within the Church is moderate.** Reading should be clear and audible to all, neither forced nor muttered. Reading should take a moderate pace, neither plodding nor rushed. If words cannot be distinctly heard, the reading is too fast. Similarly, if words are slurred together, the meaning can be distorted. Often, the priest will be reading silent prayers at the same time the Reader is reading prayers aloud; these prayers are usually of complimentary length. As such, if the Reader rushes his prayers, there can be long, silent gaps while the priest finishes his prayers (such as during the silent prayers read at the Psalms at Matins or Vespers). Such gaps should be avoided, and it is up to the Reader to match the familiar pace of the priest, not vice-versa.
5. **The pace of reading should be even throughout;** one section should not be faster than another. If in offering his prayers aloud during a part of a service when a Reader is reading, the Reader should pay attention to his pace: if the priest's responses are somewhat exaggerated in their slowness or in their speed, this may be an indication that the reader should slow down or speed up, respectively. It is wise to clarify this question on a regular basis.
6. **Chanting (of Psalms, for example) should be intoned in a relative monotone, with limited expressiveness of voice.** The use of expression in the human voice draws the attention of the listener to the voice itself, rather than to the words spoken. Excessive expressiveness is a distraction from prayerfulness, and should be avoided.
7. **Singing and chanting should be clear and harmonious.** When multiple voices are singing, every effort should be made to have the voices blend into a single voice: ideally, no individual voice should be able to be distinguished from the whole.

III - Preparation for Services

Arrival

The Reader should arrive no later than thirty minutes before the service is scheduled to begin, or earlier if he has other responsibilities. Upon arrival, the Reader should:

1. Make three bows before the doors of the Church, and pray: "I shall enter Thy house in the multitude of Thy mercy, in fear I shall worship toward Thy holy temple."
2. Upon entering the nave, venerate the icons.
3. Upon entering the altar, make three large prostrations to the ground at the side of the altar (except during the Paschal season, in which one may make three small prostrations from the waist). Only a bishop, priest, deacon, or subdeacon may touch the Holy Altar or Table of Preparation.

Preparing the Books

Long before the service is about to start, the Reader should check the liturgical books for the following:

1. **Check the Date** (if the Old Calendar is used, double check to ensure the accurate Church calendar date is known).
2. **Check the Feast Day:** Is it a Great Feast of the Lord or the Mother of God, etc.? What are the names of the others saints commemorated this day?
3. **Mark the Troparion and Kontakion hymns** to be used for this day. (Consider: Is it a feast of the Lord, the Mother of God, or a particular saint or multiple saints?)
4. **Confirm with the priest** what is to be read (Hours, Epistle, special services, etc.). Mark these as well.
5. If an Epistle and Gospel will be read (such as at the Liturgy), make sure the **Prokeimenon and Alleluia verses** are marked.

It is a good idea to use a standard method of marking the books.

This should include:

- Using the same bookmark / bookmark colour for a particular section each week.
- Using small, non-permanent adhesive notes to indicate where on the page a reading begins and/or ends.

Beginning the Services

When the Reader is ready to begin, and can see that the priest is vested in his epitrachelion (stole), the Reader should prompt him with the words, “Father, bless,” (or in the case of a bishop serving, “Master, bless”), whereupon he will intone the blessing to begin.

If for any reason the Reader is late, and arrives after the service begins, after entering the Church and venerating the icons and making prostrations beside the Holy Table, the Reader should bow to the priest (or bishop), and immediately move to the reader stand.

The Reader should wait until the person who is currently reading offers an invitation to read; even a tonsured Reader should never presume to

Order in Reading

While there is sometimes a tendency to try to include as many people as possible in the work of Church reading, this causes a great deal of confusion, and draws undue attention to the variation between the voices doing the reading. As a rule, no more than two readers should share the task of reading at a given service. If more readers are present in a parish, a multi-week schedule should be created in order to share the reading between services, rather than within a single service.

The only exceptions to this rule occur on Holy Saturday during the multiple Old Testament readings, and during the reading of the Acts of the Apostles at the Vigil of Pascha; in both these cases, a variety of readers is desirable, due to the numerous chapters involved (the same would apply in the case of reading the Psalter over the reposed, and the reading of a Stasis within a Kathisma of the Psalter)

If possible, endeavour to decide in advance who will do what reading. The Senior Reader (i.e. the Reader who was tonsured first) should be responsible for this, with the blessing of the priest.

If this is not possible (such as circumstances where the second Reader arrives after the service begins), simple signals can be used to indicate what is to be read, as follows:

1. To indicate what should be read next, the Senior Reader points in the margin to the beginning point of the next reading, and slides his finger down the page to the point where the other reader should stop.
2. To indicate a stopping point while another Reader is currently reading, the Senior Reader points to the centre of the page, just below the last line which the current reader must complete, and leaves his fingers in place, thereby blocking the rest of the text.

Shared Reading and Kathismata

The Psalter is divided into sections called *kathismata*. Each kathisma contains three *stases*, made up of two or three psalms each. One *stasis* is divided from another by a *Glory, Both now*. If reading is shared, each Reader should take an entire *stasis*; a *stasis* should not be shared between two or more Readers). Similarly, in reading the Six Psalms at Matins, or the sets of Psalms during the reading of the Hours, a single reader should complete the entire set, as a rule.

Ideally, if there are two readers doing the Third and Sixth Hours, one reader would read the entire Third Hour, while the other reader would read the entire Sixth Hour.

The ‘Lord, have mercy’

The phrase “Lord, have mercy” is perhaps the most oft repeated phrase within the prayers of the Church. It is the foundation of the sacred Jesus Prayer, and in its use within the

liturgical life of the Church, provides an immediate calling upon the Lord Himself, to pour out His loving-kindness and help on those who speak these words.

In almost every instance, the “Lord, have mercy” is grouped in sets of four in the liturgical readings (the only exception occurs in cases where “Lord, have mercy” is repeated thrice). Thus, the building blocks of the clear and smooth pronunciation of this prayer require the practice of its repetition in sets of four, thus:

Lord have mercy / Lord have mercy / Lord have mercy / Lord have mercy

From this basic format, the Reader can easily repeat three sets (for repetitions of twelve) or ten sets (for repetitions of forty), with a very brief pause (*) at the end of each set of four. Thus, for twelve, we repeat:

Lord have mercy / Lord have mercy / Lord have mercy / Lord have mercy*

Lord have mercy / Lord have mercy / Lord have mercy / Lord have mercy*

Lord have mercy / Lord have mercy / Lord have mercy / Lord have mercy*

In the case of forty repetitions, which require keeping track in order to avoid losing count, it is helpful to group the repetitions into groups of eight, and discretely keep a count of five sets of eight, using the five fingers of the right hand. Thus, a single set of eight would run as follows, with no break between the fourth and fifth repetition:

Lord have mercy / Lord have mercy / Lord have mercy / Lord have mercy

Lord have mercy / Lord have mercy / Lord have mercy / Lord have mercy

One should take great care not to slur together the reading of the Lord, have mercy. This is the single most repeated prayer of the Church, the foundation of the Jesus Prayer. Each word should be pronounced clearly, however quickly it may be read. If the faithful can only hear the repetition of “mercy, mercy, mercy”, the reading is not sufficiently clear.

Abbreviations

The text of liturgical books will often use abbreviations, which should be readily understood by the Reader.

These include:

O Heavenly King.

This indicates the entirety of the prayer, *“O Heavenly King, the Comforter,”* and so on to, *“...and save our souls O Good One.”*

Holy God. This indicates the triple recitation of the **God**. This indicates the triple recitation of the prayer, *“Holy God, Holy Mighty, Holy Immortal, have mercy on us.”*

Glory. This indicates, *“Glory to the Father, and to the Son, and to the Holy Spirit,”*.

Both Now. This indicates, *“Both now and ever, and unto ages of ages. Amen.”*

Most Holy. This indicates the entirety of the prayer, *“Most Holy Trinity, have mercy on us,”* and so on to, *“... heal our infirmities for Thy Name’s sake.”*

Our Father. This indicates the entirety of the Lord’s Prayer, up to the end of, *“...but deliver us from the evil one.”* The Reader of the *Our Father* should not use the phrase *“...but deliver us from evil.”*, which is a mistranslation from outside the Church; the term *“the evil one”* is proper Orthodox terminology.

Thus, the entirety of the beginning prayers can be summarized in abbreviated form as follows:

Holy God. Glory. Both Now. Most Holy. Our Father.

Old Testament Readings

During Great Vespers and at some other services, readings from the Old Testament are included. These are customarily read in a single tone. The last phrase is read with extra slowness and emphasis, in order to signal the priest that the reading is coming to an end.

Epistle Readings

The reading from the Epistle proceeds the reading for the Gospel in the Divine Liturgy. Usually, during the singing of the Trisagion Hymn, the Reader will enter the Altar through the south deacons door, approach the priest at the High Place (the bishop’s throne behind the Holy Table), present the Epistle book (cross up, if there is a cross on the binding), and say softly,

“Father, bless,” (on in the case of a bishop, “Master, bless.”). The priest (or bishop) will bless the Epistle book with the sign of the Cross, whereupon the Reader should kiss the hand of the priest, and process out the north deacons’ door, to the very centre of the Church.

Prior to the reading, the Reader intones the Prokeimenon for the epistle, after the priest intones, “Wisdom!”. Normally, the Reader will chant the Prokeimenon in a single tone, and the Choir will respond by singing it back. The Reader will then intone each verse, after which the choir will again sing the first verse. The Prokeimenon concludes with the Reader intoning the first half of the first verse, and the choir singing the second half, thus:

Reader: **Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.**

Choir: *Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.*

Reader: **Rejoice in the Lord, O ye Righteous! Praise befits the just!**

Choir: *Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.*

Reader: **Let Thy mercy, O Lord, be upon us...**

Choir: *...as we have set our hope on Thee.*

The Reader should take care to allow the priest to intone “Wisdom” and “Let us attend” at the appropriate points before the Epistle reading. After the priest says, “Wisdom!”, the Reader intones, “The Reading is from the Epistle of the Holy Apostle *N.* (to the *N.*)”, and reads the epistle.

In Churches of the Slavic tradition, the Epistle is chanted in elevating monotone: the first phrase is read at a single, low tone, with emphasis on the final word, the second phrase and subsequent phrases are read at ascending, higher tones, up to the final phrase, which is read extra slowly and with emphasis, to draw attention to its completion.

The Reader should bear in mind that the priest must complete a censuring during the reading of the Epistle, and should not rush the reading.

If the priest has not completed the censuring, the Reader should in the future be sure to adjust the speed of his reading to allow the priest to complete the censuring. Epistle readings begin with the words, “Brethren...” if they are a letter from an Apostle of the Lord, or the words, “At that time...” in the case of a reading from the Acts of the Apostles.

Sometimes more than one Epistle reading will be used at a given service. In such cases, both Prokeimena are used at the same time (before the first reading). When the first reading is completed, the priest will say, “Wisdom!”, and the Reader intones, “The Second Reading is from the Epistle of the Holy Apostle N. (to the N.)”, and reads the second epistle.

Gospel Reading and Alleluia

Following the Epistle reading, the priest blesses the Reader with the words, “Peace be unto you who reads,” and the Reader responds, “And unto thy spirit”, whereupon he immediately chants the tone for the week, followed by three Alleluias, the response of the choir, and the Alleluia verses, thus:

Reader: The Alleluia is in the (First) Tone: Alleluia! Alleluia! Alleluia!

Choir: *Alleluia! Alleluia! Alleluia!*

Reader: God gives vengeance unto me, and subdues people under me!

Choir: *Alleluia! Alleluia! Alleluia!*

**Reader: He magnifies the salvation of the king, and deals mercifully with Christ, with
David and his seed for ever.**

Choir: *Alleluia! Alleluia! Alleluia!*

After intoning the final verse, the Reader leaves his place in the centre of the Church, returning to either the Reader stand, or to the Altar, as required, standing for the reading of the Gospel.

General Rules for Reading

With all reading in Church, certain rules apply:

1. Never read while walking or moving around.
2. **It is not necessary to make the Sign of the Cross or to bow while reading. In most practices, the reader will refrain from doing any of these things, in order to simply concentrate on reading.**
3. If prostrations are required during reading, the Reader should make the first prostration fully, with the faithful, and then limit himself to a bow from the waist for the rest of the prostrations in a particular section.
4. If the priest censures you while you are reading (such as during the Epistle reading), bow slightly, but do not interrupt the reading, or make the Sign of the Cross.
5. If the Reader has a cough, a yawn, a hiccup, etc., it is better to pause for a moment, and to resume reading in a clear voice, rather than to try to read while yawning, etc. Under such circumstances, Readers normally make the Sign of the Cross, silently asking God's help to complete the reading with reverence.
6. A Reader should not chew gum, and should certainly refrain from chewing it in Church. If a Reader is suffering from a severe cough, some water might be permitted in Church, or possibly a lozenge, if the lozenge can be discretely kept in the mouth without affecting reading. Ideally, a Reader should arrange to take cough syrup prior to the service, or arrange for someone else to read.
7. It is appropriate to mark liturgical books with cloth liturgical bookmarks or ribbons; it is also permissible to mark readings using an adhesive note, discretely displayed with the scriptural reference for the reading written on it. Scraps of paper, paper clips, and other markers should be avoided, since they are easily lost, and can ruin the pages of the liturgical book.
8. Most importantly, reading in Church must be, a prayerful labour, a work for the sake of Jesus Christ and the upbuilding of His Church, never for the honour of the Reader

himself, for attention, or for personal theatrical display. Approached properly, with faith and love, the work of a Reader is a precious service to the Church, and a blessing to those who serve in its orders.

After the Service

There exists a great temptation to simply venerate the icons at the end of the service, and rush out of the church, to attend to various worldly concerns. This is especially the case following the Divine Liturgy, when we have fasted prior to receiving Holy Communion, and when one is eager to eat.

As a member of the clergy, the responsibilities of the Reader do not end with the dismissal. Before leaving the church, the Reader should attend to the following:

1. **The Reader Stand (Kliros)** should be cleared of books used for the service, and the appropriate books for the next service should be put in place.
2. **The Liturgical Book Shelf** should be organized, with all books left easily accessible, and neatly arranged. This is especially necessary in cases where the Reader will not be in attendance at every service, since the liturgical books will be needed for use by other faithful in the Church.
3. **Service Books used by the faithful** should be returned to their storage place, and the appropriate books for use by the faithful should be set out for the next scheduled service (e.g. after Vespers, the Vespereal books should be put away, and the books for the Divine Liturgy the next day should be set out).
4. In departing from the temple, the Reader should reverence the Holy Table and the holy icons, prayerfully giving thanks to the Lord for the completion of the divine service. In every act, inside or outside the temple, the Reader does well who is first concerned with a humble, loving, and conscientious approach to holy things, the divine services, and to the conduct of his interior life in a reverent and Christian manner. Approached in this manner, the service of a Reader in the Church will be blessed by God, and will in turn be

a blessing to the faithful, and a mighty aid in the salvation of the soul of the Reader himself.

May Our Lord Jesus Christ bless all those who serve in His Church, and strengthen them with love and reverence for this service.

A Guide for Altar Servers In the Orthodox Church

[Rev. Fr. Konstantinos Tsiolas, Rev. Fr. Theodore Paraskevopoulos and Tim Prattas Sec.Ed. 2010]

Introduction

This manual is put together to guide lay people who wish to serve in the Altar of the Lord. Altar Servers, or Altar Boys as they are often called, have a very important role in the Church. People that serve in the Altar must understand the seriousness and importance of their roles. Not everyone can be an Altar Server, just like not everyone can be a priest. Altar Servers are people who are active in the sacramental life of the Church, especially in the Mystery of Holy Communion. Everyone that serves in the Altar should receive Holy Communion whenever it is offered. This means that those that serve in the Altar must live a Christian life whether they are in church, at school, at work, or at home. To serve in the Altar is a commitment one makes to Christ as part of his spiritual life. It is not something that should be taken lightly.

This guide will explain the most important duties of the Altar Server. You should study it carefully, so that you may better serve Christ at His Altar.

Punctuality

As an Altar Server you must be in the Altar, ready to serve, before the Divine Liturgy begins. This ensures that you are ready to begin your duties right away. When you are there on time, the priest can concentrate on the service, instead of worrying whether he will have help for the Divine Liturgy. Another reason is so you are there for the beginning of the Liturgy and do not miss out on any parts. Think how rude it is to show up late for an appointment or a dinner

at a friend's house. Imagine how rude it is to be late when God calls us to His Table. Punctuality is also a good character to have for the rest of your life. Being punctual shows maturity and responsibility on your part.

If you are unsure what time the Liturgy starts or what time the Priest wants you to be there, you should ask him.

Entering the Church

When you enter a church, you not only enter a building of worship, but you enter the Kingdom of God – Heaven. Before you enter the church, you must concentrate on why you are there. Any worries and thoughts that have nothing to do with the Divine Liturgy should be left outside the church. The only thing on your mind should be Christ and your prayers. Remember people are there to pray and are concentrating on the service.

You should not make any loud noises, start conversations, or try to get someone's attention. The time to chat with others is after the end of the Divine Liturgy.

The first thing you do when you enter a church is Cross yourself. Then you light a candle and kiss the icons next to the candles. Candles symbolize our prayers. That is why when you light a candle, you should say a prayer, either for yourself or someone you know. People tend to light candles for sick people in their families. Candles can also be lit for those people that have passed away. We never forget anyone, and we always pray for everyone, whether they are in this life, or the next.

After you light your candles, you kiss the icons next to the candles. The icons are usually the icons of the saint that the church is named after, and the saint of the day. When you kiss the icons, you venerate and give honour to the saint whose image is on the icon.

Entering the Altar

As serious as it is to enter the church properly, so much more serious it is to enter the Altar properly. The Altar area is where the Altar Table is located. On that table the most

important service takes place: the Divine Liturgy. As Christians, our whole lives revolve around this Mystery, the Communion of the Holy Body and Blood of Christ. During the Liturgy, the Bread and Wine change into the Body and Blood of Christ, which we all consume, so that we will be one with Him. Serving in the Altar where this Mystery takes place is a great blessing and privilege. **Before you enter the Altar, you stand at the side door and cross yourself, then kiss the icon of the Archangel in front of you.**

Preparing to Serve

After you enter the Altar, find and fold your robe, so that you may get blessed by the priest. If you are a subdeacon, find your orarion (belt) as well. You always receive your blessing from the oldest priest in the Altar. You approach the priest holding the robe with both hands. You extend your hands and say, "Father bless." The priest blesses you and you kiss his hand. You then go to the side and put on your your robe. If there is a bishop present, you get your blessing from him, even if he is outside of the Altar, at his throne. You approach him and say, "Master bless." You kiss his hand and come back in the Altar.

After you put on your robe, and before you do anything else in the Altar, you must go and wash your hands at the sink. This symbolizes that you wash your hands of all bad things in the world. Since you'll also be receiving Holy Communion, you prepare yourself. Nobody goes to a feast dirty. After that, you're ready to serve.

During the Service

The role of the Altar Server is to assist the priest and lead processions during the Divine Liturgy. It is very important that during the Liturgy, you pay attention to the priest. When you are not doing anything, you stand on the side, close to the Altar Table, and follow along the Liturgy with your book. Serving in the Altar is a serious matter, and you shouldn't be joking around and letting your mind wander. Altar Servers are also responsible for the cleanliness and organization of the Altar. You must always ask the priest before cleaning something off the

Altar Table, since there are some objects that you can only touch with the priest's permission and blessing. Remember, if you are unsure about something, ask your priest.

At the End of the Service

For most people the service ends when the priest gives the Antithoro to the people. However, there is still some work to do for the priest and the Altar Servers. You must make sure that the priest always has enough Antithoro in front of him to hand out to the people. After, when the Antithoro is given out, you must return to the Altar and make sure everything is ready for the next service. That means cleaning any messes, including breadcrumbs. You must make sure that the Gospel book is brought back into the Altar from the back of the church, next to the candles. When you finish all your duties, you ask the priest for permission to leave. When the priest gives you his blessing, you kiss his hand and put your robe back the way you found it.

Exiting the Altar

When you exit the Altar after you've taken off your robe, you kiss the icon of the Archangel and cross yourself.

Exiting the Church

When you leave the church to go home, you kiss the icons at the back of the church by the main doors, cross yourself, and leave. This is to show respect to God and the Church. It is also a reminder that just because you are leaving the church, it does not mean that you forget about being a Christian.

Consequences

Everything you do in your whole life will have a consequence. If you do good things, you will see good results. If you do bad things, you will face bad consequences. It is the same when you serve in the Altar. Please remember that these rules are not to force you to do things, but to help you in doing these things properly.

All the items you use in the Altar have a meaning and an importance. It is very important that you treat everything in the church with care and respect.

The Altar Servers' Robes

The robe you wear symbolizes your commitment to serving the Church as Altar Server. They robe also distinguishes you from the rest of the congregation, as you have a specific role in the Church. When you wear the robe, you are not only a Christian, but specifically a servant of God at His Altar. Regular Altar Servers only wear the robes. The belts are only worn by those tonsured as sub-deacons. In Greek, the robe is called the *Sticharion*, and the belt is called the *Orarion*.

You must treat your robe with care and respect so it will last and will look presentable when you serve. After you leave the Altar, you should make sure your robe is neatly folded or hanging, so it will not wrinkle. If you feel your robe needs repair or cleaning, you should speak with your priest or the head of the Altar Servers.

The Candles

The candles are what you use most of the time during processions, readings and special services. As we said, candles represent our prayers to God. The candles you carry also symbolize the light of Christ shining for those who believe in Him. When you carry a candle at the front of a procession, you also announce the beginning of the procession to the people, so they may stand still and pay attention. You should not play with your candles or swing them

from side to side. When you are walking, you should not drag the bottom of the candle pole. When you are standing still, most of the time it is okay to rest the pole of the candle on the floor.

When you stand in front of the Altar with the candles, you face the Altar Server across from you. The same goes if you stand in front or on the sides of a table. Remember, you must never turn your back to the Altar or the priest. It is considered disrespectful. In a procession, the candles always lead.

The Censer (Thymiato)

The censer is what we burn incense in. It hangs from chains, and on the chains are attached bells. Incense is a gift to God. That tradition was used by the Jews when they would burn incense at the Altar as a gift to God. We continue that tradition. Incense also symbolizes our prayers to God. The lower part of the censer symbolizes the earth. The top part of the censer symbolizes Heaven, where the smoke rises, like our prayers. Normally, there are twelve bells on the chains, and they symbolize the Twelve Apostles of Christ. The sound of the bells symbolizes the Apostles glorifying God. Although it is fun to use the censer, you must make sure that it is properly lit and cleaned at all times. A dirty censer starts to smell bad after a while. Make sure the charcoal is lit and there is plenty left. There shouldn't be more than one charcoal in the censer at one time. You must also be careful about how much incense you use each time. Usually, three pieces of incense is more than enough. Any more than that, and too much smoke will be created, choking you and the priest. Every time the priest uses the censer and gives it back to you, you should clean out the remaining burning incense and put it in the small container next to the censer stand. You should also clean out any ash left over from the burning charcoal.

When you give the censer to the priest, you hold the ring on the top of the chains with your right hand and the chains with your left hand. Make sure there is enough space on the chains between your hands, because that is where the priest will grab the censer. Make sure

you lift your left hand a bit, so the part between your hands doesn't drop straight down, but is on an angle. That makes it easier for the priest to take the censer from you.

When the priest gives back the censer to you, you grab it from the chains or from the top loop, if the priest is not holding it from there. If the priest censes you, when he gives you the censer, you cense him twice. If it is a bishop that gives it back to you, you cense the bishop three times. When the priest censes you, you don't cross yourself. You simply bow towards the priest. In a procession, the censer always goes ahead of the lead priest.

The Processional Cross and Fans

The Processional Cross and Fans are usually located behind the Altar Table. These are used during the Great Entrance and on special services and occasions. The Cross has two sides to it. One side shows an icon of Christ on crucified on the Cross. This side faces forward when the Cross is taken in a procession on weekdays. The other side of the Cross has an icon of Christ resurrecting. That is the side that must always face forward on Sundays. That is because on Sundays, we celebrate the Resurrection of Jesus Christ from the dead.

When you hold the Cross and Fans, you stand the same way you would stand if you were holding a candle.

In a procession, the Cross goes ahead of the censer, and the Fans go ahead of the Cross and behind the candles.

The Banners (Lavara)

The Banners are usually located on the solea, outside the altar and are only used for special feast days and occasions. Your priest will let you know when they are to be used.

The Andidoro (Blessed Bread)

The Andidoro is the blessed bread that is given out at the end of Divine Liturgy. Historically, this bread was given to those who had not taken Communion, as a substitute. However, today it is given to all at the end of Divine Liturgy. The Andidoro is cut up during the service from the prosfora that people bring to the church. It is important that the Andidoro is cut and ready to be blest very early in the Liturgy, as it is given to the priest to be blessed about half way through the service.

The Thikero-Trikera (Bishop's Candles)

When a bishop is visiting the church, the Thikero-Trikera are used. These are two candle stands, one with three candles and one with two candles. The one with the three symbolizes the Holy Trinity. The one with the two symbolizes the two natures of Christ (Divine and Human). When the bishop visits, these candles are held by either, deacons, subdeacons or altar boys. The three candles are always to the right of the bishop. For further instruction on how to carry the Thikero-Trikera please ask your parish priest.

The Zeon (Hot Water)

The Zeon is heated during the Divine Liturgy and is brought to the priest right before he gives Holy Communion. The Zeon is always brought to the priest on his right side. The priest will take the Zeon and pour it into the chalice with the wine and return it back to the altar boy.

The Prothesis (Preparation Table)

The Prothesis is located off to the left side of the altar. This is the table where the priest prepares the gifts before Orthros starts. The altar boys are not responsible for this in any way as this service is done before they arrive at the church. However, it is important to be aware of

this table's importance. This is where the priest will go to get the gifts before the Great Entrance.

Small Entrance (Entrance of the Gospel)

The first procession of the Divine Liturgy is the Small Entrance where the priest goes around the church with the Holy Gospel. In this situation, the altar boys are to line up at the north door, and proceed down the right aisle of the church towards the back, turn left at the back and then left again to come down the centre aisle. The priest will follow the candles. There are only candles in this procession (no Cross or Fans). When the altar boys reach the Solea (platform in front of altar) they are to split and line up in two lines, each on either side of the Royal Doors (centre doors of the altar). When the priest passes and goes into the altar, altar boys immediately turn to face the altar, bow and then enter through the doors on their own side.

Gospel Reading

When the priest is ready to read the Gospel, the altar boys will split into two groups, each exiting from each side door of the altar. They are to come out and line up on each side of the Royal Doors facing each other. They are to wait there until the Gospel is read and then turn, bow, and enter through their respective side doors (just like in the small entrance). Only candles are taken out for the Gospel reading.

Great Entrance (Entrance of the Gifts)

The Great Entrance is when the priest comes out with the Holy Gifts that are to become the Body and Blood of Christ. The procession is exactly the same as in the Small Entrance, however this procession utilizes the candles, the Cross, the Fans and the Censer. The order of the processions should be: candles, fans, cross, censer, priest. Whoever is holding the Censer is

to cense the priest as he walks around the whole church and all the way up to the Royal Doors, standing off to the left side allowing the priest to pass and enter the Altar. NOTE: The censer bows and enters first before anyone else as it has to go in and help the priest immediately. After the censer bows, the Cross must bow and enter alone, then the Fans, and finally the Candles bow and enter.

Holy Communion

During Holy Communion one altar boy needs to help the priest with the Maktro (red cloth used to wipe people's mouth). It is VERY important that the person doing this is very careful that all children are wiped well and that no Holy Communion falls from the spoon onto the floor. This MUST NEVER HAPPEN as this is the BODY AND BLOOD OF CHRIST. There must also be another altar boy making sure that there is enough Andidoro for the people.

Artoclasia (Blessing of the Five Loaves)

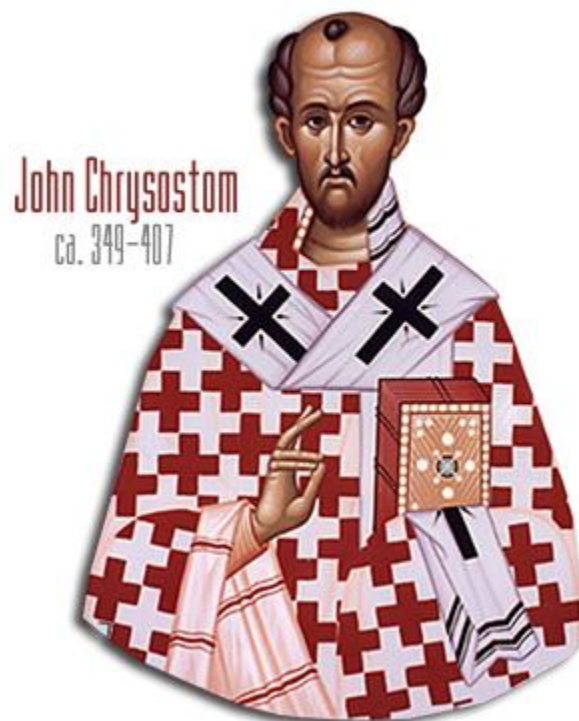
Sometimes at the end of Liturgy there will be an Artoclasia service. If this is the case then only two altar boys should come out with candles and stand on each side of the table with the loaves. One more altar boy should come out with the censer and stand to the right of the Priest, wherever he may be standing. When the priest is done the Artoclasia, the altar boys are to re-enter the Altar by the closest side door unless there is a memorial service, in which case they would walk over to that table and stand on each side as was done with the Artoclasia.

Mnimosino (Memorial Service)

Sometimes at the end of Liturgy there will be a Mnimosino. If this is the case then the same actions for Artoclasia are repeated exactly at the table the Mnimosino is at on the Solea. When finished, altar boys can enter the Altar by the nearest side door. Bowing is not necessary.

Minor Order Manual

On Hierarchical Liturgy of St. John Chrysostom



This text is a collection of rubrics and guidelines for subdeacons and altar servers at Serbian Orthodox Church services, predominantly those services at which the bishop is presiding. As I said this manual strives to describe the more common practices of the Serbian Orthodox Church. It incorporates knowledge of contemporary church practice in Serbia and North America.

The various sources were used to compare and to reconcile in order to arrive at comprehensive rubrics for subdeacons (and altar servers); therefore this gives a complete understanding of the Hierarchical celebration.

My deepest thanks to: Ver. Rev. Fr. Stavrophor Marko Pantic, (retired) past parish priest of St. George, Serbian Orthodox Church, Racine, Wisconsin; who helped me tremendously; standing near him in the altar; and Fr. Nebojsa Pantic for thoroughly reviewing this text in its infancy and offering helpful suggestions and Fr. Petar Sailovic parish priest of St. George, Serbian Orthodox Church, Racine, Wisconsin.

I am gratefully to His Grace Bishop Longin, who also reviewed this text in its early stages and offered helpful suggestions.

I am gratefully to His Grace Bishop Dr. Mitrofan, who also reviewed this text in its early stages and offered helpful suggestions.

My understanding of the services has been shaped by the many hierarches I have served with, especially His Grace Bishop Longin, His Grace Bishop Dr. Mitrofan, His Grace Bishop Lukijan, His Grace Bishop Peter of Russian Orthodox Church, His Grace Bishop Irinej of Australia and New Zeland, late Eminence Metropolitan Hristifor, late Eminence Metropolitan Irinej, late Holiness Patriarch German, late Holiness Patriarch Pavle and His Holiness Patriarch Irinej.

CONVENTIONS USED

- First Subdeacon** *Ordained subdeacon and his primary duty are to vest the bishop and bear the “trikerion” during the processions and blessings.*
- Second Subdeacon** *Ordained subdeacon and his primary duty are to vest the bishop and bear the “dikerion” during the processions and blessings.*
- Third Subdeacon** *If available: Ordained subdeacon; bears the “trikerion” to the first subdeacon after vesting of the bishop, carries a fan during the processions, and assists with other tasks within sanctuary.*
- First server** *An server who bears the “dikerion” to the second subdeacon after vesting of the bishop and carries a fan during the processions. This server also makes sure that everything is in order during the services.*
- Candle-Bearer** *A server who carries the processional candle during the processions and holds it on the solea at other times.*
- Staff-Bearer** *A server who holds and presents the episcopal staff when prescribed and otherwise holds the staff on the solea.*
- Book-Bearer** *A server who holds the Hierarchical Service Book for the bishop when prescribed. This server must be attentive to the bishop at all times, in case the bishop would like to read from his Book. Also, during the vesting of the bishop, the server bears a tray to receive the bishop’s klobuk, panagia, outer cassock and prayer beads; later brings out the bishop’s miter, cross, panagia and comb.*

In addition, three deacons are prescribed. The “protodeacon” is the senior. The other two deacons are designated as first deacon and second deacon. Normally, however there are less than three deacons, in which case the duties of the missing deacon are taken over by the others or in some cases by servers.

The term “cathedra” refers to the episcopal throne that is usually placed at the High Place. Sometimes, as the Hierarchy Divine Liturgy before the Little Entrance, the cathedra is placed on a raised platform in the center of the Church, known as the “episcopal Ambon”. The term cathedra is often incorrectly used to refer to the episcopal Ambon.

Before any major liturgical action, such as an entrance, servers face East, towards the High Place, cross themselves and bow to the High Place. The shorthand used for this action in some rubrics, and in this text, is to “pray to God”.

Proskomede (Service of Preparation) (*)

The first part of the Liturgy is named Proskomédia, which means "the bringing of gifts." It is so named because in ancient times, the elements of the Sacrament of the Eucharist were selected out of the voluntary offerings of the Christians, while at the present time they are purchased with money contributed by Christians. It is performed by a priest, robed in the full vestments of his dignity.

The elements of the Sacrament are bread and wine. The bread must be made of wheat flour, mixed with plain water, leavened, well baked, fresh and clean, neither musty nor stale. These loaves are called prósphora, i.e. "oblations." Each consists of two smaller round loaves superposed, indicating that in Jesus Christ two natures are united, the divine and the human. On the top of each loaf is stamped a Cross, with the following Greek inscription in the four corners: IC. XC. HI. KA., signifying "Jesus Christ prevails." Five loaves are used in the preparation of the Sacrament. The wine must be made of the juice of the grape, without admixture, not sour nor sharp, not mildewed nor yet rancid.

Taking up the first loaf, the priest makes the sign of the Cross on it with the spear, saying, "In memory of our Lord, and God, and Saviour, Jesus Christ"; then he cuts out a cube of the size of the entire stamp, uttering at the same time the words of the Prophet Isaiah, in which he speaks of the Saviour as of a Lamb Which takes on Itself the sins of the world. The portion is called the Lamb, and represents Christ, of whom the Paschal Lamb was the prototype. The priest lays the Lamb in the middle of the paten, makes an incision on it in the form of a Cross, remembering that Christ also, like unto a Lamb, offered Himself as a sacrifice for the sins of the whole world, then pierces it with the spear, remembering the words of the Gospel: "One of the soldiers pierced His side and straightway there came out blood and water." With the last words he pours wine and water into the chalice. — Out of the second loaf of holy bread the priest

takes a small particle in honor and memory of the Mother of God and lays it on the paten at the right of the Lamb; this loaf is called "the Mother of God's." — Out of the third loaf he takes nine particles, in honor of the various hosts of saints, who have been found worthy of an habitation in Heaven, with the nine orders of angels, wherefore this loaf is called "the Prósphora of the Nine Orders." The particles taken out of it are placed in three rows at the left of the Lamb. — Out of the fourth loaf, called "the Prósphora of Health," particles are taken, with a prayer for the health of living members of the Church and are laid below the Lamb; while lower still, under the "health particles" are placed those taken out of the fifth loaf; which is called "the Requiem-Prósphora," with a prayer for the dead.

Having laid the particles on the paten, the priest covers them with the asterisk, so as to keep them in the order in which they were laid, and, in doing so, remembers the star which stopped over the house in Bethlehem, wherein the Infant Jesus dwelt. Then the priest covers the paten and the chalice with the veils and the aër in token that Christ, from the first moment of His coming into the world clothed Himself with glory, that His glory covers the whole world, that He covers us also with His grace.

Thus the rites of the Proskomedia commemorate the Nativity of Jesus Christ, Who, from the first moment of His incarnation, was the Lamb destined to be sacrificed for the sins of men, and at the same time the King, Who gathered the believing around Himself as subjects; — we are reminded that, notwithstanding His seeming humiliation, the Divine glory covered Him and shone forth as a star.

Having prepared the elements of the Sacrament, the priest prays, swinging the censer that the Lord may bless the gifts (elements) and accept them, in memory of those who offered them and of those on whose behalf they were offered, and that He may keep him, the priest, worthy to celebrate the Holy Mystery.

[(*)http://www.holytrinitymission.org/books/english/manual_services_sokolov.htm]

The priest who desires to celebrate the Divine Liturgy must first be at peace with all men, have nothing against any man, and insofar as is within his power, guard his heart from evil thoughts, abstain from the evening before, and be vigilant until the time of divine service. When the time is come, he goes into the temple, in company with the deacon, and facing the east they make three reverences together before the holy doors.

Then the deacon says: Bless, Master.

Priest:

Blessed is our God always, now and ever, and unto ages of ages. Amen.

The deacon begins, saying:

O Heavenly King, Comforter, Spirit of truth, who art everywhere present and fillest all things, Treasury of good things, and Giver of life, come and abide in us, and cleanse us from every stain, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins-. Master, pardon our transgressions. Holy One, look upon and heal our infirmities for thy name's sake.

Lord, have mercy. *thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Then they say:

Have mercy on us, O Lord, have mercy on us, for devoid of all defense, we sinners offer unto thee as Master this prayer, have mercy on us.

Glory:

Lord, have mercy on us, for in thee have we hoped; be not very wroth with us, neither remember our transgressions, but look down now upon us, since thou art tender-hearted, and deliver us from our enemies, for thou art our God, and we are thy people, we are all the works of thy hands, and we call upon thy name.

Both now:

Open unto us the door of thy tenderheartedness, O Blessed Theotokos; in that we have hoped in thee, may we not perish, but through thee be delivered from adversities, for thou art the salvation of the generation of Christians.

Then they approach the icon of Christ and kiss it, saying:

Thine immaculate icon do we worship, O Good One, asking pardon of our offenses, O Christ God; thou wast pleased of thy good will to ascend the Cross in the flesh, to deliver those whom thou hadst fashioned from bondage to the enemy. Wherefore, in thanksgiving, we cry out to thee, with joy hast thou filled all things, O our Savior, having come to save the world.

Then they kiss the icon of the Theotokos, saying the troparion:

A fountain of tenderness art thou, O Theotokos; make us worthy of compassion. Look upon the people who have sinned; show thy power as ever, for hoping in thee, we cry out to thee, Hail, as once did Gabriel, Chief Captain of the Bodiless Ones.

Then bowing his head, the priest says this prayer:

Stretch forth thy hand, O Lord, from thy holy dwelling-place on high, and strengthen me for this, thine appointed service, that standing uncondemned before thy fearful Altar, I may fulfill the sacred, bloodless rite. For thine is the power and the glory unto ages of ages. Amen.

Then they bow to the choir on each side and go into the sanctuary, saying:

I will enter into thine house; I will worship toward thy holy temple in thy fear. Lord, guide me in thy righteousness because of mine enemies; direct my way before thee. For there is no truth in their mouth, and their heart is vanity. An open grave is their throat; with their tongues they have used deceit. Judge them, O God. Let them fall through their own counsels; according to the multitude of their impiety cast them out, for they have provoked thee, O Lord. And let all those who hope in thee be glad; they shall rejoice forever, and thou shalt abide in them. And those who love thy name shall boast of thee, for thou shalt bless the righteous man, O Lord, as with the armor of good will thou hast crowned us.

Having come into the sanctuary, they make three reverences before the holy table and kiss the holy Gospels, the holy table and the altar cross. Then each one takes his sticharion in his hands, and makes three reverences toward the east, saying within himself:

O God, cleanse thou me a sinner and have mercy on me.

Then the deacon comes to the priest, holding his sticharion and his orarion in his right hand, and bowing his head before him, says:

Bless, Master, the sticharion and the orarion.

The priest says:

Blessed is our God always, now and ever, and unto ages of ages.

The deacon then withdraws to one side of the sanctuary and puts on the sticharion, praying thus:

My soul shall rejoice in the Lord; He hath clothed me with the garment of salvation, and He hath vested me with the vesture of gladness. As a bridegroom He hath set a crown upon me, and as a bride He hath adorned me with ornament.

And kissing the orarion, he puts it on his left shoulder. Then putting on the epimanika, he says as he puts on the right:

Thy right hand, O Lord, is glorified in might. Thy right hand, O Lord, hath shattered the enemy, and in the multitude of thy glory hast thou crushed the adversaries.

And with the left, he says:

Thy hands have made me and formed me. Give me understanding and I shall learn thy commandments.

Then, going to the Prothesis, he prepares the holy vessels. The holy diskos he sets on the left side, and the chalice, that is, the holy cup, on the right, and the rest with them.

The priest vests himself thus: taking the sticharion in his left hand, and making three reverences toward the east, as aforesaid, he signs it, saying:

Blessed is our God always, now and ever, and unto ages of ages. Amen.

Then he puts it on saying:

My soul shall rejoice in the Lord; He hath clothed me with the garment of salvation, and He hath vested me with the vesture of gladness. As a bridegroom He hath set a crown upon me, and as a bride He hath adorned me with ornament.

Then taking the epitachelion, and having signed it, he puts it on, saying:

Blessed is God, who poureth out His grace upon His priests, like unto myrrh upon the head, which runneth down upon the beard, even the beard of Aaron, which runneth down to the hem of his robe.

Then taking the zone, and girding himself, he says:

Blessed is God, who girdeth me with power, and hath made my way blameless, who hath guided my feet like those of a hart, and hath set me on high places.

Then putting on the epimanika, he says, as he puts on the right:

Thy right hand, O Lord, is glorified in might. Thy right hand, O Lord, hath shattered the enemy, and in the multitude of thy glory hast thou crushed the adversaries.

And with the left, he says:

Thy hands have made me and formed me. Give me understanding and I shall learn thy commandments.

Then taking the epigonation, if he has that dignity, and having blessed it and kissed it, he says:

Gird thy sword upon thy thigh, O Powerful One. With thy vigor and goodness, draw thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wondrously always, now and ever, and unto ages of ages. Amen.

Then taking the phelonion, and having blessed and kissed it, he says:

Thy priests shall clothe themselves with righteousness, and thy saints shall rejoice with joy always, now and ever, and unto ages of ages. Amen.

Then going to the piscina, they wash their hands, saying:

I will wash my hands among the innocent, and I will compass thine altar, O Lord, that I may hear the voice of thy praise, and declare all thy wonders. Lord, I have loved the beauty of thine house, and the place of the abode of thy glory. Destroy not my soul with the impious, nor my life with men of blood, in whose hands are transgressions and their right hand is full of gifts. But I have walked in mine innocence; redeem me, O Lord, and have mercy on me. My foot hath stood in uprightness; in the churches will I bless thee, O Lord.

Then, having made three reverences before the prothesis, each says:

O God, cleanse thou me a sinner and have mercy on me.

And the priest:

Thou hast redeemed us from the curse of the Law by thy precious blood; nailed to the Cross, pierced with the spear, thou hast poured forth immortality upon man, as from a fountain. O our Savior, glory to thee.

Then the deacon says: Bless, Master.

And the priest begins:

Blessed is our God always, now and ever, and unto ages of ages.

Deacon: Amen.

Then, taking one of the prosphoras in his left hand and the holy spear in his right hand, and signing it three times over the seal of the prosphora, he says:

In remembrance of our Lord and God and Savior Jesus Christ. *thrice*

And immediately he thrusts the spear into the right side of the seal, (i.e., to his own left) and he says as he cuts it:

As a sheep He was led to the slaughter.

And into the left side:

And as a blameless lamb before his shearers is dumb, so He opened not His mouth.

Into the upper part of the seal:

In His humility His judgment was taken away.

Into the lower part:

And who shall declare His generation?

The deacon, gazing reverently at this Mystery, says at each incision, Let us pray to the Lord, holding his orarion in his hand. After this, he says, Take away, Master.

The priest, thrusting the holy spear obliquely into the right side of the prosphora, takes out the holy bread, saying:

For His life is taken away from the earth.

And when he lays it inverted on the holv diskos, the deacon says:

Sacrifice, Master.

And he cuts it crosswise, saying:

Sacrificed is the Lamb of God, who taketh away the sin of the world for the life and salvation of the world.

And he turns upward the other side, which has the cross on it.

The deacon says:

Pierce, Master.

The priest pierces the right side with the spear, saying:

One of the soldiers pierced His side with a spear, and straightway there came forth blood and water and he that saw it bear witness, and his witness is true.

The deacon, taking wine and water, says to the priest:

Bless, Master, the holy union.

(And blessing them, the priest says:

Blessed is the union of thy Holy Things always, now and ever, and unto ages of ages. Amen.)

And receiving the blessing upon them, he pours wine and a little water into the holy chalice together.

Then the priest, taking the second prosphora in his hands, says: 2

In honor and memory of our most blessed, glorious Lady, the Theotokos and Ever-virgin Mary, through whose intercessions do thou accept, O Lord, this sacrifice upon thy most heavenly altar.

And taking out a particle, he lays it on the right side of the holy bread, close to the center, saying:

On thy right hand stood the Queen, clothed in a garment wrought with gold and divers colors.

Then taking the third prosphora, he says: 3

Of the honorable, glorious Prophet, Forerunner, and Baptist John.

And taking out the first particle, he lays it on the left side of the holy bread, making the beginning of the first row. Then he says:

Of the holy, glorious Prophets Moses and Aaron, Elijah and Elisha, David and Jesse, of the three holy Children, of Daniel the Prophet, and of all the holy prophets.

And taking a particle, he lays it in order below the first.

And again he says:

Of the holy, glorious and all-laudable Apostles Peter and Paul, and all the other holy apostles.

And he sets a third particle below the second, ending the first row.

Then he says:

Of our Fathers among the Saints, the Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom, Athanasius and Cyril of Alexandria, Nicholas of Myra in Lycia, [Michael of Kiev, Peter, Alexis, Jonah, Philip and Hermogenes of Moscow, Nicetas of Novgorod, Leontius of Rostov] and all holy hierarchs.

And taking a fourth particle, he sets it near the first, beginning a second row.

And again he says:

Of the holy Apostle, First-Martyr and Archdeacon Stephen, the holy great Martyrs Demetrius, George, Theodore of Tyre, Theodore Stratelagos, and of all the holy martyrs, and of the holy women martyrs, Thecla, Barbara, Cyriaca, Euphemia, Praskovia, Katherine, and all the holy women martyrs.

And taking a fifth particle, he sets it below the first which is at the beginning of the second row.

Then he says:

Of our venerable and God-bearing Fathers, Anthony, Euthymius, Sabba, Onuphrius, Athanasius of Athos, [Anthony and Theodosius of the Caves, Sergius of Radonezh, Varlaam of Khutin,] and of all the venerable Fathers; and of the venerable Mothers, Pelagia, Theodosia, Anastasia, Euphraxia, Fevronia, Theodulia, Euphrosyne, Mary of Egypt, and of all holy venerable Mothers.

And then taking a sixth particle, he sets it below the second, ending the second row.

Then he says:

Of the holy wonderworking Unmercenary Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaus, and all the holy unmercenary physicians.

And then taking a seventh particle, he sets it at the top, beginning a third row.

And again he says:

Of the holy and righteous Forebears of God, Joachim and Anne, *(of the Saint of the Temple and of the day)*, of the Saints equal to the Apostles, Methodius and Cyril, teachers of the Slavs, [of the Saint equal to the Apostles, the great Prince Vladimir,] and of all Saints, through whose supplications do thou visit us, O God.

And he places an eighth particle in order below the first in the third row.

Then he says:

Of our Father among the Saints, John Chrysostom, Archbishop of Constantinople. *If it is his Liturgy that is sung, but if it is that of St. Basil the Great, then he is commemorated:* Of our Father among the Saints, Basil the Great, Archbishop of Caesarea in Cappodocia.

And then taking a ninth particle, he sets it at the end of the third row, completing it.

Then he takes a fourth prosphora and he says: 4

Remember, O Master, Lover of man, every Bishopric of the Orthodox, our [lord, the Most Reverend] Metropolitan *N.*, our [lord, the Most Reverend] Archbishop *N.*, (or our [lord, the Right Reverend] Bishop *N.*,) the honorable presbyters, the diaconate in Christ, and every order of the priesthood, and our brethren and fellow-ministers, priests, deacons, and all our brethren whom thou hast called unto thy communion, through thy tenderness, O All-good Master.

And taking a particle he sets it below the holy bread.

Then he remembers the civil authorities (usually when the civil authorities are Orthodox):

Remember, O Lord, our *(name of the highest civil authority)*, all civil authorities, and the armed forces.

Then he remembers the living for whom he has names, by name, and at each name he takes out a particle, saying:

Remember, O Lord, *N.*

And then he sets all the particles he has taken out below the holy bread.

Then taking the fifth prosphora, he says: 5

In memory and for the forgiveness of sins of the most holy Orthodox Patriarchs, of Orthodox and God-fearing Kings and Queens and Rulers, and the blessed founders of this holy temple. (*If it is a monastery: of this holy monastery.*)

Then he remembers the bishop who ordained him and others, whom he will, of those who have fallen asleep, by name. At each name he takes out a particle, saying:

Remember, O Lord, *N.*
And finally he says:

And of all our fathers and brethren, the Orthodox, who have fallen asleep in hope of the resurrection, of life eternal, and of communion with thee, O Lord, Lover of man.

And he takes out a particle.
After this he says:

Remember also, O Lord, my unworthiness, and forgive me every offense, both voluntary and involuntary.

And he takes out a particle from the fourth prosphora. Then he takes the sponge and gathers the particles together below the holy bread, so that they will be secure and that none may fall off.

Then the deacon, taking the censer and putting incense into it, says to the priest: Bless, Master, the censer. *And immediately says:* Let us pray to the Lord.

And the priest says the Prayer of the Incense:

Incense do we offer unto thee, O Christ our God, for an odor of spiritual sweetness, which do thou accept upon thy most heavenly altar, sending down upon us in return the grace of thy Holy Spirit.

Deacon: Let us pray to the Lord.

The priest censens the star and places it over the holy bread, saying:

And the star came and stood over where the young child was.

Deacon: Let us pray to the Lord.

The priest, having censened the first veil, covers the diskos and the holy bread saying:

The Lord hath become King; with beauty hath He clothed Himself. The Lord hath clothed Himself with power and hath girded Himself. For He hath established the world, which shall not

be moved. Thy throne is prepared of old; thou art from everlasting. The rivers have risen, O Lord; the rivers have raised their voices. The rivers lift up their waves, of the voice of many waters. Wondrous are the billows of the sea. Wondrous is the Lord on high. Thy testimonies are exceeding faithful; holiness belongeth to thy house, O Lord, unto length of days.

Deacon: Let us pray to the Lord. Cover, Master.

The priest, having censed the second veil, covers the holy chalice, saying:

Thy virtue hath covered the heavens, O Christ, and the earth is full of thy praise.

Deacon: Let us pray to the Lord. Cover, Master.

Then the priest, having censed the veil, that is, the aer, and having covered both, says:

Shelter us under the shelter of thy wings, drive away from us every enemy and adversary, give peace to our life, O Lord, have mercy on us and on thy world and save our souls, for thou art good and the Lover of man.

Then the priest takes the censer and censes the offerings, saying thrice:

Blessed art thou, our God, who herein art well-pleased. Glory to thee,

The deacon says each time:

Always, now and ever, and unto ages of ages. Amen.

And both make three devout reverences. Then the deacon says:

For the offering of the honorable gifts, let us pray to the Lord.

The priest then, taking the censer, says the Prayer of Offering:

O God, our God, who didst send forth the heavenly Bread, the food of the whole world, our Lord and God Jesus Christ, Savior, Redeemer, and Benefactor, blessing and sanctifying us, do thou thyself bless this offering and receive it upon thy most heavenly altar. Remember, as thou art good and the Lover of man, those who brought it and those for whom it was brought, and keep us uncondemned in the celebration of thy Divine Mysteries.

For sanctified and glorified is thine all-honorable and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

And after this, he gives the dismissal, saying:

Glory to thee, O Christ God, our Hope, glory to thee.

Deacon:

Glory ... Now and ... Lord, have mercy. *thrice* Bless.

The priest gives the dismissal:

If it is Sunday:

May He who rose from the dead, *otherwise, begin:*
Christ our true God, through the intercessions of his all-immaculate Mother, of our Father
among the Saints, John Chrysostom, Archbishop of Constantinople (or of Basil the Great,
Archbishop of Caesarea in Cappodocia), and of all the Saints, have mercy on us and save us, for
He is good and the Lover of man.

Deacon: Amen.

*After the dismissal, the deacon censures the holy offerings. Then he goes and censures the holy table
all around, in cross form, saying to himself:*

In the grave bodily, but in Hell with the soul as God; in Paradise with the Thief, and on the
Throne wast thou, O Christ, with the Father and the Spirit, filling all things, thyself
uncircumscribed.

Then Psalm 50

*And having censured the sanctuary and the whole temple, he again enters into the sanctuary, and
having again censured the holy table and the priest, he puts the censer in its place and approaches
the priest.*

*And standing together before the holy table, they make three reverences, each praying and
saying within himself:*

O Heavenly King, Comforter, Spirit of truth, who art everywhere present and fillest all things,
Treasury of good things, and Giver of life, come and abide in us, and cleanse us from every
stain, and save our souls, O Good One.

Glory to God in the highest, and on earth peace, good will to men. *twice*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Then the priest kisses the Gospels, and the deacon the holy table.

And after this the deacon, bowing his head to the priest and holding his orarion with three fingers of his right hand, says:

It is time to serve the Lord. Master, bless.

The priest, signing him, says:

Blessed is our God always, now and ever, and unto ages of ages.

Then the deacon:

Amen. Pray for me, holy Master.

Priest:

May the Lord direct thy steps.

And again the deacon:

Remember me, holy Master.

Priest:

May the Lord God remember thee in His kingdom always, now and ever, and unto ages of ages.

The deacon: Amen.

CHAPTER II

GREETING THE HIERARCH WHEN THE BISHOP ENTERS THE TEMPLE

() These notes do not constitute an official text of the Orthodox Church but are, rather, a compilation of notes and excerpts from various sources prepared for the personal use of minor order serving at Hierarchical Divine Liturgies according to Serbian Orthodox Church.*

When it is time for hierarch to arrive, the curtain is drawn open. The Royal Doors are open. The clergy leave in procession from the Altar to greet the bishop, exiting in pairs through both deacon doors.

NOTE

On the great and solemn feast days, a procession may take place from the location where the bishop is staying to the temple. In this situation, the CANDLE-BEARER comes first, bearing the processional candle. The candle-bearer and subdeacons go to the place where the bishop is sitting and bow to him. The bishop then gets up, and subdeacons vest the bishop in his mantle and give him the staff. All the clergy solemnly process to the temple while the bells are rung. The CANDLE BEARER walks in front of the bishop, but little bit to the right of him. Following the bishop come the priests, deacons and clerics paired in order rank.

- The FIRST-SUBDEACON, SECOND-SUBDEACON and CANDLE-BEARER lead the procession to the doors. They leave the temple and go to the place where the bishop is to arrive
- The rest of the clergy walk two-by-two behind the SUBDEACONS, but stop near the entrance of the temple.
- The STAFF-BEARER comes first, bearing the staff in his right hand and having the mantle dropped over his arms.
- The protodeacon and the first deacon, holding the trikerion and dikiron respectively and each holding censers come last.

- The STAFF-BEARER with the mantle stands on the South side of the entrance.
- Upon entering the temple, the CANDLE-BEARER goes to stand between the protodeacon and first deacon.
- Bishop gives his street staff to server and stands on an eagle rug.
- The FIRST SUBDEACON takes the mantle from the STAFF-BEARER.
- The STAFF-BEARER walks behind the bishop to the north side and stands at hierarch's left.
- The FIRST and SECOND SUBDEACONS hold the collar of the mantle close to the bishop's face so that he may kiss the cross sewnon it.
- The FIRST SUBDEACON ous the mantle on the bishop's shoulders, while SECOND SUBDEACON holds the veil of the klobuk.
- The FIRST and SECOND SUBDEACONS then secure the mantle.
- The STAFF-BEARER gives the staff to the bishop who receives it in his left hand.
- When bishop begins moving towards the East, the FIRST SUBDEACON picks up the eagle rug at the doors.
- Now both FIRST and SECOND SUBDEACONS carry the train of the bishop's mantle as he walks.

The vested priests' proceeds to the Royal Doors turns left and enter the Altar through the North Door.

Archdeacon: Wisdom! O you higher in honor than the Cherubim and more glorious beyond compare than the Seraphim, you gave birth to God the Word in virginity. You are truly Mother of God: you do we exalt. Glory be to the Father and to the Son and to the Holy Spirit, now and always and for ever and ever. Amen. Lord, have mercy (3X). Master, bless.

BISHOP: Blessed be our God, always, now and for ever and ever.

Archdeacon: Amen!

- The CANDLE-BEARER follows the priest but stops at the foot of the solea in front the ikon of the Theotokos.

The protodeacon and the first deacon follow the CANDLE-BEARER but turn occasionally to cense the bishop. All the other priests follow the bishop and stand behind him when he stops on the Eagle rug at the foot of the solea. The protodeacon gives the trikerion and the censer to the THIRD SUBDEACON or the BOOK-BEARER. The first deacon, second deacon, THIRD SUBDEACON, and the BOOK-BEARER enter the Altar. The censers are given to the ALTAR SERVERS, and the trikerion and dikerion are put in their place by deacons or SUBDEACONS

AT THE AMBO

Archdeacon: Master, bless!

BISHOP: Blessed be our God always now and for ever and ever.

Archdeacon: Amin.

BISHOP: O Heavenly King, Comforter, Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things, and Giver of life: Come and abide in us, and cleanse us from evry stain, and save our souls, O Good one.

Archdeacon: Holy God, Holy Strong, Holy Immortal, have mercy on us (3 times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

BISHOP: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Archdeacon: Amen.

BISHOP: Have mercy on us, O Lord, have mercy on us, for laying aside all defence, we sinners offer unto thee, as Master this supplication: have mercy on us.

Archdeacon: Glory to the Father and to the Son and to the Holy Spirit.

BISHOP: O Lord, have mercy on us, for in thee have we put our trust; be not exceedingly worth with us, nor remember our iniquities, but look down upon us even now, as thou art compassionate, and deliver us from our enemies, for thou art our God, and we are thy people, we are all the works of thy hands, and we call upon thy name.

Archdeacon: Both now and for ever, and to the ages of ages. Amen.

BISHOP: Open unto us the door of thy compassion, O Blessed Theotokos. As we set our hope in thee, may we not be confounded; through thee be delivered from adversities, for thou art the salvation of the race of Christians.

- **The bishop hands the staff to the STAFF-BEARER.**
- **As the bishop venerates the ikons, the FIRST and SECOND SUBDEACONS arrange the train of the mantle.**

On the front of the icon of Christ

BISHOP: We reverence Thine immaculate icon, O Good One, and ask forgiveness of our transgressions, O Christ our God; for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee with thanksgiving: Thou filled all things with joy, O our Saviour, for thou didst come to save the world.

On the front of the icon of Theotokos

BISHOP: Forasmuch as thou a fountain of tenderness, O Theotokos; make us worthy of compassion; look upon a sinful people; manifest thy power as ever, for hoping on thee, we cry aloud unto thee, Rejoice! As once did Gabriel, Chief Captain of the Bodiless Powers.

On the front of the Holy Doors

BISHOP: Lord, stretch forth Your hand from Your holy dwelling place on high. Strengthen me for Your ministry which I am about to perform so that I may stand without blame before Your awesome altar and celebrate this unbloody sacrifice. For Yours is the power for ever and ever. Amen.

- When the bishop replaces his klobuk, the STAFF-BEARER returns the staff to the bishop.
- After the bishop turns and blesses, the FIRST and SECOND SUBDEACONS escort him to episcopal Ambon, holding the train of his mantle.
- The STAFF-BEARER and CANDLE-BEARER follow the bishop.
- When the bishop ascends to episcopal Ambon, he gives the staff to the STAFF-BEARER, who holds it behind and slightly to the left of the bishop.
- The CANDLE-BEARER holds the candle behind and slightly to the right of the bishop.
- The eagle rugs are removed from their places on the solea.

VESTING PRAYERS

The clergy must come to the temple long before the bishop arrives, in order to vest and prepare for the service. If the vestments are going to be held for the bishop they are placed on a tray inside the Altar. However, the vestments may be placed on a table in the nave of the temple, ready to be moved in front of the episcopal Ambon at the appropriate time. The vestments are laid out and folded in this order, from bottom to top:

- A) Great Omophorion
 - B) Sakkos
 - C) Epigonation
 - D) Cuffs
 - E) Belt
 - F) Epitrakhelion
 - G) Stikharion
-
- **A tray covered with an air is prepared on which the bishop's miter, panagia, cross and comb are placed.**
 - **Eagle rugs must be placed on the solea before the Royal Doors, and ikons of the Saviour, the Theotokos and the temple.**
 - **The first subdeacon, designated by the Protodeacon should make sure that everything is ready and done correctly.**
 - **BOOK-BEARER carrying a round tray covered with an air stands in front of the bishop.**
 - **SUBDEACONS remove the bishop's mantle, klobuk, panagia, outer cassock and prayer beads and place them on the tray held by BOOK-BEARER.**
 - **BOOK-BEARER returns to the altar through the south door and immediately puts the clothing and other items away.**
 - **When the deacons start reading the vesting prayers, the FIRST and SECOND SUBDEACONS proceed with the vesting of the bishop, presenting each vestment to the bishop for his blessing and veneration.**

- **NOTE:** As each vestment is presented to the bishop it should be held so that the cross on its is visible and within reach for the veneration of the bishop; the sticharion and sakos should be buttoned from bottom to top;

First Deacon: Let us pray to the Lord.

Archdeacon: Your soul will rejoice in the Lord, for He has clothed you with the garment of salvation, and he has encompassed you with the robe of gladness. He has set a crown upon you as with a bridegroom, and, as a bride, he has adorned you with ornament.

As each vestment is put on, the first deacon says "Let us pray to the Lord," and the Archdeacon recites each appropriate vesting prayer.

Epitrachelion: Blessed is God who pours out His grace on his high priests, as oil of myrrh upon the head, which runs down upon your beard, upon the beard of Aaron, which runs down to the fringe of his garment.

Zone: Blessed is God who girds you with power and who has made your path blameless and who has guided your feet like those of a hart and has set you on high places.

Right Epimanikion: O Lord, Your right hand is glorified in strength; Your right hand, O Lord, has shattered Your enemies, and in the greatness of Your glory You have crushed your adversaries.

Left Epimanikion: His hands have made and fashioned you; may He give you understanding, and may you learn his commandments.

Palitsa: Gird your sword upon your thigh, O Mighty One, in your comeliness and beauty, and proceed prosperously, and be kind, because of truth and meekness and righteousness; and your right hand will guide you wondrously, always now and for ever and ever. Amen.

Sakkos: Your high priests will be clothed with righteousness, Lord, and Your holy ones will rejoice with joy, always, now and for ever and ever. Amen.

Omophor: When you took human nature which had gone astray and placed it upon your shoulders, O Christ, You did bear it to heaven unto Your God and Father, always now and for ever and ever. Amen.

Pectoral Cross: If anyone will follow me, let him deny himself and take up his cross and follow Me, always, now and for ever and ever. Amen.

(First) Panagia: May God creat a clean heart within you and renew a right spirit within you, always, now and for ever and ever. Amen.

(Second) Panagia: Your heart has poured forth a good word; you will speak of your works to the king always, now and for ever and ever. Amen.

Mitre: The Lord has set a crown of precious stones upon your head; you asked Him for life, and he gave you length of days, always, now and for ever and ever. Amen.

When the Bishop is ready to bless with the trikerion and dikerion:

First Deacon: Let us pray to the Lord.

Archdeacon: May your light shine before men that they may see your good works and give glory to our Father who is in heaven, now and for ever and ever.

- Now the THIRD-SUBDEACON and the FIRST SERVER exit bearing the trikerion and dikerion with the BOOK-BEARER who carries the panagia, cross, comb and the miter on a tray.
- The THIRD-SUBDEACON and the FIRST SERVER stand behind the bishop, next to the FIRST and SECOND SUBDEACONS and give trikerion and dikerion to them when they are done vesting the hierarch.
- The FIRST and SECOND SUBDEACONS give the trikerion and dikerion to the bishop.
- Trikerion in bishop right hand and dikerion in bishop left hand.
- The subdeacons go and stand several steps to the east of the bishop and face west as the bishop begins to bless and bow as he blesses in their direction.
- When bishop is done blessing, subdeacons go and receive the trikerion and dikerion and go to solea on either side of the deacons and face the bishop.
- The deacons cense the bishop three-times-three, then they give the censers to the FIRST and SECOND SUBDEACONS, who go into altar through the north and south doors.
- The CANDLE-BEARER and STAFF-BEARER stand at their places on the solea: STAFF-BEARER on the right in front of the icon of the Saviour and the CANDLE-BEARER on the left in the front of the icon of the Theotokos.

WASHING HANDS

- The FIRST-SUBDEACON pours water three times over the hands of the bishop.
- The FIRST and SECOND SUBDEACONS take towel of the shoulders of the FIRST SERVER, over his head and give it to the bishop who dries his hands and face. The bishop gives the towel back to SUBDEACONS who put it back on the FIRST SERVER shoulders over his head. The bishop bless them, offering his right and left hand to the FIRST and SECOND SUBDEACONS.
- Then he offers his right hand to the SERVER carrying the pitcher, who kisses his hand.
- All return to the Altar in the usual manner.

During the washing of the bishop's hands, the Archdeacon recites the prayer:

Archdeacon:

I will wash my hands among the innocent, and will go around Your altar, O Lord, that I may hear the voice of Your praise and tell of all Your wonderous works. Lord, I have loved, O Lord, the beauty of Your house, and the place where Your glory dwells. Destroy not my soul with the impious, nor my life with men of blood in whose hands are lawless deeds; and their right hand is filled with bribes. But as for me, I have walked in my innocence; redeem me, O Lord, and have mercy on me. My foot has stood in righteousness; in the churches I will bless You, Lord.

THE DIVINE LITURGY

OF OUR FATHER AMONG THE SAINTS JOHN CHRYSOSTOM

Priest Notes:

- When Priest is officiating without Deacon, he does not proclaim the Deacon's words on Proskomydi or special proclamation of the Deacon words in Liturgy.
- If more than one priest is officiating, the youngest one is doing the Proskomydi; The old one always stands on the South side of the Altar and youngest one the North side;

Altar Server in Charge Notes:

- Glance around; see if other altar servers are standing still and straight;
- See if Fans banners, candle lamps and the processional Cross are in their proper places and straight;
- Keep alert and follow your book carefully with the priest and the choir;
- See that the censor has enough incense and hot coals;

Subdeacons Notes:

- Except for certain parts, the Divine Liturgy is exactly the same as usual for regular Altar Servers;
- One Subdeacon should be assigned to "Dikiri" and one to "Trikiriri";
- Both Subdeacons must stay alert for directions, the Bishop may call for "Dikiri" and "Trikiriri" several times;
- Must move in proper ways when Bishop is censuring and/or blessing with "Dikiri" and "Trikiriri";

THE LITURGY OF THE CATECHUMENS

The Deacon, having received a blessing from the Bishop, comes out of the Sanctuary by the North Door and, standing in his usual place in front of the Holy Doors, makes three bows and begins:

Deacon: Master, give the blessing.

The Priest, lifting up the book of the Gospel, and making the sign of the Cross with it over the Antimension, says in a clear voice:

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

- **During the Litanies and Antiphones, the bishop stands on the episcopal Ambon in the midst of the congregation.**

LITANY OF PEACE

- **The BOOK-BEARER holds the Hierarchical Service Book and stands on the front of the Theotokos icon.**

Deacon: In peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above and for the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy temple, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our Most Holy Patriarch (name) (or Very Most Reverend Metropolitan, or Most Reverend Bishop (name)) for venerable priesthood, diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

- **Now the BOOK-BEARER bows together with the deacons and comes down to bishop, opens the book for him to read. It may be necessary to stand almost directly in front of the bishop holding the book so that it rests on the BOOK-BEARER's own hand. After reading kiss the bishop hand.**

Choir: Lord, have mercy.

Deacon: For our honourable and Christ-loving people and for all Orthodox Christians, may the Lord God help them to overcome every enemy and adversary, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city, forevery city, town and country, and for the faithful who dwell in them, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

Choir: To you, O Lord.

Altar Servers:

- **Make sure that processional candles are lit;**
- **Leave them in their rack, (or let two Altar Servrs hold them);**
- **Someone should start cutting the loaves of holy bread;**

SUBDEACONS

- Two Subdeacons light “Dikiri” and “Trikiriri”;

The Priest, in a low voice, reads the
PRAYER OF THE FIRST ANTIPHON

Lord, our God, whose might is beyond compare and whose glory is beyond understanding, whose mercy is without measure and whose love for mankind is beyond all telling, look upon us and upon this holy house, Master, according to your loving kindness, and bestow on us and on those who pray with us your acts of rich mercy and compassion.

Priest: For unto Thee are all glory, honour and worship: to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

FIRST ANTIPHON

If it is a feast of the Lord, or of the Mother of God, or its after-feast or leave-taking, the Antiphons of the feast are sung; otherwise the Typika are used.

On Sundays the following Antiphon may be sung:

1st Verse: Bless the Lord, O my soul, and all that is within me, bless his holy name.

Choir: At the prayers of the Mother of God, O Saviour, save us.

2nd Verse: Bless the Lord, O my soul, and forget none of his benefits.

Choir: At the prayers of the Mother of God, O Saviour, save us.

3rd Verse: The Lord has prepared his throne in heaven, and his kingdom rules over all.

Choir: At the prayers of the Mother of God, O Saviour, save us.

While this is being sung the Deacon bows, leaves his place and goes and stands in front of the icon of the Mother of God, looking towards the icon of Christ, holding his orarion in the three fingers of his right hand. After the completion of the Antiphon he comes and stands in his usual place, bows and says the:

SHORT LITANY

Deacon: Again and again in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

Choir: To you, O Lord.

Altar Servers:

- Line up for the procession know as the “Little Entrance”;
- Two candles, Fans and processional Cross (depending how many Altar Servers are in Altar);
- Stand behind the Holy Altar – facing North:
- First come the candles 2 by 2; next come fans and then Cross;

SUBDEACONS

- Subdeaconstake “Dikiri” and “Trikiriri”;

The Priest, in a low voice, reads the
PRAYER OF THE SECOND ANTIPHON

Lord, our God, save your people and bless your inheritance; protect the fullness of your Church, sanctify those who love the beauty of your house, glorify them in return by your divine power, and do not forsake us who hope in you.

Priest: For Thine is the majesty, and Thine is the Kingdom and the power and the glory: of the Father, the Son and the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

SECOND ANTIPHON

The second Psalm of the Typika or, on Sundays, the following Antiphon:

1st Verse: Praise the Lord, O my soul: while I live I will praise the Lord; while I have any being, I will praise my God.

Choir: Son of God, risen from the dead, save us who sing to you: Alleluia!

If it is not a Sunday, Eastertide or a feast of the Lord, we sing each time:

Son of God, wonderful in the Saints, save us who sing to you: Alleluia!

2nd Verse: Blessed are those whose helper is the God of Jacob; whose hope is in the Lord their God.

Choir: Son of God, risen from the dead, save us who sing to you: Alleluia!

3rd Verse: The Lord will be king forever: your God, O Sion, will reign throughout all generations.

Choir: Son of God, risen from the dead, save us who sing to you: Alleluia!
Glory to the Father, and to the Son, and to the Holy Spirit.

Then, on all days:

Both now and forever, and to the ages of ages. Amen. Only-begotten Son and Word of God, who, being immortal, accepted for our salvation to take flesh from the holy Mother of God and Ever-Virgin Mary, and without change became man; you were crucified, Christ God, by death trampling on death, being one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us!

- **After the bishop is finished reading during the second little litany, the STAFF-BEARER, CANDLE-BEARER and BOOK-BEARER go to the left and right of the second deacon. When the deacon concludes his last petition, "Remembering..." they all pray to God and bow to the bishop and enter the Altar.**

The Deacon again goes and stands in front of the icon of the Mother of God, and after the completion of the Antiphon he comes and stands in his usual place, bows and says the:

SHORT LITANY

Deacon: Again and again in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Choir: Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

Choir: To you, O Lord.

Order of Procession

- **Candle** **CANDLE-BEARER**
 - **Staff** **STAFF-BEARER**
 - **Censers** **DEACONS**
 - **Dikerion** **SECOND SUBDEACON**
 - **Trikerion** **FIRST SUBDEACON**
 - **Fan** **FIRST SERVER**
 - **Fan** **SECOND SERVER**
 - **Gospel** **PROTODEACON**
 - **Priests**
-
- **The CANDLE-BEARER stops at his usual place in front of the ikon of the Theotokos.**
 - **SUBDEACON and first fan stop at bishop's left side and step back to permit others in the procession to pass by.**
 - **The rest of the procession circles behind the bishop.**
 - **The FIRST-SUBDEACON and SECOND-SUBDEACON take their places on either side of the bishop.**
 - **The bearers of the fan stand on either side of the Gospel Book.**
 - **STAFF-BEARER proceeds to his normal place in front of the ikon of our Saviour.**

The Priest, in a low voice, reads the

PRAYER OF THE THIRD ANTIPHON

Tou have given us grace to make these common and united prayers, and have promised that when two or three agree in your name you will grant their requests; fulfill now the petitions of your servants as is expedient, granting us in this present age the knowledge of your truth and in the age to come eternal life.

Priest: For Thou art a good God and lovest mankind, and unto Thee we ascribe glory, O God, are good and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

The Deacon enters the Sanctuary by the south door.

THIRD ANTIPHON AND ENTRANCE WITH THE HOLY GOSPEL

Then the Beatitudes:

In Thy kingdom remembers us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy. (+ Troparion of the canon)

Blessed are the pure of heart, for they shall see God. (+ Troparion of the canon)

Blessed are the peacemakers, for they shall be called children of God. (+ Troparion of the canon)

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. (+ Troparion of the canon)

Bless are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. (+ Troparion of the canon)

Glory to the Father, and to the Son, and to the Holy Spirit (+ Troparion of the canon)

Both now and ever, and unto the ages of ages. Amen. (+ Troparion of the canon)

Or the Third Antiphon, are sung. On Sundays the following Antiphon may be used:

1st Verse: This is the day which the Lord has made; let us rejoice and be glad in it.

Then the Resurrection Apolytikion of the current Tone.

2nd Verse: Let the heavens and the earth sing his praise.

The Resurrection Apolytikion of the current Tone.

While the Doxastikon of the Beatitudes, or the Third Antiphon, is being sung, the Priest and Deacon, standing in front of the Holy Table, make three bows; then the Priest takes the holy Gospel and gives it to the Deacon, who kisses the Priest's hand. And so they come out through the north door, preceded by lights, and make the **Little Entrance**. Standing in the middle of the church they bow their heads.

The **Deacon**, in a low voice, says: Let us pray to the Lord.

The Priest, in a low voice, says the
PRAYER OF THE ENTRANCE

Master, Lord our God, you have set orders and armies of Angels and Archangels in heaven to minister to your glory; grant that, with our entrance, holy Angels may enter, concelebrating with us, and with us glorifying your goodness. For to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and forever, and to the ages of ages. Amen.

When the prayer is finished, the Deacon, in a low voice, says to the **Priest**:

Deacon: Master, bless the holy Entrance.

And the Priest, blessing the entrance, says, in a low voice: Blessed is the entrance of your holy ones, now and forever, and to the ages of ages. Amen.

The Priest kisses the Gospel. The Deacon, standing in the middle of the church in front of the Priest and raising the sacred Gospel, says aloud:

Deacon: Wisdom. Let us attend!

Then the Deacon, followed by the Priest, enters the Sanctuary through the Holy Doors and places the Gospel on the Holy Table.

Altar-Servers:

- Return to the Altar when Deacon (Priest) places the Gospel book on the Holy Altar;
- Altar-Servers on the left come to in the North Door;
- Altar-Servers on the right come in the South Door;
- Immediately go to the High Place, cross yourself, bow to the east, turn and bow to the Deacon (Priest);
- Return Procession Candles, Fans and Cross;
- Position yourself on the side of the Altar Table;
- Make sure that North and South Doors are closed;

- Check senser to be sure it is producing smoke;
- Prepare the censer;

SUBDEACONS

- Bishop takes the dikerion and trikerion and blesses in the four directions; (follow the bishop and bow when he blesses in each direction; follow the bishop to the Altar and enter the Alter on the right and left doors);
- After the bishop enters the Altar, the protodeacon takes the trikerion fom him.
- Bishop keeps the dikerion.
- Bishop and protodeacon comes out to cense the ikonostasis....
- The CANDLE-BEARER and STAFF-BEARER step down to foot of the solea, facing the Altar. When the censng of the ikonostasis is done and protododeacon and bishop re-enter the Altar go back to yoyr place on the solea.
- After the censng, FIRST SUBDEACON takes the censer from the bishop and gives it to the protodeacon in exchange for the trikerion.
- SECOND SUBDEACON takes the dikerion from the bishop.
- Both SUBDEACONS accompany the protodeacon and two deacons to the High Place and turn and face the bishop.
- The protodeacon cense the bishop in the three-times-three manner and they all bow to the bishop.
- SUBDEACONS put the trikerion and dikerion away.
- Protodeacon hands the censer to a server.
- BOOK-BEARER goes to the bishop on the left side of the Altar with the book opened to the place where he mey read the prayer.

Choir: Come, let us worship and fall down before Christ. Son of God, risen from the dead, save us who sing to you: Alleluia!

If it is not a Sunday, Eastertide, or a feast of the Lord, we sing each time:

Son of God, wonderful in the Saints, save us who sing to you: Alleluia!

During Eastertide:

Bless God in the Churches; the Lord from the fountains of Israel. Son of God, risen from the dead, save us who sing to you: Alleluia!

The Apolytikia and Kontakia for the day and for the dedication of the Church are sung.

After the last Kontakion:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest, in a low voice, reads the
PRAYER OF THE TRISAGION

Holy God, at rest in the holy place, hymned by the Seraphim with the thrice-holy song, glorified by the Cherubim and worshipped by every heavenly Power, out of non-existence you brought the universe into being and created male and female according to your image and likeness, adorning them with every gift of your grace. You give wisdom and understanding to those who ask, and you do not reject the sinner, but for our salvation you have established repentance. You have counted us, your humble and unworthy servants, worthy to stand at this time before the glory of your holy altar, and to offer you due worship and praise. Accept, Master, the thrice-holy hymn even from the mouth of us sinners, and visit us in your goodness. Pardon us every offence, voluntary and involuntary; sanctify our souls and bodies, and grant that we may worship you in holiness all the days of our life; at the prayers of the holy Mother of God and of all the Saints who have been well-pleasing to you in every age.

Priest: For you, our God, are holy, and to you we give glory, Father, Son and Holy Spirit, now and forever.

Deacon (coming near the Holy Doors and facing the People):

Deacon: And to the ages of ages.

- The Clergy process to the High Place;
- Reader(s) approach the Bishop for a Blessing;

SUBDEACONS

- At the beginning of the Trisagion Hymn, the **SECOND SUBDEACON** brings the dikerion to the south side of the Altar and gives it to the protodeacon.

Pontifical "Holy God"

- The choir melodically sings Trisagion;
- The clergy and the bishop repeat what the choir sung, in the following manner:

Choir: Amen.
Holy God, Holy Strong, Holy Immortal, have mercy on us.
Holy God, Holy Strong, Holy Immortal, have mercy on us.

Clergy-Bishop: Holy God, Holy Strong, Holy Immortal, have mercy on us.

PROTODEACON to give Dikiri to bishop;

Clergy-Bishop: Holy God, Holy Strong, Holy Immortal, have mercy on us.

Choir: Holy God, Holy Strong, Holy Immortal, have mercy on us.

PROTODEACON to give Trikiri to bishop;

Clergy-Bishop: Holy God, Holy Strong, Holy Immortal, have mercy on us.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit both now and forever, and to the ages of ages. Amen.
Holy Immortal, have mercy on us.

[Deacon: Dynamis.]

Choir: Holy God, Holy Strong, Holy Immortal, have mercy on us.

- The bishop takes the trikerion from the protodeacon in his right hand, dikerion in his left
- **CANDLE-BEARER and STAFF-BEARER (after second singing of the Trisagion) step down from the solea and face the Altar.**
- The bishop takes the Trikiri and Dikiri and blesses the faithful.

Clergy: Holy God...

Bishop: “Look down from heaven...” and makes the blessing.

Clergy: Holy Strong...

Bishop: “Look down from heaven...” and makes the blessing.

Clergy: Holy Immortal...

Bishop: “Look down from heaven...” and makes the blessing.

Clergy: Have mercy on us.

Choir: Holy God, Holy Strong, Holy Immortal, have mercy on us.

- Bishop returns to the Altar and gives Trikiri and Dikiri to SUBDEACONS.
- **CANDLE-BEARER and STAFF-BEARER return to their places on the solea.**
- The bishop leads the clergy to the High Places accompanied on either side by the FIRST and SECOND SUBDEACONS.
- Bishop blesses the High Place with the dikerion, and then gives it to the FIRST SUBDEACON, who puts it in its place.
- **SECOND SUBDEACON on the bishop’s right (North) gives trikerion to the bishop. After blessing, bishop gives the trikerion to the Subdeacon who puts it in its place.**

Note:

On the days of the Nativity of Christ, of the Epiphany, on Lazarus Saturday and Holy Saturday, during the Paschal week and on the day of Pentecost, the following words are sung instead of the Trisagion: “As many as have been baptized into Christ have put on on Christ, Alleluia.”.

The Priest and the Deacon also say the Trisagion, making three bows before the holy Table. Then the Deacon says to the **Priest:** Master, command. And they go to the Throne. As they go the Bishop says:

Bishop: Blessed is he who comes in the name of the Lord.

Deacon: Master, bless the Throne on high.

Bishop: Blessed are you on the throne of glory of your Kingdom, who are seated upon the Cherubim, always, now and forever, and to the ages of ages.

THE READINGS FROM THE NEW TESTAMENT

At the end of the Trisagion the Deacon comes out in front of the Holy Doors and says:

Deacon: Let us attend.

BISHOP: Peace be unto all.

- **FIRST and SECOND SUBDEACON remove the Great Omophorion (bring it over the head of the bishop and present it to him for veneration); place it in the arms of the BOOK-BEARER who stands on the south side of the Holy Table.**

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Reader reads the verses of the Prokeimenon.

Deacon: Wisdom.

Reader: The Reader reads the title of the Apostle.

Deacon: Let us attend.

Altar Server:

- **Prepares the censer for Deacon;**
- **Bring incense to Bishop**

The Reader reads the Apostle, and when he has finished the Priest says:

BISHOP: Peace to you.

Reader: And to your spirit.

Choir: Alleluia (Three times).

Altar Servers:

- Line up for the procession know as the “Reading of the Gospel”;
- Two candles, Fans and processional Cross (depending how many Altar Servers are in Altar);
- Stand behind the Holy Altar – facing North:
- First come the candles 2 by 2; next come fans and then Cross;

SUBDEACONS

- Subdeaconstake “Dikiri” and “Trikiriri”;

Order of Procession (North Door):

- Processional candle;
- Fans;
- Cross;

Order of Procession (South Door):

- Lectern stand (stand goes on the front of the Holy Doors);
- Processional candle;

Altar-Servers:

- When Priest proclaims the words” Wisdom. Let us attend. Let us listen to the Holy Gospel. Peace be unto all.” start walking out....
- Out the North Door and South Door;
- One candle goes Right, another goes Left;
- Stand on the side of the Holy Doors;
- Fans and Cross goes in the Middle;
- Line up in front of the Amvon;

SUBDEACONS

- Subdeacons with Dikirion & Trikirion exits through North and South Door;
- Subseacon with Dikirion exits on the South Door;
- Subseacon with Trikirion exits on the North Door;
- Lline up on the each side by Royal Doors facing each other;

While the Apostle is read Deacon, taking the censer with incense, approaches the Priest, and having received a blessing for the incense he censes the book of the Gospel, the Holy Table all round, the whole sanctuary, the Priest and, coming out a little from the Holy Doors, the principal icons and the People.

The Priest, in a low voice, reads the
PRAYER OF THE GOSPEL

Master, Lover of mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to understand the message of your Gospel. Implant in us the fear of your blessed commandments, so that, having trampled down all carnal desires, we may change to a spiritual way of life, thinking and doing all things that are pleasing to you. For you are the illumination of our souls and bodies, Christ God, and to you we give glory, together with your Father who is without beginning, and your all-holy, good and life-giving Spirit, now and forever, and to the ages of ages. Amen.

When he has finished censing, the Deacon puts away the censer. He approaches the bishop and, holding his Orarion with the tips of his fingers, points to the Holy Gospel as it lies on the Holy Table, bows his head and says in a low voice:

Deacon: Master, bless the herald of the Good Tidings of the Holy Apostle and Evangelist (name)...

The Bishop blesses him, saying:

May God, through the prayers of the holy, glorious Apostle and Evangelist (name), grant you to proclaim the word with much power, for the fulfilling of the Gospel of his Beloved Son, our Lord Jesus Christ.

Deacon: Amen.

And, having bowed with reverence, he takes the Gospel, goes out through the Holy Doors, and preceded by lights makes his way to the Ambo. Then the bishop at the Holy Doors, facing west, says:

Bishop: Wisdom. Let us attend. Let us listen to the Holy Gospel. Peace be unto all.

Choir: And to your spirit.

Deacon: The reading is from the Holy Gospel according to (Name).

Choir: Glory to you, O Lord, glory to you.

Bishop: Let us attend.

The Deacon chants the Gospel for the day. When it is finished the Bishop blesses the Deacon saying:

BISHOP: Peace be unto you who have proclaimed the Gospel.

Choir: Glory to you, O Lord, glory to you.

The bishop takes the Gospel from the Deacon, kisses it and blesses the people with it. He then replaces it on the Holy Table.

Then the Preacher instructs the people in the word of God. Then the Deacon, standing in his usual place, says the following.

After reading:

- Bring lectern stand back inside;
- Return to the Altar;
- Altar-Servers on the left come to in the North Door;
- Altar-Servers on the right come in the South Door;
- Immediately go to the High Place, cross yourself, bow to the east, turn and bow to the Deacon (Priest);
- Return Procession Candles, Fans and Cross;
- Position yourself on the side of the Altar Table;
- Make sure that North and South Doors are closed;

Note:

- Deacon takes the Holy Gospel to bishop to kiss.

SUBDEACONS:

- Give Dikirion & Trikirion to Bishop;
- Bow when Bishop blesses the people in direction of Bishop blessings;
- Take the Dikirion & Trikirion from Bishop;
- Dikirion returns to Altar using South Door;
- Trikirion returns to Altar using North Door;
- Place Dikirion & Trikirion on the Altar table;

Choir: Is pola eti Despota.

LITANY OF FERVENT SUPPLICATION

Deacon: Let us all say, with all our soul and with all our mind, let us say.

Choir: Lord, have mercy.

Deacon: Lord almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.

Deacon: Have mercy on us, O God, according to your great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (Three times).

Deacon: Again we pray for our devout and Christ-loving people and for all Orthodox Christians.

Choir: Lord, have mercy. (Three times).

Deacon: Again we pray for our Most Holy Patriarch (name); (or Very Most Reverend Metropolitan, or Most Reverend Bishop (name)) and all our brethren in Christ.

Choir: Lord, have mercy. (Three times).

Deacon: Again we pray for our brethren, priest, priestmonks, deacons, and all our brotherhood in Christ.

Choir: Lord, have mercy. (Three times).

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, the brethren of this holy church, and for the pardon and remission of their sins.

Choir: Lord, have mercy. (Three times).

Deacon: Again we pray for the blessed and ever-remembered founders of this holy church, and for all our brothers and sisters who have gone to their rest before us, and who lie asleep here in the true faith; and for the Orthodox everywhere.

Choir: Lord, have mercy. (Three times).

Deacon: Again we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

Choir: Lord, have mercy. (Three times).

Altar Servers: Get the sensor ready if there is Litany for the Departed and gives it to Deacon.

Meanwhile the Priest, in a low voice, says the following:

PRAYER OF SUPPLICATION

Lord, our God, accept this fervent supplication from your servants, and have mercy on us according to the multitude of your mercy; and send down your pity on us and on all your people, who await your rich mercy.

Priest: For you, O God, are merciful, and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

LITANY FOR THE DEPARTED

The Deacon holding the censer does the litany for the dead, only if necessary, and not on the feastdays of the Lord and Sundays.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hear and have mercy.

Choir: Lord, have mercy. (Three times).

Deacon: Let us pray also for the repose of the souls of the servant(s) of God (names), who has (have) fallen asleep , and that he (they) may be pardoned all his (their) sins, voluntary and involuntary.

Choir: Lord, have mercy. (Three times).

Deacon: That the Lord God will assign his (her, their) soul(s) to where the just repose.

Choir: Lord, have mercy. (Three times).

Deacon: The mercy of God, the kingdom of heaven, and the forgiveness of his (their) sins let us ask of Christ, our Immorta King and our God. This is responded with "Grant this, O Lord.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: For Thou art the Resurrection, the Life, and the Repose of Thy servant(s) who has (have) fallen asleep, (names), O Christ our God, and to Thee we send up the

glory, with Thy eternal Father, and Thy all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

Choir: Amen

LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord you Catechumens.

Choir: Lord, have mercy.

Deacon: Let us, the faithful, pray for the catechumens;

Choir: Lord, have mercy.

Deacon: That He may teach them the word of truth.

Choir: Lord, have mercy.

Deacon: That He may reveal unto them the Gospel of righteousness;

Choir: Lord, have mercy.

Deacon: That He may unite them to his Holy, Catholic and Apostolic Church.

Choir: Lord, have mercy.

Deacon: Save them, have mercy on them, help them and keep them, O God, by your grace.

Choir: Lord, have mercy.

Deacon: Bow your heads to the Lord, you Catechumens.

Choir: To Thee, O Lord.

Meanwhile the Priest, in a low voice, says the

PRAYER FOR THE CATECHUMENS (BEFORE THE UNFOLDING OF THE ANTIMENSION)

Lord, our God, dwelling on high and beholding things below, who for the salvation of mankind sent forth your only-begotten Son, our Lord and God, Jesus Christ, look upon your servants the catechumens, who have bowed their necks to you; and count them worthy in due time of the

washing of rebirth, the forgiveness of sins and the garment of incorruption; unite them to your holy, Catholic and Apostolic Church, and number them with your chosen flock.

Deacon: Wisdom!

Priest: That they with us they may glorify Thine all-honorable and majestic name, of the Father, and of the Son and and of the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

Then the bishop unfolds the Antimension on the Holy Table.

Deacon: All catechumens depart; Depart catechumens. All that are Catechumens depart. Let no catechumens remain. Let us, the faitfull, again and again in peace pray unto the lord.

Choir: Lord have mercy. (Long; if deacon serves – short)

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Choir: Lord have mercy

Meanwhile the Priest, in a low voice, says the

FIRST PRAYER OF THE FAITHFUL (AFTER THE UNFOLDING OF THE ANTIMENSION)

We thank you, Lord God of the powers of heaven, for counting us worthy to stand even now before your holy altar and humbly to seek your compassion for our sins and for those committed in ignorance by the people. Receive our supplication, O God; make us worthy to offer you prayers and entreaties and unbloody sacrifices for all your people. And enable us, whom you have appointed to this your ministry by the power of your Holy Spirit, to invoke you at every time and place without blame and without condemnation, with the witness of a pure conscience, so that you may hear us and be merciful to us in the abundance of your goodness.

Deacon: Wisdom.

Priest: For unto Thee are due all glory, honour and worship, to the Father, and to the Son and to the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

Altar Servers:

- Line up for the procession know as the “Great Entrance”;
- Two candles, Fans and processional Cross (depending how many Altar Servers are in Altar);
- Stand behind the Holy Altar – facing North:
- First come the candles 2 by 2; next come fans and then Cross;

SUBDEACONS:

- Subdeacons take “Dikiri” and “Trikeri”;

Altar-Servers Order of Procession (North Door):

- Miter carried by BOOK-BEARER
- Candle
- Staff carried by STAFF-BEARER
- Dikerion carried by FIRST SUBDEACON
- Trikerion carried by SECOND SUBDEACON
- Fan
- Censer carried by first deacon
- Discos carried by protodeacon
- Chalice carried by senior priest
- Fan
- Priests in order rank

THE LITURGY OF THE FAITHFUL

Deacon: Again and again in peace, let us pray to the Lord.

Choir: Lord have mercy. (Long; if deacon serves – short)

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

Choir: Lord have mercy.

Deacon: For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

Choir: Lord have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Choir: Lord have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Choir: Lord have mercy.

Deacon: Wisdom.

(And the deacon enters the Sanctuary.)

**Meanwhile the Priest, in a low voice, says the
SECOND PRAYER OF THE FAITHFUL**

Again and many times we fall down before you and pray you, who are good and the lover of mankind, that heeding our prayer you will cleanse our souls and bodies from every defilement of flesh and spirit, and will grant us to stand without guilt or condemnation before your holy altar. Give also to those who pray with us the grace of progress in right living, in faith and spiritual understanding. Grant that they may always worship you with fear and love, may partake of your holy mysteries without guilt or condemnation, and be counted worthy of your heavenly kingdom.

Priest: That being always guarded by your might, we may give glory to you, Father, Son and Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

*CHERUBIC HYMN AND
GREAT ENTRANCE WITH THE GIFTS OF BREAD AND WINE*

Altar Server:

- **Prepare the senser (be sure it is producing smoke);**
- **Bring the senser to the Deacon (Priest);**
- **When Deacon (Priest) returns the censer, carry censer to table of Prothesis and wait for the Priest;**
- **When Priest comes to table of Prothesis, give the censor to him;**
- **When Deacon (Priest) places Aer on his shoulders, see that it hangs straight in the back;**

SUBDEACONS:

- Prepare bowl and jug with luke warm water;
 - Prepare towel;
 - One Subseacon puts towel over his shoulders and takes a jug;
 - Other one brings out the bowl;
 - Bring everything out and stand on the front of the Holy Doors;
 - Subseacon with towel and jug pure the water over Bishop hands, while other Subdeacon holds bowl under Bishops hands; sip the water 3 times over the Bishop hands;
 - Remove the bowl and jug and stay in place;
 - Bishop will wipe His hands then He will bless both Subdeacons;
 - Kiss Bishop hands; - return to the Altar;
 - The CANDLE-BEARER and STAFF-BEARER enter the altar, together with SUBDEACONS who washed bishop hands.
-
- SECOND SUBDEACON places the eagle rug in the front of the Table of Oblation.
-
- Protodeacon removes the miter from bishop's head and places it on a tray on top of the great omophorion.
 - Bishop goes to the Table of Oblation.
 - Bishop completes Proskomidia, then clergy and minor order of the church (reader, book-bearer, staff-bearer, subdeacons and etc.) kiss bishop shoulder and give him their name to be commemorated.

The **Singers** begin the Cherubic Hymn to a slow and solemn melody, in the dominant Tone of the day:

We, who in a mystery represent the Cherubim and sing the thrice-holy hymn to the life-giving Trinity, let us now lay aside every care of this life. For we are about to receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

While it is being sung, the Priest, in front of the Holy Table, reads, in a low voice, the PRAYER OF THE CHERUBIC HYMN

None of those who are entangled in carnal desires and pleasures is worthy to approach or draw near or minister to you, King of glory; for to serve you is great and awesome even for the heavenly powers. Yet on account of your inexpressible and boundless love for mankind you became man without change or alteration and were named our High Priest; and as Master of all

you have committed to us the sacred ministry of this liturgical and un bloody sacrifice. For you alone, Lord our God, are Ruler over all things in heaven and on earth, mounted on the throne of the Cherubim, Lord of the Seraphim and King of Israel, the only Holy One, resting in the holy place. Therefore I entreat you, who alone are good and ready to hear: Look upon me, your sinful and unprofitable servant, and purify my soul and heart from an evil conscience. By the power of your Holy Spirit enable me, clothed with the grace of the priesthood, to stand at this your Holy Table and celebrate the mystery of your holy and most pure Body and your precious Blood. For to you I come, bending my neck and praying: Do not turn away your face from me, nor reject me from among your children, but count me, your sinful and unworthy servant, worthy to offer these gifts to you. For you are the one who offers and is offered, who receives and is distributed, Christ our God, and to you we give glory, together with your Father, who is without beginning, and your all-holy, good and life-giving Spirit, now and forever, and to the ages of ages. Amen.

After the prayer the Priest and the Deacon say the Cherubic Hymn three times, as follows:

Priest: We, who in a mystery represent the Cherubim and sing the thrice-holy hymn to the life-giving Trinity, let us now lay aside every care of this life.

Deacon: For we are about to receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

Then the Priest, or Deacon, takes the censer and censes the Holy Table, the Sanctuary, the principal icons and the People, coming out a little from the holy Doors. In a low voice he says, if it is Sunday, Having seen the Resurrection of Christ... and Psalm 50, excluding the last two verses which begin, Do good, Lord, to Sion. If it is not a Sunday he says, Come let us worship... three times and then Psalm 50 as above. Then he enters the Sanctuary and puts away the censer. He comes with the Deacon in front of the Holy Table and they make three bows, and they say quietly troparia of compunction. They kiss the Antimension and the Holy Table, bow again and then turn to the people and bow to them, saying: Forgive me, or similar words. They go to the table of the Prothesis, and having made three bows they kiss the covered Holy Gifts, saying: God cleanse me a sinner.

Then the Deacon says to the bishop:

Master, lift up,

The bishop lifts the Aer and places it on the shoulders of the Deacon, saying:

Lift up your hands to the holy place and bless the Lord.

Altar-Servers:

- Start walking (at a slow but steady rate);
- Out the North Door;
- Make a turn at the front of the Church;
- One candle goes Right, another goes Left;
- One Fan goes Right of the candle, another goes Left of the candle;
- Cross goes in the Middle;
- Line up in front of the Amvon;

SUBDEACONS:

- Procession exits through North Door;
- Subdeacons with Dikirion & Trikirion line up on the side by Holy Doors facing each other;

Then he takes the covered Paten and gives it with every care and reverence to the Deacon, while he himself takes the Holy Chalice, likewise covered. When the Singers reach the end of the first part of the Cherubic Hymn, the Deacon and the Priest come out from the north door of the Sanctuary, preceded by exapteryga, lights and incense, and pass through the north aisle and the middle of the Nave as they make the **Great Entrance**. As they process they proclaim, one after the other:

May the Lord God remember you all in his Kingdom always, now and forever, and to the ages of ages.

The entire congregation bows their heads with reverence, as they say three times in a low voice:

Amen. Remember us, Lord, when you come in your Kingdom.

Singers: Amen. And they complete the Cherubic Hymn.

The Priest and Deacon enter the Sanctuary.

The Deacon stands to the right in front of the Holy Table and says to the Priest as he enters:

Deacon: May the Lord God remember your priesthood in his Kingdom, always, now and forever, and to the ages of ages.

And the Priest, as he enters, says to him:

May the Lord God remember your diaconate in his Kingdom, always, now and forever, and to the ages of ages.

Then the Priest places the Chalice on the Holy Table, takes the Paten from the Deacon and places it to the left of the Chalice, saying:

The noble Joseph, taking your most pure Body from the Tree, wrapped it in pure linen with sweet spices and laid it for burial in a new grave.

Then he takes the covers from the sacred Paten and the Holy Chalice and lays them to one side on the Holy Table. He takes the Aer from the shoulders of the Deacon, holds it over the censer and lays it over the Chalice and Paten.

Then he takes the censer and censes the Gifts three times, as the Deacon says:

Do good, Master.

Priest: Do good to Sion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

He puts away the censer and says to the **Deacon:**

Remember me, my brother and fellow celebrant.

Deacon: May the Lord God remember your priesthood in his Kingdom, always, now and forever, and to the ages of ages.

Then the Deacon bows his head, holding his orarion in the three fingers of his right hand, and says to the

Deacon: Pray for me, holy Master.

Priest: The Holy Spirit will come upon you, and the power of the Most High will overshadow you.

Deacon: The Spirit himself will concelebrate with us all the days of our life. Remember me, holy Master.

Priest: May the Lord God remember you in his Kingdom, always, now and forever, and to the ages of ages.

And the Deacon, having answered Amen, kisses the bishop's right hand and goes out and stands in his usual place and says the....

After Great Entrance:

- Return to the Altar;
- Altar-Servers on the left come to in the North Door;
- Altar-Servers on the right come in the South Door;
- Immediately go to the High Place, cross yourself, bow to the east, turn and bow to the Deacon (Priest);
- Return Procession Candles, Fans and Cross;
- Position yourself on the side of the Altar Table;
- Make sure that North and South Doors are closed;
- Prepare the censer;
- Bring the censer to the priest;
- When censer is returned back, put the censer back on censer stand;
- Close the Holy Doors Curtain;

SUBDEACONS:

- Give Dikirion & Trikirion to Bishop;
- Bow when Bishop blesses the people in direction of Bishop blessings;
- Take the Dikirion & Trikirion from Bishop;
- Dikirion returns to Altar using South Door;
- Trikirion returns to Altar using North Door;
- Place Dikirion & Trikirion on the Altar table;

Note:

- The second deacon leads with the miter and great omophorion laid on the Hierarchy Service Book [then he immediately re-enters the Altar through the Royal Doors and goes to the northwest corner of the Holy Table].
- If there are not enough deacons, the BOOK-BEARER carries the great omophorion and miter and proceeds from the north door across the coela into the south door.
- The CANDLE-BEARER and STAFF-BEARER follow the procession from the north door and stand at the foot at the solea.
- FIRST and SECOND SUBDEACONS stop at either side of the Royal Doors [the trikirion must be on the North and dikirion on the South – appropriate for the bishop to use them in blessing; although this is not liturgically correct, since the trikirion is always by Christ icon and dikirion by icon of the Theotokos; if you choose to do it correctly (liturgically) then SUBDEACONS have to change the place after Great Entrance is completed.

- The bearers of the fans stop near the Rooyal Doors or at the foot of the solea and hold the fans over Diskos and Chalice, respectively, as the bishop holds first one and then the other.

Ordination to the priest may take place at this point – if this is happening, the cathedra is placed in front of the Holy Altar. The FIRST and SECOND SUBDEACONS may enter the Altar and place the trikerion and dikerion in their places without extinguishing them. At the end of the ordination, trikerion and dikerion is presented to bishop on the solea...

- At the conclusion of the Entrance, the bishop blesses the faithful with dikerion and trikerion.
- The FIST and SECOND SUBDEACONS switche sides on the solea and re-enter the Altar.

LITANY OF THE SUPPLICATION

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

Deacon: For the precious gifts now offered, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house and those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Those things which are good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

Choir: To you, O Lord.

Priest, in a low voice, reads the
PRAYER OF OFFERING

Lord, God almighty, who alone are holy and who accept a sacrifice of praise from those who call on you with all their heart, accept also the supplication of us sinners, bring us to your holy altar, and enable us to offer you gifts and spiritual sacrifices for our sins and those committed in ignorance by the people. Count us worthy to find grace in your sight, that our sacrifice may be well pleasing to you and that the good Spirit of your grace may rest on us and on these gifts here set forth, and on all your people.

Priest: Through the compassion of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and forever, and to the ages of ages.

Choir: Amen.

Bishop: Peace to all.

Choir: And to your spirit.

Deacon: Let us love one another, that with one mind we may confess:

FIRST SUBDEACON remove the eagle rugs in front of the Holy Table and place one at the southwest corner of the Holy Table.

Choir: Father, Son and Holy Spirit, Trinity consubstantial and undivided.

The Priest bows three times and kisses the over the Gifts, saying in a low voice: I will love you, Lord, my strength. The Lord is my firm foundation, my refuge and my deliverer. Likewise the Deacon, standing in his place, bows and kisses the Cross on his orarion. At a concelebrated Liturgy the Priests here exchange the Kiss of Peace, the senior saying: Christ is in our midst, to which the junior answers: He is and will be. If there is more than one Deacon they also exchange the Kiss with one another in the same way.

THE CREED

Deacon: The doors, the doors. With wisdom let us attend.

Altar servers:

- **Open the Holy Doors Curtain;**

SUBDEACONS:

- **Prepare trikerion and dikerion**

Choir:

I believe in one God, Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages, Light from Light, true God from true God, begotten not made, consubstantial with the Father, through him all things were made. For our sake and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man. He was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father. He is coming again in glory to judge the living and the dead, and his kingdom will have no end. And in the Holy Spirit, the Lord, the Giver of life, who

proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets. In one Holy, Catholic and Apostolic Church. I confess one Baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the age to come. Amen.

SUBDEACONS:

- **Bishop receives the trikerion and dikerion from SUBDEACONS within Altar.**

Bishop blesses the people and returns to the Altar.

SUBDEACONS:

- **Receive the trikerion and dikerion, go to the High Place, bow as usual, and place the trikerion and dikerion in their usual positions [extinguish them as well].**

While the Creed is being said the Priest lifts the Aer and waves it above the Bishop, Chalice and Paten. At the words and ascended into heaven..., he kisses the Cross in the middle of it, folds it and puts it to one side with the veils.

THE HOLY OBLATION

Deacon: Let us stand with awe; let us stand with fear; let us attend, that we may offer the holy oblation in peace.

And he re-enters the Sanctuary.

Altar servers:

- **Open the North Door for Deacon to enter;**
- **Get the Hot Water ready;**

Choir: Mercy and peace: a sacrifice of praise.

Choir: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

Choir: And with your spirit.

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks to the Lord.

Choir: It is meet and right to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence, and undivided.

Priest (in a low voice):

It is right and fitting to hymn you, to bless you, to praise you, to give you thanks, to worship you in every place of your dominion; for you are God, ineffable, incomprehensible, invisible, inconceivable, ever existing, eternally the same; you and your only-begotten Son and your Holy Spirit. You brought us out of non-existence into being, and when we had fallen you raised us up again, and left nothing undone until you had brought us up to heaven and had granted us your Kingdom that is to come. For all these things we give thanks to you, and to your only-begotten Son and your Holy Spirit; for all the benefits that we have received, known and unknown, manifest and hidden. We thank you also for this liturgy which you have been pleased to accept from our hands, though there stand around you thousands of archangels and tens of thousands of angels, the Cherubim and the Seraphim, six-winged and many-eyed, soaring aloft upon their wings,

Priest: Singing the triumphant hymn, shouting, proclaiming and saying:

Choir: Holy, holy, holy, Lord of hosts; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

SUBDEACON to place small omophorion on the bishop and to take miter off.

The Deacon takes the Star from the Paten, making the sign of the Cross with it over the Paten, kisses it and lays it aside on the Holy Table.

Priest (in a low voice):

With these blessed Powers, Master, Lover of mankind, we also cry aloud and say: Holy are you and all-holy, you and your only-begotten Son and your Holy Spirit; holy are you and all-holy, and magnificent is your glory. This is how you loved your world: you gave your only-begotten Son, so that everyone who believes in him might not perish, but have eternal life. And, when he had come and had fulfilled the whole dispensation for us, in the night in which he was given up, or rather gave himself up, for the life of the world, he took bread in his holy, most pure and unblemished hands and, when he had given thanks, and had blessed, sanctified and broken it, gave it to his holy Disciples and Apostles, saying:

Priest: Take, eat; this is my body, which is broken for you, for the forgiveness of sins.

Choir: Amen.

Priest (in a low voice):

Likewise after supper he also took the cup, saying:

Priest: Drink from this, all of you; this is my blood of the New Testament, which is shed for you and for many for the forgiveness of sins.

Choir: Amen. (long)

Priest (in a low voice):

Remembering therefore this our Saviour's command and all that has been done for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, the Second and glorious Coming again;

The Deacon crosses his hands and elevates the Chalice and Paten as the Priest says aloud:

Priest: Offering you your own of your own in all things and for all things.

Choir: We praise you, we bless you, we give thanks to you, O Lord, and we pray to you, our God.

SUBDEACONS to remove the small omophorion and the miter is given to the bishop.

Altar servers:

- Large Bells

Priest, bowing his head with great compunction, says in a low voice:

Also we offer you this spiritual worship without shedding of blood, and we ask, pray and implore you: send down your Holy Spirit upon us and upon these gifts here set forth,

Then the Deacon, pointing to the holy Bread with his orarion, says in a low voice:

Master, bless the holy Bread.

The Priest stands upright and blesses the holy Bread, saying in a low voice:

And make this bread the precious Body of your Christ,

Altar servers:

- Small Bells

Deacon, in a low voice: Amen.

Then the Deacon, pointing to the Chalice with his orarion, says in a low voice:

Master, bless the holy Cup.

The Priest blesses the Chalice, saying in a low voice:

And what is in this Cup the precious Blood of your Christ,

Altar servers:

- **Small Bells**

Deacon, in a low voice: Amen.

Then the Deacon, pointing to them both, says in a *low voice*:

Master, bless them both.

Priest, blessing both the Chalice and Paten, says in a low voice:

Changing them by your Holy Spirit,

Altar servers:

- **Small Bells – Stop the big bells**

Deacon, in a low voice: Amen [,Amen, Amen].

Altar server:

- **Get the censer to Deacon**

They both bow profoundly and the Priest continues in a low voice: so that those who partake of them may obtain vigilance of soul, forgiveness of sins, communion of the Holy Spirit, fulness of the Kingdom of heaven, freedom to speak in your presence, not judgment or condemnation. Also we offer you this spiritual worship for those who have gone to their rest in faith, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics and every righteous spirit made perfect in faith;

As he censes from in front of the holy Table, the Priest says, aloud:

Priest: Above all for our most holy, pure, most blessed and glorious Lady, the Mother of God and Ever-Virgin, Mary.

Altar servers:

- **Big Bells**

Choir: It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure, and Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

Altar servers:

- **Stop the Big Bells**

If it is a feast of the Lord or of the Mother of God, or its leave-taking, the Irmos of the 9th Ode of the Canon is sung instead. The Priest gives the censer to the Deacon, who censers around the Holy Table and, in a low voice, remembers to himself those whom he wishes of the living and the dead, while the Priest continues in a **low voice**:

For the holy Prophet, Forerunner and Baptist John, the holy, glorious and all-praised Apostles, for Saint N., whose memory we keep today, and for all your Saints, at whose prayers visit us, O God. Remember too all those who have fallen asleep in hope of resurrection to eternal life (N. & N.), and give them rest where the light of your countenance watches. Also we beseech you: Remember, Lord, all Orthodox bishops, who rightly proclaim the word of your truth, the whole order of presbyters, the diaconate in Christ, all the clergy and the whole monastic order. Also we offer you this spiritual worship for the whole world, for the holy, Catholic and Apostolic Church, for those who live in chastity and holiness of life; for our faithful Christian rulers (here he may remember the Sovereign and the Royal Family), and all their household. Grant them, Lord, a peaceful reign, so that in their tranquility we too may live calm and peaceful lives in godliness and holiness.

Priest: Among the first, remember, O Lord, our Most Holy Patriarch (or Very Most Reverend Metropolitan or Most Reverend Bishop (name)) whom do Thou grant Thy holy churches, in peace, safety, honour, health and length of days, rightly dividing the word of Thy truth.

Choir: And each and everyone.

The Deacon, standing at the Holy Door, recites the Diptychs of the living and then exclaims:

Deacon: Remember too, Lord, those whom each one has in mind, and each and all.

The Priest continues in a low voice:

Remember, Lord, the city in which we dwell, and every city, town and village, and the faithful who dwell in them. Remember, Lord, those who travel by land, air, or water, the sick, the suffering, those in captivity, and their safety and salvation. Remember, Lord, those who bring

offerings, those who care for the beauty of your holy churches, and those who remember the poor, and send down upon us all your rich mercies.

Priest: And grant that with one voice and one heart we may glorify and praise your all-honoured and majestic name, of Father, Son and Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

The Priest blesses the People with his hand, saying:

Priest: And the mercies of our great God and Saviour, Jesus Christ, shall be with all of you.

Ordination to the Diaconate will take place here (if any);

Choir: And with your spirit.

*THE PREPARATION FOR HOLY COMMUNION
LITANY OF THE LORD'S PRAYER*

The Deacon comes out and stands in his usual place.

Deacon: Having commemorated all the saints, again and again in peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the precious gifts here set forth and sanctified, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That our God, who loves mankind, having accepted them on his holy and immaterial Altar above the heavens, as a savour of spiritual fragrance, may send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

Choir: Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Those things which are good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Having asked for the unity of the faith and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ, our God.

Choir: To you, O Lord.

The Priest, in a low voice:

To you, Master, Lover of mankind, we entrust our whole life and our hope, and we entreat, pray and implore you: count us worthy to partake of your heavenly and awesome Mysteries at this sacred and spiritual Table with a pure conscience, for the forgiveness of sins and pardon of

offences, for communion of the Holy Spirit, for inheritance of the Kingdom of heaven and for boldness before you; not for judgment or condemnation.

Priest: And count us worthy, Master, with boldness and without condemnation to dare to call upon you, the God of heaven, as Father, and to say:

THE LORD'S PRAYER

Choir:

Our Father in heaven, may your name be hallowed, your kingdom come, your will be done/ on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors; and do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: Bow your heads unto the Lord.

Choir: To you, O Lord. *(long)*

Priest (in a low voice):

We thank you, King invisible, who by your boundless power created all things, in the abundance of your mercy bringing them into being out of nothing. Do you yourself, Master, look down from heaven on those who have bowed their heads to you; for they have bowed not to flesh and blood, but to you, the God before whom we stand in awe. Make smooth, then, our path for our good, Master, through what lies before us, according to the need of each: sail with those sail, journey with those who journey, heal the sick, for you are the physician of our souls and bodies.

Priest: Through the grace and compassion and love towards mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and forever, and to the ages of ages.

Choir: Amen. *(long)*

Priest (in a low voice):

Attend, O Lord Jesus Christi our God, from your holy dwelling-place and from the glorious throne of your kingdom; and come to sanctify us, you who are enthroned on high with the Father and invisibly present here with us. And with your mighty hand grant communion in your most pure Body and precious Blood to us, and through us to all the people.

Then the Priest, and the Deacon, in his usual place, bows three times, saying:

God, cleanse me, a sinner.

Deacon: Let us attend.

FIRST and SECOND SUBDEACON put the samll omophorion on the bishop

The bishop elevates the Holy Bread and says aloud:

Bishop: The Holy Things for the Holy.

Choir: One is holy, one is Lord: Jesus Christ, to the glory of God the Father. Amen.

Altar servers:

- **Close the Holy Doors Curtain;;**

COMMUNION OF THE CLERGY AND PEOPLE

The Singers continue with the Communion Chant.

On Sundays only:

Praise the Lord from heaven, praise him in the highest. Alleluia, Alleluia, Alleluia.

On other days as appointed.

The Deacon enters the Sanctuary, ties his orarion in the form of a Cross and standing on the right of the Priest says:

Master, break the holy Bread.

The Priest divides the Lamb into four parts, saying:

The Lamb of God is broken and distributed, broken yet not divided, ever eaten yet never consumed, but sanctifies those who partake.

He arranges them on the Paten in the form of a Cross, thus:

IC
NI KA
XC

The Deacon points to the Chalice with his Orarion and says:

Deacon: Master, fill the holy Cup.

The Priest takes the portion of the Lamb stamped with the letters **IC** and makes the sign of the Cross with it above the holy Chalice and places it in it, saying:

Priest: Fullness of the Holy Spirit.

Deacon: Amen.

Altar servers:

- Bring the Hot Water to the south side of the Altar for Deacon;

He takes the hot water and says to the **Priest:**

Deacon: Master, bless the hot water.

The Priest blesses it, saying:

Priest: Blessed is the fervour of your holy things, always, now and forever, and to the ages of ages. Amen.

The Deacon pours the hot water into the Chalice in the form of a cross, saying:

Deacon: Fervour of the Holy Spirit. Amen.

PRAYERS SAID BY THE CLERGY BEFORE COMMUNION

I believe, Lord, and I confess that you are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am first. Also I believe that this is indeed your most pure Body, and this indeed your precious Blood. Therefore I beseech you, have mercy on me and forgive me my offences, voluntary and involuntary, in word and in deed, in knowledge and in ignorance, and count me worthy to partake uncondemned of your most pure Mysteries for the forgiveness of sins and for eternal life. Amen. See, to divine Communion I draw near; My Maker, burn me not as I partake, For you are fire consuming the unworthy; But therefore make me clean from every stain. Of your mystical Supper, Son of God, receive me today as a communicant; for I will not tell of the Mystery to your enemies; I will not give you a kiss, like Judas; but like the Thief I confess you: Remember me, Lord, in your Kingdom. Master, lover of mankind, Lord Jesus Christ, my God, let not these holy mysteries be for my condemnation

because of my unworthiness, but rather for the cleansing and sanctification of both soul and body, and as a pledge of the life and kingdom to come. It is good for me to cleave to God, to place in the Lord the hope of my salvation. [Or Let not the Communion of your holy Mysteries, Lord, be to me for judgement or condemnation, but for healing of soul and body.]

He asks the forgiveness of those in the Sanctuary and the rest of the church.

Then he approaches the Holy Table and says:

Behold, I draw near to Christ, our immortal King and God.

He takes a portion of the precious Body of Christ, from the part stamped with the letters **XC**, and says: To me the unworthy Priest [and Monk] **N.** is granted communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life.

And he receives the Holy Bread with fear and great care; and having wiped his hand over the Paten with the sponge he says:

Deacon, draw near.

The Deacon, as he approaches, says:

Behold, I draw near to Christ, our immortal King and God. Grant me, Master, communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life.

The Priest gives the Deacon a portion of the Holy Bread from the part stamped with **XC** and says:

To you, Deacon [and Monk] **N.** is granted communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for the forgiveness of your sins and for eternal life.

The Deacon kisses the Priest's hand, goes to the back of the Holy Table, and communicates like the Priest.

Then the Priest takes the Chalice, with the Communion cloth, and says:

To me the unworthy Priest [and Monk] **N.** is granted communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life.

He drinks three times from the Chalice, wipes his lips and the Chalice with the cloth, and kisses the Chalice, saying:

This has touched my lips: it will take away my iniquities and cleanse my sins.

Then he says:

Deacon, again draw near.

The Deacon, having carefully wiped his hand over the Paten with the Sponge, approaches, saying:

Behold, again I draw near to Christ, our immortal King and God. Grant me, Master, communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life.

The Priest takes the Chalice, with the Communion cloth, and communicates the Deacon three times, saying:

To you, Deacon [and Monk] N. is granted communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of your sins and for eternal life.

Then he says:

This has touched your lips: it will take away your iniquities and cleanse your sins.

The Priest dividess the two remaining parts of the Lamb (NI and KA) into small piece and places them in the Chalice, which he covers with the Communion cloth. He then lays the Spoon on top of the covered Chalice.

Altar Servers:

- Prepare the After-Communion wine and bread for the cleargy if more then one is serving;
- When directed, open the Curtain;

SUBDEACON

- Prepare the After-Communion wine and bread for the Bishop and serve Him;

DISTRIBUTION OF HOLY COMMUNION

Altar serves:

- One should hold the tray of holy bread;
- Open the Holy Doors Curtain;

SUBDEACON

- Help holding the cloth with Deacon;

CANDLE-BEARER and STAFF-BEARER go back to their places.

FIRST and SECOND SUBDEACON accompany bishop with dikerion and trikerion [switch inside the Altar so that trikerion will be on the bishop's right as he faces the people]. Stand on either side of the bishop as he distributes Holy Communion.

The Holy Doors are opened and the Priest hands the Chalice to the Deacon, who comes out through the Holy Doors, holding the Chalice, and says:

Priest: With fear of God, with faith and love, draw near.

Choir: Blessed is he who comes in the name of the Lord. The Lord is God and has appeared to us.

PRAYER BEFORE COMMUNION

I believe, o Lord, and I confess that Thou art truly the Christ, the Son of the Living God, who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine own most pure Body, and that this is truly Thine own precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: remember me, O Lord, in Thy Kingdom.

Nay the communion of Thy holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body. Amen.

The Deacon hands the Chalice to the Bishop, who gives Communion to the People, saying to each communicant:

The servant of God: **(name)** is granted communion in the precious and all-holy Body and Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of sins and for eternal life.

While Communion is being given the following is sung, as many times as is necessary for the number of communicants:

Of your mystical Supper, Son of God, receive me today as a communicant; for I will not tell of the Mystery to your enemies; I will not give you a kiss, like Judas; but like the Thief I confess you: Remember me, Lord, in your Kingdom. **During Eastertide (in some places, always):**

Choir: Receive the Body of Christ; taste from the immortal fount. Alleluia, Alleluia, Alleluia.

When all have communicated, the Priest hands the Chalice to the Deacon, who places it on the holy Table again.

Dikerion and trikerion remain in front of the Royal Doors so that bishop can bless at:

The Bishop blesses the People with his hand, saying:

Bishop: O God, save your people, and bless your inheritance.

FIRST and SECOND SUBDEACONS switch sides on the solea and enter the Altar. Dikerion and trikerion are placed on the Holy Table.

Choir: We have seen the true light; we have received the heavenly Spirit; we have found the true faith, as we worship the undivided Trinity; for the Trinity has saved us.

Altar servers:

- **Get the censer to the deacon;**

On feasts of the Lord and their leave-taking the Apolytikion of the Feast is sung; during Eastertide that of Pascha.

Meanwhile the Deacon holding the Paten above the Chalice carefully wipes the particles remaining on the Paten into the Chalice, saying:

Wash away, Lord, by your holy Blood the sins of your servants here remembered, through the prayers of the Mother of God and all your Saints. Amen.

The Deacon says to the Priest:

Master, exalt.

The Priest censes the Chalice three times, saying each time: **Be exalted, O God, above the heavens; and your glory over all the earth.**

Then he gives the Paten, with the covers and the Star, to the Deacon, who shows them to the People and then takes them to the table of the Prothesis, going round behind the Holy Table. He then unties his orarion.

The Priest bows, takes the Chalice and [says in a low voice: Blessed is our God, and] then turns to the People, shows them the Chalice and continues, aloud:

Priest: Always, now and forever, and to the ages of ages.

Choir: Amen. Let our mouth be filled with your praise, O Lord, that we may sing of your glory, for you have counted us worthy to partake of your holy, divine, immortal and life-giving Mysteries; keep us in your holiness, that we may meditate on your righteousness all the day long. Alleluia, alleluia, alleluia.

THANKSGIVING AND DISMISSAL

The Priest places the Chalice on the Prothesis, returns, and folds up the Antimension, after making sure that no crumb remains.

The Deacon comes out through the Holy Doors, goes to his usual place and says:

Deacon: Stand upright. Having received the divine, holy, pure, immortal, heavenly, life-giving and dread Mysteries of Christ, let us give worthy thanks to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Choir: Lord, have mercy.

Deacon: Having asked that the whole day may be perfect, holy, peaceful and sinless, let us entrust ourselves and one another and our whole life to Christ our God.

Choir: To Thee, O Lord.

The Priest, in a low voice, says the

PRAYER OF THANKSGIVING

We thank you, Lord, lover of mankind, benefactor of our souls, that you have counted us worthy today of your heavenly and immortal Mysteries. Make straight our way, establish us all in the fear of you, watch over our life, and make firm our steps, through the prayers and intercessions of the glorious Mother of God and Ever-Virgin Mary, and of all your Saints.

(Aloud, as he makes the sign of the Cross with the Gospel over the folded Antimension):

Priest: For you are our sanctification, and to you we give glory, the Father, the Son and the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen.

DISMISSAL

Priest: Let us depart in peace.

Choir: In the name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest comes out through the Holy Doors and standing in front of the icon of Christ, or below the Solea in the middle of the Church, reads:

PRAYER BEHIND THE AMBO

Lord, you bless those who bless you, and sanctify those who have put their trust in you: save your people and bless your inheritance; protect the fullness of your Church; sanctify those who love the beauty of your house; glorify them in return by your divine power, and do not forsake us who hope in you. Give peace to your world, to your churches, to the priests, to our rulers [our Sovereign Lady Queen Elisabeth], and to all your people. Forevery good gift and every perfect gift is from above, coming down from you, the Father of lights; and to you we give glory, thanksgiving and worship, to the Father, the Son and the Holy Spirit, now and forever, and to the ages of ages.

Choir: Amen. Blessed be the name of Lord, from this time forth and forevermore (three times).

The Priest returns to the Sanctuary through the Holy Doors, goes to the table of the Prothesis and say, in a low voice:

Christ, our God, the fulfilment of the Law and the Prophets, you have fulfilled all the Father's dispensation. Fill our hearts with joy and gladness, always, now and forever, and to the ages of ages. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Deacon, having returned through the North Door, asks a blessing of the Priest and, going to the Prothesis, consumes the contents of the Chalice and carefully purifies it and tidies the holy Vessels.

The Priest, coming out through the Holy Doors and blessing the People, says:

Priest: The blessing of the Lord be upon you, by his grace and love for mankind, always, now and forever, and to the ages of ages.

Choir: Amen.

Priest: Glory to you, Christ God, our hope, glory to you.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and forever, and to the ages of ages. Amen. Lord, have mercy.
Lord, have mercy.
Lord, have mercy.
Father, bless

If a bishop servers then: Holy Master, give the blessing.

Priest: May (on Sundays: he who rose from the dead,) Christ our true God, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the protection of the honoured, Bodiless Powers of heaven, through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist, John, of the holy, glorious and all-praised Apostles, of the holy, glorious and triumphant Martyrs, of our venerable and God-bearing Fathers and Mothers who have shone in the ascetic life, of our Father among the Saints John Chrysostom, Archbishop of Constantinople, of the holy and righteous forebears of God, Joachim and Anna, [of Saint N. (to whom the Church is dedicated),] of Saint N., whose memory we keep today, and of all the Saints, have mercy on us and save us, for he is good and loves mankind. Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy upon us.

Choir: Amen.

Then, if there is no Deacon, Priest consumes the contents of the Holy Chalice. He then takes off his vestments. Then having bowed towards the Holy Table and given thanks to God for all things, he departs.

- The SUBDEACONS remove the bishop's vestments and vest him with his reason, mantle, klobuk, panagia and give him his prayer beads. Open the curtain and Royal

Doors for the bishop. Close the the Royal Doors immediately after the bishop exits the Altar.

- STAFF-BEARER steps outside the Altar and holds the staff for bishop. When bishop exits the Altar gives him staff in his left hand.
- BISHOP turns towards the Holy Ikons and makes three bows.
- BISHOP turns to the people and blessing them says: “May Christ our God keep you ...”
- SINGERS: Is Polla Eti... [Three times].
- SUBDEACONS return to the Altar, draw the curtain closed and unvest.
- All Altar-Servers exit Altar after senior SUBDEACON determines that all necessary tidying up has been finished... and venerate the Icon of Christ, kiss the hand Cross and venerate the Icon of the Theotokos.
- Assigned Altar-Server carries the Tray of Antidoron Bread.
- Other servers get blessing from the Priest to unvest and then clean the censer (unless further needed by Priest) and make certain that the Altar and side room are tidy.
- Robes are to be hung up neatly.

THE END OF THE DIVINE LITURGY OF JOHN CHRYSOSTOM

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Приручник На СВЕТОЈ АРХИЈЕРЕЈСКОЈ ЛИТУРГИЈИ СВ. ЈОВАНА ЗЛАТОУСТА

За

Крстоносце, Свећеносце, Рипидоносце, Жезлоносац, Књигоносац, Чтеци и Ипођакони



ПРЕД ДОЛАЗАК АРХИЈЕРЕЈА У ХРАМ НА ВЕЛИКЕ ПРАЗНИКЕ

Крстоносац, свећеносци и рипидоносци

Неколико минута пред треће звоно крстоносац поведе Двору Епископском свећеносце (с уздигнутим чирацима) и рипидоносце, све по пар једно за другим, и сви се поређају пред излазом из Владичанског двора који води у порту, или улазом којим Епископ долази у црквену порту, тако да уз врата стану велике рипиде, испред њих средње па редом до малих чирака, а пред свима крстоносац.

На дат знак полазе у храм, предвођени крстоносцем; ушавши у храм пролазе кроз два реда свештеника и једни, с крстоносцем, одлазе на десну, а други на леву страну доле на своја места. Свећеносци спусте чираке.

Чтеци, жезлоносац, књигоносац и ипођакон

- Пре изласка из храма чтеци поставе орлић пред царске двери за Архијереја.
- Чтеци полазе из цркве за великим рипидама, по двојица у ред, парови једно за другим, најстарији последњи.
- Двојица ипођакона држе: један трикириј, други дикириј с упаљеним свећама.

Сви улазе у Владичански двор, у свечану дворану, где се наред дворане поређају према вратима владичанског кабинета. Кад се Архијереј појави, поклоне се сви.

- Жезлоносац приступи са жезлом, који пружи да се на њега метну бројанице.
- По један чтец подигне Архијереју панакамилавку са плећа, а други намести на рамена мандију, коју први, спустивши опет панакамилавку, закопча спреда, а обојица заједно пребаце доњи, закопчани, део мандије, који виси од остраг, преко главе напред.
- Жезлоносац предаје жезал, па узима у руке скутове мандије.
- Ипођакони с трикиријем и дикиријем стану с једне и друге стране жезлоносца.
- Остали чтеци иду испред Архијереја, по двојица у ред, на месту где ђакони чекају Архијереја стану пред ђаконе, а када дођу до рипидоносца иду за великим рипидама.
- Ушавши у храм, одлазе управо у олтар на јужне и северне двери.

Чим се пође из Владичанског двора, чтеци почињу појати тропар храма удешавајући тако да га сврше управо пред уласком у храм.

ПРЕД ДОЛАЗАК И УЛАЗАК АРХИЈЕРЕЈА У ХРАМ

Ипођакони, Крстоноша, Свећеносци, Рипидоносци, Чтеци и Жезлоносац одређени за саслуживање добивши благослов од Презвитера узму време и обуку се.

У црквеној порти:

- Два реда свештеника
- Крстоноша
- Свећеносци
- Рипидоносци
- Чтеци
- Жезлоносац
- Ипођакони (са трикиријем и дикиријем)

- Пред улазак Архијереја у Храм (отворе се Царске Двери) и сви свештенослужитељи долазе да га дочекају.

- Двојица по чину најмлађих свештеника стану с једне и с друге стране врата у храму, остали се до њих ређају редом по чину.

- Између оба реда свештеника, т.ј. деснога и левога, остаје слободан пролаз, кроз који пропуштају поворку с којом долази Архијереј: крстоносац, свећеносци, рипидоносци, чтеци, жезлоносац и ипођакони.

Један чтец са жезалом, двојица са архијерејском мандијом и два ипођакона са са трикиријем и дикиријем и са оталим клирицима чекају Архијереја до улаза у црквену порту (тј. западних врата храма).

- Када се Архијереј појави, поклоне се сви.
- Жезлоносац приступи са жезлом како би Архујереј метнуо на њега бројанице.
- Један чтец подигне Архијерејску панакамилавку са плећа.
- Други чтец намести на рамена мандију, коју први, спустивши опет панакамилавку, закопча спреда.
- Обојица заједно пребаце доњи, закопчани, део мандије, који виси од страг, преко главе напред.

- Жезлоносац предај жезал, па узима у руке скутове мандије.
- Ипођакони са трикиријем и дикиријем стану с једне и друге стране жезлоносца.
- Крстоносац, свећеносци, рипидоносци по двоица у ред, осим крстоносца иду испред Архијереја.
- Архијереј званично улази у храм док хор (свештеници или појци) зато време певају: Достојно... или ирмос девете песме канона великих Господњих и Богородичних празника.

Напомена:

- По Архијерејском чиновнику „стих празника". По К. Никољском „стихиру или тропар празника".
- Према Арх. чиновнику овакво свечано спровођење Архијереја до храма бива само на велике празнике.
- Иначе се Архијереј дочекује на вратима храма где му се тек облачи мандија, дај се жезал и крст.

Архијереј улази у храм и говори тихим гласом:

Ући ћу у дом твој, поклонићу се са страхом храму твоје светоме. Господе, води ме правдом твојом; ради непријатеља мојих исправи пред Тобом пут мој, јер у устима њиховим нема истине, њихово је срце сујетно, гроб отворен је грло њихово, језицима својим обмањују. Суди им, Боже; нека одступе од замисли својих; одбаци их због многог безбожнштва њиховог, јер Те љуто огорчише, Господе. Нека се веселе сви који се уздају у Тебе, нека се вавек радују; и уселићеш се у њих, и хвалиће се Тобом свакоји љубе име твоје, јер ћеш Ти благословити праведника, Господе, као што си нас овенчао оружјем благовољења твога. [и стане Архијереј пред часним дверима испред иконостаса на доле храма, а близу њега ђаконс десне стране]

- Ушавши у храм, крстоносац, свећеносци, рипидоносци по двоица у ред, одлазе право у олтар на јужне и северне двери.
- Кад Архијереј стане пред олтар, ипођакони са трикиријем и дикиријем стану десно и лево од ђакона пред царским дверим.
- Жезлоносац остаје држећи скутове мандије.

ЧИТАЊЕ МОЛИТАВА

Жезлоносац, Чтеци и Ипођакони

- Сремљено архијерејско одјејаније треба да је спремно и да је поређано на налоњу.
- Поред њега стоје двојица чтечева који ће облачити Архијереја.
- Трећи чтец треба да стоји поред, који ће прихватити панакамилавку, мандију и манторос Архијереја.
- Четврти чтец треба да стоји поред са иконом на коју ће примити крст и панагије Архијереја.

Тада Архијереј тихо говори:

Архијереј: Благословен Бог наш, свагда, сада и увек и у векове векова.

Ђакон: Амин.

Архијереј: Царе небесни, Утешитељу, Душе Истине, који си свуда присутан и све испуњаваш, Ризнице добара и Даваоче живота, доћи и усели се у нас и очисти нас од сваке нечистоте и спаси, Благи, душе наше.

Ђакон: Свети Боже, свети Крепки, свети Бесмрт-ни, помилуј нас. **(трипут)**. Амин. Пресвета Тројице, помилуј нас; Господе, очисти грехе наше; Владико, опрости безакоња наша; Свети, посети и исцели немоћинаше, имена твога ради. Господе, помилуј. **(трипут)**. Слава Оцу и Сину и Светоме Духу, и сада и увек и у векове векова. Амин. Оче наш који си на небесима, да се свети име твоје, да дође царство твоје, да буде воља твоја и на земљи као што је на небу; хлеб наш засушни дај нам данас; и опрости нам дугове наше као што и ми опраштамо дужницима својим; и не уведи нас у искушење, но избави нас од нечастивога.

Архијереј: Јер је твоје царство и сила и слава, Оца и Сина и Светога Духа, сада и увек и у векове векова.

Ђакон: Амин.

И чита Архијереј умилитељне тропаре:

Архијереј: Помилуј нас, Господе, помилуј нас, јер ми грешници, немајући никаквог оправдања, приносимо Теби као Владици ову молитву: помилуј нас.

Ђакон: Слава Оцу и Сину и Светоме Духу:

Архијереј: Господе, помилуј нас, јер се у Тебе уздамо; не гњеви се јако на нас, нити помињи безакоња наша, но и сада као милостив погледај и избави нас од непријатеља наших: јер си Ти Бог наш, и ми смо народ твој, сви смо дело руку твојих, и име твоје призивамо.

Ђакон: И сада и увек и у векове векова. Амин.

Архијереј: Отвори нам двери милосрђа, благословена Богородице, да не пропаднемо ми који се у Тебе надамо, но да се Тобом избавимо одбеда: јер си Ти спасење рода хришћанскога.

- **Кад дође време целивању иконе Спаситељеве, ипођакон с трикиријем поведе читав ред оних који стоје пред царским дверима за онолико корака према десној певници, толико колико је потребно да Архијереј стане управо пред икону за целивање.**

Тада Архијереј, окренувши се икони Христовој, чита тропар:

Архијереј: Клањамо се пречистом лику твоме, Благи, молећи опроштај за сагрешења наша, Христе Боже, јер си добровољно благоволео да телом узићеш на крст, да би оне које си саздао избавио од робовања врагу. Стога Ти благодарно кличемо: радостју си испунио све, Спаситељу наш, који си дошао да спасеш свет.

- **И целива малу икону коју му ђакон приноси.**
- **Кад Архијереј пољуби икону, ипођакон с дикиријем поведе читав ред за онолико корака према левој певници колико је потребно да Архијереј стане управо пред икону Богородичину.**

Онда се Архијереј окрене икони Богородице и говори тропар:

Архијереј: Богородице, Ти си извор милосрђа, удостој нас самилости: погледај на људе који сагрешеше, покажи као увек моћ своју, јер уздајући се у Тебе, ми Ти, као некада Гаврило, Архистратиг Бестелесних сила, кличемо: радуј се.

- И целива малу икону коју му ђакон приноси. (Обично поред икона престолних Христа и Богородице у храму треба да имају мале иконе Христа и Богородице, које обично висе о стубовима на иконостасу на самом улазу кроз часне двери, којесе скидају и додају Архијереју на целивање, да не би морао Архијереј ићи до великих икона на иконостасу. Ако их нема, онда Архијереј прилази иконостасу и целива иконе велике Христа и Богородице.)

Ставши опет испред часних двери Архијереј чита молитву:

Архијереј: Ти Господе, пружи руку своју са висине светога станишта свога, и укрепи ме за предстојећу службу твоју, да неосуђено представши страшном Престолутвومه, извршим бескрвно свештенодејство. Јер је твоја сила и слава у векове векова. Амин.

- И после Архијереј, ставши на амвон, окреће се према народу и благосиља крстом, а хор или појци пјевају: Тон Деспотин ке Архијереја имон Кирие филате, ис полла ети Деспота, ис полла ети Деспота, ис пола ети Деспота!
- После тога ђакон говори велегласно: Свештеници изиђите!
- И излазе из олтара свештеници, по чину старији па млађи, и стају до Архијереја старији, амлађи до иконостаса с леве и десне стране. (Обично најстарији свештеници носе, један митру на икони, а други икону за панагије које ће одложити Архијереј док се необуче у орнат. Орнатом се назива комплет одејање за Архијереја.)
- Ђакон, узевши кадионицу, стаје на часне двери и чита молитве за облачење одежди Архијереју и кади га на сваку молитву.
- Кад се и ту сврши целивање, ипођакон с трикиријем поведе читав ред на старо место пред царске двери.
- За време кретања поворке ради целивања, жезлоносац који држи скутове, не улази у ред (т.ј. не стаје иза леђа Архијереју) него скутове носи са стране, тако да иде паралелно с поворком.
- Архијереја допрате на амвон ипођакони с трикиријем и дикиријем и жезлоносац.
- Допративши, ипођакони одмах оду у олтар, а жезлоносац, када се Архијереј после благослова окрене олтару спусти и рашири скут мандије, који је дотле држао, стане поред амвона с леве стране Архијереја.

ОБЛАЧЕЊЕ АРХИЈЕРЕЈА

Кад најстарији ђакон изговори: „Свјашченици изидите“

- Чтеци који ће облачити Архиеереја излазе из олтара.
- Тројица на северне.
- Двојица на јужне двери.
- Састану се пред царским дверима поклоне се Архиеереју, затим приступе и целивају му руку.

При изласку свештеника из олтара, један чтец прати најстаријег свештеника који на сасуду носи Архиеерејску митру и стоји за њим све док не преда свештеник митру Архиеереју. Кад се свештеник врати на своје место прими од њега сасуд и односи у олтар.

Жезлоносац прима од Архиеереја жезал, одлази на десну страну царских двери и стаје с десне стране.

Од петорице чтеца који ће облачити Архиеереја онај који има примити камилавку, мандију и манторос стаје с леве стране амвона, па добивши ствари одлази у олтар, а после свршенога облачења дода столицу Архиеереју.

Чтец који је изишао са сасудом за крст и панагије, стаје с десне стране амвона, и када врати крст и панагије, одлази у олтар.

Два најстарија чтеца скидају Архиеереју камилавку, мандију, манторос, крст и панагије, и додају одређеним чтецима, затим облаче Архиеереја у стихар и редом. Кад наместе велики омофор и крст и панагије, а пре него што најстарији свештеник дода митру, поклоне се заједно с оним који је донео одејеније и целивавши руку одлазе у олтар.

Пошто после возгласа: „Тако да просветитсја...“ Архиеереј благослови народ, чтец дода столицу Архиеереју. Доловши столицу остаје у близини мало у страну, и при устајању и седању намешта омофор.

(касније) Кад Архиеереј устане за Мали вход (дакле на „Слава Оцу...“) чтец унесе столицу у олтар и оставља је уз позадину иконостаса.

Кад Архиеереј благослови народ, два ипођакони приме трикириј и дикириј, унесу их у олтар, па са једним чтецом, који носи у рукама сребрни прибор (лахан) за омивање руку, на раменима убрус (као што се меће мали омофор), излазе један на јужне и

двојица на северне двери, састају се пред царским дверима, поклоне се Архијереју и приступе пред њега. Најстарији чтец облије Архијереју руке водом, па заједно с другим ипођаконом додају убрус и после брисања руку, опет се заједно поклоне претходно положивши убрус чтецу на рамена. Целивавши руку Архијереју одлазе у олтар као што су и дошли.

ЛИТУРГИЈА

СВЕТОГ ЈОВАНА ЗЛАТОУСТОГ

Пошто Архијереј после омивања руку добивши благослов, ђакони целивају руку Архијереју, па одлазе на своја места пред царске двери.

Ђакон: ТАКО ДА СЕ СВЕТЛИ СВЕЛОСТ ТВОЈА (ВАША) ПРЕД ЉУДИМА, ТАКО ДА ВИДЕ ДОБРА ДЕЛА ТВОЈА (ВАША) И ПРОСЛАВИ (Е) ОЦА НАШЕГА КОЈИ ЈЕ НА НЕБЕСИМА, СВАГДА, САДА И УВЕК И У ВЕКОВЕ ВЕКОВА.

(Негде је пракса да се говори у множини Ваша, ако служи више Архијереја, мада је исправно у једнини “Твоја”, јер, и ако служи више Архијереја, један само началствује.)

И додаје ђакон дикирије и трикирије Архијереју...

Хор: Тон Деспотин КЕ Архијереја имон Кирије филате.
Ис полла ети, Деспота **(трипут)**

Архијереј благосиља дикиријама и трикиријама народ.

Предавши дикирије и трикирије ипођаконима, Архијереј, окренут према олтару, говори:

Архијереј: Царе небесни, Утешитељу, Душе Истине, који си свуда присутан и све испуњаваш, Ризнице добара и Даваоче живота, доћи и усели се у нас и очисти нас од сваке нечистоте и спаси, Благи, душе наше. **(једанпут)**

Овде неки Архијереји говоре и трипут молитву: “Царе Небески...”, мада је исправно једанпут.

Ђакон: Слава на висинама Богу и на земљи мир међу људима добра воља **(двапут)**
И Господе, отвори усне моје и уста ће моја објавити хвалу Твоју **(једанпут)**

После тога ђакон, окренут према Архијереју, говори:

Ђакон: Време је да се служи Господу, Преосвештени Владико благослови.

(Ако служи Митрополит, онда се говори Високопреосвештени Владико, а ако Патријарх онда Најсветији Владико благослови.)

Архијереј говори:

Архијереј: Благословен Бог наш, свагда, сада и увек и у векове векова

Ђакон: Амин. Помоли се за нас, Владико свети.

Архијереј: Да управи Господ кораке ваше.

Ђакон: Амин. Помени нас, Владико свети.

Архијереј: Да вас помене Господ Бог у Царству своме, свагда, сада и увек и у векове векова.

Ђакон: Амин!

Тада прилазе сви служашчи свештеници на благослов Архијереју по старини и стају на своје мјесто до Архијереја.

(Овде, обично, узевши благослов, два најстарија свештеника одмах улазе у олтар кроз јужне и северне двери и најстарији свештеник почиње Свету Литургију.)

Онда ђакон стаје испред часних двери, држећи ораp са три прста десне руке, па отпочиње велегласно:

Књигоносац

Кад ђакон почне Велику јектенију, књигоносац излази из олтара с Архијерејским чиновником у руци и стаје пред иконом Богородичином.

Ђакон: Благослови, владико.

Свештеник: Благословено Царство Оца и Сина и Светога Духа, сада и увек и у векове векова.

Хор: Амин.

Ђакон: У миру Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За вишњи мир и спасење душа наших, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За мир свега света, за непоколебљивост светих Божјих Цркава и сједињење свих, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За овај свети храм и за оне који са вером, побожношћу и страхом Божјим улазе у њега, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За преосвештеног епископа нашег (*име*), за часно презвитерство, у Христу ђаконство, за сав клир и верни народ, Господу се помолимо.

Књигоносац

Кад се ђакони при спомињању имена поклоне Архијереју, поклони се и Књигоносац, и приступи Архијереју, целива руку, пружи отворену књигу за читање. После прочитане молитве стане са стране.

Хор: Господе помилуј.

Ђакон: За благоверни и христољубиви род наш и за све православне хришћане, да им Господ Бог помогне и да одоле сваком непријатељу и противнику, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За ово село, за свако село, град, крај и оне који вером живе у њима, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За благодворење ваздуха, за изобиље плодова земаљских и времена мирна, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За оне који плове, за путнике, болеснике, паћенике и сужње, и за њихово спасење, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Да нас избави од сваке невоље, гнева, опасности и тескобе, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.

Хор: Господе помилуј.

Ђакон: Поменувши пресвету, пречисту, преблагословену, славну Владичицу нашу Богородицу и Приснодјеву Марију са свима Светима, сами себе и једни друге и сав живот свој Христу Богу предајмо.

Хор: Теби Господе.

Свештеник говори молитву првог антифона:

ГОСПОДЕ Боже наш, чија је моћ недосеж-на и слава несхватљива, чија је милостнеизмерна и човекољубље неисказано, Ти Сам, Владико, по својој милосрђу, погледајна нас и на овај свети храм, и покажи нама и на овима који се с нама моле, твојубогату милост и доброту.

Сада Презвитер који је отпочео Литургију говори:

Свештеник: Јер Теби приличи свака слава, част и поклоњење, Оцу и Сину и Светоме Духу, сада и увек и у векове векова.

Хор: Амин.

Слава Отцу и Сину и Свјатому Духу, и ниње и присно и во вјеки вјеков. Амин.

Благослови душе моја Господа и всја внутрењаја моја, Имја свјатоје јего; благословен јеси Господе. *(на Христове празнике уместо Прве Славе пева се први Антифон)*

Књигосац

Кад хор почне појати: „Благослови душе...” књигосац на исти начин поднесе књигу (без целивања руке), после стаје опет на пређашње место.

Ђакон: Опет и опет, у миру, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.

Хор: Господе помилуј.

Ђакон: Поменувши пресвету, пречисту, преблагословену, славну Владичицу нашу Богородицу и Приснодјеву Марију са свима Светима, сами себе и једни друге и сав живот свој Христу Богу предајмо.

Сада се други презвитер поклони Архијереју и иде кроз сверене Двери у Свети Олтар, а Архијереј чита ову Молитву:

ГОСПОДЕ Боже наш, спаси људе своје и благослови наслеђе своје; чувај пуноћу Цркве своје, освети оне који љубекрасоту дома твога; Ти их прослави божанском силом твојом, и не остави нас који се у Тебе надамо.

Хор: Теби Господе.

Презвитер у Олтару говори возглас:

Свештеник: Јер је Твоја моћ и Твоје је царство и сила и слава, Оца и Сина и Светога Духа, сада и увек и у векове векова.

Хор: Амин.

Слава Отцу и Сину и Свјатому Духу, и ниње и присно и во вјеки вјеков. Амин.

Јединородниј Сине и Слове Божиј, безсмртен си и изволивиј спасенија нашего ради воплотитисја от свјатија Богородици и приснодјеве Марији, непреложно вочеловјечивијсја: распнијсја же Христе Боже, смртију смерт поправиј, једин сиј свјатија Тројици, спрослављајемиј Отцу и Свјатому Духу, спаси нас.

(на Христове празнике уместо Друге Славе пева се други Антифон)

Књигоносац и Жезлоносац

Кад хор почне појати: „Јединородни сине...” књигоносац на исти начин поднесе књигу (без целивања руке), после стаје у ред до ђакона с десне стране, док жезлоносац у исти мах стаје с леве стране.

Кад се ђакони пред улазак у олтар поклоне Архијереју, учиниће то и жезлоносац и књигоносац и ући на јужне и северне Двери у Олтар.

Ђакон: Опет и опет, у миру, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.

Хор: Господе помилуј.

Ђакон: Поменувши пресвету, пречисту, преблагословену, славну Владичицу нашу Богородицу и Приснодјеву Марију са свима Светима, сами себе и једни друге и сав живот свој Христу Богу предајмо.

Сада се други презвитер поклони Архијереју и иде кроз Јужне Двери у Свети Олтар, а Архијереј чита ову Молитву:

Ти си нам даровао ове заједничке и сагласне молитве; Ти си и двојици или тројици, који се сложе у Име Твоје, обећао да даш оно зашто се узмоле; Ти Сам и сада испуни, на корист, молбе слугу Твојих, дајући нам у садањем веку познање истине Твоје, а у будућем дарујући нам Живот Вечни.

Хор: Теби Господе.

Презвитер у Олтару говори возглас:

Свештеник: Јер си благ и човекољубив Бог и Теби славу узносимо, Оцу и Сину и Светоме Духу, сада и увек и у векове векова.

Хор: Амин.

Хор: Блажени милостиви, јако ти помиловани будућу. *(тропар канона)*

Блажени чисти сердцем, јако ти Бога узрјат. *(тропар канона)*

Блажени миротворци, јако ти синове Божји нарекутсја. *(тропар канона)*

Блажени изгнани правди ради, јако тјех јест царство небесноје. *(тропар канона)*

Блажени јесте, јегда поносјат вам, и изженут, и рекут всјак зол глагол, на ви лажушче мене ради. *(тропар канона)*

Крстоносац, свећеносци и рипидоносци (груписање)

- Кад појци или хор запоје “Блажени јесте, јегда поносјат вам...” крстоносац стаје с крстом иза амвона. Када се заустави, полазе к њему свећеносци с малим чирацима, уздигнувши их, и стају поред њега; кад се зауставе полазе они са средњим и напослетку они с великим чирацима. Кад и они стану, полазе риподоносци с великим рипидама и стају иза они са средњим, и напослетку они с малим рипидама једни до других.

Радутејсја и веселитесја, јако мазда ваша многа на небесјех. (*тропар канона*)

Чтеци

- Кад Архијереј устане за Мали вход (дакле на „Слава Оцу...“) чтец унесе столицу у олтар и оставља је уз позадину иконостаса.

Слава Отцу и Сину и Свјатому Духу. (*тропар канона*)

Ако буде рукопроизводство архимандрита, игумана или протопрезвитера, епископ не устаје докле над рукопроизвођеним не почне да говори Молитву.

Крстоносац, рипидо-носац и свећеносци

- Кад хор почне певати „Слава Оцу...” крстоносац заобиђе амвон са северне стране и стане пред северне (леве) двери. За њим одмах полазе свећеносци, све по двоје један поред другога, прво они с малим, па онда они са средњим и напослетку с великим чирацима, за њима мале, средње и велике рипиде, такође по две у ред. Сви стану за крстоносцем окренути северним дверима, чинећи два реда дуж леве певнице. На добијени знак из олтара крстоносац се окреће улево и пролази између два реда свећеносаца и рипидо-носаца, а одмах за њим свећеносци с десне стране (почевши с најмлађим); сви иду погнуте главе, обилазе амвон путем којим су дошли и одлазе на своја места пред десном певницом.
- Свећеносци и рипидоносци леве стране остају дуж леве певнице све док не прођу свештеници с входом, затим се од певнице једноставно помакну на своја обична места.

Напомена:

- Свећеносци пуштају чираке када Архијереј по други пут уђе у олтар, т. ј. када обави кађење.

И ниње и присно и во вјеки вјеков. Амин. *(богородичан канона)*

(на Христове празнике уместо "Блаженства" пева се трећи Антифон)

За време певања "Слава, и ниње..." чини се Вход са Јевенђељем и говори се молитва Входа. По Входу:

Чтеци: жезлоносци и књигоносац

- Чтеци се групишу за Мали Вход на левој страни олтара.
- На челу поворке која излази из олтара биће архијерјски жезлоносац, за њим књигоносац и други чтеци, напослетку два ипођакона с трикиријем и дикиријем.
- Изашавши из олтара, жезлоносац полази за рипидоносцима великих рипида, а за њима сви остали, обилазећи амвон.
- Жезлоносац стаје на своје обично место (пред икону Богородичну).
- Књигоносац и чтеци се поређају пред иконом Спаситељевом и Богородичином тако да ипођакони дођу према царским дверима, а између њих стану ђакони (на тај начин буде један ред чтеца и ђакона од иконе Богородичине до Спаситељеве).

И Архијереј чита молитву Входа

ВЛАДИКО Господе, Боже наш, који сина небесима установио чинове и војске Анђела и Арханђела, да служе слави твојој, учини да са нашим входом буде вход светих Анђела, који с нама служе и с нама славослове твоју благост. Јер Теби приличи свака слава, част и поклоњење, Оцу и Сину и Светоме Духу, сада и увек и у векове векова. Амин.

(Овде, ако има, обично бива хиротесија /рукопроизвођење/ у чин чтеца, ипођакона или одликовања виших чинова свештеницима, које чини Архијереј.)

МАЛИ ВХОД

Ђакон: Балгослови, владико, свети Вход.

Архијереј: Благословен Вход Светих твојих, свагда, сада и увек и у векове векова. Амин.

Ђакон приноси Архијереју да целива свето Јеванђеље и уједно му целива свету десницу. Одлази онда и стаје на часне двери, па произноси велегласно:

Ипођакони

- Пред „Премудрост прости" ипођакони додаду трикириј и дикириј Архијереју, па стану поред амвона мало позади; помогну Архијереју при силажењу с амвона, додаду му иконе за целивање, затим улазе у олтар (јужно и северно).

Чтеци, рипидоносци, жезлоносац, књигоносац

- У олтар уђу и сви остали чтеци и књигоносац осим једног, који окрене орла на амвону главом према народу, где ће стати Архијереј кад се врати на амвон. Поставивши орла чтец стане иза амвона и кад Архијереј поново уђе у олтар, постави орла у олтару пред часном трапезом.

Ђакон: Премудрост, смерно стојмо.

Чтеци

- Кад Архијереј на малом входу уђе у олтар, па целива часну трапезу, један чтец узме архијерејску кадионицу, а други тамјаницу, па обојица стану десно и лево од старијег ђакона, окренути као и он проскомидији. Један чтец поднесе Архијереју тамјаницу, а други уздигне кадионицу, у коју Архијереј метне тамјан, па је узме.
- Један чтец му дода жезал.
- Кад Архијереј заврши кађење примају обоје.
- Чтец са жезалом излази пред икону Богородичну (и стоји ту до Херувимске песме; пред Херувимску песму, оставља жезал у олтар, прима лахан, излази пред Царске двери са два ипођакона, да би Архијереј опрао руке).
- Пред Светом Трпезом поставља се припремљена столица, да Архијереј седне гледајући према народу, а Ђакони говоре народу Многолетије са Трикиријом и Дикиријом.

- И ђакон пошто се поклони, а зањим и свештеник, улазе у олтар, и ђакон оставља свето Еванђеље на свети Престо.
- Архијереј, давши дикирију чтецу, узима жезали даје трикирију ђакону.
- Узима од њега кадионицу, иде и кади олтар и иконостас и народ, а ђакон иде насупрот њему у олтару.
- Испред иконостаса, с десне стране, окреће се исто као и Архијереј када кади иконостас.
- Када окади Архијереј све, улазе у олтар, првођакон па Архијереј, и кади свештенике, који један по један улазе у олтар по старини: првостарији, па млађи.
- Онда Архијереј кади ђакона, који се поклони мало и, узевши кадионицу од Архијереја, даје му трикирију и кади га трипут.
- Архијереј благосиља ђакона трикиријама.

(Овде, ако има други ђакон, он узима дикирију од Архијереја, те обојица ђакона иду насупрот један другом са Архијерејем, којикади Часну Трпезу, иконостас и народ.)

- Након малог Входа, појци певају тропаре и кондаке по типикону и после: Слава..., кондак
- Ђакон, добивши благослов, одлази на часне двери и, окренут народу, указује на икону Христову, те произносивелегласно:

Ђакон: Господе, спаси благочестиве !

Архијереј: Господе спаси благочестиве !

Ђакон: И услиши нас !

Архијереј: И услиши нас !

Ђакон узима дикирије и трикирије и иде кроз часне двери на амвон.

Окренувши се према народу, произноси велегласно:

Ђакон: Благоверном и христољубивом православном роду нашем, подај Господе дуг и миран живот, здравље и спасење, победу над непријатељима, успех у сваком добру, и сачувај га на многе године!

Хор: Многаја љета!

- **Архијереј устаје, столица се склања, Архијереј обема рукама благосиља.**

Ђакон: **(АКО ЈЕ ПАТРИЈАРХ ПРИСУТАН):**
Најсветијем и високодостојном, Господину (име), милошћу Божијом православном Архиепископу Пећком, Митрополиту Београдско-Карловачком и Патријарху Српском - многе године!

Преосвештеном и Високодостојном, Господину (име), милошћу Божијом православном Епископу (назив Епископске катедре) – многе године!

- **Када се целокупно Многолетије заврши, Ђакон даје Архијереју Трикирију и Дикирију, који са њима благосиља народ, а хор пева: Ис полла ети, Деспота !**

Ипођакони

- **Ипођакони изиђу пред царске двери, помогну Архијереју при силажењу на солеју па стану десно и лево крај амвона.**
- **Помогну Архијереју при ступању и силажењу са амвона и при улажењу у олтар; у олтар улазе десно и лево, и после кађења приме Трикириј и Дикириј од Архијереја.**

Хор: Приидите поклонимсја и припаднем ко Христу; спаси ни Сине Божиј, воскресиј из мртвих **(на празнике Богородицине и светитељске во свјатих дивен сиј)** појшчија Ти: Алилуја.

(на Христове празнике уместо "Придите..." пева се входноје)

Сада се за певницом певају тропари и кондаци прописани за тај дан и говори се молитва Трисвете песме. Када се отпева последњи кондак:

Ђакон: Господу се помолимо.

Хор: Господе помилуј.

Архијереј: Јер си свет Боже наш и Теби славу уносимо, Оцу и Сину и Светоме Духу, сада и увек....

Ђакон: И у векове векова.

Ипођакон и чтец

- **Кад хор почне „Свјати Боже" ипођакон с леве стране спреми Архијереју Дикириј, а један чтец изнесе на амвон орла (наместивши га с главом према народу), и остане док се Архијереј не врати. Онда унесе орла у олтар.**
- **Приликом преласка свештенства к престолу уз Горње Место, прелазе и чтеци и стају у полукруг десно и лево од свештенства.**

Хор: Амин.

Свјатиј Боже, свјатиј Крјепкиј, свјатиј Бесмертниј, помилуј нас. *(двапут)*

Олтар: Свјатиј Боже, свјатиј Крјепкиј, свјатиј Бесмертниј, помилуј нас.

Ипођакон

- **Додати Архијереју Дикирију**

Сада Архијереј чини знак крста дикиријом, с упаљеним свећама, над Еванђељем.

Хор: Свјатиј Боже, свјатиј Крјепкиј, свјатиј Бесмертниј, помилуј нас.

Олтар: Свјатиј Боже, свјатиј Крјепкиј, свјатиј Бесмертниј, помилуј нас.

Ипођакон

- **Додати Архијереју Трикирију**

Сада Архијереј чини знак Андрејевог крста трикиријом, с упаљеним свећама, над Еванђељем.

Хор: Слава Отцу и Сину и Свјатому Духу, и ниње и присно и во вјеки вјеков. Амин.

Свјатиј Бесмертниј, помилуј нас.

Олтар: Свјатиј Боже

Сада Архијереј благосиља верне дикиријом и трикиријом, уз псаламски стих: *Призри с небесе Боже, и вижд ... (Пс. 97, 14-15).*

Господе, Господе, погледај са неба и види и посети виноград овај и утврди га, који засади Десница Твоја.

Олтар: Свјатиј Крјепкиј

Сада Архијереј благосиља верне дикиријом и трикиријом, уз псаламски стих: *Призри с небесе Боже, и вижд ... (Пс. 97, 14-15).*

Господе, Господе, погледај са неба и види и посети виноград овај и утврди га, који засади Десница Твоја.

Олтар: Свјатиј Бесмертниј

Сада Архијереј благосиља верне дикиријом и трикиријом, уз псаламски стих: *Призри с небесе Боже, и вижд ... (Пс. 97, 14-15).*

Господе, Господе, погледај са неба и види и посети виноград овај и утврди га, који засади Десница Твоја.

Олтар: Помилуј нас.

Хор: Свјатиј Боже, свјатиј Крјепкиј, свјатиј Бесмертниј, помилуј нас.

Ипођакон

- После молитве „Призри с небесе, Боже...” два ипођакона дочекају Архијереја пред царским дверима, прате га до амвона и натраг као приликом кађења после малог входа.
- При уласку Архијереја у олтар, оба ипођакона прихватају од њега дикириј и трикириј (један са десене а један са леве стране).

(на неке Христове празнике уместо "Свјатиј Боже..." певају се друге песме)-(ако је литургија светог Василија Великог уместо "Свјатиј Боже..." може се певати "Јелици во Христа...")

Пред читањем Апостола:

- Архијереј узлази на Горње Место, па стане, окренут народу.
- Одређени чтец узима благослов од Архијереја, одлази на средину Цркве и стаје на степеницу Амвона и држећи затворен Апостол, чини поклон.
- ђакон,окренут према њему, говори:

Ђакон: Заповеди, Преосвештени Владико!

- Архијереј, одлазећи на Горње мјесто, говори:

Архијереј: Благословен који долази у име Господње.

- **И ђакон, показујући ораром на Горње место, говори:**

Ђакон: Благослови, Преосвештени Владико, Горњи престо!

- **А Архијереј, благосиљајући Горњи престо, говори:**

Архијереј: Благословен си на престолу славе царства твога, Ти који седиш на Херувимима, свагда, сада и увек и у векове векова. Амин.

- **и ђакон, ставши крај часних двери, после Трисвете песме узглашава са часних двери:**

Ђакон: Пазимо.

- **И Архијереј благослиља народ са Горњег мјеста говорећи:**

Архијереј: Мир свима.

Чтец: И духу твоме.

Ипођакон, Чтец и књигоносац:

- **Сада ипођакони скину Архијереју Велики Омофор.**
- **Архијереј седне.**
- **После тога један чтец, између ђакона, донесе Архијереју тамјан за кадионице.**
- **Пошто Архијереј благослови кадионицу ђакону, књигоносац донесе Архијереју Чиновник ради читања молитве.**

Ђакон: Премудрост.

Чтец: Прокимен, псалам Давидов... *(народ пева исти прокимен по гласу који је назначен)*

Ђакон: Премудрост.

Чтец: Читање из... *(наслов Апостола)*

Ђакон: Пазимо.

Чита се Апостол. Када се заврши читање Апостола:

- Одмах ђакон иде ка Архијереју, узевши кадионицу и тамјан, да Архијереј благослови кадионицу.

Ђакон: Благослови, Преосвештени Владико, кадионицу ову.

- И окадивши трипут Архијереја иде одмах и кади даље Часну Трпезу, Архијереја и сав олтар и иконостас и народ са доле.
- Приликом кађења, ђакон треба да излази увек кроз часне двери, и то када се служи ова Литургија Архијерејска, јер је то кађењесамог уласка Христовог, зато што претходи читање Светог Јеванђеља, али и улазак Архијереја симболизује улазак Христа.

Чтец:

- Пошто чтец прочита апостол, један чтец изнесе на амвон аналој за Јеванђеље, па стане пред икону Богородице код иконостаса, док се Јеванђеље не прочита.

Крстоносац, свећеносци и рипидоносци

- Када се прочита апостол, свећеносци подигну чираке.
- Када се старији ђакон попне на амвон и положи Јеванђеље на аналој, крстоносац стане с крстом пред амвон иза аналоја, затим свећеносци поред њега у полукруг уз амвон.
- Рипидоносци, остајући на својим местима, окрену се тада олтару.

Ипођакони:

- Пред излазак старијег ђакона за читање јеванђеља, два ипођакона стану пред царске двери лицем олтару.
- Кад се на царским дверима појави старији ђакон, окрену се западу и иду упоредо пред њим обилазећи амвон са северне, затим западне и јужне стране, па један, с дикиријем, стане с десне, а други, с трикиријем, с леве стране царских двери.

Архијереј: Мир теби читачу.

Чтец: И духу твојме. *(тихо)*

Ђакон: Премудрост.

Хор: Алилуја. *(велико)*

Док се то пева, најстарији свештеник иде и даје ђакону Свето Јеванђеље. Ђакон га носи испред Архијереја и, сагнувши главу, говори:

Ђакон: Благослови, Преосвештени Владико, благовеститеља светог славнога Апостола и Јеванђелиста (Матеја, Марка, Луке, Јована... име Јеванђелиста чије се Јеванђеље чита).

Архијереј благосиља ђакона говорећи:

Архијереј: Бог, молитвама светог славнога Апостолаи Еванђелиста (име), да теби благовеснику да реч с великом силом на испуњење Еванђеља љубљенога Сина Његова и Господа нашег Исуса Христа.

А ђакон, рекавши:

Ђакон: Амин.

- **Ђакон сада даје Архијереју да целива Свето Јеванђеље. Уједно му целива свету десницу, иде одмах кроз часне двери, па стаје на амвон.**

Свештеник: Премудрост, смерно стојмо, чујмо свето Јеванђеље.

Архијереј: Мир свима.

Хор: И духу твоме.

Ђакон. Читање Светог Јеванђеља по *(име Јеванђелиста)*

Хор: Слава Теби, Господе, слава Теби.

Ђакон: Пазимо.

Чита се Свето Јеванђеље. Када са заврши читање Јеванђеља:

Архијереј: Мир теби благовеститељу.

Хор: Слава Теби, Господе, слава Теби.

- **Ђакон иде одмах и даје Архијереју Свето Јеванђеље, па целива свету десницу.**
- **Архијереј, осенивши народ Светим Јеванђељем, оставља га на своје место и узима дикирије и трикирије, па благосиља народ.**

Хор: Ис полла ети деспота!

(на Велики четвртак на бденију, Велики петак на часовима пева се "Слава долготерпјенију Твојему Господи")

Крстоносац, свећеносци и рипидоносци

- Чим старији ђакон прочита Јеванђеље, крстоносац и свећеносци врате се на своја места, а рипидоносци се окрену као обично. После архијерејскога благослова народу („Ис пола ети деспота“) свећеносци спусте чираке.

Чтец:

- Тада уноси аналој у олтар.

Ипођакони:

- После читања Јеванђеља додају трикириј и дикириј Архијереју за благосиљање, па улазе у олтар.

Ђакон: Рецимо сви из све душе и од свег ума свога, рецимо;

Хор: Господе помилуј.

Ђакон: Господе Сведржитељу, Боже отаца наших, молимо Ти се услиши и помилуј.

Хор: Господе помилуј.

Ђакон: Помилуј нас, Боже, по великој милости својој, молимо Ти се услиши и помилуј.

Хор: Господе помилуј. *(трипут)*

Ђакон: Још се молимо за благоверни и христољубиви род наш и за све православне хришћане.

Хор: Господе помилуј. *(трипут)*

Ђакон: Још се молимо за преосвештеног епископа нашег *(име)* и за сву у Христу браћу нашу.

Хор: Господе помилуј. *(трипут)*

Ђакон: Још се молимо за браћу нашу, свештенике, ђаконе и за све у Христу братство наше.

Хор: Господе помилуј. *(трипут)*

Ђакон: Још се молимо за милост, живот, мир, здравље, спасење, похођење, опроштај и отпуштење грехова слугу Божјих, браће овога светог храма.

Хор: Господе помилуј. *(трипут)*

Ђакон: Још се молимо за блажене и незаборавне свете патријархе православне, за благочестиве царе и благоверне царице, за осниваче овога светог храма, и за све до сада преминуле православне оце и браћу нашу који овде почивају, и за све православне свуда.

Хор: Господе помилуј. *(трипут)*

Ђакон: Још се молимо за оне који плодове доносе и добро творе у светом и свечасном храму овоме, за оне који се труде, који поју, и за присутни народ који очекује од Тебе велику и богату милост.

Хор: Господе помилуј. *(трипут)*

Свештеник говори молитву усрдног мољења.

Архијереј: Јер си милостив и човекољубив Бог и Теби славу узносимо, Оцу и Сину и Светоме Духу, сада и увек и у векове векова.

Хор: Амин.

Јектенија за упокојене врши се само по потреби. На Христове празнике не врши се јектенија за упокојене.

Ђакон: Помилуј нас, Боже, по великој милости својој, молимо Ти се услуши и помилуј.

Хор: Господе помилуј. *(трипут мртвачко)*

Ђакон: Још се молимо за упокојење душа уснулих слугу Божјих *(имена)* и да им се опрости сваки грех вољни и невољни.

Хор: Господе помилуј. *(трипут мртвачко)*

Ђакон: Да Господ Бог наш настани душе њихове где праведници почивају.

Хор: Господе помилуј. *(трипут мртвачко)*

Ђакон: Милост Божју, Царство небеско и опроштај грехова њихових молимо од Христа, бесмртног Цара и Бога нашега.

Хор: Подај, Господе.

Ђакон: Господу се помолимо.

Хор: Господе помилуј.

Архијереј говори молитву.

Архијереј: Јер си Ти васкрсење и живот и покој уснулих слугу твојих *(имена)*, Христе Боже наш, и Теби славу узносимо, са беспочетним Твојим Оцем, и Свесветим и Благим и Животворним Твојим Духом, сада и увек и у векове векова.

Хор: Амин.

Ђакон: Оглашени помолите се Господу.

Хор: Господе помилуј.

Ђакон: Верни, помолимо се за оглашене.

Хор: Господе помилуј.

Ђакон: Да их Господ помилује.

Хор: Господе помилуј.

Ђакон: Да их научи речи истине.

Хор: Господе помилуј.

Ђакон: Да им открије Јеванђеље правде.

Хор: Господе помилуј.

Ђакон: Да их присаједини својој светој, саборној и апостолској Цркви.

Хор: Господе помилуј.

Ђакон: Спаси, помилуј, заштити и сачувај их Боже, благодаћу твојом.

Хор: Господе помилуј.

Ђакон: Оглашени, главе своје Господу приклоните.

Хор: Теби, Господе. *(велико, ако ђакон мало)*

Архијереј чита молитву за оглашене.

Свештеник: Да и они са нама славе пречасно и величанствено Име Твоје, Оца и Сина и Светога Духа, сада и увек и у векове векова.

Хор: Амин.

Ђакон: Ви који сте оглашени, изађите; оглашени, изађите; ви који сте оглашени, изађите; нико од оглашених (да не остане); а ви који сте верни, опет и опет у миру, Господу се помолимо.

Хор: Господе помилуј.

Архијереј чита молитву верних прву.

Ђакон: Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.

Хор: Господе помилуј.

Ђакон: Премудрост.

Свештеник: Јер Теби приличи свака слава, част и поклоњење, Оцу и Сину и Светоме Духу, сада и увек и у векове векова.

Хор: Амин.

Ђакон: Опет и опет у миру, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За вишњи мир и спасење душа наших, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За мир свега света, за непоколебљивост светих Божјих Цркава и сједињење свих, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За овај свети храм и за оне који са вером, побожношћу и страхом Божјим улазе у њега, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Да нас избави од сваке невоље, гнева, опасности и тескобе, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.

Хор: Господе помилуј.

Ђакон: Премудрост.

И Ђакон улази у олтар.

Архијереј чита другу молитву верних прву.

Архијереј: Да свагда чувани влашћу Твојом, Теби славу узносимо, Оцу и Сину и Светој Духу, сада и увек и у векове векова.

Ипођакони

Скидају Архијереју Омофор.

Крстоносац, свећеносци и рипидоносци

Кад почне појање Херувимске песме, крстоносац, свећеносци (с уздигнутим чирацима) и рипидоносци стају за амвон на иста начин као и пред мали вход. На исти начин одлазе и пред северне двери, (пошто Архијереј, поклонивши се на царским дверима, оде к проскомидији), и полазак испред часних дарова и повратак на уобичајена места бива на исти начин као и на малом входу.

Чтеци, жезлоносац и књигоносац

Пред Херувимску песму двојица чтеца спреме за ђаконе кадионице, (ако више ђакона служи) а један тамјан. Тај с тамјаном стаће између двојице ђакона кад буду примали благослов за кађење. Кад ђакон пред царским дверима почне последњу јектенију пред Херувимском песмом, њему с леве стране стане жезлоносац. После возгласа „Јако да под державоју...“, обојица полазе у олтар, жезлоносац на северне а ђакон на јужне двери.

Чтец (омивање руку)

Кад почне Херувимска песма, два чтеца са још једним чтецом, који носи прибор за омивање руку (Лакан са ибриком), стану пред царске двери. Кад Архијереј омије руке, враћају се у олтар на исти начин као што су изишли, тј. на јужне двери улази чтец који је носио прибор, а на северне друга два.

Ипођакони: Мали Омофор

За време омивања руку ипођакони у олтару држе спремљен мали омофор за Архијереја, коме стављају на рамена.

Скидање Митре

Пред полазак Архијереја к проскомидији, чтеци начине ред од леве стране царских двери до проскомидије.

Један ипођакон скине Архијереју митру и преда свештеницима.

Велики Вход

За велики вход се чтеци спреме исто као и за мали и истим редом. Жезлоносац застане на свом обичном месту, обишавши амвон, а од њега до пред амвон с једне и друге стране царских двери, књигоносац и остали чтеци, тако да ипођакони држе Трикириј и Дикириј десно и лево од старијег ђакона с диском, а кад он уђе у олтар и на његово место дође најстарији свештеник, десно и лево од путира, који држи најстарији свештеник.

АРХИЈЕРЕЈ

- Архијереј узима Просфору и Свето Копље, те поклонивши се трипут, говори: **БОЖЕ, МИЛОСТИВИ БУДИ МЕНИ ГРЕШНОМЕ.**
- Када му ипођакони скину Митру, вади Частице.
- После тога сви саслужитељи који се налазе у олтару прилазе до Архијереја, начине поклон и говоре: **МОЛИТВАМА СВЕТОГ ВЛАДИКЕ НЕШЕГ, ИСУСА ХРИСТА БОЖЕ НАШ, ПОМИЛУЈ НАС,** те спомињу живе које хоће, а Архијереј вади Частице на Дискос, непрестано говрећи: **ПОМЕНИ, ГОСПОДЕ,** док не заврши имена.
- На крају, пак, онај који говори имена, каже: **ПОМЕНИ, ПРЕОСВЕЋЕНИ ВЛАДИКО, И МЕНЕ НЕДОСТОЈНОГ (име).**
- А Архијереј, узевши Частицу, говори: **ПОМЕНИ, ГОСПОДЕ, СЛУГУ БОЖЈЕГ (име)**
- И поново учинивши поклон, целива раме Архијереју.
- Завршивши вађење Частица, узима Кадионицу те три пута кади Предложења и говори: **БЛАГОСЛОВЕН БОГ КОЈИ ТАКО БЛАГОВОЛЕ, СЛАВА ТИ.**

Хор: Амин.

Иже херувими тајно образујушче и животворјашчеј Тројице трисвјатују пјесан припевајушче, всјакоје ниње житејскоје отложим попеченије.

Ако нема рукоположења презвитера, Архијереј не ставља Омофор после Херувимске Песме, него само кад има да благослови Светиње и у време Светог Причешћа.

Ђакон: Благоверни и христољубиви род наш хришћански, ктиторе и приложнике светога храма овога да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Архијереј: Најсветијег Патријарха нашег (име) да помене Господ Бог у Царству Своме, свагда, сада и увек и у векове векова.

Благоверни и христољубиви православни род наш да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Све болеснике, све паћенике, све по тамницама и у изгнанству и све којима је потребна милост Божја и помоћ (*имена живих*) да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Душе преминулих слугу Божјих (*имена*) да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Многострадални род наш на Косову и Метохији да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Православни род наш у земљи и расејању да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Кад се заврше спомињања на великом входу, одлазе у олтар на јужне и северне двери књигоносац и чтеци, осим ипођакона са трикиријем и дикиријем, од којих први стане са северне, други с јужне стране царских двери, те после благослова на „Ис полла ети, Деспота“ одлазе у олтар по обичају.

После „Ис полла ети, Деспота“, на крају Херувимске песме, свећеносци спуштају чираке.

Свештеник: Све вас православне хришћане и оне које имате на уму да помене Господ Бог у Царству своме, свагда сада и увек и у векове векова.

Хор: Јако да Царја всјех подимем, ангелским невидимо дориносима чинми: Алилуја, алилуја, алилуја.

- **Архијереј узевши кадионицу од ђакона, кади свете Дарове, и по кађењу, свим служашчима говори:**

Архијереј: Браћо и саслужитељи, архимандрити и свештеници, помолите се за мене.

- **А они сви одговарају:**

Саслужитељи: Дух Свети доћи ће на тебе, и сила Вишњега осениће те.

Архијереј: Такође Дух Свети садејствује нама и вама, у све дане животанашега.

Ђакон: Помоли се за нас, Владико свети!

Архијереј: Да управи Господкораке ваше.

Ђакон: Помени нас, Владикосвети!

▪ **Архијереј благосиља ђакона и говори:**

Архијереј: Да те помене Господ Бог у Царству своме, свагда, сада и увек и у векове векова.

Појци певају: Ис пола ети деспота.

Овдје, ако има, бива хиротонија презвитера тада ђакон изводи ђакона који се треба хиротонисати на северне двери и одводи га на средину храма, окрећу се према истоку и ђакон који се треба хиротонисати метанише великим поклонима, а ђакон који приводи произноси велегласно:

Ђакон: Заповеди!

Ондасе окрену према народу и исто чине, само ђакон говори:

Ђакон: Заповедите!

Тада приводи ђакон ђакона који се хиротонише на доле и он метанише према Архијереју, који стоји на часним дверима и благосиља, а ђакон произноси:

Ђакон: Заповеди, Преосвештени Владико!

И приводи ђакон ђакона у олтар кроз часне двери, а најстарији свештеници прихватају ђакона који се треба хиротонисати за руке и воде га око Часне Трпезе. Сви свештеници певају:

Свети мученици...и тако трипут опходе Часну Трпезу, а ђакон целива крајеве Часне Трпезе и омофор и руку Архијереја. Архијереј седи са леве стране Часне Трпезе и благосиља. Када се обиђе трећи пут Часна Трпеза, онда Архијереј устаје и поставља ђакона испред Часне Трпезе, и ђакон клекне испред на обе ноге, стави руку десну преко лијеве и бива хиротонија у чин презвитера. И узевши благослов, ђакон излази из олтара на сјеверне двери, стаје на обично место и произноси прозбену јектенију:

Ђакон: Допунимо молитву своју Господу.

Хор: Господе помилуј.

- Ђакон:** За предложене часне Дарове, Господу се помолимо.
- Хор:** Господе помилуј.
- Ђакон:** За овај свети храм и за оне који са вером, побожношћу и страхом Божијим улазе у њега, Господу се помолимо.
- Хор:** Господе помилуј.
- Ђакон:** Да нас избави од сваке невоље, гнева, опасности и тескобе, Господу се помолимо.
- Хор:** Господе помилуј. *(велико, ако ђакон мало)*
- Ђакон:** Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.
- Хор:** Господе помилуј.
- Ђакон:** Сав дан савршен, свет, миран и безгрешан, од Господа молимо.
- Хор:** Подај, Господе.
- Ђакон:** Анђела мира, верног вођу, чувара душа и тела наших, од Господа молимо.
- Хор:** Подај, Господе.
- Ђакон:** Опроштај и отпуштење грехова и сагрешења наших, од Господа молимо.
- Хор:** Подај, Господе.
- Ђакон:** Добро и корисно душама нашим, и мир свету, од Господа молимо.
- Хор:** Подај, Господе.
- Ђакон:** Остало време живота свога у миру и покајању да проведемо, од Господа молимо.
- Хор:** Подај, Господе.
- Ђакон:** Крај живота нашег да буде хришћански, без бола, непостидан, миран, и да добар одговор дамо на Страшном Христовом суду, молимо.
- Хор:** Подај, Господе.

Ђакон: Поменувши пресвету, пречисту, преблагословену, славну Владичицу нашу Богородицу и Приснодјеву Марију са свима Светима, сами себе и једни друге и сав живот свој Христу Богу предајмо.

Хор: Теби Господе.

Архијереј говори молитву Приношења.

Свештеник: Милосрђем Јединороднога Сина Твога, са којим си благословен, са пресветим и благим и животворним Твојим Духом, сада и увек и у векове векова.

Хор: Амин.

Свештеник. Мир свима.

Хор: И духу твоме.

Ђакон: Љубимо једни друге да бисмо једнодушно исповедали;

Хор: Отца и Сина и Свјатаго Духа, Тројицу јединосущнују и нераздјелнују.

Сада Архијереј и сви који саслужују, клањају се трипут а при сваком клањању говоре:

Љубићу Те, Господе, крепост моја. Господ је тврђава моја, и прибежиште моје.

- Сада Архијереј скида Митру;
- Сада Архијереј целива Свети Дискос и говори: Свети Боже
- Сада Архијереј целива Свети Путир и говори: Свети Крепки
- Сада Архијереј целива Свету Трпезу и говори: Свети Бесмертни помолуј нас.
- Сада Архијереј ставља Митру.
- Презвитери прилазе по чину и они као Архијереј целивају Светиње, и размењују целив са Архијерејем, који говори: Христос међу нама; а презвитери одговорају: И јесте, и биће.
- Остали презвитери према чину целивају један другог и говоре: Христос међу нама, са одговором: И јесте и беће.

Ако је било рукоположење у чин презвитера онда новорукоположени прилази први, због тога што он тога дана има првенство међу свим презвитерима, који послењег целивају Светиње и Архијереја у рамена и десницу.

Ђакон: Двери, двери, са мудрошћу пазимо.

Хор: Верујем у једног Бога Оца, Сведржитеља, Творца неба и земље и свега видљивог и невидљивог.

И у једнога Господа Исуса Христа, Сина Божјег, Јединородног, од Оца рођеног пре свих векова; Светлост од Светлости, Бога истинитог од Бога истинитог; рођеног, а не створеног, једносушног Оцу, кроз Кога је све постало;

Који је ради нас људи и ради нашег спасења сишао с небеса, и оваплотио се од Духа Светога и Марије Дјеве, и постао човек;

И Који је распет за нас у време Понтија Пилата, и страдао и био погребен;

И Који је васкрсао у трећи дан, по Писму;

И Који се вазнео на небеса и седи са десне стране Оца;

И Који ће опет доћи са славом, да суди живима и мртвима, Његовом царству неће бити краја.

И у Духа Светога, Господа, Животворног, Који од Оца исходи, Који се са Оцем и Сином заједно поштује и заједно слави, Који је говорио кроз пророке.

У једну свету, саборну и апостолску Цркву.

Исповедам једно крштење за опроштење грехова.

Чекам васкрсење мртвих. И живот будућег века. Амин.

Свећеносци

Подижу чираке.

Чтец

Сада један од чтечева меће за Архијереја орла на амвон.

Ипођакони

Ипођакони сада предају трикирије и дикирије Архијереју у олтару, а потом га дочекују пред царским дверима и прате га као приликом кађења после малог входа.

Ђакон: Стојмо смерно, стојмо са страхом, пазимо да Свети Принос у миру узнесемо.

Хор: Милост мира, жртву хваљенија.

(на средини)

Архијереј: Благодат Господа нашег Исуса Христа и љубав Бога и Оца и заједница Светога Духа, да буде са свима вама.

(западна страна)

Хор: И са духом твојим.

(јужна страна)

Архијереј: Горе имајмо срца.

Хор: Имами ко Господу.

(архијереј улази у Олтар и благосиља ка истоку присутне саслужитеље)

Архијереј: Заблагодаримо Господу.

Хор: Достојно и праведно јест поклањатисја Отцу и Сину и Свјатому Духу, Тројицје јединосушчњеј и нераздјељњеј.

Архијереј говори молитву.

Свештеник: Победничку песму појући, кличући, узвикујући и говорећи;

Хор: Свјат, свјат, свјат Господ Саваот, исполн небо и земља слави твојеја; осана во вишњих, благословен грјадји во имја Господње, осана во вишњих.

Свећеносци

Сада стоје за амвон (исти начин као пред Мали Вход).

Ипођакони

Сада ипођакони скидају Митру припремају Мали Омфор и стављају га Архијереју.

Свештеник говори молитву.

Архијереј: (Даде својим светим Ученицима и Апостолима рекавши:) Примите, једите, ово је Тело моје, које се за вас ломи на отпуштење грехова.

Хор: Амин.

Архијереј говори молитву.

Архијереј: (Даде својим светим Ученицима и Апостолима рекавши:) Пијте из ње сви, ово је Крв моја Новог Завета, која се за вас и за многе излива на отпуштење грехова.

Хор: Амин. *(велико)*

Архијереј говори молитву.

Архијереј: Твоје од твојих, Теби приносећи због свега и за све.

Хор: Тебје појем, Тебје благословим, Тебје благодарим, Господи; и молим Ти сја, Боже наш; *(велико)*

и молим Ти сја, Боже наш; *(мало двапут)*

и молим Ти сја, Боже наш. *(велико)*

(ако је литургија светог Василија Великог пева се спорије)

Архијереј говори молитве.

Чтец

Један од чтечева сад припреми кадионицу за Архијереја, а други тамјан и обоје стају с десне стране између двери и часне трпезе.

- **Ако има новирукоположени презвитер, онда га Архијереј призове, узме Свети Хлеб и одломивши од Њега горњи део, који је ХР, даје му**
- **Новорукоположени узевши Свети Хлеб, целива руку Архијереја и стаје иза Свете Трпезе...**

Архијереј: Особито за пресвету, пречисту, преблагословену, славну Владичицу нашу Богородицу и Приснодјеву Марију.

Чтец који ће да сече просфору сада је доноси Архијереју ради благослова.

Хор: Достојно јест јако во истину блажити тја Богородицу, присноблаженују и пренепорочнују и матер Бога нашега. Честњејшују херувим и славњејшују без срањенија серафим, без истљенија Бога Слова рождшују, сушчују Богородицу тја величајем.

- Ако је Господњи или Богородичан Празник, пева се Ирмос девете песме;

Крстоносац, Свећеносци и Рипидоносци

Враћају се на своја места.

Архијереј говори молитву.

Свештеник: Најпре помени, Господе, преосвештеног епископа нашег (**име**), и даруј га светим твојим Црквама, у миру, читава, часна, здрава, дуговечна и да правилно управља речју Истине Твоје.

Ђакон помиње живе из диптиха и још које хоће, а затим:

Ђакон: И оне које свако од вас има на уму, и све и сва.

Хор: И всјех и всја.

(ако је литургија светог Василија Великог после "И всјех и всја" пева свечев тропар)

Архијереј говори молитву.

Архијереј: И дај нам да једним устима и једним срцем славимо и певамо пречасно и величанствено Име Твоје, Оца и Сина и Светога Духа, сада и увек и у векове векова.

Хор: Амин.

Архијереј: И да буду милости великога Бога и Спаса нашега Исуса Христа са свима вама.

Хор: И са духом твојим.

Ако је рукоположење у чин ђакона онда после рукоположења је благосиљање Трикиријом и Дикиријом.

Ђакон: Поменувши све свете, опет и опет у миру, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: За принесене и освећене часне Дарове, Господу се помолимо.

Хор: Господе помилуј.

Ђакон: Да човекољубиви Бог наш, примивши их у свој свети и наднебесни и умни Жртвеник, као мирис миомира духовнога, ниспошље нам за то божанску благодат и дар Светога Духа, помолимо се.

Хор: Господе помилуј.

Ђакон: Да нас избави од сваке невоље, гнева, опасности и тескобе, Господу се помолимо.

Хор: Господе помилуј. *(велико, ако ђакон мало)*

Ђакон: Заштити, спаси, помилуј и сачувај нас Боже, благодаћу Твојом.

Хор: Господе помилуј.

Ђакон: Сав дан савршен, свет, миран и безгрешан, од Господа молимо.

Хор: Подај, Господе.

Ђакон: Анђела мира, верног вођу, чувара душа и тела наших, од Господа молимо.

Хор: Подај, Господе.

Ђакон: Опроштај и отпуштење грехова и сагрешења наших, од Господа молимо.

Хор: Подај, Господе.

Ђакон: Добро и корисно душама нашим, и мир свету, од Господа молимо.

Хор: Подај, Господе.

Ђакон: Остало време живота свога у миру и покајању да проведемо, од Господа молимо.

Хор: Подај, Господе.

Ђакон: Крај живота нашег да буде хришћански, без бола, непостидан, миран, и да добар одговор дамо на Страшном Христовом суду, молимо.

Хор: Подај, Господе.

Ђакон: Измоливши јединство вере и заједницу Светога Духа, сами себе и једни друге и сав живот свој Христу Богу предајмо.

Хор: Теби, Господе.

Архијереј говори молитву.

Архијереј: И удостој нас, Владико, да смело и неосуђено смемо призивати Тебе, небескога Бога Оца, и говорити:

Хор: Оче наш, Који си на небесима, да се свети име Твоје; да дође Царство Твоје; да буде воља Твоја и на земљи као на небу; хлеб наш засушни дај нам данас; и опрости нам дугове наше као што и ми опраштамо дужницима својим; и не уведи нас у искушење, но избави нас од злога.

Свештеник: Јер је Твоје царство и сила и слава, Оца и Сина и Светога Духа, сада и увек и у векове векова.

Хор: Амин.

Архијереј: Мир свима.

Хор: И духу твоме.

Ђакон: Главе своје Господу приклоните.

Хор: Теби, Господе. *(велико)*

Архијереј говори молитву.

Архијереј: Благодаћу и милосрђем и човекољубљем Јединородног Сина Твога, са којим си благословен, са пресветим и благим и животворним Твојим Духом, сада и увек и у векове векова.

Хор: Амин. *(велико)*

Архијереј говори молитву.

- **Архијереј узима Омофор а одлаже Митру.**

Ђакон: Пазимо.

Архијереј: Светиње светима.

Хор: Једин свјат, једин Господ, Исус Христос, во славу Бога Отца, амин.

Крстоносац, свећеносци и рипидоносци

- **На „Једин свјат...” крстоносац, а за њим свећеносци и рипидоносци, стану иза амвона на исти начин као и пред Мали Вход.**

- **Када Архијереј изађе да проповеда, враћају се исто онако као што су то учинили после “Достојно јест...”**

Хор: Хвалите Господа с небес, хвалите јего во вишљих; Алилуја. *(трипут, или неки други причастен)*

Ђакон: Са страхом Божјим и вером приступите.

Хор: Благословен грјадјј во имја Господње, Бог Господ и јависја нам.

Причасници:

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Док се народ причешћује пева се:

Хор: Тјело Христово примите, Источника безсмртнаго вкусите. Вкусите и видите јако благ Господ. Алилуја, алилуја, алилуја.

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Хор: Амин.

Архијереј: У миру изиђимо.

Хор: О Имени Господњи.

Свештеник: Господу се помолимо.

Хор: Господе помилуј.

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A GLOSSARY OF LITURGICAL TERMS

The term first is in Church Slavonic, utilizing the system of transliteration employed by SEEJ and many graduate schools.

A - A

Agiasma = Hagiasma

Agneć = The Lamb (part of the prosphora stamped IC XC NI KA, taken out during the Proskomedija, later consecrated).

Ad = Hades

Akafist = Acathistos

Alliluja za Upokoj = Reposal Alleluia

Altar' = Bema, Sanctuary

Amvon = Ambo (Ambon)

Ammoreovy stihiry = Ammorian stichera (in honor of the Theotokos; Sunday Vespers at the Kekregarion).

Anagnost = Anagnostes, Reader (see Pricetnik).

Analav = Analavos (part of the Megaloschemos' habit).

Analogy, Naloj = Analogion

Anafema = Anathema

Anafora = Anaphora

Anaxoret, Otshelnik = Anchorite (n.), Anchoritic (adj.).

Angel'skaja pesn' = Angelic Hymn

"Angel'skij sobor" tropari — Eulogetaria, Resurrectional Eulogetaria

Angelskij obraz = Angelic Schema

Andreevo stojanie = Andrian Stasis (another name for the Great Kanon of St. Andrew of Crete).

Antidor = Antidoron

Antimins — Antimins, Antimension

Antipasxa = Antipascha, also Thomas Sunday

Antifon = Antiphon

Antifony izobrazitelnye = Antiphons of the Typica, Typical Antiphons

Antifony kafizm = Antiphons of the Kathismata

Antifony prazdnicnye - Festal Antiphons

Anfologion, Cvetoslov = Anthologion, Anthology

Aksios = Axios (worthy)

Apokalipsis = Apocalypse

Apokrisarij — Aposcrisarius (messenger, ambassador).

Apologija = Apology

Apostata, otstupnik = Apostate

Apostol = Apostle, Book of Epistles

Artos = Artos (Bread blessed at Pascha).

Artofor = Artophore (Tabernacle for Reserved Holy Gifts).

Arxipastyr' = Archpastor, epithet for Bishop

Arxidiakon = Archdeacon (chief Hierodeacon, i.e., deacon in monastic orders).

Arxiepiskop = Archbishop

Arxierej = Bishop, Archierey, Archiereical (adj.)

Arximandrit = Archimandrite

Arxistratig = Archstrategist (chief warrior, epithet for certain Archangels).

Asket = Ascetic (n.), ascetics (pi.), ascetic (adj.)

Asketstvo = Asceticism

Asigkrit = Secretary

B - Б

Banja pakibytija = Bath of regeneration, of rebirth.

Bdenie = Vigil (Vsenoishnoe bdenie = Allnight Vigil).

Bezzakonie = Anorony, iniquity

Bezkravnaja zertva = Bloodless Sacrifice

Bezmezdniki, bezsrebrenniki = Unmercenaries

Bezmolvnik — Hesychast

Beznevestnaja = Anympic, unwedded

Bezpltie = Fasting

Bezplotnyj = Bodiless

Bezplotnyja sily = Bodiless Powers, Hosts

Bilo, klepalo ■ Semantron

Blagovestnik = Evangelist

Blagovesenie — Annunciation

Blagoslovenie xlebov = Artoclasia (Blessing of the loaves after the Litany sung at Allnight Vigil).

Blagoslovennaja gramota = Letter of Blessing (permission from the Bishop to build a new temple).

Blagocinnyj = Dean, Rural Dean

Blazenny = Makarismatics (stichera interposed into the Beatitudes on Sundays and certain Feasts).

Bludnyj syn = Prodigal Son

Bog Gospod' = The Theos Kyrios (sung at Orthros).

Bogoglasnik = Theophone (West Rus and Carpatho-Rus book of religious songs).

Bogomater' = Mother of God (epithet of Theotokos).

Bogonacalie = Thearchy, Theocracy

Bogootec = Theopatores

Bogopriimec = Theodochos, God-receiver

Bogorodicen = Theotokion (sing.), Theotokia (pi.)

Bogorodicnaja prosfora = Theotokian prosphora

Bogorodic'ny otpustitel'nye = Dismissory Theotokia

Bogorodicnyi prazdnik — Theometric Feast (Feast in honor of the Theotokos).

Bogoslov = Theologian

Bogojavlenie = Theophany (Feast 6 January).

Bogojavlenskaja voda = Theophany Water (The Great Hagiasma).

Brak = Marriage

Belorizec = White-garbed (member of married clergy, secular clergy).

V - B

Vaj, nedelja = Palm Sunday

Velikaja ektenija — Great Ektenia, also Great Synaptia; also Mirnaja ektenija — The Eirenica.

Velikaja sedmica = Great Week

Velikij vyxod — Great Entrance

Velikij prokimen = Great Prokeimenon (prokoemenon)

Velikij poklon = Great Prostration, Great Metania, or simply, Prostration

Velikoe slavoslovie = Great Doxology

Velikomuchenik — Megalomartyr

Velichanie = Megalynarion

Verbnoe voskresenie = Palm Sunday

Verbica, chetki = Rosary

Vetxij zavet = Old Covenant

Vecernja, malaja, vsednevnaia, velikaja = Vespers, Small, Daily, Great

Vikarij = Vicar Bishop

Visokos, Visokosnyj god = Leap Year

Vladychnyj prazdnik = Despotie Feast (Lord's Feast)

Rozdestvo Xristovo = Nativity of Christ

Bogojavlenie — Theophany

Preobrazenie = Transfiguration

Voznesenie = Ascension

Pjatidesjatnica = Pentecost

VozdviZenie kresta Gospdnja = Cross Elevation

Vodoosvjascenie = Sanctification of Water

Vozvylenie panagii = Elevation of the Panagia

Vozglas = Ecphony

Vozdux, Aer = Aer

Vozlozenie ruk = Laying-on-of hands

Voznosenie = Anaphora

Voi fiebesnyja : Heavenly Hosts

Voploschenie = Incarnaiton

Voskomastix = Ceremastic

"Voskresenie Xristovo = "Anastasin Christou" (Troparion sung after the Orthros Gospel).

Voskresen — Anastasimon (Any Ode or hymn glorifying the Resurrection of Christ and sung on Sunday).

Voskresnyja evangelija = Resurrectional Gospels (Eleven Orthros Gospels). Vospominanija = Commemorations

Vospriemnik (ca) = Godparent, Sponsors (at Baptism).

Vostocny = Anatolian stichera

Vocerkovlenie = Churching (of a child)

Vratar, Vratnik = Door-keeper, Janitor (Sexton; of a church).

Vrachebnica = Hospital; in spiritual sense: Church.

Vruceleto = Sunday Letter

Vsederzitel = All-sovereign, Pantocrator

Vsenoscnoe bdenie = Allnight Vigil

Vseednaja sedmica (splosnaja sedmica) = Pamphagy Week. All foods are permitted to be eaten.

Vtorobrachie = Bigamy

"Vsja koe dyxanie" = "Pasa pnoia" ("Let every breath").

Vxod — Entrance (Eisodos); Great, Little, Vesper Entrance.

Vxodnaja = Eisodicon

Vynos evangelija = Carriage out of the Gospel

Vynos plascanicy = Carriage out of the Epitaphion

Vynos Usopsix = Carriage out of the dead

Venec — Crown

Venchanie = Coronation (epithet for marriage).

Venchik = Coronet (placed on forehead of the dead at their burial).

G - Γ

Glavopriklonenie = Cephalocclisis (Bowing of the head).

Glavy markovy = Marcian Chapters

Glavy xramovyja = Temple Chapters

Glas, glasy = Tone(s), Mode(s)

Govenie = Eulavation (Fast, prayer, good deeds, giving alms, in modern sense

"Retreat" -ed.).

Govet' = To Eulavate (To prepare oneself reverently to receive the Holy Gifts). Godiny, godovschiny = Anniversary (on which prayers for the dead are said).

Godovoj krug = Yearly cycle

"Gospodi vozvax" = The Kegrarion; also Ekekraxa (= "Vozzvax").

Gospozin' den' = Lady Day (any feast of the Theotokos, but particularly that of Holy Dormition).

Guba = Sponge

D - Д

Daronosica = Pyx

Daroxranitelnica = Artophorion (also Kovceg = Ark, and Kivot = Tabernacle).

Dary svjatye = Holy Gifts

Dvanadesjatyj prazdnik = Dodecary Feast (Duodenary Feast, After Pascha, the 12 Great Feasts, ed.).

Dvoebratie = Bigamy

Dvoezenec — Bigamist

Dvusvechnik, Dikirij = Dikerion

Devjatiny = The Ennata, The Enneal (ninth -ed., commemoration of the dead). Devjatichinovnaja prosfora = Prosphora of the Nine Ranks

Devjatyj chas = Ninth Hour

Deisus = Deesis

Demestvennoe penie = Domestical Chant

Desjatina = Tithe

Desjatoslovie = The Decalogue

Diptix, pominanie, sinodik = Diptych

Diskopokrovec = Diskokalymma, Diskos Veil (Discarion Cover -ed.).

Diskos = Diskos (Discarion -ed.)

Differa = Diphtheron (small vestments given those candidates raised to the clergy). Diakonik = Diaconicon (Sacristy, Another name for Ektenia).

Diakonissa = Deaconess

Diakonskija dveri = Deacon's Doors (technically the southern door of the Iconostasis).

Diakon = Deacon

Diak, D'jachok = Diac (Abbreviation of Deacon), Reader

Diastil, dvoestolpie = Diastyle

Dnevnyj krug = Daily cycle

Dnevnyj svjatyj = Daily Saint

Dnevnyja sluiby = Daily Offices (the seven offices (services) said each day excluding the Liturgy).

Dobrotoljubie = Philokalia

Dogmatik = Dogmatic(on)

Dogmat — Dogma

Domovladyka = Housemaster

Domostroj — The Economist, House Manager

Druzina = Companions (group of fellow-travelers, group of companions who are part of martyrdom of a given saint, or participate in his feasts — ed.).

Dunovenie = Insufflation

Duxovnik = Spiritual Father, Confessor

Duxovnyj reglament — Spiritual Regulation

Duxonosec = Pneumatophore, Spirit-bearer

Duxoritor a Pneumatoritor, Spiritual Ovator

Duchevodec = Spiritual Director

Devo-mater' = Virgin Mother

Devo-muchenica = Pardenomartyr, Virgin-martyr

Devstvennik = Parthenon, observing virginity, female monastery

Detovodec, Detovoditel = Pedagogue

E - E

Evangelist = Evangelist

Evangelie = Gospel

Evangeliskaja stixira = The Heothinon (see below stixim evangelskaja).

Evxaristija = Eucharist

Edinoverie = Monopistia (Same-belief or same-faith; Those who accept all dogma and teachings of the Orthodox Catholic Church, but preserved the ancient icons, the ancient published books and certain of the rites of pre-Nikon period, -ed.).

Edinoglasno = Unison (in music).

Edinorodnyj = Only begotten

Edinosuischnyj = One-being

Ekzarx = Exarch

Ekzorcist, Zaklinatel = Exorcist

Ekklisiarx = Ecclesiarch, Sacristan

Eksapostilarij = Exapostearion

Eksapsalm = Hexapsalmos

Ektenija = Ektenia, Ectenia

Elej radovanija = Oil of Gladness

Eleopomazanie = Anointment (Rite observed at Orthros, anointment with oil blessed at the Artoclasia, or taken from the candela hanging before the Icon of the Feast celebration).

Eleosvjaschenie, soborovanie = Holy Unction, Prayer-oil

Enkolpif = Encolpion (see Panagija).

Epakta = Epact (intercalary days).

Eparx — Eparch (eparchal bishop).

Eparxia — Eparchy, diocese

Epigonatij, palica = Epigonation

Episkop = Bishop (n.), Episcopal (adj.).

Episkopija — Bishopric, Episcopate, (the temple in which the Bishop has his cathedra — ed.).

Episkopstvo = Episcopacy (the spiritual authority of the Bishop-ed.).

Epistolia otpustnaja = Dismissory Epistle

Epitimija = Epitimia (penalty, punishment, penance).

Epitraxil — Epitrachelion

Evxologij, Trebnik, Potrebnik = Euchalogion

Z - 3

Zezi, Posox, Paterissa = Staff, Crosier, Paterissa

Zežlonosec, Pososnik = Staff-bearer, Crosier-bearer

Zertvennik = Lit. Altar, but usually used to denote the Prothesis.

Zertvennoe vremja — Sacrificial Time, i.e., the time to celebrate the Liturgy.

Zaamvonnaja molitva = Ambo(n) Prayer, Prayer beyond the Ambo.

Zavesa, Katapetasma — Curtain, Veil

Zavet = Covenant

Zagovery = Shroveday (last day of eating meat).

Zadostojnik = Megalynarion (also, Anti-Axion (Estin) — ed.).

Zadusnaja subbota = Soul Saturday, Ancestral Saturday

Zaklinanie = Exorcism

Zaklinati = Exorcise

Zakonopravilnik = see Nomokanon

Zakradnoj napev = Stealthy Chant (A chant foreign to the Church, taken from anywhere).

Zapadnyja dveri — Western Doors (exterior doors of temple).

Zapasnye Davy — Reserved Gifts

Zapoved' = Eпитimia, penalty, (also, directive, mandate, law — ed.).

Zapreschenie = Eпитimia, penalty (suspension from Office pending disposition of charges, ed.).

Zapev = Refrain

Zatvornik = see Anaxoret

Zautrenja — Orthros

Zakladka Cerkvi = Laying the Foundation of a church. Church-founding.

Zachalo = Pericope (division of Scripture appointed for reading) (Pod zachalo = In Pericope — to read two pericopes together as one. Also, called "Section").

Zachatie = Conception

Zvezdica = Asterisk, Star

Zvonec, zvoncy = (Jingle) Bell (bells sewed on Bishop's vestments).

Zvonnica, kolokolnja = Belfry, Campanile, Bell-tower (ancient term: Bil'nica). Zvon k dostojno — To ring at the Axion (ringing of bells at the consecration in the Liturgy).

Zelie — Herbs (The Euchologion contains prayers for blessing fragrant herbs for cooking and medicinal purposes).

Zmievidnyj posox = Serpentine Staff

Znamenie krestnoe = Sign of the Cross

Znamenie Pres. Bogorodicy = Sign of the Most-holy Theotokos (a type of icon).

Znamenija (znaki) prazdnikov = Festal Signs

Znamenat' (v kolokol) = To ring for services

Znamennyj napev (raspev) = Znamenny Chant

Zograf = Iconographer, artist

Zodcestvo = Architecture

Zodchij = Architect, stone-mason, carpenter

Zrjataja Pasxalija = Reference Paschalion

I - N

Igumen = Hegumen

Igumenija, Igumenja = Hegumeness, Hegumena (nun in charge (head) of woman's monastery).

Ierarx — Hierarch

Ierarxija = Hierarchy

Ierarxiceskij, Ierarxiteskij = Hierarchical

Ierej = Priest

Ierejstvo = Priesthood

Ierodiakon = Hierodeacon (a Monk — deacon, ed.).

Ieromonax — Hieromonk (a Monk-priest ed.).

Izbavitel' = Redeemer

Izbor'nica = Church, temple

Izobrazitel'ny — The Typica

Izobrazitelnye Antifony = Typical Antiphons

Ikonostas = Iconostasis

Ikos = Oikos

Iliton = Eliaton (the cloth which serves as a cover for the Antemension, ed.).

Imjarek = N (the symbol indicating that a name is to be said).

Inok = Monk

Inokinja = Nun

Inochestvo = Monasticism

"I nyne" = "Both now..."

Iovileon = Jubilee

Ipakoj = Hypakoe

Ipodiakon = Subdeacon

Ipostas' = Hypostasis

Irmologij = Heirmologion

Irmos = Heirmos (the first "troparion" of a series of troparia in an Ode in a Kanon ed.).

Isixasty, molta'niki = Hesychasts

Iskuplenie = Redemption

Ispovedanie = Confession, Profession (of Faith).

Ispoved' = Confession (of sins).

Ispovednik = Confessor (Saint who suffered great torments for Christ's sake but was not martyred).

Ispolati = Eispolate (i.e., to sing Eis Polla Eti).

Iudejskij = Judaic

K - K

Kadilo, kadil'nica = Censer, Incenser

Kazdenie = Censing, Incensing

Kaznodej = Preacher

Kalugernca, kalugernja = Nun, Calogeres

Kaluger = Caloger (an honored monk living in seclusion from the world).

Kalugeropul = Calogeropoul (young monk, novice).

Kalugerskija imena = Calogerial names (names given to monks at their tonsure).

Kamilavka = Camelaukion, Kamelaukion

Kampan = Bell

Kandelabra = Candelabrum (s), Candelabra (pi.).

Kandilo = Candela (vigil lamp — ed.).

Kandiloviigatel' = Lamplighter

Kandija, zvonec, jasak = Kodon (a small bell).

Kanonarx = Kanonarch(os; lit. he who reads or chants the Kanon).

Kanon, Velikij — Great Kanon (of St. Andrew of Crete).

Kanonik, Kanonnik = Kanonicon

Kanonicheskija knigi = Canonical Books

Kanun, nakanune = Eve

Katavasija = Katabasia (s), Katabasai (pi.; the heirmos that is sung at the end of an Ode, or the repeating of the heirmos at the end of an Ode as at Paschal Orthros — ed.).

Katapetasma = Katapetasma, Curtain

Katolikos = Catholicos ('ecumenical' — a patriarch, head of Armenian, Georgian, etc. Churches).

Kacija = Catzion (table incense with handle rather than chains).

Kafedra = Cathedra

Kafizma = Kathisma (1— Division of the Psalter; 2— Troparion sung after psalms are read. Sometimes termed 'Kathismata' for the "divisions" and 'Kathisma' for the troparia.).

Kelar' = Cellarios, Cellarer (keeper and distributor of monastic supplies — ed.).

Kellija = cell

Kivorij — Ciborium (1— Artophorion or Tabernacle; 2— Baldachin or canopy over the holy Throne).

Kivot, see Daroxranitel'nica

Kinonik, Pridasten = Koinonicon (verse sung during Liturgy when the Lamb is prepared for Communion — ed.).

Kirie eleison = Kyrie eleison (sung at ordinations).

Kiot = Icon-case, Kibotion

Kladez' = Well (Euchologion has prayer for blessing).

Klepanie = Striking a bell or semantron

Klir — The clergy (of a particular church). Klirik = Cleric

Kliros = Ciliaros (part of temple where lower clergy, i.e., clerics, readers and singers, stand. There is a right and left cleros. Actually it is the 'choir' in the front part of the temple).

Klobuk = Epicamelaukion, Epirriptar (the black veil fastened to a monastic Kamelaukion or Cucullus).

Kljuc granic = Keys of Limitation (35 key letters used to indicate the distance of Pascha from 22 March (O.S.)).

Kolivo, kutija = Kolyba (boiled wheat or rice mixed with honey or sugar, which is brought to the temple in honor of a saint, but more specifically, brought to commemorate the dead — ed.).

Kolenopreklonenie = Kneeling

Kondak = Kontakion

Kopie = Lance

Korchaja kniga = The Rudder

Kosnvi zvon = Slow ring (prescribed during Tesseract).

Krasnyja vrata, Cerkovnyja vrata, severnyja dveri = Beautiful Gates, Church Gates.

(Doors leading from the Nave into the Narthex).

Krest, napersnyj = Pectoral Cross

Krestitisja ognem = Baptism of Fire

Krestnyj xod = Crucession, to cruceess (to make a prodeession).

Krestobogorodichen = Staurotheotokion

Krestovaja palata, krestovaja cerkov — Cross-church, (a Bishop's private oratory or house chapel).

Krestovoskresen = Stauro-anastasimon

Krestovoskresnyj Kanon = Stauro-anastasic Kanon

Krestoobrazno = Cruciform, Crosswise

Krestopoklonnaja nedelja = Crossveneration Sunday

Krizma = Chrism, Chrism-robe (the white cloth or robe in which the child is wrapped at Baptism).

Kropilo = Sprinkler, Rhantister

Kukol', kukul' = Cucull, Cucullus

Kulich = Coullic (round sweet bread brought to church at Pascha to be blessed).

Kumovstvo = Koumparia (spiritual relationship formed by being a godparent).

L - Л

Lavida, Izica, lozica = Spoon, Communion Spoon

Lavra = Laura (Large monastery, title of rank of monastery).

Lavrskij = Laurie (adj.).

Lampada, kandilo = (1) Candelero (a suspended lamp); (2) Lamp — a candle or lamp carried in procession.

Lampadchik = Lampadary (a candle-bearer or candle-lighter).

Levanidov krest = Lebanese Cross (made of Cedars of Lebanon).

Lestvica = Ladder (1- Epithet of Theotokos, 2- Book written by St. John Climacus).

Lik = (1) Choir; (2) Face, Image; (3) Chorus of Angels

Litija, Litanija = Litany (Prayers which take place in the Narthex or outside the temple during Crucessions; during the Allnight Vigil followed by blessing of the five loaves, and, there are Litanies for the Fallen-asleep.).

Liturgiarij, Sluzebnik = Liturgicon, Liturgiarion

M - M

Malosximnik = Microschemos (Monk of the second degree, i.e., one who has passed from the novice to the monastic — ed.).

Malyj vxod — Little Entrance

Maloe povecherie = Little Aftersupper (Small Aftersupper).

Malyj Trebnik = Abridged Euchologion, Hagiasmatarion

Mantija = Little Schema

Mantija = Mantyas (monastic outer garment which covers entire person, except the head).

Mariino stojanie = Marian Stasis (name of Allnight Vigil of Thurs. and Saturday of 5th week of Tesseract; sometimes called Andrian Stasis on Thurs. of that week).

Martilog = Martyrology

Masljanaja nedelja, maslenica = Butterweek, Shrovetide, Carnival (week, after Meatfast Sunday, often called Pancake Week).

Materodevstvennyj = Motherly-virginal (pertaining to the Theotokos).

Mezdochasie, pochasio = Mesorion (lit. between Hours, monastic services which are actually continuation of the Hours — ed.).

Mestobljustitel = Locum Tenens

Mestnaja ikona, mestnyj obraz = Immovable Icon (icons in the Iconostasis, Saviour, Theotokos, etc. — ed).

Mefimony, mefimon, nefimon = Methemon (another name for Great Aftersupper). Miro = Chrism

Mironosica, Mironosicy = Myrophoron, Myrophores (sometimes called Myrrh-bearing Women, those who came to anoint Christ in the tomb — ed.).

Miropomazanie — Chrismation, the Mysterion of Chrismation.

Mirotocec, Myrotocivj = Myrobletes

Mlekopitel'nica = Galactotrophe (Icon of Theotokos "Nourisher with milk"). Mnogoletie = Polychronion (the "Many Years" sung at the end of Divine services — ed.).

Moleben, Molebnoe penie = Intercession

Molebnik = Intercessional (book by which Intercessions are officiated).

Molitvoslovie = Prayer (lit. collection of prayers — ed.).

Moschi = Relics

Muchenik = Martyr

Mutenic'en = Martyricon (sticheron or troparion in honor of a martyr).

Mjasnaja nedelja = Meat week; Creophagy week (week when eating of meat is permitted).

Mjasopustnaja nedelja = Meatfast Sunday

N - H

Nabedrennik = Nabedrennik, Epischion (retangular "shield" given to priests as a mark of rank, worn on the right side, later transferred to left side when Epigonation is given-ed.).

Navecherie (prazdnik) = Paramony (of Feasts).

Nakaz = Instruction, Order

Namestnik = Epitopion (like a lieutenant or viceroy or locum tenens or representative who acts in place of the head, as, in major monasteries, the Bishop is normally the "P.r.inr" of the monastery, but the resident superior is in fact the active head -ed.).

Narechenie = Horizonation (the appointment and Nomination of a Bishop).

Na slava = Doxastion (that sung after "Glory...").

Nastojatel = The President, Rector, Superior, Pastor (of a monastery); the chief priest (of a Catholicon or parish church).

Nachal'nyj psalom = Proemion, Prefatory Psalm

Nachalnyja molitvy = Beginning Prayers

Nachertannyj = Branded (an epithet given SS Theodor (27 Dec.) and Theophanes (12 Mar.)).

Neokop = Neocorus (li. 'temple-keeper' one who cares for the cleanliness of the church, sexton).

Nenevestnaja = Unwedded, Unbridled

Neporochny = The Amomos (sung at Sunday Orthros; Psalm 118 (Kathismata 17)).

Neporotny tropari = Amomic Troparia, Necrosimic Eulogetaria (sung at burials following the Amomos).

Nerukotvorenyj obraz = Icon 'not made with hand;' Acheiropoietos Icon

Novaja nedelja, nedelja obnovlenija = New Sunday, (the first Sunday after Pascha; also known as Antipascha and Thomas Sunday).

Novonachalnye, poslusniki = Probationers (in monasticism).

Novoprosveschennyj = Newly-enlightened

Novosazdenij = Neophyte

O- O

Obvyjnik = Epitrachelion

Obixod = Roundel (a noted eccles. book); obichod

Oblachenie = Vestments; the vesting of a Bishop

Oblivancy = Affusionists (those who baptise by the method of Affusion on Infusion, rather than by Immersion).

Obnovlenie = Encainia, Renovation (dedication, consecration) (1) Commemoration of the Renovation (i.e.,) consecration of the church of the Resurrection of Christ in Jerusalem on 13 September; (2) the consecration of a new temple using the service of the Encainia in the Euchologion; (3) New Sunday.

Obrucnenija = (1) The Betrothal (the first part of the marriage acolouth); (2) the betrothal of the great and Angelical Habit (Megaloschemos).

Obrjad = (1) Rite, (2) Ceremony, Ritual

Obxozdenie = Circumambulation (around the Font, the Altar at ordinations, the temple at consecration or processions, at burial of a Bishop, the Tetrapodion at Coronation).

Obednica = (lit. 'little dinner') The Typica (in common language given this epithet because the Liturgy is celebrated before dinner).

Oglashenie, Naglashenie =

(1) Catechesis (instruction in the truths of the Faith);

(2) Readings after the Great Doxology during Orthros;

(3) Publication, Announcement; (4) The ecclesiastical rite called "The making of a Catechumen," which precedes Baptism.

Odigitrija = Hodegetria (lit. 'Guide in the way'; 1) An icon of the Theotokos;

(2) Stichera and a Kanon to the Theotokos by this name.

Odikon = Hodicon (An antimimension given to a priest going on a far journey by a Bishop).

Oklada = Encasement (the metallic, precious-stone encrusted, covers and mountings on Gospels and icons).

Oklichka, oglashenie = Banns (public notice given in church of an intended marriage, in order that those who know of any impediment thereto may lodge objections).

Okroplenie = Sprinkling, Aspersion (with blessed water).

Oktoix = Octoechos

Omofofor, omoforij, nadramenia = Omophorion (vestment belonging exclusively to a Bishop).

Oplecenie, oplet'e = Shoulder-piece (the top part of a vestment lying on the shoulder which differs from the body of the vestment by color, or is enclosed by galloon).

Orar' = Orarion (the long, ribbon-like vestment of subdeacons, deacons, Protodeacons and Archdeacons).

Orlejlčik = Aetothet (server who spreads the Aetos under the Bishop's feet during Divine Service).

Orlec = Aetos, Eaglet

Osanna = Hosanna (Hebrew word meaning, "He has saved, or helped," or "Save!

Help! Preserve!" — left untranslated).

Osvjaschenie = Sanctification, Consecration, Hallowing (the action of dedicating or setting something apart as holy and for sacred use by invoking the sanctifying Grace of the Holy Spirit).

Osvjasc'ennyj = Sanctified an epithet of certain sainted monks in Holy Orders, especially, St. Sabbas the Sanctified, 5 December; St. Theodore the Sanctified, 16 May).

Osmyf den' = Eighth Day (sanctified by Christ's Circumcision and Resurrection, many of the Church's mysteries are connected with the eighth day, i.e., naming of a child; washing of Chrism, removal of crowns, etc.).

Otdanie poklonov = Apodosis of Metanias (the ending of making Great Prostrations or Metanias after Vespers of Great Wed.).

Otdanie prazdnika = Apodosis (the expiry of a Feast, the final day of a Festal Metheortos).

Otluchenie = Exclusion, Cutting off, Excommunication, Anathematization.

Otpust = Apolysis, Dismission, Dismissal

Otpustitelnyj tropar' = Apolytikion (s), Apolytikia (pi.).

Otpustitelnye kondaki'i bogorodižny = Dismissory Kontakia and Theotokia.

Otpevanie, otepev = Apopsallon (lit. 'the conclusion of singing,' 'the conclusion of ecclesiastical services' 'to sing of someone.' The Burial Acolouth).

Otstupka = Regression (falling back in the weekday Gospel readings when all the appointed readings have been read; repeating some of the last readings).

Otxodnaja = Exodion (Kanon and prayers read by the priest at the exodus of the soul from the body).

P - П

Palica = Rod, staff, the triangular vestment worn by Bishops, Archpriests.

Pamjatar', pamjaticja, pomjanik, diptix = Remembrancer (a booklet containing the names of deceased who are commemorated at the Proskomedia and Pannychis).

Panagija, Nanedrennik = Panagia, Encolpion ((1) a round, oval or other shape icon or medallion, worn on the breast by a Bishop and certain Archimandrites. The icon usually is of the Theotokos, but may be of the Saviour; (2) Panagia — a Proskhoron which is elevated at a special service in honor of the Allholy (Panagia) Theotokos).

Panagjur, panigir = Panegyris (a religious anniversary, a Patronal or Dedication anniversary feast).

Panigirik, panigurik = Panegyric (1— a speech or homily in praise of a saint or noted person; (2) A Eulogy, laudation of the deceased).

Panixida, Parastas = Pannychis (an intercession for the deceased), Parastasis (otherwise called the Great Pannychis; it contains the Great Ektenia, the 17th Kathismata and the full Kanon).

Papert (Russ. vnesh'nij pritvor) = Exonarthex

Papoloma = Paploma (shroud put over the bodies of the deceased).

Paraekklisiarx = Paraecclesiarch, Lamplighter

Paraklis, Paraklisis = Paraclesis (intercessory Kanons to the Theotokos, there being two so-called: The Little Kanon by Monk Theosterictos and the Great Kanon by Emperor Theodore II Ducas Lascaris).

Paraklitik = Paracleticon (the epithet used by some for the Octoechos, the latter term being reserved for the Sunday matter only).

Paramandija, Paramand', Paraman = Paramandy, Paramandyas (part of the monastic habit).

Paramonar' (Russ. Ponomar') — Paramonar (a cleric or verger whose duty is to take care of the interior of the church, to act as server, prepare everything for the services, light and put out candles, and ring the bells. He is also called 'lampaddik', 'klirik,' etc.).

Paremija, parimija = Paroemia, Paremia (readings taken from the Old Covenant used liturgically, especially at Vespers).

Parusia = Parousia (1- a solemn celebration of the liturgy by a Bishop with the con-celebration of many Sacred Ministers and clerics; 2— Among certain Serbs a special commemoration of the dead).

Passija (from Lat. 'Passio') = Passion (an acolouth, an amplified Aftersupper, officiated on the first four Fridays in Tassaracost during which the passion is read from the Gospels and certain hymns of Great Week are sung).

Pastva — Flock (parishioners under the spiritual care and direction of a Pastor of the Church).

Pastoforij = Pastophory (the space on both sides of the Bema, to the right is the

Diaconicon, to the left the Prothesis).

Pastyr' = Pastor, Shepherd of souls (Orthodox Catholic priest); Pastor (Protestant minister).

Pascha = Pascha (Christian Feast of Feasts); Passover (Hebrew Feast).

Pasxalnaja sedmica = Paschal Week

Paterik = Patericon (a book containing the lives of the Holy Fathers which the Typicon directs to be read between services, particularly during meals in monasteries).

Patriarxia = Patriarchate (the Cathedral of a Patriarch where his cathedra and residence are located); Patriarchy (the government of the Church by a Patriarch).

Patriarx = Patriarch (the title of the highest Bishop in the Church).

Pelena = (lit. 'swaddling') = (1) Altar Covering (a square piece of cloth with a Cross sewn to it, used to cover the Holy Altar, and Prothesis when not in use.); (2) Covering (used to spread under sacred appointments.); (3) Shroud (used in ancient times to wrap the bodies of the dead).

Pervenstvovati = (1) To have the Primacy, to be Primate; (2) to take first place in Divine Service, be President or Chief Celebrant; (3) to have priority or take precedence; (4) to be chairman.

Pervoverxovnyj = Protocoryphaic (epithet of the Holy Apostles Peter and Paul, 29 June).

Povecherie, maloe, velikoe = Aftersupper, Small (sometimes — 'Little'), Great After-supper

Podoben = Prosonoion (a sticheron or other hymn, which bears this title indicates that it is similar to another sticheron (whose first words are given) either by content, or measure, or tone. It is always in the same tone or mode of the one setting the example — except in case of certain Exaposteilaria.).

Pokrovy = Kalymma (Covers — Veils); Discarion Cover = Diskokalymma; Poterion Veil (Cover) = Kalymma

Polielej = Polyeleos (lit. much merciful) excerpts from Psalms 134 and 135, incensing takes place during the singing).

Polunoschinica, vsednevnaia, subbotnaia, voskresnaia = Mesonyctics, Daily, Saturday, Sunday

Poprazdnstvo = Metheortos (s), Metheortia (pi.; days following a feast).

Potir = Poterion, Chalice

Prednachinatelnyj psalom = Proemion or Prefatory Psalm 103 of Vespers

Prepolovenie Pjatidesjatnicy = Mesopentecost, Midpentecost

Predprazdnstvo = Proheortion (the day or days preceding a Despotie or Theometric feasts).

Predstojatelj = President, Chief Celebrant, Presiding Bishop or Priest

Prokimen = Prokeimenon (also, Prokoemenon; lit. 'lying ahead' — the stichoi taken almost exclusively from the Psalms, and which generally precede readings from the Old Testament (Paroemia) or New 1 estameni (from the Apostle).

Prositelnaja Ektenija = Ectenia of Askings

Proskomidija = Proskomedia, Prothesis

Prosfora = Prosporon (ra; 'Altar bread')

Psaltir s posledovaniem; rjadovoj = Psalter with Acolouthic Psalter; Sequential Psalter, i.e., that of the sequence, following in order.

R - P

Rjadovoj glas = Sequential Tone (the Tone or mode of the week).

Ravnoapostolnyj = Equapostolic

Radonica = Commemoration of the dead after the Bright Week, on Monday or Tuesday of the week after Thomas Sunday.

S - C

Samopesno, samoglasen = Automelon (a sticheron or troparion which sets its own Tone, mode or melody and content without regard to a Prosomoion. Also called Idiomelon).

Samopodoben = Autoomoion (a small number of hymns written after a pattern but have among themselves some similarity and even verbal repetition by beginning or ending with the same words (see Aposticha of Great Vespers, 14 September).

Svete Tixij = "Phos Hilarion" (sung during Vespers after the Ephony "Wisdom!

Attend!" during the Entrance — "Gladsome Light...").

Svetilen = Photogogicon (sticheron at Orthros, originally read at point in Orthros when the dawn's light appeared).

Svetilnitnyja molitvy = Lychnicon, or Lamplighting Prayers (seven prayers at beginning of Vespers said by priest).

Svjat Gospod' = "Agius Kyrios" (a stichos (Holy is the Lord) sung at Orthros according to the Tone of the Octoechos on Sundays).

Svjascenodejstvie — Hierurgy, Hierurgize

Sedalen — Kathisma (troparia sung before readings. It is usually permitted to sit during their singing (but not always).

Sovershat' liturgiju = To celebrate the Liturgy "Spodobi Gospodi" = "Kataxioson Kyrie" ("Make us worthy, Lord, to keep us this night...").

Statja = Stasis (a division of a Kathismata; there are three stases in each Kathismata, each concluding with a "Glory...").

Stepenny Antifony = The Anabathmoi

Stix = Stichos (verse).

Stixira = Sticheron (s), stichera (pi.).

Stichera evangel'skaja, stichera utrennaja, utrennyj samoglasen, eofinon = The

Heothinon (this sticheron is the Doxasticon, i.e., sung after "Glory..." of the Ainoi. On Sundays it is integrally connected with the Orthros Gospel and there are eleven of these automela).

Stixiri na stixovne = Aposticha

Stixiri Anatolievy (Vostotnye) = Anatoleon; Anatolia (or 'Eastern) stichera (so-called because written by Anatolius; called 'Eastern because the name means 'eastern' in Greek).

Stixoslovie = Stichologia

Strastnaja sedmica = Passion Week

Sugubaja Ektenija = Ektenia of Fervent Supplication (also called "Triskyriac").

Syropustnaja nedelja = Cheesefast Sunday

T - T

Tainstvo = Mysterion (s), Mysteries or Mysteria (pi.).

Tchetroevangelie = Tetraevangel (reading from the Gospels at the Hours from the week before Palm Sunday).

Tipikon = Typicon

Torzestvennost' = Solemnity

Trebnik = Euchologion

Triedinyj Bog = Triune God

Tripesnec = Tiode (a Kanon composed of three Odes, sung on weekdays of Tassaracost).

Trisvjatoe = Trisagion

Troichen = Triadicon

Tropar prorochestva = Prophetic troparion, Troparion of Prophecy (sung after the Theotokion at Tassaracostal Hours before the reading of the Paroemia).

Tropari "Angelskij sobor" = The Eulogetaria (sung on Sundays after the Polyeleosat Orthros unless a Despotic feast occurs).

U - У

Ukazanija, bogoslužebnye = Liturgical Directives

Ustav = (1) Constitution, (2) Another Russian term for Typicon, (3) Rubrics Utrennija molitvy = Orthros Prayers (twelve prayers read by the priest during the Hexapsalmos).

Utrenja, neprazdnichnaja — Nonfestal Orthros

Utrenja so slavosloviem = Orthros with Doxology

Utrenja s polieleem = Orthros with Polyeleos

Untrenja Pasxalnaja = Paschal Orthros

F - Ф

Fimiam = Incense

H - Х

Xvalitny = The Ainoi ("Praise" stichera sung at Orthros after the Kanon).

Xeruvimskaja = Cherubicon

C - Ц

Cvetnaja triod', Pentikostaria = Pentecostarion

Celovati = To greet

Celomudrie = Sobriety, modesty

CH - Ч

Chasoslov = Horologion chasy, obycnye = (Ordinary) Hours

Chasy, velikopostnye = Tessaracostal Hours

Chasy zarskie = Royal Hours

Chasy, Paschal'nye — Paschal Hours

"Chestnejchaja" = "More honorable" (a stichos composed in honor of the Theotokos, which begins: "More honorable than the Cherubim...") From this stichos the 9th Ode of the Kanon is called "More honorable."

Chetyredesjatnica = Tessaracost, Quadregesima, (also, Great Fast, Great Lent). Chinovnik = Archieraticon

SH - Ш

Shestopsalmie = Hexapsalmos, Six psalms (psalms 3, 37, 62, 102, 142, read near the start of Orthros).

Shesterichnaja sluzba = Sextuple service (the commemoration of a saint where the Tipicon orders six stichera at "Lord, I call..." at Vespers; a Minor feast).

Prokoemena — Alleluaria — Koinonica

From the Triodion.

Meat — Fast Saturday.

The Prokoemenon in Tone 6: **Their souls shall dwell in good things.**

Stichos: **Unto Thee, O Lord, have I lifted up my soul.**

Epistle: 1 Cor. 10:23-28. For the Dead: 1 Thess. 4:13-17, (Luke 21:8-9, 25-27, 33-36, and, John 5:24-30).

Alleluarion in Tone 6: **Blessed are they whom Thou hast chosen and taken, O Lord, and their memory is from generation to generation.**

Stichos: **Their souls shall dwell in good things.**

Koinonicon: **Blessed are they whom Thou hast chosen and taken, O Lord, and their memory is from generation to generation.**

Meat — Fast Sunday (35th Week)

The Prokoemenon in Tone 3: **Great is Our Lord, and great is His Power: And of His Wisdom there is no number.**

Stichos: **Praise ye the Lord, because psalm is good: To our God be joyful and comely praise.**

Epistle: Cor. 8:8-9:2 (Matt. 25:31-46).

Alleluarion in Tone 8: **Come let us praise the Lord with joy: let us joyfully sing to God our Saviour.**

Stichos: **Let us come before His presence with thanksgiving; and make a joyful noise to Him with psalms.**

Koinonicon: **Praise ye... and, Rejoice in the Lord, O ye righteous: Praise becometh the upright.**

Cheese — Fast Saturday (36th Week)

The Prokoemenon in Tone 8: (Only one Prokoemenon is used for the "Fathers")

The saints shall rejoice in glory; they shall be joyful in their beds.

Stichos: **The high praises of God shall be in their mouths: And two-edged swords in their hands.**

Epistle: Rom. 14:19-26, Gal. 5:22-6:2 (Matt. 6:1-13, Matt. 11:27-30).

Alleluarion in Tone 2: **They that are planted in the House of the Lord shall flourish in the courts of the House of God.**

Stichos: **The righteous shall rejoice in the Lord, and shall put their Hope in Him. Koinonicon: Rejoice in the Lord...**

Cheese — Fast Sunday

The Prokoemenon in Tone 8: **Pray ye, and render thanks unto the Lord our God. Stichos: In Judea God is known: His Name is great in Israel.**

Epistle: Romans 13:11-14:4 (Matt. 6:14-21).

Alleluarion in Tone 6: **It is good to give praise to the Lord: And to sing to Thy Name, O Most High.**

Stichos: **To show forth Thy mercy in the morning, and Thy truth in the night.**

Koinonicon: **Praise ye...**

Saturdays and Sundays of Lent.

First Saturday In Lent.

The Prokoemenon in Tone 7: **The righteous shall rejoice in the Lord, and shall Hope in Him.**

Stichos: **Hear my voice, O God, when I make my supplication to Thee.**

Epistle: Heb. 1:1-12 and 2 Tim. 2:1-10 (Mark 2:23-3:5 and, John 15:17-16:2). Alleluarion in Tone 4: **The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon.**

Stichos: **Those that are planted in the House of the Lord, shall flourish in the courts of the House of God.**

Koinonicon: **The righteous shall be in everlasting remembrance: He shall not fear the evil hearing. Alleluia, alleluia, alleluia.**

First Sunday In Lent — Orthodoxy Sunday

The Prokoemenon in Tone 4: **Song of the Fathers: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy Name for ever.**

Stichos: **For Thou art righteous in all that Thou hast done unto us.**

Epistle: Heb. 11:24-26, 32-12:2 (John 1:43-51).

Alleluarion in Tone 4: **Moses and Aaron among His priests: and Samuel among them that call upon His Name.**

Stichos: **They called upon the Lord and He heard them.**

Koinonicon: **Praise ye... and. Rejoice in the Lord**

Second Saturday In Lent

Prokoemenon and Alleluarion for Saturday and the Dead.

Epistle lections: Heb. 3:12-16, and for the Dead, 1, Thes. 4:13-17, (Mark 1:35-44, and, John 5:24-30).

Second Sunday of Lent (St. Gregory Palamas)

The Prokoemenon in Tone 5: **Thou, O Lord, shall preserve us and keep us from this generation and forever.**

Stichos: **Save me, O Lord, for there is now no saint.**

And: **The Prokimenon in Tone one: My mouth shall speak of wisdom, and the meditation of my heart understanding.**

Epistle: Heb. 1:10-2:3, and, for the Saint: Heb. 7:26-8:2 (Mark 2:1-12, and John 10: 9-16).

Alleluarion for Sunday — See Tone 5.

Koinonicon: **Praise ye... and. The Righteous shall be...**

Third Saturday In Lent

Prokoemenon and Alleluarion for Saturday and the Dead.

Epistle lections: Heb. 10:32-38, and Dead I Thess. 4:13-17 (Mark 2:14-17, John 5:24-30).

Third Sunday of Lent

(The Holy Cross)

In place of the Trisagion: "Thy Cross..."

The Prokoemenon in Tone 6: O Lord, save Thy people and bless Thine inheritance.

Stichos: **Unto Thee will I cry, O Lord, my God: Be not silent to me.**

Epistle: Hebrews 4:14-5:6 (Mark 8:34-9:1).

Alleluarion in Tone 8: **Remember Thy congregation which Thou hast possessed from the beginning.**

Stichos: **God is our King before ages: He hath wrought salvation in the midst of the earth.**

Koinonicon: **The light of Thy countenance, O Lord, is signed upon us.**

Fourth Saturday In Lent

Prokoemenon, etc. for day and for the Dead.

Epistle lections: Heb. 6:9-12, and I Cor. 15:47-57 (Mark 7:31-37, and John 5:24-30).

Fourth Sunday of Lent (St. John of the Ladder)

Prokoemenon of the Tone for the day and: **The Prokoemenon in Tone 4: The saints shall rejoice in glory: They shall be joyful in their beds.**

Epistle: Heb. 6:13-20, and Eph. 5:9-19 (Mark 9:17-31, and Matt. 4:25-5:12).

Alleluarion for the Tone and Saint: **They that are planted in the House of the Lord shall flourish in the courts of the House of God.**

Koinonicon: **Praise ye... and, The Righteous shall be...**

Fifth Saturday of Lent

The Prokoemenon in Tone 3: **Song of the Theotokos: My soul magnifies the Lord, and my spirit rejoices in God my Saviour.**

Stichos: **Because He has regarded the humility of His handmaid: For behold henceforth all generations shall call me blessed.**

Epistle: Heb. 9:24-28, and for the Theotokos, Heb. 9:1-7 (Mark 8:27-31, and Luke 10:38-42, 11:27-28).

Alleluarion in Tone 8: **Arise O Lord, into Thy resting place, Thou and the Ark, which Thou has sanctified** (Ps. 131: 8, 1)

Stichos: **O Lord, Remember David: And all his meekness.**

Koinonicon: **I will take the chalice of salvation: And I will call upon the Name of the Lord. Alleluia** (3)

Fifth Sunday of Lent (Mary of Egypt)

Prokoemenon of the day's Tone and **Prokoemenon in Tone 4: God is wonderful in His Saints: The God of Israel** (Ps. 7:36)

Epistle lections: Heb. 9:11-14, and Gal. 3:23-29 (Mark 10:32-45, and Luke 7:36-50).

Alleluarion of the Tone.

Koinonicon: **Praise ye... and, The Righteous shall be.**

Sixth Saturday of Lent (Lazarus)

In place of Trisagion: "As many as have been baptized."

The Prokoemenon in Tone 3: **The Lord is my light and my salvation: Whom shall I fear?** (Ps:26:1)

Stichos: **The Lord is the protector of my life: of whom shall I be afraid?**

Epistle: Heb. 12:28-13:8 (John 11:1-45).

Alleluarion in Tone 5: **The Lord hath reigned, He is robed in splendor.**

Stichos: **For He hath established the world which shall not be moved** (Ps 92)

Koinonicon: **Out of the mouth of infants and sucklings Thou has perfected praise. Alleluia, alleluia, alleluia** (Ps. 8:3)

Palm Sunday

Special Antiphons: Ps 114, 115, 117 The Trisagion

The Prokoemenon in Tone 4: **Blessed is He that cometh in the Name of the**

Lord, the Lord is God, and He hath shone upon us.(Ps.117: 26, 27, 1)

Stichos: **Give praise to the Lord, for He is good: For His mercy endureth forever.**

Epistle: Phillipians 4:49 (John 12:1-18).

Alleluarion in Tone 1: **Sing ye to the Lord a new song: Because He hath done wonderful things** (97:1)

Stichos: **All the ends of the earth have seen the salvation of our God** (97:3)

Koinonicon: **Blessed is He that cometh in the Name of the Lord, the Lord is God and He hath shone upon us. Alleluia, alleluia, alleluia.**

Holy and Great Thursday at Liturgy

The Prokoemenon in Tone 7: **The princes of the people are assembled together against the Lord and His Christ.**

Stichos: **Why have heathens raged: And the people devised vain things?**

Epistle: 1 Cor. 11:23-32.

Alleluarion in Tone 6: **Blessed is he that understandeth concerning the needy and the poor: The Lord will deliver him in the evil day** (Ps 40:1,6,10)

Stichos: **My enemies have spoken evils against me: When shall he die and his name perish?**

Stichos: **He who ate my bread, hath greatly supplanted me.**

Koinonicon: (Also in place of The Cherubimic Hymn-which is sung twice before The Great Entrance, and once after — and in place of "Let our mouths be...")

O Son of God, accept me today as a communicant of Thy Mystic Supper: For I will not speak of Thy mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee: remember me, O Lord, in Thy Kingdom. Alleluia (3)

Holy And Great Friday

At First Hour: Epistle: Gal. 4:14-18.

At Third Hour: Epistle: Rom. 5:6-11.

At Sixth Hour: Epistle: Heb. 2:11-18.

At Ninth Hour: Epistle: Heb. 10:19-31.

In the Evening: **The Prokoemenon in Tone 6: They have laid me in the lower pit: In the dark places, and in the shadow of death** (87: 7,1)

Stichos: **O Lord, the God of my salvation: I have cried in the day and in the night, before Thee.**

Epistle: 1 Cor. 1:18-2:2.

Alleluarion in Tone 5: **Save me O my God: For the waters are come in even unto my soul** (68:1, 21, 24)

Stichos: **My soul hath expected reproach and misery.**

Stichos: **Let their eyes be darkened that they see not.**

Holy and Great Saturday

At Orthros, after Great Doxology, The Prokoemenon in Tone 7: **Arise, O Lord God, let Thy hand be exalted: Forget not the poor unto the end** (9:33)

Stichos: **I will give praise to Thee, O Lord, with my whole heart: I will relate all Thy wonders** (9:2)

Epistle: 1 Cor. 5:6-8, and Gal. 3:13-14.

Alleluarion in Tone 5: **Let God arise, and let His enemies be scattered: And let them that hate Him flee from before His face** (67:2-3)

Stichos: **As the smoke vanisheth, so let them vanish: As the wax melteth before the fire.**

Stichos: **So let the wicked perish at the presence of God: And let the just rejoice.**

At the Liturgy: In place of the Trisagion: "**As many as have been baptized...**"

The Prokoemenon in Tone 5: **Let all the earth worship Thee and sing to Thee, let it sing to Thy Name, O Most High** (65:4,2)

Stichos: **Shout with joy to God, all the earth: Sing unto His Name.**

Epistle: Romans 6:3-11, after the Epistle: "Alleluia" is not sung. See the chapter: "Holy Great Passion Week" of this Typicon.

Pentecostarion.

Holy and Great Pascha

"As Many as have..." is sung in place of the Trisagion.

The Prokoemenon in Tone 8: **This is the day which the Lord hath made: Let us be glad and rejoice therein** (117: 24,1)

Stichos: **Give praise to the Lord, for He is good: For His mercy endureth forever.**

Epistle: Acts 1:1-8 (John 1:1-17).

Alleluarion in Tone 4: **Thou, O Lord, hath arisen: Have mercy on Sion** (101, 24,20) Stichos: **From heaven the Lord hath looked upon the earth.**

Koinonicon: **Receive ye the Body of Christ, taste ye of the Immortal Fountain of Life. Alleluia** (3)

Paschal Monday

The Prokoemenon in Tone 8: **Their sound hath gone forth into all the earth: and their words unto the ends of the world** (18:5)

Stichos: **The heavens show forth the glory of God: And the firmament declareth the work of His hands.**

Epistle: Acts 1:12-17, 21-26 (John 1:18-28).

Alleluarion in Tone 1: **The heavens shall confess Thy wonders, O Lord** (88:6,8)

Stichos: **God is glorified in the assembly of the saints.**

Koinonicon: **Receive ye the Body...**

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Paschal Tuesday

The Prokoemenon in Tone 3: **Song of the Theotokos. My soul magnifies the Lord, and my spirit rejoices in God my Saviour.**

Stichos: **Because He has regarded the humility of His handmaid: For, behold, henceforth all generations shall call me blessed.**

Epistle: Acts 2:14-21 (Luke 24:12-35).

Alleluarion in Tone 8: **Arise, O Lord, into Thy resting place: Thou and the Ark, which Thou hast sanctified** (131: 8,11)

Stichos: **The Lord hath sworn truth to David, and he will not make it void. : Receive ye the Body of Christ...**

Paschal Wednesday

The Prokoemenon in Tone 6: **I shall remember Thy name throughout all generations (44:18, 12)**

Stichos: **Hearken, O Daughter, and see, and incline thy ear.**

Epistle: Acts 2:22-36 (John 1:35-51).

Alleluarion in Tone 2: **My soul doth magnify the Lord: And my spirit hath rejoiced in God my Saviour (Luke 1:46-48)**

Stichos: **Because He hath regarded the humility of his handmaid: For behold from henceforth all generations shall call me blessed.**

Koinonicon: **Receive ye the Body of Christ...**

Paschal Thursday

The Prokoemenon in Tone 3: **Sing praises to our God, sing ye: Sing praises to our King, sing ye.**

Stichos: **Clap your hands, all ye nations, shout unto God with the voice of gladness.**

Epistle: Acts 2:38-43 (John 3:1-15).

Alleluarion in Tone 4: **With Thy comeliness and Thy beauty set out: Proceed prosperously, and reign (44:5,8)**

Stichos: **Thou hast loved justice, and hated iniquity.**

Koinonicon: **Receive ye the Body of Christ...**

Paschal Friday

The Prokoemenon in Tone 8: **Their sound hath gone forth into all the earth: And their words unto the ends of the world.**

Stichos: **The heavens show forth the glory of God: And the firmament declareth the work of His hands.**

The Prokoemenon in Tone 3: **My soul magnifies the Lord, and my spirit rejoices in God my Saviour.**

Epistle: Acts 3:18, and Philipians 2:5-11 (John 2:12-22, for Theotokos, Gospel

Luke pericope 54).

Alleluarion in Tone 1: **The heavens shall confess Thy wonders, O Lord.**

Stichos: **God is glorified in the assembly of the saints.**

Stichos: **Hearken, O Daughter, and see, and incline thy ear.**

Koinonicon: **Receive ye the body... and, I will take the chalice of salvation: And I will call upon the Name of the Lord. Alleluia** (thrice).

Paschal Saturday

The Prokoemenon in Tone 3: **The Lord is my light and my salvation: Whom shall I fear?** (26:1-2)

Stichos: **The Lord is the protector of my life: of whom shall I be afraid?**

Epistle: Acts 3:11-16 (John 3:22-33).

Alleluarion in Tone 5: **The Lord is King: He is robed in splendor.**

Stichos: **For he hath established the world which shall not be moved.**

Koinonicon: **Receive ye the Body...**

St. Thomas Sunday

The Prokoemenon in Tone 3: **Great is our Lord, and great is His power: And of His wisdom there is no number** (146:5; 1)

Stichos: **Praise ye the Lord, because psalm is good: To our God be joyful and comely praise.**

Epistle: Acts 5:12-20 (John 20:19-31).

Alleluarion in Tone 8: **Come, let us rejoice in the Lord, exclaiming unto God our Saviour** (94:1,3)

Stichos: **For the Lord is a great God, and a great King above all gods.**

Koinonicon: **Praise the Lord, O Jerusalem; praise Thy God, O Sion, Alleluia** (3)

Sunday of The Myrhhbearers

The Prokoemenon in Tone 6: **O Lord, save Thy people and bless Thine inheritance.**

Stichos: **Unto Thee will I cry O Lord, my God: Be not silent to me.**

Epistle: Acts 6:1-7 (Mark 15:43-16:8).

Alleluarion in Tone 8: **Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob** (84:1,11)

Stichos: **Mercy and truth have met each other: Justice and peace have kissed.**

Koinonicon: **Receive ye the Body... and, Praise ye...**

Sunday 4: **Sunday of The Paralytic**

The Prokoemenon in Tone 1: **Let Thy mercy, O Lord, be upon us, as we have put our hope in Thee.**

Stichos: Rejoice in the Lord, O ye righteous: Praise becometh the upright. Epistle: Acts 9:32-42 (John 5:1-15).

Alleluarion in Tone 5: **The mercies of the Lord I will sing forever** (88:2,3)

Stichos: **For Thou has said: Mercy shall be built up forever.**

Koinonicon: **Receive ye the Body...** and, **Praise ye the...**

Wednesday: **Midpentecost**

The Prokoemenon in Tone 3: **Great is our Lord, and great is His Power: And**

of His Wisdom there is no number (146:5,1)

Stichos: **Praise ye the Lord, because Psalm is good: To our God be joyful and comely praise.**

Epistle: Acts 14:6-18 (John 7:14-30).

Alleluarion in Tone 1: **Remember Thy congregation, which Thou has possessed from the beginning** (73:2,12)

Stichos: **God is our King before ages: He hath wrought salvation in the midst of the earth.**

Koinonicon: **He that eateth my Flesh, and drinketh my Blood abideth in Me, and I in him, saith the Lord. Alleluia** (3; Jn. 6:57)

The Sunday of The Samaritan

The Prokoemenon in Tone 3: **Sing praises to our God, sing ye: Sing praises to our King sing ye** (46:7,2)

Stichos: **Clap your hands, all ye nations, shout unto God with the voice of gladness.**

Epistle: Acts 11:19-26 (John 4:5-42).

Alleluarion in Tone 4: **With Thy comeliness, and Thy beauty set out: Proceed prosperously, and reign.**

Stichos: **Thou hast loved justice and hated iniquity.**

Koinonicon: **Receive ye the Body...** and, **Praise ye the...**

The Sunday of The Blind

The Prokoemenon in Tone 8: **Pray ye and render thanks unto the Lord our God.**

Stichos: **In Judea God is known: His name is great in Israel.**

Epistle: Acts 16:16-34 (John 9:1-38).

Alleluia, alleluia, alleluia, in Tone 8: Look Thou upon me and have mercy on me, (118:132, 133)

Stichos: **Direct my steps according to Thy word.**

Koinonicon: **Receive ye... and, Praise ye the Lord...**

Holy Ascension

(Trisagion)

The Prokoemenon in Tone 7: **Be Thou exalted, O God, above the heavens, and Thy glory over all the earth.**

Stichos: **My heart is ready, O God, my heart is ready: I will sing, and give praise, with my glory.**

Epistle: Acts 1:1-12 (Luke 24:36-53).

Alleluarion in Tone 2: **God is ascended with jubilee: And the Lord with the sound of trumpet (46:6,2)**

Stichos: **Clap your hands, all ye nations; shout unto God with the voice of joy.**

Koinonicon: **God is ascended with jubilee: And the Lord with the sound of trumpet. Alleluia (3)**

Holy Fathers

The Prokoemenon in Tone 4: **Song of the Fathers: Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name forever.**

Stichos: **For Thou art righteous in all that Thou has done unto us.**

Epistle: Acts 20:16-18, 28-36 (John 17:1-13).

Alleluarion in Tone 1: **The God of gods, the Lord has. spoken: And he has called the earth from rising of the sun to its setting (49:1-5)**

Stichos: **Gather together His saints to Him: Those who have made covenant by sacrifice.**

Koinonicon: **Praise ye the Lord... and, Rejoice in the Lord.**

Pentecost.

In place of the Trisagion: "As Many..."

The Prokoemenon in Tone 8: **Their sound hath gone forth into all the earth:**

And their words unto the ends of the world.

Stichos: **The heavens show forth the glory of God: And the firmament declareth the work of His hands.**

Epistle: Acts 2:1-11 (John 7:37-52, 8:12).

Alleluarion in Tone 1: **By the Word of the Lord the heavens were established and all the power of them by the spirit of His mouth** (32:6,13)

Stichos: **The Lord hath looked from heaven: He hath beheld all the sons of men. Koinonicon: Thy good spirit shall lead me into the right land. Alleluia** (3; 142:10)

Monday, **Day of The Holy Spirit**

The Trisagion is sung.

The Prokoemenon in Tone 6: **O Lord, save Thy people, and bless Thine inheritance.**

Stichos: **Unto Thee will I cry, O Lord, be not silent to me.**

Epistle: Ephesians 5:9-19 (Matthew 18:10-20).

Alleluarion in Tone 2: **Have mercy on me, O God, according to Thy great mercy.**

Stichos: **Cast me not away from Thy face: And take not Thy Holy Spirit from me.**

Koinonicon: **Thy good spirit shall lead...**

Sunday 1 after Pentecost — All Saints, Tone 8.

The Prokoemenon in Tone 8: **Pray ye and render thanks unto the Lord our God.**

Stichos: **In Judea God is known: His Name is great in Israel. And:**

The Prokoemenon in Tone 4: **God is wonderful in His saints: The God of Israel.**

Stichos: **In the churches bless God the Lord, from the fountains of Israel** (67:36,27)

Epistle: Hebrews 11:33-12:2.(Matthew 10:32-33, 37-38; 19:27-30).

Alleluarion in Tone 4: The just cried and the Lord heard them (33:18,201)

Stichos: **Many are the afflictions of the just: But out of them all will the Lord deliver them.**

Koinonicon: **Praise ye... and, Rejoice O ye..** (see Saturday)

The Duodenary Feasts and Minor Feasts.

September 1 (Beginning of Church Year)

The Prokoemenon in Tone 3: **Great is our Lord, and great is His Power: And of His Wisdom there is no number** (146:5)

Stichos: **Praise ye the Lord, because psalm is good: To our God be joyful and comely praise. And:**

The Prokoemenon in Tone 7: **Precious in the sight of the Lord is the death of His saints** (115:6)

Epistle: 1 Timothy 2:1-7 and Colossians 3:12-16 (Luke 4:16-22, and, Matt. 11:27-30).

Alleluarion in Tone 4: **A hymn, O God; becometh Thee in Sion: And a vow shall be paid to Thee in Jerusalem.**

Stichos: **Thou shalt bless the crown of the year in goodness (64:2,12) and Ven. Blessed is the man that feareth the Lord: He shall delight exceedingly in his commandments (3:1)**

Koinonicon: **Thou shalt bless the crown of the year in goodness, and, The righteous shall be...**

September 8: Nativity of The Theotokos

(See: Wednesday of "Daily" for Prokoemenon, Alleluarian, Koinonikon). Epistle: Philippians 2:5-11 (Luke 10:38-42; 11:27-28).

September 14: Elevation of The Holy Cross

Antiphons: Psalm 21, Tone 2 Psalm 73, Tone 2 Psalm 98, Tone 1

In place of Trisagion: "Thy Cross..."

The Prokoemenon in Tone 7: **Exalt ye the Lord our God: And adore His footstool, for it is holy** (98:5,1)

Stichos: **The Lord is King, let the people be angry.**

Epistle: 1 Corinthians 1:18-24 (John 19:6-11, 13-20, 25-28, 30-35).

Alleluarion in Tone I: **Remember Thy congregation, which Thou has possessed from the beginning** (73:2,12)

Stichos: **God is our King before ages: He hath wrought salvation in the midst of the earth.**

Koinonicon: **The light of Thy countenance, O Lord, is signed upon us. Alleluia** (3; 4:7)

October 1: Patronage of The Theotokos (Protection)

See Wednesday, (Prokoemenon, etc.).

Epistle: Heb. 9:1-7. Acts 9:10-19 (Luke 10:38-42; 11:27-28).

October 26: Great Martyr Demetrius

Regular Prokoemenon in Tone 6, and, Tone 7: **The righteous shall rejoice in the Lord, and shall hope in Him.**

Epistle: 2 Timothy 2:1-10 (John 15:17-16:2).

Alleluarion in Tone 4: **O God, Thou hast cast us off, and hast destroyed us** (59:3,4)

Stichos: **Thou hast moved the earth, and hast troubled it: Heal Thou the breaches thereof, for it has been moved: The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon.**

Koinonicon: **Praise ye the Lord... and, The Righteous...**

November 8: Council of Archangel Michael and Angels

See: Monday Prokoemenon, etc. Epistle: Heb. 2:1-10 (Luke 10:16-21).

November 21: Presentation of Theotokos at Temple

See: Theotokos — Wed. of Daily Prokoemena, etc.

Epistle: Heb. 9:1-7 (Luke Section 54 — 10:38-42; 11:27-28).

December 6: St. Nicholas

See: Tuesday of Daily Prokoemena, Epistle: Hebrews 13:17-21 (Luke 6:17-23).

Sunday of the Forefathers

The Prokoemenon in Tone 4: Song of the Fathers: Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name forever.

Stichos: **For Thou art righteous in all that Thou has done unto us.**

Epistle: Colossians 3:1-11 (Luke 14:16-24).

Alleluarion in Tone 4: **Moses and Aaron among His priests; and Samuel among them who call upon His Name.**

Stichos: **They called upon the Lord and He heard them.** Koinonicon: **Rejoice in the Lord...**

Sunday of the Fathers (Sunday before Christmas)

The Prokoemenon same as for "Forefathers"

Epistle: Heb. 11:9-10, 17-23, 32-40 (Matt. 1:1-25).

Alleluarion in Tone 4: **We have heard, O God, with our ears: Our fathers have declared to us.**

Stichos: **Thou hast saved us from them that afflict us: And has put them to shame that hate us (43:2,8)**

Koinonicon: **Praise Ye the Lord, ... and, Rejoice...**

December 25: Nativity of Christ

Antiphons: Psalm 118 Tone 2

Psalm 111, Tone 2

Psalm 109, Tone 4

"As many as have been baptized" in place of Trisagion.

The Prokoemenon in Tone 8: **Let all the earth worship Thee, and sing to Thee:**

Let them sing to Thy Name on High.

Stichos: **Shout unto the Lord, all the earth: Sing unto His Name; give glory to His praise.**

Epistle: Galatians 4:4-7 (Luke 2:1-20).

Alleluia, alleluia, alleluia in Tone 1: The heavens show forth the glory of God: And the firmament declareth the work of His hands (18:1,3)

Stichos: **Day to day uttereth speech: And night to night showeth knowledge.**

Koinonicon: **The Lord hath sent redemption unto His people. Alleluia (3)**

January: Sunday Before Theophany

The Sunday Prokoemenon in Tone 6: Epistle: II Timothy 4:5-8 (Mark 1:1-8).

Alleluarion in Tone 8: **The light of His countenance to shine upon us; and may He have mercy on us (66:2)**

January 5: Eve of Theophany

The Prokoemenon in Tone 3: **The Lord is my light and my salvation: Whom shall I fear?**

Stichos: **The Lord is the protector of my life: of whom shall I be afraid?**

Epistle: Cor. 9:19-27. If it is not a fast day read I Cor. 10:1-4 (Luke 3:1-18).

Alleluarion in Tone 6: **My heart hath uttered a good word: I speak my works to the King.**

Stichos: **Thou art beautiful above the sons of men (44:2,3)**

Koinonicon: **Praise ye...**

January 6: Holy Theophany

Antiphons: Psalm 113, Tone 1 Psalm 114, Tone 2 Psalm 117, Tone 1

In place of Trisagion: "As many as have..."

The Prokoemenon in Tone 4: **Blessed is He that cometh in the Name of the Lord, the Lord is God, and He hath shone upon us.**

Stichos: **Give praise to the Lord, for He is good: For His mercy endureth forever.**

Epistle: . Titus 2:11-14, 3:4-7 (Matt. 3:13-17).

Alleluarion in Tone 4: **Bring to the Lord, O ye children of God: Bring to the Lord the offspring of rams.**

Stichos: **The voice of the Lord is upon the waters: The God of majesty thundereth: The Lord is upon many waters** (28:1-3)

Koinonicon: **For the Grace of God our Saviour has appeared to all men. Alleluia** (3)

January 7: Synaxis of St. John The Baptist

The Prokoemenon is from Tuesday of the Daily Prokoemena

Epistle: Acts 19:1-8 (John 1:29-34).

Alleluarion in Tone 5: **Light dawns for the just; and gladness for the upright of heart.**

Stichos: **Rejoice, ye just, in the Lord, and give praise to the remembrance of His holiness** (96:11,12)

Koinonicon: **For the grace of God... and, the righteous...**

January 30: Three Saints

See Thursday of "Daily" Prokoemena, Heb. 13:7-16 (Matt. 5:14-19).

February 2: Presentation of Our Lord

The Prokoemenon is from Wednesday of the Daily Prokoemena Epistle: Heb. 7:1-17 (Luke 2:22-40).

Alleluarion in Tone 8: **Now dismiss Thy servant in peace, O Lord, according to Thy word.**

Stichos: **A light to the revelation of the Gentiles and the glory of Thy people Israel** (Lk. 2:29,32)

Koinonicon: **I will take the chalice...**

March 25: The Holy Annunciation

The Prokoemenon in Tone 4: **Show forth the salvation from day to day of our God** (95:2,1)

Stichos: **Sing unto the Lord a new song: Sing unto the Lord all the earth.**

Epistle: Heb. 2:11-18 (Luke 1:24-38).

Alleluarion in Tone 6: **He shall come down like rain upon the meadows: And like showers that water the earth** (71:6,17)

Stichos: **Let His Name be blessed forever: His Name continueth before the sun.**

K: **The Lord has chosen Zion: Ho has chosen it for His dwelling. Alleluia** (3).

June 24: Nativity of St. John The Baptist

See Tuesday of the Daily Prokoemena.

Epistle: Romans 13:11:14:4 (Luke .1:5-25, 57-68, 76, 80).

Alleluarion in Tone 3: **Bless the Lord God of Israel, for He visited and giveth redemption to His people.**

Stichos: **And thou, child, shall be called the prophet of the Highest. Koinonicon: The Righteous shall be...**

June 29: Ss Peter And Paul

See Thursday of Daily Prokoemena for everything. Epistle: 2 Cor. 11:21-12:9 (Matt. 16:13-19).

July 20: Prophet Elias

The Prokoemenon in Tone 4: **Thou art a priest forever according to the Order of Melchisedech (109:4,1)**

Stichos: **The Lord said to my Lord: Sit Thou at my right hand: Until I make Thy enemies Thy footstool.**

Epistle: James 5:10-20 (Luke 4:22-30).

Alleluarion in Tone 8: **Moses and Aaron among His priests: And Samuel among them that call upon His Name.**

Koinonicon: **The Righteous shall be had in...**

August 6: The Holy Transfiguration of Our Lord

Trisagion:

The Prokoemenon in Tone 4: **O, Lord, how manifold are Thy works: In wisdom hast Thou made them all.**

Stichos: **Bless the Lord, O my soul, O Lord my God, Thou art very great. Epistle: 2 Peter 1:10-19 (Matt. 17:1-9).**

Alleluarion in Tone 8: **Thine are the heavens, and Thine is the earth (88:12,16)**

Stichos: **Blessed is the people that knoweth jubilation.**

Koinonicon: **O Lord, in the light of Thy countenance we shall walk: And in Thy Name we shall rejoice forever.**

Alleluia (3; 88:16)

August 15: Holy Dormition of The Theotokos

The Prokoemenon for the Theotokos (see "Daily" Wednesday) Epistle: Phillipians 2:5-11 (Luke Section 54).

Alleluarion in Tone 2: **Arise, O Lord, into Thy resting place: Thou and the Ark, which Thou hast sanctified.**

Stichos: **The Lord had sworn truth to David, and he will not make it void.**

Koinonicon: **I will take the chalice of salvation: And I will call upon the Name of the Lord. Alleluia (3)**

August 29: The Beheading of St. John The Baptist

See: Prokoemenon for Tuesday of the "Daily" Prokoemena Epistle: Acts 13:25-32 (Mark 6:14-30). Koinonicon: Same as Tuesday of the "Daily"

Note:

1) *No Alleluarion for Baptism*

2) **One verse for an Alleluarion for Marriage:** Thou, O Lord, shall preserve us and keep us from this generation and forever.

The Prokoemena And Alleluaria For The Sunday Eight Tones.

Tone 1: Let Thy Mercy, O Lord, be upon us, as we have put our hope in Thee.

Stichos: Rejoice in the Lord, O ye righteous; praise becometh the upright.

Alleluarion: God gives me vengeance and subdues the people under me.

Stichos: Giving great deliverance to his King, and showing mercy to David His anointed: and to His seed forever.

Tone 2: The Lord is my strength and my song, and is become my salvation.

Stichos: The Lord chastising has chastised me; but He has not given me ever unto death. Alleluarion: The Lord hear thee in the day of tribulation: The name of the God of Jacob protect thee.

Stichos: O Lord save the king; and hear us in the day that we shall call upon Thee.

Tone 3: Sing praises to our God, sing ye: Sing praises to our King, sing ye.

Stichos: Clap your hands, all ye nations, shout unto God with the voice of gladness.

Alleluarion: In Thee O Lord, I put my trust, that I be not ashamed forever.

Stichos: Be Thou unto me a God, a Protector, and a house of refuge, to save me.

Tone 4: O Lord, how manifold are Thy works: In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my Soul: O Lord my God, Thou art very great.

Alleluarion: Proceed prosperously and reign: Because of truth and meekness and justice.

Stichos: Thou hast loved justice and hated iniquity.

Tone 5: Thou, O Lord, shall preserve us and keep us from this generation and forever.

Stichos: Save me, O Lord, for there is now no saint.

Alleluarion: of Thy mercies, O Lord, I will sing forever, I will show forth Thy truth with my mouth to generation and generation.

Stichos: For Thou hast said: Mercy shall be built up forever in the heavens.

Thy truth shall be prepared in them.

Tone 6: O Lord, save Thy people and bless Thine inheritance.

Stichos: Unto Thee will I cry, O Lord, my God: Be not silent to me.

Alleluarion: He that dwelleth in the aid of the Most High, shall abide under the shelter of the God of Heaven.

Stichos: He shall say to the Lord: Thou art my Protector and my refuge, my

God, in Him will I trust.

Tone 7: The Lord will give strength to His people: The Lord will bless His people with peace.

Stichos: Bring unto the Lord, ye sons of God, bring young rams unto the Lord.

Alleluarion: It is good to give praise to the Lord: And to sing to Thy name O Most High.

Stichos: To show forth Thy mercy in the morning, and Thy truth in the night.

Tone 8: Pray ye, and render thanks unto the Lord, our God.

Stichos: In Judea God is known: His name is great in Israel.

Alleluarion: Come, let us praise the Lord with joy: Let us joyfully sing to God our Saviour.

Stichos: Let us come before His presence with thanksgiving: And make joyful noise to Him with psalms.

The Weekday or Daily Prokoemena.

Monday

The Prokoemenon in Tone 4: Who maketh His angels spirits: His servants a flaming fire.

Stichos: Bless the Lord, O My soul, O Lord my God, Thou art exceedingly great.

Alleluarion: Tone 5: Praise Him, all His angels: Praise Him, all His Hosts. Stichos: For He spoke and they were made: He commanded, and they were created.

Tuesday

Tone 7: The righteous shall rejoice in the Lord, and shall hope in Him. Stichos: Hear my voice, O God, when I make my supplication to Thee.

Alleluarion: Tone 4: The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon.

Stichos: Those that are planted in the house of the Lord, shall flourish in the courts of the house of our God.

Wednesday

Tone 3: Song of the Theotokos. My soul magnifies the Lord, and my spirit rejoices in God my Saviour.

Stichos: Because He has regarded the humility of His handmaid: For behold henceforth all generations shall call me blessed.

Alleluarion: Tone 8: Harken o Daughter, and see, and incline thine ear. Stichos: The rich among the people shall entreat Thy countenance.

Thursday

Tone 8: Their sound has gone forth into all the earth: and their words unto the ends of the world.

Stichos: The heavens show forth the glory of God: And the firmament declares the work of His hands.

Alleluarion: Tone 1: The heavens shall confess Thy wonders, O Lord: And Thy truth in the Church of the saints.

Stichos: God is glorified in the council of the saints.

Friday

Tone 7: Exalt the Lord our God; and worship His footstool, for it is holy. Stichos: The Lord has reigned, let the people be angry.

Alleluarion: Tone 1: Remember Thy congregation which Thou hast possessed from the beginning.

Stichos: God is our King before ages: He has wrought salvation in the midst of the earth.

Saturday

Tone 8: Be glad in the Lord, and rejoice ye righteous. Stichos: Blessed are they whose iniquities are forgiven: And whose sins are covered.

(The second Prokoemenon is for the dead, when directed) Tone 6: Their souls shall dwell in good things.

Alleluarion: Tone 4: The righteous cried and the Lord heard them: And delivered them out of all their troubles.

Stichos: Many are the afflictions of the righteous; but out of them all will the Lord deliver them.

Venerables, Great Martyrs, Fools For Christ's Sake

Tone 7: Precious in the eyes of the Lord, is the death of His saints. Stichos: What shall I return to the Lord for all He has done for me?

The Psalter

Kathismata 1 consists of Psalms 1, 2, 3, Glory: 4, 5, 6, Glory: 7, 8. Glory. Kathismata

2: Psalms 9, 10, Glory: 11, 12, 13, Glory: 14, 15, 16. Glory.

3: Psalms 17, Glory: 18, 19, 20, Glory: 21, 22, 23. Glory

4: Psalms 24, 25, 26, Glory: 27, 28, 29, Glory: 30, 31. Glory.

5: Psalms 32, 33, Glory: 34, 35, Glory: 36. Glory.

6: Psalms 37, 38, 39, Glory: 40, 41, 42, Glory: 43, 44, 45. Glory.

7: Psalms 46, 47, 48, Glory: 49, 50, Glory: 51, 52, 53, 54. Glory.

8: Psalms 55, 56, 57, Glory: 58, 59, 60, Glory: 61, 62, 63. Glory.

9: Psalms 64, 65, 66, Glory: 67, Glory: 68, 69. Glory.

10: Psalms 70, 71, Glory: 72, 73, Glory: 74, 75, 76. Glory.

11: Psalms 77, Glory: 78, 79, 80, Glory: 81, 82, 83, 84. Glory.

12: Psalms 85, 86, 87, Glory: 88, Glory: 89, 90. Glory.

13: Psalms 91, 92, 93, Glory: 94, 95, 96, Glory: 97, 98, 99, 100. Glory.

14: Psalms 101, 102, Glory: 103, Glory: 104. Glory.

15: Psalms 105, Glory: 106, Glory: 107, 108. Glory.

16: Psalms 109, 110, 111, Glory: 112, 113, 114, Glory: 115, 116, 117. Glory.

17: Psalm 118. Glory, [v. 1-72, Glory: 73-93, Glory: 94-131, Glory: 132-176. Glory.]

18: Psalms 119, 120, 121, 122, 123, Glory: 124, 125, 126, 127, 128, Glory: 129, 130, 131, 132, 133. Glory.

19: Psalms 134, 135, 136, Glory: 137, 138, 139, Glory: 140, 141, 142. Glory. 20: Psalms 143, 144, Glory: 145, 146, 147, Glory: 148, 149, 150. Glory, Both Now: Alleluia.

Order for reading the Kathismata during the year.

Two Kathismata Three Kathismata

Orthros

1) From St. Thomas Sunday to 1) From September 22 to September 21. December 20.

2) December 20 to 2) From January 15 to January 14. Prodigal Son Sunday

3) Meat Fare and Cheese Fare Sundays

Orthros Vespers Orthros Vespers

Day

Sun. 2 3 — 2 3

Mon. 4 5 6 4 5 6 18

Tues. 7 8 9 7 8 9 18

Wed. 10 11 12 10 11 12 18

Thur. 13 14 15 13 14 15 18

Fri. 19 20 18 — 19 20 18

Sat. 16 17 1 — 16 17 1

Three Kathismata for Orthros

One for Hours

In 1st, 2nd, 3rd, 4th, & 6th weeks of the Great Fast (Tessaracost).

HOURS VESPERS

1st 3rd 6th 9th

18 18 18 18 18 18 1

ORTHROS

Day

Sun.	2	3	17
Mon.	4	5	6
Tues.	10	11	12
Wed.	19	20	1
Thur.	6	7	8
Fri.	13	14	15
Sat.	—	16	17
—	7	8	9
13	14	15	16
2	3	4	5
9	10	11	12
—	19	20	—

IV In the 5th week of the Great Fast (*)

Day	ORTHROS				HOURS			
				1st	3rd	6th	9th	
Sun.	2	3	17	—	—	—	—	
Mon.	4	5	6	—	7	8	9	
Tues.	11	12	13	14	15	16	18	
Wed.	20	1	2	3	4	5	6	
Thur.	—	8	—	—	9	10	11	
Fri.	13	14	15	—	19	20	—	
Sat.	—	16	17	—	—	—	—	

VESPERS

10

19

7

12

18

1

IVa

(*) Note: If the Feast of the Annunciation falls on Thurs. of 5th week use this table:

Day	ORT				HOURS		
				1st	3rd	6th	9th
Sun.	2	3	17	—	—	—	
Mon.	4	CJI	6	7	8	9	10
Tues.	—	12	—	—	13	14	15
Wed.	19	20	1	2	3	4	CJI
Thur.	6	7	8	9	10	11	12
Fri.	13	14	15	—	19	20	—
Sat.	—	16	17	-	-	-	-

V

During Great Passion Week.

Sun.	—	2	3	—	—	—	—
Mon.	4	5	6	—	7	8	-
Tue.	9	10	11	-	12	13	-
Wed.	14	15	16	-	19	20	-
Thur.	—	—	—	-	-	-	-
\ ii.	—	—	—	—	—	-	-
Sat.		17		—		—	

VESPERS

11 16

18 1

18 18 18