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N° 048

March 22, 2013
Hieromartyr Basil of Ancyra

**LITURGICAL GUIDE FOR SERVING THE DIVINE LITURGY WITH A BISHOP,
WHEN BOTH PRIESTS AND DEACONS ARE PRESENT**
General Comments

- All serving clergy are to be present in the church not later than 1 hour prior to the arrival of the hierarch(s). [In the case of services with non-serving hierarchs, serving clergy are to be in the temple 1 hour before the beginning of the service.]
- The priest and the deacon appointed to serve the Proskomedie (or the rector of the parish) should be present in the temple and begin the Proskomedie not later than 1½ hours before the beginning of the Hierarchical Divine Liturgy.
- The priest and the deacon appointed to serve the Proskomedie read the Entrance Prayers by themselves. The other serving clergy read the Entrance Prayers together with the hierarch.
- When the protodeacon indicates that it is time, the serving clergy take their stand in their place (according to rank) by the Holy Table. Together, they cross themselves twice and venerate the Holy Table, cross themselves a third time and, according to their rank (senior clergy first), they depart from the Altar, through the Deacon Doors, to greet the hierarch.
- The clergy who will serve the Divine Liturgy together with the hierarch, will greet the bishop while wearing the riassa and appropriate head-covering (unless the bishop blesses another practice). Only the priest appointed by the rector to greet the hierarch (usually the same priest who was appointed to serve the Proskomedie, or the rector of the parish) is fully vested. He carries the hand Cross on a tray. The Cross is laid on the tray right side up and the handle is turned to the priest's left. The other priests will vest in the Altar during the time of the vesting of the hierarch. [However, sometimes it may be blessed to wear the riassa over the vestments.]
- The deacons greet the hierarch fully vested. They cross themselves twice and venerate the Holy Table, cross themselves a third time and, according to their rank



(senior clergy first), they depart from the Altar, through the Deacon Doors, to greet the hierarch, following the priests.

- Before the greeting, the priests come to stand in two straight lines facing each other. Only the priest appointed by the rector to greet the hierarch (or the rector himself) is in the middle facing the hierarch. When the hierarch arrives, the appointed priest greets the hierarch with the Cross, and then withdraws to the last place. After the hierarch blesses the clergy with the Cross, the priests approach the hierarch two by two, venerate the Cross and kiss the hand of the hierarch, and then return to their original place. The priest with the tray receives the Cross on the tray and takes it right away into the Holy Altar. The clergy follow the hierarch to the front of the temple for the Entrance Prayers (senior clergy first). During the reading of the Entrance Prayers they stand facing east in two straight lines. The Entrance Prayers are read by the protodeacon. [If it happen that there be no greeting of the hierarch, the hierarch and all the clergy, together with the hierarch, cross themselves twice and venerate the Holy Table. They cross themselves a third time, bow to the hierarch and, according to their rank (senior clergy first) they depart from the Altar through the Deacon Doors for the Entrance Prayers. During the Entrance Prayers, the priests stand in two straight lines facing the Altar. The Entrance Prayers are read by the protodeacon.] After the greeting, the hierarch proceeds to the cathedra [dais] in the midst of the church. The serving clergy proceed to the Altar to vest.
- The protodeacon says the Vesting Prayers. [In cases where subdeacons are not present at a Hierarchal service it is appropriate to vest the hierarch inside the Altar.] Vested in full liturgical vestments, the clergy exit the Altar through the Deacon Doors (senior clergy first). They come to stand in two straight lines facing each other before the hierarch. Together, they bow to the Altar, and bow to the hierarch, and then comes the blessing with the dikiri and trikiri.
- Upon completion of the Vesting Prayers, the Sixth Hour is read, while the youngest deacon commences a full censuring of the church. After washing the hands of the hierarch, the regular prayers before the Liturgy are read.
- **The Divine Liturgy**
- Following these prayers, the first priest and the protodeacon take the blessing from the hierarch and the first priest enters the Altar **through the south Deacon Door**. The protodeacon remains on the ambo.
- The first priest crosses himself twice, venerates the Holy Gospel and the Holy Table, and crosses himself a third time. He opens the Royal Doors, and together with the protodeacon, bows to the hierarch. Following the exclamations, "Bless Master" and "Blessed is the Kingdom...", the first priest and the protodeacon bow to the hierarch once again, and the first priest goes to his place at the right of the Holy Table.

- The Great Litany is intoned by the protodeacon who stands a little to the right of the middle of the ambo. The exclamation for the Great Litany is pronounced by the first priest, who, at the words “and unto ages of ages” comes to the Royal Doors, and together with the protodeacon, bows to the hierarch. At the same time, the second and third priests also cross themselves and bow to the hierarch. Immediately following this, the second and third priests enter the sanctuary through the Deacon Door on their side standing in front of the Holy Table, they cross themselves twice, venerate the Holy Gospel and the Holy Table, and cross themselves a third time. They bow to the hierarch and to each other and take their places at the sides of the Holy Table. If there are second and third deacons, they ascend the solea during the petition “Commemorating our Most Holy...”. Together with the protodeacon and the first priest, they cross themselves, bow to the hierarch and to each other, and take their places on the ambo.
- The Small Litanies are intoned by the second and third deacons, followed by the exclamations of the second and third priests, who conclude as the first priest did in the Great Litany.
- At the same time, the fourth and fifth priests cross themselves, bow to the hierarch, and enter the Altar through the Deacon Door on their side. Standing in front of the Holy Table, they cross themselves twice, venerate the Holy Gospel and the Holy Table, and cross themselves a third time. They bow to the hierarch and to each other, and take their places at the sides of the Holy Table.
- Following the third exclamation, all the remaining clergy at the cathedra bow together to the hierarch and enter the Holy Altar through the Deacon Door on their side. In the Altar, the priests repeat as above with the entrance of the second and the third priests two by two. Upon completion of this, they take their places in preparation for the Small Entrance.
- At the Small Entrance, the first priest and the protodeacon stand in front of the Holy Table, cross themselves twice, venerate the Holy Table, cross themselves a third time, bow to the hierarch and to each other. Then the priest hands the Holy Gospel to the protodeacon who takes it to the High Place, and faces the Holy Table. All the serving clergy stand in their places around the Holy Table, cross themselves twice, venerate the Holy Table, cross themselves a third time and, according to their rank (senior clergy first), they all proceed with the Small Entrance.
- All the serving clergy come to stand in two rows at the front of the cathedra. When the protodeacon indicates that it is time, they all cross themselves once, and then bow to the hierarch. The hierarch blesses the Holy Entrance and the protodeacon holds the Holy Gospel up to the hierarch for veneration.

- During the singing of “O come, let us worship...”, the protodeacon stands facing the bishop. The bishop blesses with the dikiri and trikiri in four directions, and then proceeds to the ambo. The first and second priests help the hierarch descend the cathedra, followed by the serving clergy. All the clergy except the protodeacon and deacons (who go into the Altar before the bishop) stop at the foot of the solea and face the Holy Altar until the hierarch completes the blessing of the faithful with the dikiri and trikiri. The priests should be in two straight lines facing the Altar. After the blessing, the serving priests follow the hierarch into the Altar **through the Royal Doors**, two by two, venerating the icon on their side of the Royal Doors.
- Led by the protodeacon, the hierarch censes the Holy Table and the Holy Altar during the singing of “Eis polla eti...”. The bishop goes out to cense the iconostas. The serving clergy approach the Holy Table. When the bishop comes from the south to the north side of the iconostas, and passes by the Royal Doors, the clergy bow to him, venerate the Holy Table, and step back. At the signal of the protodeacon, all present in the Altar sing the “Great Eis polla eti...” once.
- During the Thrice Holy Hymn (Trisagion), all the clergy, at the signal of the protodeacon, sing the Hymn for the second and the sixth repetitions.
- During the singing of the Thrice Holy Hymn, the second time, the second priest takes the Cross from the Holy Altar and with the face side of the Cross down, he places the handle of the Cross in the hierarch’s left hand, and kisses this hand. The protodeacon gives the hierarch the dikiri into his right hand, and kisses that hand. Immediately following the blessing of the people by the hierarch, the second priest receives the Cross from the hierarch, kisses his hand and returns the Cross to its place on the Holy Table. After the hierarch venerates the Holy Table and moves to the High Place, all the priests venerate the Holy Table together and move to the High Place (senior clergy first).
- The hierarch blesses the High Place with the dikiri, and gives it to the subdeacon. A second subdeacon gives the trikiri into the hierarch’s right hand for the blessing. The protodeacon recites the appropriate troparion. After the hierarch blesses the clergy in the Altar from the High Place, the subdeacon, kissing the bishop’s right hand, takes away the trikiri.
- Following the Epistle reading, during the singing of the “Alleluia,” the first priest and the protodeacon go to the front of the Holy Table, cross themselves twice, venerate the Holy Table, and cross themselves a third time. The priest then takes the Holy Gospel, and hands it to the protodeacon. The protodeacon takes the Holy Gospel to the High Place, holds it up to the hierarch for veneration, and goes through the Royal Doors to the cathedra for the Gospel reading. The protodeacon and the hierarch say the dialogue prescribed in the Liturgy Book. If only one deacon is serving, the first priest standing at the High Place says, “Let us be attentive...”. The

protodeacon reads the Holy Gospel facing the Altar. [If more than one deacon is serving, the exclamations are divided among the deacons accordingly.]

- *During the Litany of Fervent Supplication, at the petition for the hierarch and the government, all present in the Holy Altar, at the signal of the rector, sing: "Lord, have mercy" thrice. During this same petition, the first and second priests assist the hierarch by opening the lower portion of the Holy Antimension at this time, after which they cross themselves, venerate the Holy Table and bow to the hierarch. During the Litany for the Catechumens, at the petition "That He may reveal to them the gospel of righteousness" the third and fourth priests open the top part of the Holy Antimension, after which they cross themselves, venerate the Holy Table, and bow to the hierarch.*
- The hierarch makes the sign of the Cross with the sponge over the Antimension at the exclamation for the Litany for the Catechumens, and places the sponge on the top part of the Antimension over the holy relics, or at the top right corner.
- The protodeacon commences censuring of the Altar. [This censuring is divided into two parts. The protodeacon censes the Altar and the clergy before the washing of the hands of the hierarch(s). After receiving the Aer upon his shoulder from the hierarch at the Table of Oblation, the second deacon continues censuring the iconostas and the people.]
- After the hierarch concludes the reading of the Cherubic Hymn, he goes to the Table of Oblation. He puts the Aer on the shoulder of the deacon and begins his commemoration. The serving priests, two by two, approach the front of the Holy Table, cross themselves twice, venerate the Holy Table, cross themselves a third time, and bow to each other. They come then, in order, to venerate the shoulder and omophor of the bishop, and speak their names to him for commemoration. Then they prepare for the Great Entrance according to rank (senior clergy first). All the priests (except the first priest who carries the Holy Chalice) carry a Cross, a plate, a spear, a spoon, or another appropriate item.
- Following the servers, the priests, exiting the Holy Altar through the north Deacon Door, come to stand before the ambo in two straight lines facing each other (senior clergy first). The protodeacon, carrying the diskos, and kneeling on his right knee before the hierarch, commemorates the serving hierarch. The hierarch takes the diskos into his hands and commemorates the Metropolitan, and any other serving bishops. Then the first priest, holding the Holy Chalice, comes to stand before the hierarch, and silently commemorating him, gives the Chalice into his hands. The bishop takes the Holy Chalice, and says the rest of the appointed petitions.
- The hierarch enters the Altar and places the Holy Chalice on the Holy Table. Meanwhile, all the priests, two by two, follow him into the Altar through the Royal

Doors (senior clergy first) and neatly place the liturgical item they are carrying where it belongs.

- After the Litany of Supplication is completed, and during the exclamation “Let us love one another...”, all the priests go to the left side of the Holy Table and form a single line according to rank. After the hierarch finishes his veneration and steps to the right side of the Holy Table, the priests, according to rank, approach the front of the Holy Table, cross themselves, venerate the Holy Gifts and step to the right side of the Holy Table. They come immediately to the hierarch and exchange with him the Kiss of Peace. Then they step behind him and exchange with each other, in order, the Kiss of Peace. Following this, the priests return to their original places. They approach the Holy Table and each takes hold of the Aer (as possible), and they fan the Holy Gifts with the Aer, raising and lowering it together. The priests on the right side of the Holy Table hold the Aer with the right hand and priests who are on the left side with the left hand. Both sides face the bishop.
- When the choir finishes singing “It is truly meet...”, and the bishop has finished his prayer, the protodeacon exclaims, “And all mankind”. This is repeated by the choir. Then the hierarch intones “Among the first...” and commemorates His Beatitude, the Archbishop of Washington and Metropolitan of all America and Canada, and the concelebrating hierarchs (if there be any present). After commemorating the hierarch, the first priest (or the second hierarch if he be present) pronounces, “Remember, O Lord, our lord, His...” and commemorates the presiding hierarch. After commemorating the hierarch, the priest approaches the hierarch for the blessing and kisses his hand, the icon on his mitre, and his hand again, saying: “Eis polla eti despota.” Meanwhile, the Great Exclamation is being intoned by the protodeacon. He concludes it by saying “And for all mankind”, and the choir sings after him “And for all mankind.”
- When the deacon intones the litanies, the exclamations are given to the seventh and the eighth priests if there are any, and if not, they are given to the fifth and sixth priests. The Great Exclamation is said by the protodeacon at this time and concluded by the singing of the choir of “And for All mankind.”
- At the communion of the clergy, the hierarch takes the Most Holy Body of the Lord into his hands and if the Prayer before Holy Communion has not already been recited, he recites it now.
- After the communion of the hierarch, all the clergy move to the northern side of the Holy Table, and, bowing, **without making full prostrations**, kiss the Holy Table, and receive the Holy Body in their hands from the hierarch. After receiving the Holy Body, the priest immediately consumes the Holy Body, and moves to the south side of the Holy Table, *via* the High Place. From here he approaches the hierarch in his order. The bishop gives him the Holy Blood in the Chalice. He then withdraws to a

convenient place and reads the Thanksgiving Prayers. The deacons receive Holy Communion after the last priest.

- Any non-serving clergy who desire to receive Holy Communion may come dressed in riassa, epitachelion, and cuffs (if the bishop blesses not wearing the phelon). They enter the Altar through the northern Deacon Door, and after the communion of all the serving clergy, they approach the bishop to receive the Holy Gifts. Upon receiving the Holy Body of Christ they immediately move to the south side of the Holy Table *via* the High Place, to receive the Holy Blood. They then make their exit from the Altar through the southern Deacon Door.

NOTE: Prosfora, two zeon cups with wine and warm water on a tray should be prepared for each serving hierarch, and immediately after communion, if not the subdeacons, then the priests in order of seniority (first priest to first bishop, second priest to second bishop, etc.) bring this to each hierarch. After the bishop has received his refreshment, all those who are serving approach him by rank (senior clergy first) to greet him on receiving the Holy Mysteries.

- After the communion of the faithful, all the serving clergy return to their places around the Holy Table.
- The protodeacon intones the Thanksgiving Litany and the hierarch pronounces the exclamation for it.
- At the exclamation, “For Thou art our sanctification...”, the youngest among the serving priests venerates the Holy Table and, at the hierarch’s exclamation “Let us depart in peace”, exits through the Royal Doors. He goes beyond the ambo and reads the Dismissal Prayer. After completing it, he returns to the Altar, venerates the Holy Table, goes to his usual place, and bows to the hierarch.
- Following this, at the exclamation “Glory to You, O Christ our God and our hope, glory to You!”, all the priests and deacons (according to rank) exit the Altar through the Royal Doors and take their place for the dismissal, at the foot of the solea. They form two straight lines facing each other or facing east (depending on local custom). The first priest carries a hand Cross. The bishop comes out of the Altar through the Royal Doors to pronounce the dismissal. Immediately after the blessing with the dikiri and trikiri, the first priest places the handle of the hand Cross (face down) into the right hand of the bishop and kisses that hand.
- The protodeacon intones “Many Years.”
- If the hierarch goes into the Holy Altar, all the clergy follow him into the Altar through the Royal Doors (**senior clergy first**) and at the Holy Table cross themselves twice (together), venerate the Holy Table, cross themselves a third time, and bow to

the hierarch. If the bishop remains outside, the clergy, kissing the Cross and the bishop's right hand, enter the Altar through the Royal Doors in the same way.

PLEASE NOTE:

1) IN GENERAL, NO SERVICE BOOKS OR OTHER BOOKS OR FOREIGN ITEMS ARE TO **BE PLACED ON THE HOLY TABLE**. ONLY ORDAINED CLERGY (BEGINNING WITH SUBDEACONS) ARE PERMITTED TO TOUCH THE HOLY TABLE.

2) UPON ENTERING THE ALTAR, ALL THE CLERGY SHOULD BE DRESSED IN A CASSOCK, ESPECIALLY DURING THE VENERATION OF THE HOLY TABLE. THEY SHOULD NOT NEGLECT TO MAKE A PROSTRATION UPON ENTERING THE HOLY ALTAR (BESIDES THE PROSTRATION AT VENERATING THE HOLY TABLE).

3) THE CURTAIN (*KATAPYTASMA*) IS OPENED AT THE EXCLAMATION FOR THE READING OF THE HOURS, IF THE HOURS HAVE NOT BEEN READ JUST BEFORE THE GREAT CENSING OF THE CHURCH.

THE LORD SAVE YOU, FOR YOUR PRAYERS!



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