

Orthros with a Non-Celebrating Hierarchy

After the Bishop ascends the Episcopal Throne, the Clergy approach the Bishop and each make one metania, ask the Bishop's blessing and kiss his right hand. They proceed through the south door and take their places at the Altar.

After making three metanias in their respective places, the Priest and the Deacon bow together to the Bishop and then the Deacon says in a loud voice, "*Bless, Master!*" After the Priest completes, "*Blessed is our God...*" the Deacon and the Priest turn and bow together to the Bishop. The bow to the Bishop is repeated after every exclamation by the Priest throughout the entire service. The Great censing would include the appropriate censing of the hierarchy as prescribed on page 21 of the Liturgikon. The Priest takes his place on the south side of the Holy Table facing north. **(NOTE: The Priest stands to the side and leaves the center of the Altar open at all times except when he is reciting an exclamation; those are said from the center of the Altar.)**

The Bishop normally reads the Six Psalms at the beginning of Orthros. At the commemoration of the Hierarchs, in the Great Ektenia, the Deacon turns, points his orarion and bows to the Bishop as he says, "*For Metropolitan Philip and for our Bishop Mark...*" while the Priest bows from the Royal Doors. At the conclusion of the Ektenia, the Deacon moves to stand before the icon of Christ and the Priest moves in front of the Holy Table to intone the exclamation. After the Priest intones the exclamation, the Deacon enters the Altar through the south door.

At the Orthros Gospel reading, the Priest does not ask the Bishop's blessing on the Gospel. The Bishop gives the Peace. If the Gospel Reading is an Eothinon Reading, it is read from the south side of the Holy Table. If the reading is for a Feast, it is read from the Royal Doors. After the Priest reads the Gospel reading he takes the Gospel and, accompanied by the Deacon with a candle, exits the Altar through the Royal Doors and goes to the Episcopal Throne. He offers the Gospel Book to the Bishop for veneration, himself kissing the Bishop's right hand. After all the people have venerated the Gospel Book, the Priest brings the Gospel Book back to the Bishop, who blesses the people with it. **(NOTE: If the Gospel Reading was not an Eothinon Reading, the Priest still offers the Gospel Book for veneration by the Bishop and then immediately returns to the Altar and places the Book upon the Antimins.)**

The Deacon, asking the Bishop's blessing on the incense, censes him three times, and from the Royal Doors elevates it to the icon of the Theotokos and intones, "*The Theotokos and Mother of Light...*" He then does the great censing. After censing the Altar, the Prothesis, and the High Place, he exits the Altar through the north door. After censing the icons and the West of the Church, he censes the Bishop nine times (three sets of three), any clergy around the Throne, the people, and the Bishop nine times, again. He completes the censing in the usual manner. *The Bishop intones the Scriptural Verses of the magnification and the chanters sing the refrain.*

The following is done only if the Bishop will be celebrating the Hierarchical Divine Liturgy: During the Great Intercession the Deacons bring out the Mantiya, Liturgical Staff, Pectoral

Cross and Engolpion and assist the Bishop with vesting. Later, as the Choir chants the Exaposteilaria, the fully vested Deacons, with trikirion and dikirion lit and in hand, exit the north (Second Deacon) and south (First Deacon) doors. They come together in the center of the solea, bow to the Altar and then bow to the Bishop. They proceed to the Episcopal Throne and stand next to the Bishop, with the First Deacon being on his right and the Second Deacon being on his left.

At the beginning of the Praises, the Bishop descends the Episcopal Throne, being led by the Deacons, and goes to the center of the solea. After the first verse of the Praises, the Praises stop and the Bishop and the two Deacons do the Kairon out loud. During the Kairon, a chanter sings "*Preserve, O Lord, our Master and Chief Priest ...*" slowly and softly, repeating it until the end of Kairon. At the end of the Kairon, the Bishop takes the Trikirion and blesses the people as the people sing aloud, "*Many years to thee, Master.*" The Bishop enters the Altar, followed by the Deacons, through the Royal Doors. The chanting of the Praises continues. The Bishop goes to vest and the Royal Doors are closed.

At the "*Both, now...*" of the Praises, the Deacons open the Royal Doors and the Clergy proceed out through the Royal Doors. The Priests go first from Junior to Senior followed by the Deacons with Trikirion and Dikirion. They assemble in the center of the solea. At the conclusion of the Doxasticon, the Bishop blesses the people with the Trikirion as the people sing, "*Many years to thee, Master.*" The Bishop then proceeds to his place on the solea. The Bishop faces east, the Priests face north and south (THE PRIESTS ABSOLUTLY DO NOT FACE EAST HERE) on each side of the Bishop, forming a corridor to the Altar and the Deacons stand behind the Bishop on each side.

The Choir or chanters then begin the Great Doxology, while the Bishop and Deacon say the remaining prayers of Orthros. At the end of the Great Doxology, if there is a tonsuring of a Reader or Subdeacon, it takes place here before the Troparion. Once the Troparion has begun, the first Deacon approaches the Bishop facing west with his back to the Altar and exchanges the "Opening Dialog" with the Bishop. When the Bishop says, "*Thy Priesthood and thy Diaconate, the Lord God remember...*" the Priest makes one metania, asks the Bishop's blessing and kisses his right hand, followed by the Deacon who does the same. The Priest proceeds through the Royal Doors and the Deacon proceeds to stand before the icon of Christ.