

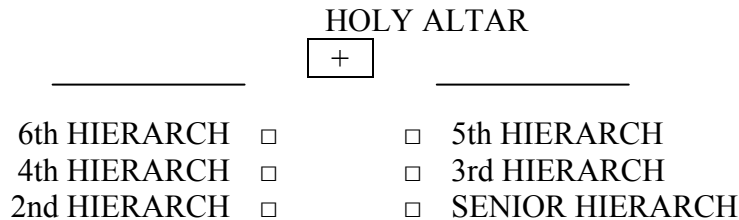
INTRODUCTORY NOTES
TO THE ORDER OF THE DAILY SERVICES
FOR REGIONAL AND NATIONAL CONFERENCES

I. PLACEMENT OF THE "THRONES" OF THE HIERARCHY

A. Placement of the "Thrones" of non-celebrating Hierarchy:

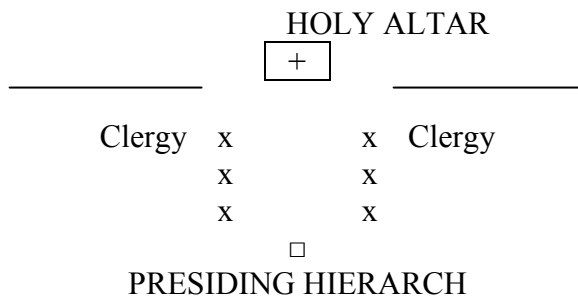
If there is *only one Hierarchy present*, and he is not celebrating the service, the placement of his "throne" is alone on the right side of the solea (on the side of the Icon of Our Lord), where the "throne" of the Senior Hierarchy is shown in the diagram below.

If *more than just the Senior Hierarchy is present*, but is not celebrating the service, the placement of the "thrones" of the Hierarchs would be as the diagram below indicates.

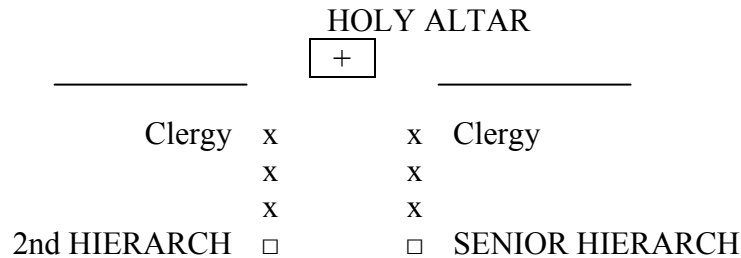


B. Placement of the "Thrones" of Celebrating Hierarchy:

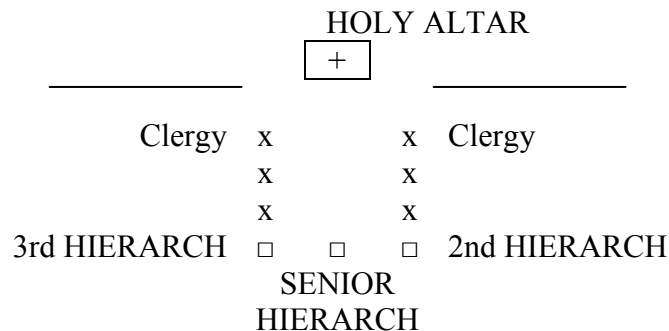
If there is only one Hierarchy present and celebrating, his "throne" is placed in the center of the solea. Make sure that there is sufficient room between his "throne" and the Iconostasis for the number of celebrating clergy to stand on either side of the "throne", in rows, according to the dignity of their rank and their tenure in that rank, as is shown in the following diagram:



If two *Hierarchs are present and celebrating*, their "thrones" are placed side by side on the solea, with the Senior Hierarch on the right (facing the Altar) and the 2nd Hierarch on the left, as the diagram below indicates. Make sure that there is sufficient room between the "thrones" and the Iconostasis for the number of the celebrating clergy to stand on either side of the "thrones", in rows, according to the dignity of their rank and their tenure in that rank.

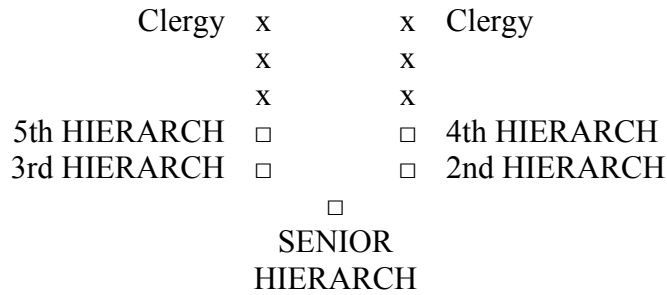


If *three Hierarchs are present and celebrating*, their "thrones" are placed side by side on the solea, with the Senior Hierarch in the center, the 2nd Hierarch to his right, and the 3rd Hierarch to his left, as the diagram below indicates. Make sure that there is sufficient room between the "thrones" and the Iconostasis for the number of celebrating clergy to stand on either side of the "thrones", in rows, according to the dignity of their rank and their tenure in that rank.



If more than three Hierarchs are present and celebrating, the "throne" of the Senior Hierarch is placed in the center of the solea. the 2nd Hierarch to the right (in a row) of the Senior Hierarch the 3rd Hierarch to the left (in a row) of the Senior Hierarch, the 4th Hierarch to the right of the 2nd Hierarch, the 5th Hierarch to the left of the 3rd Hierarch. etc., as the diagram below indicates. Make sure that there is sufficient room between the "thrones" and the Iconostasis for the number of celebrating clergy to stand on either side of the "thrones", in rows, according to the dignity of their rank and their tenure in that rank. If there is not room, then the clergy can make a double line or in extreme necessity, may line up behind the rows of the Hierarchs.

HOLY ALTAR



II. THE KAIRON

At a Divine Liturgy, at which a non-celebrating Hierarch(s) will be present, the Senior (Presiding) Priest, as well as all of the co-celebrating Priests, dressed in their Rasson (Jibee), will celebrate the Service of the Kairon. Celebrating Deacons also say the Kairon Service with the other clergy. It is preferred that the Senior Priest, on the day prior to their co-celebration of the Divine Liturgy, inform all of the celebrating clergy at what time he wishes them to be in the Chapel (approximately 30 to 45 minutes prior to the beginning time of the Divine Liturgy). In this way, all of the celebrating clergy might take the Kairon together at the same time, then vest, and then have time to make any last minute preparations or arrangements. The Senior Priest should, himself, go to the Chapel, if at all possible, the evening before the Liturgy, to make sure that everything is in proper order and to familiarize himself where everything is being kept in the Chapel. The Senior Priest, should assign to the Junior Priest and a Deacon (if one is to serve), the responsibility of performing the Service of the Proskomedia. The Junior Priest (and the Deacon), should be in the Chapel in ample time to perform the Proskomedia without rushing through the service, and without having to finish the Proskomedia once the Divine Liturgy has begun.

NOTE: The Service of the Kairon is the liturgical asking of God's permission to celebrate the Holy Mystery of the Eucharistic Divine Liturgy. Vet, alt celebrating clergy, at all times, but especially at regional conferences and national conventions, should begin their preparations for the celebration of the Holy Liturgy, property, from the evening before the Liturgy. They should prepare themselves by going to bed at a "reasonable" time, by prayer, and by fasting. Each celebrating clergyman, as an extremely bare minimum, should at least say The Prayers of Preparation Before Holy Communion, prior to the beginning of the celebration of the Holy Mystery of the Eucharistic Divine Liturgy.

III. VESTMENTS TO BE WORN BY THE CELEBRATING CLERGY UPON THE
ENTRANCE OF THE NON-CELEBRATING HIERARCH [S] INTO THE CHAPEL ANY
THE PREPARATIONS BEFORE THE BEGINNING OF THE SERVICE

At Great Vespers, only the Rasson (Jibee) is to be worn by the celebrating Clergy as the Hierarch(s) enters the Chapel. The celebrating Clergy should have their Epitrachelions (Stoles) folded and ready to be blessed by the Senior Hierarch at the proper time. The Epitrachelions are not to be kept on the Holy Altar Table until the Hierarch(s) arrive. After the Senior Hierarch and other Hierarchs and Senior Clergy have entered the Chapel (See Note IV), the Senior Hierarch blesses the non-celebrating Clergy and the Faithful, and goes to his "throne". (See Note IV) Then the celebrating Clergy approach the Senior Hierarch's "throne", according to their rank and dignity, and their tenure

within that rank, and receive the Senior Hierarch's blessing upon their Epitrachelions (or orarions) and kissing the Senior Hierarch's right hand, enter the Sanctuary through the Royal Doors, put on their Epitrachelions (or orarions), and all of the celebrating Clergy take their proper place at the Holy Altar. (See Note V) The Senior Priest, and the Deacon, makes three low bows (prostrations) before the Holy Altar. The other celebrating Clergy simply cross themselves at each prostration made by the Senior Priest. Then the Senior Priest kisses the Holy Gospel, the Holy Altar, and the Holy Hand Blessing Cross, if it is on the Altar at this time. When the Senior Priest kisses the Holy Gospel, the rest of the celebrating Clergy simply kiss that portion of the Holy Altar Table that is in front of where they are standing. Then the Deacon, if one is serving, exits from the North Door, and, at the same time, the Senior Priest (and the Deacon) bows to the Senior Hierarch to receive his blessing as permission to begin the service. The Great Vespers Service begins.

At the Divine Liturgy, the Clergy are fully vested, except for their Phelonions (or Orarions), which should be folded in a neat manner in preparation for their being blessed by the Senior Hierarch. After the Hierarch(s) makes his entrance (See Note IV), blesses the non-celebrating Clergy and the Faithful, and goes to his "throne", the celebrating Clergy approach the "throne", according to their rank and dignity and their tenure within that rank, and receive the Senior Hierarch's blessing upon their Phelonions, (and upon their orarions) and kiss the Senior Hierarch's right hand. The Clergy then enter the Sanctuary, through the Royal Doors, put on their Phelonions (or orarions) and take their proper place at the Holy Altar (See Note V). The Senior Priest, and the Deacon, makes three low bows (prostrations) before the Holy Altar. The other celebrating Clergy simply cross themselves at each prostration made by the Senior Priest. Then the Senior Priest kisses the Holy Gospel, the Holy Altar, and the Holy Hand Blessing Cross, if it is on the Altar at this time. When the Senior Priest kisses the Holy Gospel, the rest of the celebrating Clergy simply kiss the portion of the Holy Altar Table that is directly in front of where they are standing. Then the Deacon, if one is serving, exits from the North Door, and, at the same time, both the Senior Priest and the Deacon bow to the Senior Hierarch to receive his blessing as permission to begin the service. The Divine Liturgy begins.

IV. ORDER OF THE ENTRANCE OF THE SENIOR NON-CELEBRATING CLERGY AND THE GREETING OF THE HIERARCH(S) AS HE ENTERS THE CHAPEL

The senior non-celebrating Clergy who enter the Chapel with the Hierarch(s), enter in ascending order as to their rank and dignity and their tenure within that rank. Therefore, the order of entering Clergy would be: Deacons, Archdeacons, Priests, Archpriests, Archimandrites, and the Protosyngellos, followed by the Hierarchs, if more than one is present, with the Senior Hierarch, the last in the procession and the last to approach the front of the Chapel.

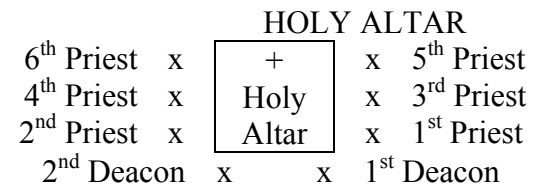
As the Senior Hierarch approaches the front of the Chapel, the slow chanting of "*Ispolla Eti Dhespota*" takes place.

As the Senior Hierarch reaches the front of the Chapel, the Senior Celebrating Priest meets the Senior Hierarch. The Senior Celebrating Priest holds a tray with a cloth on the tray, upon which is placed the Holy Hand Blessing Cross. The Senior Celebrating Priest offers the Holy Cross, on the tray, to the Senior Hierarch, and kisses the Hierarch's hand as he takes the Cross to bless the non-celebrating Clergy and the Faithful, as the slow chanting of "*Ispolla Eti Dhespota*" continues. (*If no tray and cloth is available, then the Holy Cross is to be offered to the Senior Hierarch by the Senior Celebrating Priest, who offers it to the Hierarch using both of his hands, and kissing the Senior Hierarch's hand as he takes and gives the Holy Cross back.*) After the Senior Hierarch has finished the blessing, he returns the Cross to the tray, at which time the Senior Celebrating Priest kisses the Hierarch's hand. The Senior Hierarch goes to his "throne" and the celebrating Clergy approach his

"throne" to receive his blessing, according to the order described in Note III. The Preparations Before the Beginning of the Service take place, as prescribed in Note III, and the Service begins.

V. PLACEMENT OF THE CELEBRATING CLERGY AT THE HOLY ALTAR

The Senior Celebrating Priest presides and stands at the front part of the right side of the Holy Altar. The 2nd Celebrating Priest stands opposite him, at the front part of the left side of the Holy Altar. The 3rd Celebrating Priest stands next to the Senior Priest on the right side of the Altar. The 4th Celebrating Priest stands next to the 2nd Priest on the left side of the Altar. And this pattern continues until all of the priests have a place at the Altar. Seniority of the Clergy is determined according to the dignity and rank and the tenure within that rank. If Deacons are serving, the 1st Deacon stands at the right corner of the Altar, the 2nd Deacon stands at the left corner of the Altar. The Senior Celebrating Priest begins the service standing in front of the Altar, and after pronouncing the "Blessed.... Amen.", with the Deacon, bows to the Senior Hierarch for his blessing and then the Senior Celebrating Priest goes to his place on the right side of the Altar for the Ektenias. Whichever Celebrating Priest proclaims the Exclamations for any Ektenia, he comes to the front of the Altar, proclaims the Exclamation, then he (and the Deacon) bow to the Senior Hierarch for his blessing, and then returns to his appointed place at the Altar Table. While Ektenias are being said, no priest is to stand in front of the Holy Altar. Only during the Beginning, Blessings, Exclamations, and during the Benediction does the Priest, saying the petition, come to stand in the front of the Holy Altar. See the diagram below for the Placement of the Celebrating Clergy at the Holy Altar:



□ Senior Hierarch

VI. THE CELEBRATION OF ORTHROS (MATINS) BEFORE DAILY DIVINE LITURGIES AT REGIONAL ANP NATIONAL CON-FERENCES ANP CONVENTIONS

Except it be a Major Feast Day of the Orthodox Church, no part of the Orthros (Matins) Service will be chanted prior to the daily weekday Divine Liturgies at our Regional and National Conferences and Conventions. If the day is a Major Feast Day, then as much of the prescribed Orthros Service is chanted as time allows. Nevertheless, since we must encourage our Faithful to frequently partake of the Holy Eucharist, and to keep the Faithful quiet and in a prayerful mood, and to properly prepare them for the celebration of the Divine Liturgy, the Senior Celebrating Priest is to appoint a Reader (preferably from the laity) to read, from the Chanter's Stand, clearly, loudly, and distinctly. The Prayers of Preparation Before Holy Communion. The Reader is to read these prayers continuously until the Hierarch(s) enters the Chapel and the Divine Liturgy is ready to begin.

VII. PERMISSION FROM AND THE BLESSING OF THE SENIOR HIERARCH BEFORE AND AFTER: THE BEGINNING OF A SERVICE, BLESSINGS, EKTENIAS, EXCLAMATION, DURING ENTRANCES, AND AT THE BENEDICTION

As prescribed in Note III, after the Hierarch enters the Chapel, blesses the non-celebrating Clergy and the Faithful, blesses the celebrating Clergy, the Senior Priest (and Deacon) makes three prostrations before the Holy Altar, kiss the Gospel, Altar, and Cross, and then bow to the Senior Hierarch for his blessing and permission to begin the Service.

After "Blessed... Amen." the Senior Priest, and the Deacon, bow to the Senior Hierarch and moves to his prescribed place at the right front side of the Altar (see Note V) to say, or during the saying of the petitions of the Ektenias. When it comes time for the Exclamation of the Ektenia to be said, whichever Priest is going to say it, comes to the front of the Altar, says the Exclamation, and then he (and the Deacon) bows to the Senior Hierarch, and then returns to his prescribed place at the Altar.

The above order is followed when any Ektenia and Exclamation is said at any service when a non-celebrating Hierarch is present. When a Priest, or Deacon, is about to begin the saying of a set of petitions of an Ektenia, the Priest should also come to the Royal Doors and bow to the Senior Hierarch to receive his blessing to say the Ektenia, as well as coming to the center of the Altar to pronounce the Exclamation of an Ektenia, and then bowing to the Hierarch, for his blessing, and then returning to his prescribed place at the Altar.

Any time in any Service, when the name of the Senior Hierarch is commemorated, the Priest (and/or the Deacon) making the commemoration, comes to the Royal Doors and bows to the commemorated Senior Hierarch present.

Before the Little Entrance at Vespers and at the Liturgy, the Senior Priest comes to the front of the Altar, and he (and the Deacon) makes three prostrations before the Altar. The other celebrating Clergy simply cross themselves at each prostration, and when the Senior Priest kisses the Holy Gospel, they all kiss the portion of the Holy Altar that is in front of them. The Senior Priest, after making the three prostrations, kisses the Holy Gospel, the Holy Altar, and the Holy Cross (If a Deacon is serving, he only kisses the right corner of the Altar). Then the Senior Priest (and the Deacon) bows to the Senior Hierarch. (If there is no Deacon celebrating, then the Junior Celebrating Priest, after kissing the Altar, from where he is standing, should immediately move to the front of the Altar, and make the bow to the Senior Hierarch with the Senior Priest.) Then the Deacon, (or the Junior Priest), takes the Holy Censer at Vespers, or the Senior Priest gives the Holy Gospel to the Deacon to carry at the Divine Liturgy (if no Deacon is serving, the Junior Priest, himself, takes the Gospel from the Altar) and the Little Entrance begins. The Deacon, or Junior Priest, leads the Procession, preceded by Altar Servers and followed by the other clergy, in ascending order, that is, the Junior Priest first, with the last in the procession being the Senior Celebrating Priest. The Deacon, or Junior Priest approaches the Senior Hierarch's "throne" and says: (at Vespers): "Bless, Master, the Entrance of Thy Holy Ones." and censes the Senior Hierarch three times, and returns to the center of the solea to begin the censuring (see Note IX); (at the Divine Liturgy) The Deacon, or Junior Priest, approaches the Senior Hierarch's Throne, and says also "Bless, Master, the Entrance of Thy Holy Ones." and gives the Gospel to the Senior Hierarch to kiss. As the Senior Hierarch kisses the Holy Gospel, he will place his right hand on the Gospel and the Deacon or Junior Priest, carrying the Holy Gospel, kisses the Hierarch's right hand, and then turns and comes to the center of the solea, ready to say: "Wisdom! Let us attend!"

During Daily Services from Monday through Friday, the Crucifixion side of the Holy Gospel should be face up on the Holy Altar and in processions the Crucifixion side should be facing the Faithful and the Hierarch. On Saturday evening, at Vespers, the Gospel is turned over, and the Resurrection side is up, and also faces the Faithful and the Hierarch during processions, since Sunday always commemorates the Day of the Resurrection of Our Lord. On Sunday evening, at Vespers, the Gospel is returned to the Crucifixion side being up, until next Saturday evening, at Vespers. Duping

the Pentecostarion Period, until the Leave-taking of the Holy Feast of the Resurrection, the Resurrection side of the Holy Gospel is kept facing up at all times. After the Leave-taking of the Feast of the Resurrection, the above rules once again take effect.

VIII. COMMEMORATION OF THE HIERARCHY AND THE PHEME

The rules governing the Commemoration of the Hierarchy are as follows and are to be adhered to very strictly: (*In the saying of all Ektenias*)

1. If the Patriarch of Antioch is present, only the Patriarch is commemorated.
2. If the Metropolitan (Primate) of the Archdiocese of North America is present, and is the Senior Hierarch present, then only the Primate is commemorated.
3. If another Metropolitan or Archbishop is present and is the Senior Hierarch in attendance, then the Metropolitan (Primate) of the Archdiocese of North America is commemorated first, then the other present Senior Hierarch only is commemorated.
4. If a Bishop is present and is the Senior or only Hierarch present, then the Metropolitan (Primate) of the Archdiocese of North America is commemorated first, then the other present Senior Hierarch is commemorated.
5. If there is more than one Hierarch present, and neither the Patriarch of Antioch nor the Metropolitan (Primate) of the Archdiocese of North America is present, then the Metropolitan (Primate) of the Archdiocese of North America is commemorated first, and then only the Senior Hierarch, of those Hierarchs present is commemorated. **ALL HIERARCHY PRESENT ARE NOT COMMEMORATED!** (*Bow to the Hierarch upon saying his name*)

THE ABOVE FIVE RULES ARE TO BE STRICTLY OBSERVED IN THE SAYING OF ALL EKTENIAS!

THE PHEME, a Greek work meaning a Hymn of Veneration, is chanted in the Church before the Reading of the Epistle during the celebration of the Divine Liturgy to honor the Patriarch of Antioch or the Metropolitan (Primate) of the Archdiocese of North America, who is *personally* celebrating the Divine Liturgy. If the Patriarch or the Primate is not personally celebrating the Divine Liturgy, even though they might be present and in attendance, then no PHEME is chanted by anyone!

The PHEME is sung immediately before the prokeimenon of the Epistle. Following the PHEME, the choir sings the "Many Years" while the Patriarch or the Primate (whichever is the Senior Hierarch present) blesses the Faithful.

The text of the PHEME of Patriarch IGNATIUS IV, of Antioch and all the East, is as follows:

His Beatitude IGNATIUS, the most reverend and most holy Father, Patriarch of Antioch, the Great City of God, of Syria, Lebanon, Arabia, Cilicia, Mesopotamia and all the East; Father of Fathers, Shepherd of Shepherds, Master of Masters, and Thirteenth of the Holy Apostles, our Father and Chief Shepherd: May God Grant Him Many Years!

The text of the PHEME of Metropolitan PHILIP, Primate of the Antiochian Orthodox Christian Arch-diocese of North America, is as follows:

PHILIP, the most devout and the most reverend, chosen by God Metropolitan of all North America, our Father and Chief Shepherd: May God Grant Him Many Years!

If the Patriarch of Antioch is present and personally celebrating the Divine Liturgy, only the PHEME of the Patriarch is chanted.

If the Metropolitan (Primate) of the Archdiocese of North America is present, is personally celebrating the Divine Liturgy, and the Patriarch is not also celebrating the Divine Liturgy, then only the PHEME of the Metropolitan (Primate) of North America is to be chanted.

If neither the Patriarch nor the Metropolitan (Primate) of North America is personally celebrating the Divine Liturgy, yet other Hierarchs are celebrating the Liturgy, no PHEME is to be chanted by anyone, regardless, even if the celebrating Hierarch be a Metropolitan, Archbishop, or Bishop.

Therefore, in the absence of the Patriarch from celebrating the Divine Liturgy, the PHEME of the Metropolitan (Primate) of the Archdiocese of North America is chanted only when the Metropolitan (Primate) is personally officiating at a Hierarchical Divine Liturgy. At any other time, no PHEME is chanted by anyone.

IN THE GREAT ENTRANCE:

If the Patriarch of Antioch is the Senior Hierarch present, whether he be celebrating the Liturgy or not, the Patriarch is the only Hierarch commemorated in the Great Entrance, and the commemoration is as follows:

"Thy Beatitude, the Lord God remember in His Heavenly Kingdom, always: now and ever, and unto ages of ages."

If the Metropolitan is the Senior Hierarch present, whether he be celebrating the Liturgy or not, the Metropolitan is the only Hierarch commemorated in the Great Entrance, and the commemoration is as follows:

"Thy Metropolitanate, the Lord God remember in His Heavenly Kingdom, always: now and ever, and unto ages of ages."

If the Archbishop is the Senior Hierarch present, whether he be celebrating the Liturgy or not, the Archbishop is the only Hierarch commemorated in the Great Entrance, and the commemoration is as follows:

"Thy Archiepiscopate, the Lord God remember in His Heavenly Kingdom, always: now and ever, and unto ages of ages."

If the Bishop is the Senior Hierarch present, whether he be celebrating the Liturgy or not, the Bishop is the only Hierarch commemorated in the Great Entrance, and the commemoration is as follows:

"Thine Episcopate, the Lord God remember in His Heavenly Kingdom, always: now and ever, and unto ages of ages."

AT "AMONG THE FIRST BE MINDFUL, O LORD..."

If the Patriarch of Antioch is the Senior Hierarch present:

1) If the Patriarch is celebrating the Divine Liturgy, He will make a commemoration first, then the rest of the celebrating Clergy will say: *"Among the first be mindful, O Lord, of our Patriarch (N.) whom do Thou grant..."*

2) If the Patriarch is present but not celebrating the Divine Liturgy, then the Clergy only commemorate the Patriarch as follows: *"Among the first be mindful, O Lord, of our Patriarch (N.), whom do Thou grant..."* At this point the Senior Celebrating Priest comes to the Royal Doors and bows to the Patriarch.

If the Metropolitan (Primate) of the Archdiocese of North America is the Senior Hierarch present:

1) If the Primate is celebrating the Divine Liturgy, he will first commemorate the Patriarch. Then, the rest of the celebrating Clergy will say: *"Among the first be mindful, O Lord, of our Metropolitan (N.), whom do Thou grant..."*

2) If the Primate is present but not celebrating the Divine Liturgy, then the Clergy only commemorate the Primate as follows: *"Among the first be mindful, O Lord, of our Metropolitan (N.), whom do Thou grant..."* At this point the Senior Celebrating Priest comes to the Royal Doors and bows to the Primate. (Assuming the Primate is the Senior Hierarch.)

If the Archbishop, or visiting Metropolitan, or Bishop is the Senior Hierarch present:

1) If the Hierarch is celebrating the Divine Liturgy, he will first commemorate the Primate. Then, the rest of the celebrating Clergy will say: *"Among the first be mindful, O Lord, of our Archbishop (N.), or Metropolitan (N.), or Bishop (N.), whom do Thou grant..."* NOTE: The Hierarch will commemorate the Primate, the celebrating Clergy will commemorate only the Senior Hierarch, not others, in the case that more than one Hierarch is celebrating the Liturgy. ALL HIERARCHS ARE NOT COMMEMORATED!

2) If the Hierarch is not celebrating the Divine Liturgy, then the Clergy commemorate the Primate and the Senior Hierarch present, as follows:

"Among the first be mindful, O Lord, of our Metropolitan (N.) and of our Archbishop (N.), or and of our Metropolitan (N.), or and of our Bishop (N.), whom do Thou grant..." At the point of commemorating the name of the Senior Hierarch present, the Senior Celebrating Priest comes to the Royal Doors and bows to the Senior Hierarch on his "throne".

IX. CENSING

A* At- O Lord, I have cried..." at Vespers:

The Deacon or Junior Priest, if no Deacon is serving, takes the Censer and begins censing only when the second verse of the Psalm is chanted, that is, with the words? "Let my prayer be set before Thee, in Thy sight as the incense..." The Deacon (or Junior Priest) begins censing in this order:

Beginning at the front of the Altar, he censes each of the four sides of the Altar three times each, then the Prothesis Table three times, then the High Place three times, then he exits from the North Door and approaches the "throne" of the Senior Hierarch, and raising the Censer to him, says: "*Bless, Master, the Holy Incense.*" While the Senior Hierarch is blessing the Censer, the Deacon (or Junior Priest) censes the Senior Hierarch three times only. Then he censes the Royal Doors three times, the Icon of Christ three times, the Icon of the Theotokos three times, then each Icon to the right of the Icon of Christ three times each, then each Icon to the left of the Icon of the Theotokos (on the Iconostasis) three times each, then the West three times, then the Senior Hierarch nine times, (bow to him after every three censings), then each of the other Hierarchs, if any more are present, three times each, then going down the center aisle of the Chapel, he censes the people and Icons on the right side of the Chapel, then the Icon at or in the "vestibule" of the Chapel, then returning up the center aisle, he censes the people and Icons on the left side of the Chapel, returning to the front of the Chapel, he turns and censes the Senior Hierarch nine times again (bowing after each three censings), then the Royal Doors three times, the Icon of Christ three times, and the Icon of the Theotokos three times, then he bows to the Senior Hierarch and enters the Sanctuary through the South Door. He then returns to front of the Altar, censing it three times, then the Prothesis Table three times, the High Place three times, then all of the Clergy in the Sanctuary, then the Altar Servers, and then he gives the censer away.

B- At the Theotokion at Vespers:

When "Both now and ever, and unto ages of ages. Amen." is chanted, the Deacon or Junior Priest, if no Deacon is serving, knows that the Theotokion is being chanted and that the Little Entrance with the Censer is to take place. When "Both now and ever..." begins, the Senior Priest comes to stand in the center of the Altar, with the Deacon, and they make three prostrations before the Altar. With each prostration, the other Celebrating Clergy simply cross themselves. As the Senior Hierarch bows to kiss the Gospel, the Altar, and the Cross, the Deacon kisses the corner of the Altar, and the other Celebrating Clergy kiss that portion of the Altar in front of which they are standing. If no Deacon is serving, upon kissing the Holy Altar, the Junior Priest moves to the front of the Altar. Then the Senior Priest and the Deacon (or the Junior Priest, if no Deacon is serving) bow to the Senior Hierarch. The Deacon (or Junior Priest) takes the Censer and holds it up as the Little Entrance begins. The Altar Servers go first in the procession, then the clergy in ascending order, the Deacon (or Junior Priest) carrying the Censer, first, with the Senior Priest last. Coming out the North Door, the Deacon (or Junior Priest) approaches the "throne" of the Senior Hierarch and says: "Bless, Master, the Entrance of Thy Holy Ones." While the Senior Hierarch is blessing the Entrance, the Deacon (or Junior Priest) censes the Senior Hierarch three times only. While the Theotokion is still being chanted, the Deacon (or Junior Priest) begins the censing. Once the Theotokion is finished being chanted, the Deacon (or Junior Priest) should find a suitable and proper place to stop his censing, and proclaim: "*Wisdom! Let us attend!*" While the Hymn, "Gladsome Light" is being sung, the Deacon (or Junior Priest) may begin the censing again, from where he left off. If he completes the whole censing and the Theotokion is still being chanted, he simply stands in his place and periodically censes the Royal Doors three times, until the Theotokion is completed, at which time he proclaims: "Wisdom! Let us attend!" The Order of the Censing at the Little Entrance at Vespers is as follows: While the Senior Hierarch is blessing the Entrance, the Deacon (or Junior Priest) censes him three times only. Then the Royal Doors three times, then the Icon of Christ three times, the Icon of the Theotokos three times, then the major Icons on the Iconostasis to the right of the Icon of Christ, three times each, then the major Icons on the Iconostasis to the left of the Icon of the Theotokos, three times each, then the West three times, then the Senior Hierarch nine times, bowing to him after every three censings, then each of the other Hierarchs, if any more are present, three times each, then standing in the same spot, in the center of the Solea, he censes the non-celebrating Clergy and the Faithful and the Icons, rotating from left to right, having finished the censing of the Faithful, he turns and again censes the Senior Hierarch

nine times, bowing to him after every three censings, then the Royal Doors three times, the Icon of Christ three times, and the Icon of the Theotokos three times. The Hymn "Gladsome Light" is being sung. At the words, "In that we now are come to the setting of the sun," hearing "setting of the sun," the Deacon (or Junior Priest) begins to lead the procession of Celebrating Clergy into the Sanctuary through the Royal Doors. Once inside the Sanctuary, the censuring continues. The Deacon (or Junior Priest) censes the Altar three times, the Prothesis Table three times, the High Place three times, then all of the Clergy in the Sanctuary, the Altar Servers, and then he gives the censer away. Then the Senior Priest bows and kisses the Holy Gospel, while the rest of the celebrating Clergy kiss the Altar, then the Senior Priest and the Deacon bow to the Senior Hierarch, as Vespers continues.

C. After the Proskomedia and prior to the Divine Liturgy:

After the Benediction of the Proskomedia Service, the Deacon, if one is serving, or the Junior Priest takes the Censer and censes the Prothesis Table, the four sides of the Altar (starting from the front), and the High Place, while saying: "*In the grave with the body...*," Then while reciting quietly Psalm 50. "*Have mercy upon me, O God...*" he exits from the North Door and comes to stand in the center of the Solea. He censes the Royal Doors three times, then the Icon of Christ three times, the Icon of the Theotokos three times, then the major Icons on the Iconostasis to the right of the Icon of Christ, three times each, then the major Icons on the Iconostasis to the left of the Icon of the Theotokos, three times each, then the West three times, meanwhile continuing the saying of the 50th Psalm. Continuing, he goes down the center aisle of the Chapel, censing the Icons, Clergy, and Faithful on the right side of the Chapel, then the Icon(s) at or in the "vestibule" of the Chapel. Returning up the aisle to the front of the Chapel, he censes the Icons, Clergy, and Faithful on left side of the Chapel. Once up front again, he censes the Royal Doors three times, the Icon of Christ three times, and the Icon of the Theotokos three times. He then enters the Sanctuary through the South Door and returns to the front of the Altar, censing it three times, then the Prothesis Table three times, the High Place three times, then all of the Clergy in the Sanctuary, then the Altar Servers, and then he gives the censer away.

D. At "The Trisagion Hymn" in the Liturgy:

After the Senior Celebrating Priest has recited the Prayer of the Trisagion, "*O Holy God, Who retest in Thy Holy Place...*" (The other celebrating Clergy recite the Prayer silently to themselves), the Deacon, or the Junior Priest, if no Deacon is serving, takes the Censer and censes the Sanctuary only. No blessing from the Senior Hierarch is needed for this censuring, since it is in the Sanctuary only. The order for this Censing is as follows: While quietly saying the Trisagion Hymn, the Deacon (or the Junior Priest), beginning in the front of the Altar, censes the four sides of the Altar, three times each. Then he censes the Prothesis Table, and the High Place, three times each. He then returns to the front of the Altar, censing it three times, then he censes the Clergy in the Sanctuary, the Altar Servers, and then he gives the censer away.

E. At "The Cherubimic Hymn" in the Liturgy:

After the Senior Celebrating Priest has recited the Prayer of the Cherubimic Hymn, "*No one who is bound with the desires...*" (The other celebrating Clergy recite the Prayer silently to themselves.) The Senior Priest and Deacon, if one is serving, say the Cherubimic Hymn three times. After reciting the Cherubimic Hymn, the Senior Celebrating Priest takes the censer and begins the censuring, while saying quietly the 50th Psalm, "*Have mercy upon me, O God...*" He begins at the front of the Altar censing it and all sides of the Altar three times each, then he censes the Prothesis Table three times, and the High Place three times. The Senior Celebrating Priest then comes out through the Royal Doors and descends the steps from the Ambon and comes to stand in the center of the Solea area. Raising the Censer to the Senior Hierarch, he says: "Bless, Master the Holy Incense." While the Senior Hierarch is blessing the Censer, the Senior Priest censes the Senior Hierarch three times only.

Continuing the recitation of Psalm 50, the Senior Priest censes the Royal Doors three times, the Icon of Christ three times, the Icon of the Theotokos three times, then the major Icons on the Iconostasis to the right of the Icon of Christ, then the major Icons on the Iconostasis to the left of the Icon of the Theotokos, three times each. Then he censes the West three times, then the Senior Hierarch nine times, bowing to him after every three censings, then each of the other Hierarchs, if any more are present, three times each. Then standing in his place in the center of the Solea area, he censes the Icons, the non-celebrating Clergy, and the Faithful, rotating from left to right. Having finished the censings of the Faithful, he turns and again censes the Senior Hierarch nine times, bowing to him after every three censings, then the Royal Doors three times, the Icon of Christ three times, and the Icon of the Theotokos three. The Senior Priest then bows to the Senior Hierarch and enters the Sanctuary through the Royal Doors, censing the front of the Altar three times, the Prothesis table three times, the High Place three times, the Clergy in the Sanctuary, the Attar Servers, and then he gives the censer away.

F* After "The Great Entrance" in the Liturgy:

After the Great Entrance, the Clergy enter the Sanctuary. The Senior Priest takes the Aer from the shoulder of the Deacon (or the Junior Priest, if no Deacon is serving), and places it around the Censer held by the Altar Server. The Senior Priest then places the Aer over the Gifts and takes the Censer and censes the Gifts three times, all-the-while, saying the prescribed prayers and dialogue between the Senior Priest and the Deacon, if one is serving.

G. The rest of the censings are as at any regular Divine Liturgy and as are prescribed in this Service Book.

X. SAYING OF THE PETITIONS OF THE EKTENIAS, EXCLAMATIONS, AND THE ANAPHORA

This Service Book denotes when a Beginning, Petition of an Ektenia, an Exclamation, etc., should be said by the Senior Priest, any Celebrating Priest, or by a Deacon, if one is serving. In the case no Deacon is serving, then any of the Celebrating Priests, as instructed by the Senior Priest, would say the Petitions from their prescribed place at the Altar, coming only to the front of the Altar when saying the Exclamation. Deacons say Petitions from the Solea.

In the saying of the Petitions of the Ektenias by the celebrating Priests, it is preferred that the Senior Priest not use the rotation system, that is each celebrating Priest saying only one petition and then the next Priest saying another, and on around the Altar until all of the Petitions have been said. It is preferred that the Senior Priest assign a complete Ektenia to each of the celebrating Clergy to recite completely alone by himself. If many Priests are celebrating the Liturgy, then the Senior Priest may have to split the Ektenias, giving one Priest the first half, and another Priest the second half of an Ektenia. Priests say them from the side of the Altar.

All Exclamations of Ektenias should be said from in front of the Altar, with the proper bow to the Senior Hierarch, after the completion of the Exclamation.

In "The Anaphora", the Eucharistic Canon, beginning with the petition "*The grace of our Lord Jesus Christ...*" through "*Especially our All-holy, immaculate...*" inclusive, should be said by the Senior Priest, alone, and should not be broken up by many different Priests, each saying a petition of the Anaphora. The Prayers of the Anaphora, and especially the Prayer of the Epiclesis, should be said quietly by the Senior Priest alone. The other celebrating Clergy should say them silently to themselves.

After the singing of "It is truly meet...", the Senior Priest may once again assign different Ektenias and Exclamations to other celebrating Clergy.

XI. BLESSINGS, WHEN A NON-CELEBRATING HIERARCH IS PRESENT

NO PRIEST RAISES HIS HAND AT ANY TIME, DURING ANY SERVICE TO BLESS THE FAITHFUL WHEN A HIERARCH IS PRESENT

A Hand Blessing Cross should be kept near (held either by an Altar Server or a non-celebrating member of the Clergy) the Senior Hierarch for him to use in blessing the Faithful, when he so chooses to use it.

At points in the services where, in the absence of a Hierarch, a Priest normally blesses the Faithful the Priest, saying the words of the blessing, simply slightly turns towards the Senior Hierarch, with the Priest having his arms crossed, and making a slight bow to the Senior Hierarch as the Priest says the words of the blessing.

"*Peace be to all*" is always said by a Hierarch who is present, whether he is celebrating the service or not.

After the Faithful have received the Holy Eucharist the Senior Hierarch says: "*O God, save Thy people and bless Thine inheritance.*"

This Service Book prescribes which parts of the "Dismissal" and "The Benediction" are to be said by one of the celebrating Clergy and which parts are to be said by the Hierarch.

XII. THE EPISTLE ANY THE GOSPEL

The Epistle of the Day should be known by all of the celebrating Clergy. Prior to the beginning of the Divine Liturgy, the Senior Celebrating Priest should make sure that a proper layman is chosen to read the Holy Epistle for the day. The Epistle should be read in only one language, preferably in English. The Epistle should be read and not chanted. It should be read in a loud, clear, and distinct voice. During the singing of "The Trisagion Hymn", the reader of the daily Epistle should approach the "throne" of the Senior Hierarch and obtain his blessing to read the Epistle. The Hierarch will place his right hand on the Epistle Book, and the reader should kiss the Hierarch's right hand, and return to the center of the Solea area, prepared to read the Epistle of the Day. At the completion of the reading of the Epistle, the Hierarch will say: "*Peace be to thee that readest.*" At this point the reader of the Epistle should approach the "throne" of the Hierarch who bestowed the blessing and kiss either the Hand Cross, if the Hierarch is holding it, or the Hierarch's right hand, if he is not holding the Hand Cross. The reader should then return to his seat. It is up to the Senior Celebrating Priest to make sure that the reader of the Epistle has the right Epistle Reading for the Day and that he knows how and when to approach the Senior Hierarch for his blessing before and after the reading of the Epistle.

It is proper that a Deacon, if one is serving, should read the Holy Gospel. If a Deacon reads the Holy Gospel, he reads it from the Solea, in front of the Icon of Christ. If a Priest reads the Holy Gospel, he reads it from the Royal Doors. During the reading of the Epistle, whichever Clergyman has been designated to read the Holy Gospel by the Senior Celebrating Priest, that Clergyman, whether he be Deacon or Priest, should come out through the Royal Doors to the "throne" of the Senior Hierarch and receive his blessing to proclaim the Holy Gospel by saying to the Hierarch: "*Bless, Master, him who proclaims the good tidings of the Holy Apostle and Evangelist (Matthew, Mark, Luke, or John the Theologian).*" (According to which Evangelist is the author of the Gospel to be read.) At the completion of the reading of the Holy Gospel, the Holy Gospel Book should be closed and taken to the Senior Hierarch, who will kiss the Holy Gospel Book. As he kisses the Holy Gospel Book, he will place his right hand on the Book, the Reader of the Gospel should kiss the Hierarch's right hand and return, through the Royal Doors, to place the Holy Gospel back upon the Altar. If a Deacon is to read the Gospel, then the Senior Celebrating Priest hands it to the Deacon from its place on the Altar. As the Senior Priest hands the Holy Gospel Book to the Deacon, the Deacon kisses the right hand of the

Priest and proceeds out the Royal Doors to obtain the blessing and permission of the Senior Hierarchy to proclaim the Holy Gospel. All of the celebrating Clergy should know the Gospel Reading.

XIII. THE GREAT ENTRANCE

At the recitation of "The Cherubimic Hymn" only the Senior Celebrating Priest raises his hands, the other celebrating Clergy simply cross themselves at the completion of each of the three recitations of "The Cherubimic Hymn". Then the Senior Celebrating Priest performs the Great Censing, as prescribed in Note IX, E. Then the Celebrants, two by two, come to the front of the Holy Altar, make three prostrations, kiss the Antimins and the Altar, then turn and bow to each other, then to the Senior Hierarchy, and then to the non-celebrating Clergy and the Faithful, saying: "*Forgive me, my brethren in Christ.*" This is continued until all of the Celebrants have asked forgiveness.

At the Prothesis Table, the Senior Priest censes the Gifts, and then saying the prescribed prayers gives the Aer to the Deacon (or to the Junior Priest, if no Deacon is serving) to kiss, and places it upon the Deacon's (or Junior Priest's) shoulders. Then the Senior Priest, hands the Diskos to the Deacon (or to the Junior Priest). The Senior Priest gives to the other celebrating Clergy, the Spear, the Spoon, the Cross, etc., to carry in the Great Entrance. The Senior Priest carries the Chalice in the Great Entrance. The Procession should be Candles, Cross, Censer, Diskos, Chalice, other celebrating Clergy, and the Fans.

If a Deacon is serving, then he begins by saying: "You and all Orthodox Christians, the Lord God remember in His Heavenly Kingdom, always: now and ever, and unto ages of ages."

This is then repeated by the Senior Priest. It should be chanted slowly enough, both times, that at the completion of the second time the carrier of the Diskos is at the front of the Chapel.

At this point the carrier of the Diskos (a Deacon or the Junior Priest), turns and faces the Senior Hierarchy present and intones:

1. If the Patriarch of Antioch is the Senior Hierarchy: "*Thy Beatitude, the Lord God remember in His Heavenly Kingdom ...*"

2. If the Metropolitan is the Senior Hierarchy: "*Thy Metropolitanate, the Lord God remember in His Heavenly Kingdom...*"

3. If the Archbishop is the Senior Hierarchy: "*Thy Arohepisoopate, the Lord God remember in His Heavenly Kingdom,...*"

4. If the Bishop is the Senior Hierarchy: "*Thy Episcopate, the Lord God remember in His Heavenly Kingdom...*"

Then the Senior Priest turns and faces the Senior Hierarchy present and intones the proper commemoration as stated above.

If no Deacon is serving and the Junior Priest is carrying the Diskos, then the Junior Priest will say the Petitions for the Ruler of the Land, the Armed Forces, and the commemoration of the Living. Then the Senior Priest will commemorate the Departed and the final petition: "*The Lord God remember you all in His Heavenly Kingdom...*"

If a Deacon is serving, then the Senior Priest will commemorate the Ruler of the Land and our Armed Forces, commemorate the Living, commemorate the Departed, and say the final petition: "*The Lord God remember you all in His Heavenly Kingdom...*"

NO DEPARTED HIERARCHS ARE TO BE COMMEMORATED IN THE GREAT ENTRANCE BY ANY PRIESTS AT CONFERENCE LITURGIES!

XIV. COMMUNION OF THE CLERGY

A. Celebrating Clergy:

All of the Celebrating Clergy, Priests and Deacons, receive Holy Communion before the non-celebrating Clergy. The Celebrating Priests, according to rank and dignity and their tenure in that rank, form a line to the left of the Altar, and the Senior Celebrating Priest is the first to partake. Each Priest, after reciting the prescribed prayers before Holy Communion, makes three prostrations before the Holy Altar, and bows to the Senior Hierarch, the Brother Clergy, and to the Faithful, asking their forgiveness. Then each Priest, in order, after asking for forgiveness, takes a particle of the Precious Body of Our Lord, and proceeds on around the Altar. When he reaches the back of the Altar, he consumes the Precious Body of our Lord. After all of the celebrating Priests have partaken of the Body of Our Lord, then the Senior Celebrating Priest approaches the front of the Altar again, and partakes of the Precious Blood of Our Lord. Each Priest in turn also partakes thrice of the Blood of Our Lord. After all of the celebrating Priests have received the Holy Eucharist, then the Senior Celebrating Priest comes to the front of the Altar and gives Holy Communion, the Body first, then the Blood of our Lord, to the Deacon(s) celebrating the Divine Liturgy. If two Chalices are going to be used in the Liturgy, the Celebrants are to receive Holy Communion from the First Chalice, that is, the Chalice used in the Consecration of the Holy Gifts. After all of the celebrating Clergy have taken Holy Communion, and if used, the Second Chalice has been prepared as prescribed in Note XV, then the non-celebrating Clergy wishing to receive Holy Communion approach the Holy Altar, as prescribed in Note XIV, B. (below).

B. Non-celebrating Clergy

After the petition: "*Let us attend! Holy Things are for the holy.*" Those non-celebrating members of the Clergy who have prepared themselves properly and wish to partake of the Holy Eucharist should approach the "throne" of the Senior Hierarch with their Epitrachelions (or Orarions, if a Deacon) folded, and say: "*Master, Bless.*" As the Senior Hierarch blesses the Epitrachelion (or Orarion) the non-celebrating Clergyman kisses the right hand of the Hierarch and through the South Door, enters the Sanctuary. While the celebrating Clergy are partaking of the Holy Eucharist, the non-celebrating Clergy should arrange themselves in order, according to rank and dignity and their tenure in that rank, with the Senior non-celebrating Priest first, in descending order. The non-celebrating Clergy should also say the proper prayers before Holy Communion. After all of the celebrating Clergy have partaken of the Holy Eucharist, and the Second Chalice is ready for the Communion of the Faithful, then the Senior non-celebrating Priest approaches the Holy Altar and making three prostrations, he bows to the Senior Hierarch, the Clergy, and the Faithful, asking their forgiveness. The Senior non-celebrating Priest partakes first of the Body of our Lord, then immediately, the Blood of our Lord, then the next Priest, until all of the non-celebrating Priests have partaken of the Holy Eucharist. Then the Senior non-celebrating Priest gives Holy Communion to any non-celebrating Deacons who wish to partake of the Holy Eucharist. After partaking of the Holy Eucharist, the non-celebrating Clergy should read the Prayers of Thanksgiving After Holy Communion, found in the back of this Service Book.

If all of the non-celebrating Clergy have partaken of the Holy Eucharist and there are still a substantial number of the Faithful still waiting for Holy Communion, then the 2nd Priest, should take the Second Chalice, and form a second Communion Line until all of the Faithful have partaken of the Holy Eucharist.

XV. THE USE OF MULTIPLE CHALICES

It has been accepted that for the sake of time, due to the large number of non-celebrating Clergy and Faithful who wish to partake of the Holy Eucharist, that the need and use of Multiple Chalices at our Regional Conferences and National Conventions has become an approved blessing. The Senior Celebrating Priest, after saying: "*Holy Things are for the holy.*" divides the Lamb of God. After the Lamb has been divided and placed on the edge of the Diskos and arranged as shown below:

IC
NI KA
XC

Then the Senior Celebrating Priest takes the IC portion of the Lamb and divides it into as many portions as there are Chalices to be used during Holy Communion. The divided IC portions are kept for now on the Diskos. Then the Senior Celebrating Priest takes one of the pieces of the IC portion of the Lamb and makes with it the Sign of the Cross over the Chalice used in the Consecration, and he drops it in, saying: "*The fullness of the Cup, of the Faith, of the Holy Spirit.*" Then the Deacon, if one is serving, or if not, then the Senior Celebrating Priest takes the warm water from the Altar Server and blesses it, by the Senior Priest saying: "*Blessed is the fervor of Thy Saints, always: now and ever, and unto ages of ages. Amen.*" Then the Deacon, if one is serving, if not, then the Senior Priest pours a sufficient quantity of the warm water into the Chalice crosswise, saying: "*The fervor of faith, full of the Holy Spirit. Amen.*" It is at this point that the Senior Celebrating Priest places the other pieces of the IC portion of the Lamb into the other or multiple Chalice(s), as are needed for the number of communicants. After having placed a piece of the IC portion of the Lamb in every Chalice that is to be used, the Senior Celebrating Priest very carefully takes the red Communion Cloth, to catch any spills, and he pours from the First Chalice equal amounts of the Blood of Our Lord into the other Chalice(s), careful not to let the piece of the IC portion of the Lamb accidentally be poured into one of the other Chalice(s). At this point, warm water is poured by the Deacon, if one is serving, or by the Senior Priest, if no Deacon is serving, into each of the Multiple Chalices. If more wine should be added to the Chalices, it should be added at this point. At this point, the Senior Celebrating Priest divides the XC portion of the Lamb into as many pieces as there are Clergy, celebrating and non-celebrating, who wish to partake of the Holy Eucharist. The Senior Celebrating Priest then partakes of the Body of Our Lord, then after all of the celebrating Priests, he partakes of the Precious Blood of Our Lord. While the rest of the celebrating Clergy are partaking of the Precious Blood of Our Lord, the Senior Celebrating Priest, with the assistance of another Celebrant, if needed, divides the NI KA portions of the Lamb into small pieces and equally divides them among the Multiple Chalices. If Multiple Chalices are used, then separate assistants (someone to hold the Communion Cloth, a separate tray of Antidoron, etc.) should be provided and ready for each of the Multiple Chalices. At the end of the Divine Liturgy, the Deacon (or the Junior Priest, if there is no Deacon serving) consumes the remainder of the Holy Eucharist from all of the Chalices as usual.

XVI. COMMUNION OF THE FAITHFUL

Only Orthodox Christians are permitted to partake of the Holy Mysteries. They should have previously been encouraged to prepare themselves by making a true confession, by prayer, and by fasting, prior to their receiving the Holy Eucharist. They should also be encouraged to approach the Holy Chalice with their arms folded cross-wise and with their mouths wide open, so that the Priest can simply turn the Communion Spoon over in their mouths, without the Spoon having to touch their lips. They should also be instructed to say their Baptismal Name as they approach the Chalice, so the Priest

might give them Holy Communion by name. If they are female communicants, they should also be instructed to have an appropriate head covering.

XVII. ANTIDORON AND WINE, MIXED WITH WARM WATER TO THE HIERARCH(S)

While the Faithful are partaking of the Holy Eucharist, Antidoron and glasses of red wine mixed with warm water should be taken, on a tray, to the Hierarch(s) for them to consume, starting with the Senior Hierarch, continuing in descending rank to the Junior Hierarch. The Antidoron and Wine, mixed with warm water should be taken to the Hierarch(s) by the Altar Servers, immediately after the words "*With fear of God, and faith and love, draw near...*" are said.

XVIII. THE ORDER OF THE DISMISSAL AND THE BENEDICTION

This Service Book prescribes the accepted practice for the Dismissal and Benediction when a non-celebrating Hierarch is present. The Senior Celebrating Priest should make sure that the Hand Blessing Cross is readily available for the Hierarch to use. While the Hierarch is giving the Benediction, "Ton Dhespotin..." is chanted, the Senior Celebrating Priest kisses the hand of the Hierarch as he takes the Hand Cross from him, following the Benediction, and the Senior Celebrating Priest, must remember and be ready to say: "*Through the prayers of our Holy Master, Lord Jesus Christ our God, have mercy upon us and save us.*"

XIX. THE SERMONETTE

While the Senior Hierarch is announcing who the celebrants of the service were, and announcing the topic of the sermonette, and who is to deliver the sermonette, the Senior Celebrating Priest should make sure that an Altar Server has moved a speaker's stand to the middle of the Solea area, and if being used, that the microphone is in the proper position for the speaker to deliver his sermonette.

The Clergyman delivering the sermonette should receive the Senior Hierarch's blessing upon his Epitrachelion and kiss the Hierarchy hand, prior to beginning his sermonette.

XX. CLOSING REMARKS

It is hoped that all Reverend Clergy read these Introductory Notes very carefully and become extremely familiar with them before they celebrate any Service at any future Regional Conference or National Convention. By knowing the Introductory Notes extremely well, then when reminders or brief descriptions are given in the actual texts of the Great Vespers Service and the Divine Liturgy, the celebrant will be familiar enough with the notes to quickly understand the reminder and brief descriptions.

It is permitted for the celebrating Clergy to unvest as the sermonette is being delivered, but please try to be as quiet as possible, showing full respect to the speaker.

The Senior Celebrating Priest should be ready to immediately offer the Hand Blessing Cross to the Senior Hierarch for the dismissal of the Faithful, as soon as the sermonette ends, and the Host Pastor makes any announcements that might need to be made. The Senior Celebrating Clergy should remain to take the Hand Cross from the Hierarch, kissing his right hand, and placing the Cross back in its proper place on the Holy Altar. If there is a cover for the Altar the Holy Altar should be covered before the Clergy leave the Chapel.