

NY/NJ Diocesan Commission on Liturgical Music Hierarchical Divine Liturgy Guidelines

Preparation:

At least **two weeks** before the hierarchical visit, the rector and/or choir director make contact with the hierarch’s assistant for planning. Plan at least the following points:

- Are Hours to be read after Vesting or before Hierarch enters church?
- Any ordinations, tonsurings or clergy awards?
- Beatitudes verses for Feast or Church?
- Final Kontakion by Clergy?
- If the Primate is visiting, get current version of the Diptychs.
- Will Bishop read pre-communion prayers aloud?
- Pre-communion prayer - before or after clergy communion?
- Sermon after Gospel?
- Polychronion at Dismissal?
- Procession or Moleben, Memory Eternal or Many Years at end of Liturgy?

On the **day of the Liturgy**, confer with the Hierarch’s assistant to confirm the above points and learn any last-minute changes.

General Points to Remember: Whenever the Hierarch blesses with the dikiri and trikiri, the choir sings (quick, short) “Eis Polla Eti Despota!” (“Many Years, Master!). NOTE: The “D” in “Despota” is pronounced like the “th” in “the.”

ENTRANCE OF THE HIERARCH - ENTRANCE PRAYERS

ACTION	CUE to SING	CHOIR SINGS
Hierarch enters Church, is greeted by rector and others. Bread and salt may be presented.	Hierarch enters vestibule. Bells signal hierarch’s approach. Choir sings when Bishop enters vestibule.	<i>From the Rising of the Sun.</i> During Paschal season, substitute 3 “Christ Is Risen”s preferably 3 different versions, majestically.
Hierarch processes to ambo, venerates icons. Deacon reads entrance prayers, Hierarch moves to center of ambo, removes klobuk, and reads prayer.	Deacon: “Wisdom”	<i>Hymn to Theotokos:</i> “It Is Truly Meet” (Dostoino y’est) except: --St Basil’s Liturgy: “All of Creation” --Paschal Season: “Shine, Shine O New Jerusalem” --Other festal periods: Ninth Ode from Canon of the feast. Repeat as needed to finish when Hierarch reading prayer at center of ambo.
Hierarch takes staff, turns to face people, blesses people, moves to center of church for vesting, or if <i>full</i> vesting not to occur, goes into altar to vest	Deacon: “Ton Despotin....”	<i>Ton Despotin</i> overlapping deacon Note: Traditionally, if Primate is serving, the choir should sing “O Herald of Good Tidings” from the Canon of Palm Sunday (Irmos 5). Can be done for any full Hierarchical Liturgy.

VESTING OF HIERARCH

ACTION	CUE to SING	CHOIR SINGS
Hierarch from center of church blesses clergy; servers arrange vesting materials; deacon stands in front of Hierarch, Hierarch gives blessing to cense.		Choir Silent. If choir director is near the vesting, may obtain Hierarch’s blessing after priests and deacons.
Deacon begins vesting prayers.	<p>To Begin: Deacon: “Let us pray to the Lord. May your soul rejoice...”</p> <p>To End: Servers give dikiri, trikiri to Hierarch. Note: when Hierarch receives his mitre, vesting is nearly complete.</p>	<p>Your Soul Shall Rejoice and The Prophets Proclaimed, overlapping deacon, timed to coincide with vesting. Repeat as needed. Note: should begin and end with “Your Soul Shall Rejoice.” If needed, may also sing Odes 1, 3, 6 from Canon of the temple or the feast.</p>
Vesting complete, Hierarch blesses in 4 directions with candles, returns candles; deacon censes Hierarch.	Deacon: Finishes prayer that begins, “May Your light so shine before men...”	Ton Despotin , traditionally a trio, a longer, slower version, ending with triple Eis Polla

READING OF HOURS

Tradition is for 3rd Hour to be read before Bishop enters, and 6th Hour after vesting. Hours are read as usual, except instead of “Father, Bless, substitute “Master, Bless” or, if Primate serves, substitute “Most Blessed Master, Bless.” Reader usually stands to Hierarch’s left, after receiving his blessing.

The tonsuring of readers and the ordinations of subdeacons take place at the end of the 6th Hour. (See Appendix E)

DIVINE LITURGY

Liturgy of the Catechumens

ACTION	CUE to SING	CHOIR SINGS
Great Litany through 3 rd Antiphon	Done as usual	3 rd Antiphon (Beatitudes) sung slowly to enable clergy procession. The choir may sing Canon odes 3, 6, 8, or 9 after the last three verses of Beatitudes (before “ Rejoice...”) if Bishop has approved. Finish as clergy go to Hierarch.
Come Let Us Worship sung by clergy; clergy return to altar NOTE: this is always sung, even on feast days.	When Hierarch reaches top step of Ambo	“ Who Rose from the Dead, Save Us, etc ” (or substitute), sung over the clergy in d minor (wide harmony) or g minor (narrow harmony). Note: clergy will sing “Save Us...Alleluia” a second time.
Hierarch censing	Begin: When censing north (left) side of Holy Table When Hierarch returns to center of ambo.	Eis Polla “trio.” (May be sung by women, men, children, or by a single voice) Whole choir sings end of trio: Eis Polla Eti Despota! Note: Clergy may respond with Eis Polla Eti Despota!; if they do, choir sings it again.
Troparia and Kontakia	As Usual	Sung as usual except clergy usually sings “now and ever” and final Kontakion. Choir should be prepared to sing it nevertheless.
Special Dialogue for Hierarchical Services	Deacon: Let Us Pray to the Lord Hierarch: For holy art Thou...now and ever... Deacon: O Lord, Save the God Fearing! (or similar words) Deacon: And Hear Us	Lord Have Mercy NO AMEN, wait for the Deacon! O Lord, Save the God Fearing! (Repeat Deacon’s words) And Hear Us.

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ACTION	CUE to SING	CHOIR SINGS
<p>IF PRIMATE SERVING: DIPTYCHS</p>	<p>Deacon: Starts the Diptychs, saying the name of the honored Hierarch</p>	<p>Choir immediately and quickly sings the Diptychs in narrow or wide harmony beginning each phrase immediately after the Deacon says the respective hierarch's name.</p> <p>This formula repeats for each name. Note; Clergy may also sing. If clergy starts after deacon, choir starts when clergy says name.</p>
<p>Holy God or Substitute: <i>As Many or Before Thy Cross</i> <i>NOTE: Sequence 1-8 to the right is the same regardless of text sung, i.e., Holy God, As Many, or Before Thy Cross.</i></p> <p>Consecration of a Bishop may occur here.</p>	<p>Deacon: <u>Unto ages of ages</u></p> <p>Hierarch: Look down from heaven..."</p>	<p>Amen, and the following sequence, sung in traditional hierarchical or other (e.g., "Bulgarian") melody:</p> <ol style="list-style-type: none"> 1. Choir Holy God...on us 2. Clergy 3. Choir Holy God – on us 4. Trio or choir softly Holy God...on us, 5. Choir Holy God...on us 6. Clergy 7. Choir: Glory...now and ever. Holy Immortal... 8. Choir: Holy God...on us <p>See Appendix: E.</p>
<p>Prokeimenon, Epistle, Alleluia, Gospel.</p> <p>Following Gospel Reading</p> <p>Augmented Litany</p> <p>Litany of Catechumens, Faithful</p>	<p>As Usual</p> <p>Hierarch Blesses with dikiri and trikiri</p> <p>Petition for Hierarch</p> <p>Deacon: "Again and again..."</p>	<p>Note: <i>Glory to Thee, O God</i> after Gospel should be slow enough for deacon to move from center of church.</p> <p>Eis Polla Eti Despota!</p> <p>Tradition is for special ('hierarchical') melody sometimes sung first by clergy and then by choir .</p> <p>As Usual</p>

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<p><i>Ordination of a Deacon may occur here</i></p> <p>Litany, Lord's Prayer, One Is Holy, Communion Hymn</p>	<p>Exclamation: "Command!"</p> <p>As Usual</p>	<p>See Appendix E</p>
ACTION	CUE to SING	CHOIR SINGS
<p>Communion of Clergy and People:</p> <p>Clergy</p> <p>People</p>	<p>Depending on position of pre-communion prayer, either right after prayer, or right after Communion Hymn</p> <p>After "Blessed Is He Who Comes</p>	<p>Be prepared with 5-15 minutes of music appropriate to the day and to the size and quality of the choir – don't overreach! If necessary, simple reading of Prayers before Communion is sufficient. Music suggestions: Communion Hymn(s) with chanted Psalm verses between repetitions, Troparia, Kontakia, Stichera, and Matins Canon.</p> <p>"Receive the body of Christ..."</p>

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After Communion	Hierarch says “O God, save Thy People” and blesses with trikiri	“Eis Polla” (short, quick) and “We have seen the true light” or festal substitute.
Blessed be the Name	After Ambo Prayer	Blessed be the Name (x3). Possibly Magnification of the First Icon after 2 nd “Blessed be the Name”. Possibly Psalm 33 after 3 rd “Blessed be the Name.”
Dismissal		Substitute “Master, Bless” for “Father, Bless,” or if Primate serving, substitute “Most Blessed Master, Bless,” then “Eis Polla” (short). In some traditions, Polychronion is sung here as well – resolve in advance.
End of Service	Resolve in advance, if possible	“Memory Eternal” and/or “Many Years”
Veneration of Cross		Choir should sing. Some appropriate selections include: Troparia, Kontakia, Stichera, and Matins Canon, or St. Ambrose Hymn in Tone 3 (from Moleben Book)
Unvesting	Begin after veneration of Cross When Royal Doors open for Hierarch As Hierarch departs	“Eis Polla” trio – 1 st part Last part of “Eis Polla” trio Troparion of Temple or Feast NOTE: Choir is last to leave church.

Appendices

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Appendix A
Glossary of Terms

Aer	The largest of the three veils used for covering the paten and the chalice during or after the Eucharist. It represents the shroud of Christ.
Ambon	The term applied to the space immediately in front of the Royal Doors. It is the place from which the deacon reads the Gospel, and from which the sermon is delivered
Analoï	A stand, about four or five feet high, with a sloping top; usually made of wood, and often covered with a cloth. Such stands are used (1) for reading; (2) when an Icon or the Book of the Gospels is placed in the body of the Church for veneration by the faithful.
Anaphora	The part of the Liturgy where the preparation of the Holy Gifts concludes with the Consecration. Also called the "The Eucharistic Canon."
Antimens	It is a rectangular piece of cloth with representations of the entombment of Christ, the four Evangelists, and scriptural passages related to the Eucharist. A relic is sewn into the cloth. The antimens must be consecrated by the head of the church (a Patriarch or Archbishop) and is always placed on the Altar Table. No sacrament, especially the Divine Liturgy, can be performed without a consecrated antimens.
Antiphon	1) A short verse from the scriptures, especially the psalms, sung or recited in the liturgy and other church services. 2) Any verse or hymn sung or recited by one part of the choir or chanters in response to another part. The term is most frequently applied to Psalm 102, Psalm 145, and the Beatitudes as they are chanted at Liturgy; also to the psalm verses and refrains which replace these "antiphons" on Great Feasts.
Catechist	A person, not necessarily a priest, who instructs others in the faith.
Catechumen	A person who is preparing to become Orthodox.
Cathedra	The Bishop's raised platform in the middle of the Church, upon which he vests and stands at the beginning of the Divine Liturgy.
Dikiri / Trikiri	A set of two candleholders, one double-branched candlestick and another triple-branched, both used by the bishop in blessing at the liturgy. The Dikiri (double candleholder) signifies the two natures of Christ, while the Trikiri (triple candleholder) signifies the Holy Trinity.
Dogmatic	The principle theotokion of each tone. It is always used at Sunday Vespers (Saturday evening) after the 'now and ever' at <i>Lord, I call...</i>
Dyptychs	An official roster of the names of the heads of Orthodox jurisdictions read during the liturgy by concelebrating bishops, or the head of an ecclesiastical jurisdiction.

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Entrance	A procession, exiting the altar area through the north door, and entering the altar area through the Royal Doors.
Entrance Hymn	The hymn sung at the Small Entrance in the Liturgy, as the clergy enter the Sanctuary. There is a standard beginning, <i>Come let us worship</i> , which is used on most days; certain Great Feasts have a special hymn, which is said by the deacon or priest.
Epiklesis	The act of the consecration of the Holy Gifts into the Body and Blood of Christ by the action of the Holy Spirit.
Epistle	One of the Letters in the New Testament, read before the Gospel by the Reader or an appointed person
Gospel	One of the first four books of the New Testament. At the Divine Liturgy the Deacon intones the Gospel. At the Vigil, the reading is done by the Bishop or Priest.
Horologion	A liturgical service book containing the texts of the unchanging prayers of the daily cycle of liturgical services and also the texts of some of the more frequently used prayers that change.
Hours	The short services that are read four times in a day, each commemorating a particular theme. The 3rd and 6th Hours immediately precede the Divine Liturgy. The 1st hour is read following Matins
Icon	A depiction of Jesus Christ, the Mother of God or a saint. Icons are not just mere pictures, but objects of veneration and are painted in a special manner with special rules that are followed.
Iconostasis	The screen of Icons separating the sanctuary from the body of the church, and pierced by three doors. The central doorway, which is closed by double gates and a curtain, is known as the Royal Doors.
Klobuk	The black headpiece with a veil worn by monks and Bishops (white for Metropolitan).
Kontakion	The hymn appointed to be sung after the sixth ode of the canons (sometimes also after the third ode) and immediately after the Troparion at the Divine Liturgy
Lamb	The symbol for the sacrifice of Christ on the Cross (cf. John 1:29). In the Orthodox liturgy the Lamb is the first square piece from the altar bread (prosphora), inscribed with the letters ICXC NIKA. This particular piece is to be consecrated during the Eucharist
Litany (Ektenia)	Petitions or litanies used in Orthodox services, particularly in the liturgy. They refer to the world in general, peace, leadership and those in need. The response to an litany petition is: "Lord have mercy"
Liturgy	The main liturgical service during which the sacrament of Holy Communion takes place. At the current time in the Orthodox Church three liturgies are primarily used, the Liturgy of Saint John Chrysostom, the

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	Liturgy of Saint Basil the Great and the Liturgy of the Pre-Sanctified Gifts. Also known as the Mass, Holy Communion or Holy Eucharist in non-Orthodox churches.
Mitre	Thee jeweled crown wore by a Bishop, Archmandrite and Mitered Archpriest during Divine Services (in current OCA practice the mitre is worn only by Bishops).
Moleben	A liturgical service in which believers give thanks to or request something from Jesus Christ, the Mother of God or some other saint.
Octoechos	The series of eight musical tones to which Orthodox music is traditionally sung.
Orarion	The stole wore by the Deacon over his left shoulder. Archdeacons and Protodeacons wear a longer, crossed orarion. Subdeacons wear a Deacons orarion that is crossed in front and back.
Panagia	The oval Icon worn by Bishops. The term means "All-Holy" and refers to the Mother of God.
Polychronion	A musical setting of "Many Years" honoring the hierarchy and faithful of the Church which is usually sung at the end of the Divine Liturgy. Many parishes do this every week, but it should always be done at a Hierarchal Liturgy.
Prokeimenon	These are verses from the Psalter sung immediately before Scripture Lessons, primarily at Liturgy, Vespers and Matins. [Except for Feasts and during Great Lent, the Scripture Lessons themselves have generally fallen out of use at Vespers.] The Prokeimenon sung immediately before the Gospel Lesson is called the Alleluia.
Proskomedie	The first part of the Divine Liturgy, preceding, " <i>Blessed is the Kingdom...</i> " and the Hours. The Liturgy of Preparation is performed on the Table of Oblation.
Prospora	The Loves of Holy Bread that are prepared for the celebration of the Divine Liturgy. They are of two layers with a seal upon the upper layer. In the Russian tradition we use five loaves.
Riassa	An outer garment worn over a cassock
Royal Doors	The center double doors on the Iconostasis. Only Ordained Clergy may pass through these doors, and only at certain times in the Divine Services
Theotokion	These are Troparia or Stikhera sung in honor of the Theotokos. On Wednesdays and Fridays, these Theotokia usually take the theme of the Theotokos at the Lord's Crucifixion, and thus are called Cross-Theotokia (or Stavro-Theotokia).
Trebnik	Literally Book of Needs. Contains the services of marriage, funeral, baptism, chrismation (or confirmation) and other services performed on an "as needed" basis, such as blessings for various things.

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Trisagion	The Thrice Holy (HOLY God, HOLY Mighty, HOLY Immortal...) Prayers are chanted before the Prokeimenon and Epistle Reading. The Thrice Holy Prayers are also part of the usual beginning of all our Orthodox prayers.
Troparion	The short hymn sung at Vespers, Matins and the Divine Liturgy commemorating the Feast or Saint.
Typikon	The book concerning the performance of the various liturgical services of the Orthodox Church. It contains the rubrics (or rules) for these services.
Wide and Narrow Harmony	Two different ways of placing notes in a chord. For example: Wide = "Do" in soprano and bass, with sol in tenor and mi in alto; Narrow = (usual "Lord have mercy" chord), with "do" in tenor, "la" in soprano and "fa" in alto and bass.

**Appendix B
Hierarchical Liturgy Music**

From the Rising to the Setting of the Sun

It Is Truly Meet (Eng & Slav)

Ton Despotin (Narrow & Wide Harmony)

Canon 5th Ode – Entrance into Jerusalem

Vesting: Your Soul Shall Rejoice, The Prophets Proclaimed

Ton Despotin (Trio)

O Come Let Us Worship Variants

O Son of God, Who Rose... (Narrow & Wide Harmony)

Eis Polla Eti Despota – Trio

Trisagion

Augmented Litany – Response for Hierarch (Narrow & Wide Harmony)

Cherubic Hymns (Eng & Slav)

And All Mankind/And for All Mankind (Eng & Slav)

Polychronion

Kyrie Eleison (2) and Axios (Ordinations)

Canons:

Cross

Pentecost

Dormition

Peter and Paul

Lazarus Saturday

Holy Thursday

Holy Saturday

Appendix C
Substitutions for “Who Rose from the Dead”

“Come let us worship and fall down before Christ, O Son of God *who rose from the dead* save us who sing to Thee: Alleluia.”

The following phrases are substituted for ‘who rose from the dead’ depending on the feast day.

Theotokos	Through the prayers of the Theotokos...
Saints	Who is wonderful in His saints....
The Cross	Who was crucified in the flesh....
Nativity	Who was born of the Virgin....
Theophany	Who was baptized in the Jordan....
Transfiguration	Who was transfigured on Mount Tabor...
Palm Sunday	Who sat upon the foal....
Ascension	Who ascended in glory....
Pentecost	O Gracious Comforter...

Appendix D
Communion Hymns in English and Slavonic

1. Sunday:

Хвалите Господа с небес, хвалите Его в вышних.
(Khvalitye Gospoda s nebes, khvalitye Yego vvishnikh.)

Praise the Lord from the heavens, praise Him in the highest.

2. Tuesday, Hierarchs, Saints, Feasts of the Forerunner, Fourth Sunday of Lent:

В память вечную будет праведник. От слуха зла не убоится.
(V pamyat vechnuyu budet pravednik. Ot sluha zla nye uboitsa.)

The righteous shall be in everlasting remembrance; he shall not fear evil tidings.

3 Monday, Feasts of the Bodiless Hosts:

Творяй ангелы своя духи и слуги своя пламень огненный.
(Tvoryai angel svoya duhi I slugi svoya plamen ognennii.)

He makes His angels spirits and his ministers a flame of fire.

4 Saturday, First Sunday of Lent, Sixth Sunday after Pascha:

Радуйтесь праведнии о Господе, правым подобает похвала.
(Raduitesya pravednii o Gospdye, pravim podobayet pokhvala.)

Rejoice in the Lord, O you righteous; praise befits the just.

5 Wednesday, Feasts of the Theotokos, The Meeting of the Lord:

Чашу спасения прииму, и имя Господне призову.
(Chashu spaseniya priimu, I imya Gospodnye prezovu.)

I will receive the cup of salvation and call on the name of the Lord.

6 Thursday, Apostles:

Во всю землю изыде вещание их, и в концы вселенная глаголы их.
(Vo vsyu zemlyu izidye veschaniye ikh, I vkontsi vseleinniya glagloi ikh.)

Their proclamation has gone out into all the earth and their words to the ends of the universe.

7 Memorial Saturdays:

Блажени, яже избрал и приял еси, Господи. Память их в род и род.
(Blasheni, yazhe izbral I priyal yesi, Gospodi. Pamyat ikh vrod I rod.)

Blessed are they whom thou hast chosen and taken, O Lord; their remembrance is from generation to generation.

8 Pentecost:

Дух твой благий наставит мя на землю праву.
(Dukh tvoi blagii nastavit mya na zemlyu pravu.)

Let Thy good spirit lead me on a level path.

9 Ascension:

Взыде Бог в воскликновении, Господь во гласе трубне.
(Vzide Bog v voskliknovenii, Gospod vo glase trubne.)

God has gone up with a shout; the Lord with the sound of a trumpet.

10 Cross – Elevation of the Cross, Third Sunday of Lent:

Знаменася на нас свет лица твоего Господи.
(Znamenasya na nas svet litsa tvoyego Gospodi.)

The light of Thy countenance has shone on us, O Lord.

11 Lazarus Saturday:

Из уст младенец и ссущих совершил еси хвалу.
(Is ust mladenets i syshikh sovershil yesi khvalu.)

From the mouths of babes and infants thou hast fashioned perfect praise.

12 Palm Sunday:

Благословен грядый во имя Господне. Бог Господь и явился нам.
(Blagosloven gryadi vo imya Gospodnye. Bog Gospod I yavisya nam.)

Blessed is he that comes in the name of the Lord; God is the Lord and has revealed Himself to us.

13 Holy Thursday

Ядый мою плоть и пияй мою кровь, во мне пребывает, и Аз в нем, рече
Господь.

(Yadi moyu plot i piyai moyu krovi, vo mnye prebivayet, I Az v nyem, reche
Gospod.)

He who eats my flesh and drinks my blood abides in Me and I in him, says the Lord.

14 Thomas Sunday:

Похвали Иерусалиме Господа, хвали Бога твоего Сионе.

(Pokhvali Ierusalemye Gospoda, khvali Boga tvoyego Sionye.)

Praise the Lord O Jerusalem. Praise Thy God, O Zion.

15 Christmas

Избавление посла Господь людем Своим

(Iszbavleniye posla Gospod lyudyem Svoim)

The Lord has sent redemption to His people

16 Pascha

Тело Христово приимите, источника бессмертного вкусите

(Tyelo Kristovo priimite, istochnika bessmertnago vkusite)

Receive the body of Christ. Taste the fountain of immortality.

17 Theophany

Явися благодать Божия спасительная всем человеком

(Yavisya blagodat Bozhiya spasitelnaya vsey chelovekom)

The grace of God has appeared for the salvation of all men

18 Holy Saturday

Воста яко спя Господь, и воскресе спасая нас

(Vosta yako spyа Gospod, I voskrese spasayai nas)

The Lord awoke as one asleep

19 Annunciation

Изра Господь Сиона, и изволи его в жилище Себе
(Izbra Gospod Siona, I izvoli yego vzilitse Sebye)

The Lord has chosen Zion; He has desired it for His habitation

20 Transfiguration

Господи, во свете лица Твоего пойдем, и о Имени Твоем
возрадуемся во веки.

(Gospodi vo sveta litsa Tvoynego poidyem, I o Imeni Tvoynem vozraduyemsa vo
veki)

O Lord, we will walk in the light of Thy countenance and will exult in Thy name
forever.

**Appendix E
The Consecration of a Bishop, Clergy Awards and Ordinations
Holy Orders**

The Bishop is consecrated after the Trisagion (“Holy God”)

The Priest is ordained after the singing of the Cherubic Hymn

The Deacon is ordained immediately after the Hymn to the Theotokos

The subdeacon is ordained and the Reader is tonsured after the reading of the 6th Hour

NOTE: The bishop may ordain a Priest, Deacon, or subdeacon, or he may tonsure a reader at any service, not only at the Divine Liturgy. The format for the ordination is the same wherever it occurs.

Ordination of a Subdeacon
Tonsuring of a Reader

Both these events occur after the reading of the 6th Hour and require only “Lord, Have Mercy” responses from the choir.

Consecration of a Bishop

After the 6th Hour: Candidate emerges from the altar with Senior Archpriest and Protodeacon.

ACTION	CUE TO SING	CHOIR SINGS
Bishop completes Testimonies of Faith	Protodeacon intones “Many Years”	“Many Years”

After Trisagion, Candidate kneels in front of the Holy Table, is divested of his hierarchical garments, puts head on Gospel, and says special prayers.

ACTION	CUE TO SING	CHOIR SINGS
Completion of special prayers	Clergy sings “Kyrie Eleison”	“Kyrie Eleison” softly to special melody
Bishop is vested in hierarchical garments	Clergy sings “Axios” (x3) at presentation of each element of the garments.	“Axios” (x3) after clergy each time.

Ordination of a Priest

The preparation

- The candidate for ordination stands on the solea
- The choir finishes singing the Cherubic Hymn
- Two deacons, with the candidate for ordination between them, walk to the middle of the church and bow him as low as possible.
- One deacon says “Command”. Then they both bring the candidate forward and bow him again.
- The other deacon says “Command”, and they bring him up to the Royal Doors and bow him before the Bishop who is seated in front of the altar.
- The archdeacon says “give the order, Master.”

COMMENT	CUE TO SING	CHOIR SINGS
The music for this portion of the service can be the same music used for the wedding service. The hymns are sung in reverse order from the wedding.	The candidate is given over to the two priests highest in rank and led into the sanctuary by circling the altar.	O Holy martyrs.... Glory to Thee.... Rejoice, O Isaiah...

Various prayers are read by the deacons, priests and bishop

ACTION	CUE TO SING	CHOIR SINGS
Bishop reads prayer... After the ‘Amen’ from that prayer, the bishop begins the vesting of the new priest. At each step of the vesting, he exclaims “Axios”	Clergy softly intones: “ Kyrie Eleison” Clergy: “Axios, Axios, Axios” Bishop blesses with Diktiri and Trikiri.	Softly responds to the clergy : “Kyrie Eleison” in a special melody Repeat “Axios, Axios, Axios” (Short) “Eis Polla Eti Despota” (as would have occurred at end of Cherubic Hymn)

Ordination of a Deacon

The preparation

- The candidate for ordination stands on the solea
- The Bishop says the exclamation “And the mercies of our great God.....” The Ordination to the holy Diaconate occurs at the Divine Liturgy between, “And the mercies of our great God and Savior...” and the Litany. “Having remembered all the saints...” At the Liturgy of the

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Presanctified Gifts the ordination takes place after the Great Entrance and Prayer of Saint Ephrem and before the Litany,” Let us complete our evening prayer...”

- Two subdeacons, with the candidate for ordination between them, walk to the middle of the church and bow him a low as possible.
- One subdeacon says “Command”. Then they both bring the candidate forward and bow him again.
- The other subdeacon says “Command”, and they bring him up to the Royal Doors and bow him before the Bishop who is seated in front of the altar.
- The archdeacon says ‘give the order, Master”.

<u>Comment</u>	<u>Cue to Sing</u>	<u>Choir Sings</u>
The music for this portion of the service can be the same music used for the wedding service. The hymns are sung in reverse order from the wedding.	The candidate is given over to two deacons and led into the sanctuary by circling the altar.	O Holy martyrs.... Glory to Thee.... Rejoice, O Isaiah

Various prayers are read by the deacons, priests and bishop

ACTION	CUE TO SING	CHOIR SINGS
Bishop reads prayer...	Clergy softly intones: “ Kyrie Eleison”	Softly responds to the clergy : “Kyrie Eleison” in a special melody
New deacon rises, kisses bishop’s hand, faces the people.	Bishop begins to vest deacon and exclaims “Axios, Axios, Axios”	Repeats “Axios, Axios, Axios”

The Liturgy continues as usual with the new deacon intoning the litany before the Lord’s Prayer.

Appendix F
Moleben - General Outline

- 1 Priest Blessed is our God.....
2. Reader Amen
O Heavenly King
Trisagion through Our Father
Come Let us Worship
Psalm 142 (O Lord, hear my prayer..)
Glory.... Now.... Alleluia, Alleluia, Alleluia, Glory to Thee, O God (3x)
3. Priest/Deacon In the ____ Tone: God is the Lord.....
4. Choir Repeats God is the Lord for as many verses as necessary
Sings the troparia appropriate for the type of moleben being served
5. Reader Psalm 50 (Have mercy on me, O God....)
6. Priest Refrain from the canon is chanted w/Glory... Now... in between
Ex.: Most Holy Theotokos Save us (Presvyataya Bogoroditse Spasi Nas)
7. Priest Says a prayer – then the refrains are chanted again
- 8 Priest/Choir Litany
9. Priest/Choir Prokeimenon appropriate for the type of moleben being served
- 10 Priest Reads the Gospel
11. Priest/Choir Chants the Canon refrains again
- 12 Choir Sings “It is truly meet”
- 13 Reader Trisagion through the Our Father
- 14 Choir Troparion for the feast or saint
- 15 Priest Litany w/triple Lord Have Mercy
- 16 Priest/Choir Ending and Dismissal

**Appendix G
The Order for Processions**

Processions are held on the following days (there could be others, depending on the parish):

- Palm Sunday
- Holy Friday
- Pascha
- The Sunday of Orthodoxy
- Theophany
- The church's feast day (usually accompanied by the Moleben to the Patron Saint of the church)

The order of people in the procession is as follows:

- Cross
- Banners
- Choir
- Icons
- Clergy w/Gospel
- Laity

NOTE: No "Eis Polla" after Gospels
Must return to Church for "Blessed Be the Name..." and Liturgy Ending.

**Appendix H
The Order when Bishop Serves as Priest**

When the Bishop enters, the Choir may sing the Hymn to Theotokos, as at Hierarchical services, and also “Ton Despotin” when he turns to bless the people.

The choir sings all responses as usual, with the addition of four instances of singing “Eis Polla Eti Despota.” They occur when the Bishop blesses:

--Following the reading of the Gospel, after “Glory to Thee, our God, Glory to Thee!”

--At the end of the Cherubic Hymn

--After Hierarch says, ‘O God, save Thy People,” just before “We have seen the true light.”

--After “Glory....Now and ever” at the end of the Liturgy.

Appendix I

SERVICES DURING GREAT LENT AND HOLY WEEK

As a general rule, the choir should not sing elaborate music on the occasion of a Hierarch's visit at any service during Great Lent or Holy Week. Instead, all the music should be "plain," suitable for the penitential season.

CONTENTS

1. Liturgy of Presanctified Gifts
2. Saturdays and Sundays during Great Lent, except Sunday of the Cross
3. Sunday of the Cross
4. Lazarus Saturday
5. Holy Week

1. LITURGY OF THE PRESANCTIFIED GIFTS

If a "full hierarchical service":

At the greeting of the hierarch, the choir sings "From the Rising to the setting..." (as in a 'normal' hierarchical service, but a plain version.)

When the hierarch proceeds to the ambo and says his prayers, the choir may sing (1) the Theotokion from the Lord, I Call, from the Vespers portion of the Presanctified Liturgy, (2) the Ninth Ode the Canon of St. Andrew of Crete, or if necessary (3), "It Is Truly Meet" in a Lenten melody.

The Hierarch ascends the ambo, uncovers his head, and completes his prayers. When he covers his head and blesses the faithful, the choir sings a plain "Ton Despotin..."

If vesting occurs (either in cathedra or in altar), choir sings:

- "The Prophets Proclaim..."
 - Stikhiras from "Lord, I Call" of the Vespers portion of Presanctified Liturgy
 - Portions of Canon of St. Andrew
- DO NOT sing "Your Soul Shall Rejoice"

When Hierarch turns to bless congregation, choir sings "Ton Despotin" plain.

At "Gladsome Light," the process is like "Come, Let Us Worship" in non-Lenten Liturgy: Clergy start; when the Hierarch reaches the top of the ambo, the choir sings (with the clergy) "At all times..." to the end. If clergy repeat, "At all times," the choir does the same.

Then, "Eis Polla" trio: a plain version (not Bortniansky), repeating as necessary.

Sing plain "Eis Polla"

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- If Gospel is read, after Gospel
- PERHAPS (clarify with hierarch's deacon or other assistant), after "Let My Prayer Arise"
- At end of "Now the Powers"
- Before "Taste the Heavenly Bread..."
- At end of Dismissal, which is sung in Lenten melody

NOTE: Ordinations that may occur during a Presanctified Liturgy are those of a Deacon, Sub-deacon, or Reader (tonsuring). Sub-deacon ordination and Reader tonsuring take place after the Vesting of the Hierarch. Deacon ordination takes place after "Now the Powers" See Appendix E. Choir sings Eis Polla at conclusion.

At unvesting: Choir may sing 9th Ode of Lord, I Call, from Vespers or 9th Ode from Canon of St. Andrew of Crete. Sing "Eis Polla" (plain) when Hierarch emerges from altar.

If Hierarch serves as a priest:

- He may vest in the altar. Choir may sing vesting hymns listed in 1. above, at the discretion of the hierarch.
- No "Ton Despotin" at end of Vesting
- No Eis Polla trio
- Choir sings "Gladsome Light" without clergy
- Choir sings plain "Eis Polla" in 3-5 places, as above

At unvesting: Choir may sing 9th Ode of Lord, I Call, from Vespers or 9th Ode from Canon of St. Andrew of Crete. Sing "Eis Polla" (plain) when Hierarch emerges from altar.

2. Saturdays and Sundays during Great Lent except Sunday of the Cross

NOTE: Every week, from Friday night vespers until "Vouchsafe" in Vespers of Sunday Evening, no Lenten melody is sung. That is, Lenten melody is sung only after "Vouchsafe" in Sunday evening vespers.

Saturdays:

At Greeting, Choir sings "From the Rising" (a plain version)

When the Hierarch proceeds to the ambo and says his prayers, the choir may sing "It Is Truly Meet"

The Hierarch ascends the ambo, uncovers his head, and completes his prayers. When he covers his head and blesses the faithful, the choir sings a plain "Ton Despotin..."

If vesting occurs (either in cathedra or in altar), choir sings:

- "The Prophets Proclaim..."
- Canon of the parish or Stichiras from "Lord I Call" of the Vespers about to be celebrated.
NOT "My Soul Shall Rejoice"

When Hierarch turns to bless congregation, choir sings a plain “Ton Despotin.”

Remainder of service proceeds as a normal Hierarchical Liturgy of St. John Chrysostom (pp. 1-7) or Liturgy with Hierarch serving as a priest (Appendix H).

Unvesting: Eis Polla Trio is appropriate.

Sundays during Great Lent (except Sunday of the Cross)

At Greeting, Choir sings “From the Rising” (a plain version)

When the Hierarch proceeds to the ambo and says his prayers, the choir sings “All of Creation.”
When he covers his head and blesses the faithful, the choir sings a plain “Ton Despotin...”

If vesting occurs (either in cathedra or in altar), choir sings:

- “The Prophets Proclaim...”
 - Canon of the parish
- NOT “My Soul Shall Rejoice”

When Hierarch turns to bless congregation, choir sings plain “Ton Despotin.”

Remainder of service proceeds as a normal Hierarchical Liturgy (of St. Basil the Great) (pp. 1-7) or Liturgy with Hierarch serving as a priest (Appendix H).

Unvesting: Eis Polla Trio is appropriate.

3. Sunday of the Cross

At Greeting, Choir sings “From the Rising” (a plain version)

When the hierarch proceeds to the ambo and says his prayers, the choir sings “All of Creation”
The Hierarch ascends the ambo, uncovers his head, and completes his prayers. When he covers his head and blesses the faithful, the choir sings a plain “Ton Despotin...”

If vesting occurs (either in cathedra or in altar), choir sings Canon of the Cross from Matins, See Appendix B

When Hierarch turns to bless congregation, choir sings plain “Ton Despotin.”

At “Holy God,” substitute “Before Thy Cross,” sung in alternation with the clergy, in the same manner in which “Holy God” is sung during ‘normal’ hierarchical liturgy.

Remainder of service proceeds as a normal Hierarchical Liturgy (of St Basil the Great) (pp. 1-7) or Liturgy with Hierarch serving as a priest (Appendix H).

At unvesting, Eis Polla Trio is appropriate.

4. Lazarus Saturday:

At Greeting, Choir sings “From the Rising” (a plain version)

When the Hierarch proceeds to the ambo and says his prayers, the choir sings the 9th Ode of the Lazarus Saturday Matins Canon. When hierarch covers his head and blesses the faithful, the choir sings a plain “Ton Despotin...”

If vesting occurs (either in cathedra or in altar), choir sings Canon from Lazarus Saturday, See Appendix B

When Hierarch blesses congregation, choir sings “Ton Despotin” (a plain version)

At “Holy God,” substitute “As many as have been baptized,” sung in alternation with the clergy, in the same manner in which “Holy God” is sung during ‘normal’ hierarchical liturgy.

Remainder of service proceeds as a normal Hierarchical Liturgy of St. John Chrysostom (pp. 1-7) or Liturgy with Hierarch serving as a priest (Appendix H).

At unvesting, Eis Polla Trio is appropriate.

5. HOLY WEEK

Holy Thursday Morning Vesperal Liturgy

At Greeting, Choir sings “From the Rising” (a plain version)

When the Hierarch proceeds to the ambo and says his prayers, the choir sings 9th Ode of Canon of Matins of Holy Thursday (“Come, O Faithful...” see Appendix B) or 9th Ode of Lord, I Call, Stichera. When Hierarch turns to bless congregation, choir sings “Ton Despotin” plain.

If vesting occurs (either in cathedra or in altar), choir sings Canon of Matins of Holy Thursday (See Appendix B)

When Hierarch turns to bless congregation, choir sings Ton Despotin (plain).

At “Gladsome Light,” the process is like “Come, Let Us Worship” in ‘normal’ Hierarchical Liturgy: Clergy start; when the Hierarch reaches the top of the ambo, the choir sings ‘At all times...’ to the end. If clergy repeats, “At all times,” the choir does the same.

Remainder of service proceeds as a normal Hierarchical Liturgy of St. Basil the Great (pp. 1-7) or Liturgy with Hierarch serving as a priest (Appendix H).

At unvesting, Eis Polla Trio is appropriate.

Matins of Holy Friday, Holy Friday Vespers, and Holy Saturday Matins

Hierarch always vests in the altar on these days; usually the choir does not sing during this time. Choir sings plain “Eis Polla” at the dismissal when Hierarch blesses the people.

Holy Saturday Vespereal Liturgy

At Greeting, choir may sing “From the Rising” (a plain version)

When the Hierarch proceeds to the ambo and says his prayers, the choir sings “Do not Lament...,” the 9th Ode of the Canon of Holy Saturday. The Hierarch ascends the ambo, uncovers his head, and completes his prayers. When he covers his head and blesses the faithful, the choir sings a plain “Ton Despotin...”

When Hierarch turns to bless congregation, choir sings (plain) “Ton Despotin,”

If vesting occurs (either in cathedra or in altar), choir sings Canon of Holy Saturday.

When Hierarch turns to bless congregation, choir sings “Ton Despotin” (plain)

At “Gladsome Light,” the process is like “Come, Let Us Worship” in ‘normal’ Hierarchical Liturgy: Clergy start; when the Hierarch reaches the top of the ambo, the choir sings ‘At all times...’ to the end. If clergy repeats, “At all times,” the choir does the same.

Remainder of service proceeds as a normal Hierarchical Liturgy of St. Basil the Great (pp. 1-7) or Liturgy with Hierarch serving as a priest (Appendix H).

**Appendix J
The Order for Consecration of a Temple**

To Be Developed

**Appendix K
Vespers – with Hierarch and Vesting**